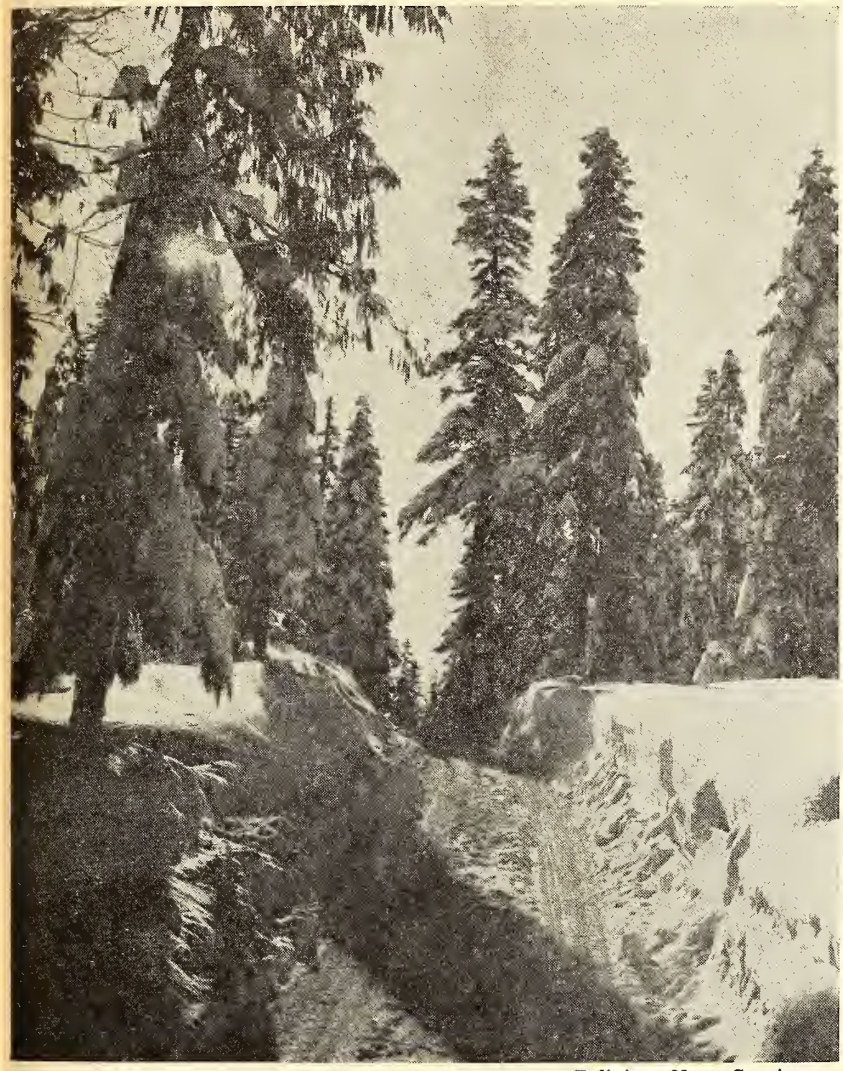


Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation

http://archive.org/details/gospelmessengerv108mors

Church of the Brethren
Gospel MESSENGER

JANUARY 3, 1959



Religious News Service

Winter Pastoral

THE HEAVY drifts of a January snow can be terrifying to a traveler, but in the long sloping shadows made by the afternoon sun they take on a quiet peace and a steady charm. In the depths of winter it seems almost as if the evergreen forest stops breathing and buries itself part way under the folding covers of the snow for a time of lazy hibernation. The sun, even though brilliantly alive in the dazzling reflection of the snow, seems somewhat remote, and during the long icy night and the short crisp day there is a pause in the nervous rhythm of the living wood. . . . Of course, this time of sleeping is only an illusion, since nature, though often resting, is never inactive. Beneath the snow and ice, even in January, there are strange stirrings that betoken sharp activity in the weeks to come. . . . But while the landscape rests under its white and billowy blanket, let men also learn the value of quieting their restless spirits. Let them discover anew the blessings of calm reflection and unhurried prayer.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

JANUARY 3, 1959

Volume 108 **Number 1**

In This Number . . .

Editorial —

Winter Pastoral 1
A New Listening Post 5
Ready to Paint the Dawn 5

The General Forum —

Practicing Home Evangelism. H. H. Helman 3
Christian Pacifism Reassessed. Roland H. Bainton 6
Reluctant Revelators. Earl W. Fike, Jr. 10
Today (verse). Ora W. Garber 12
Peace (verse). D. Eugene Lichty ... 13
Women of the Bible 14
Family Fun Fare 26
Reviews of Recent Books 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Toward His Kingdom —

We Held a School of Christian Daily Work. Esther Mohler 20
News Notes 21
New Community Center in Washington 22
Special Church School Lessons on Evangelism 23
Youth to Study Evangelism 23
Northern Indiana Young Adults Meet 23
God's Work in Dediapada. Shantilal B. Rajvadi 24

Mission-Grams 25

"Behold, I make all things new. . . . It is done! I am the Alpha and Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life" (Rev. 21: 5-6).

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

After 240 Years

The ecumenical path is cleared! Some 240 years after the Krefeld Mennonites admonished the Brethren to acknowledge other forms of baptism, we have finally responded to "further light" and have done so.

This was the real point of contention between the two groups. Now it has been erased and the way is finally clear for a vigorous effort on our part to further the unity of the visible body of Christ.

The vision wanes. Where did the ecumenicists go? — Kenneth Brown, Durham, N. C.

Celebrating Birthdays

When taking part in the celebration of someone's birthday we always strive to do that which will be pleasing to them. So this year (250th year of our church), I hope every one of us — readers of the Messenger — tried to celebrate Christ's birthday in a way that met with his approval, especially by refraining to give to our children imitation weapons of war and destruction and also to give to no one LIQUOR AND TOBACCO or anything pertaining thereto.

To observe the above rule is to our Savior a great service and will cause us to think more seriously about our conduct. — Harrison Freeman, Leeton, Maryland

"Just a Housewife"

How often have we heard that phrase, "just a housewife." It sounds dull and uninteresting, confining and routine. But I don't believe it!

Just this morning, while ironing, the thoughts of this "housewife" flew all over the world — to a nearby city where a dear friend is falling in love; to a sister expected later in the day; to Kansas, where a man and his family don't seem to be getting the most from life; to a friend who will soon be journeying back to Iran as an agricultural expert, and the wonderful work he has already done there, and continually to a sweet precious boy sleeping in his room and to an unborn, though loved little one expected in the spring.

Though physically I was here, in my mind I was with each one of these individuals. It was refreshing. I was anything but bored! And even ironing wasn't such a bad job.

Now, how can we say "just a housewife." That's an unbecomin word, anyway, isn't it? Anyone ca be a wife to a house. Why don we call ourselves homemakers? T make a home, a *real* home, is a cha lenge to any woman. Let's don't b just a housewife, let's be a home maker. — Faye Ellen Winger, Flag ler, Colorado

False Use of Word

A recent "Kingdom Gleanings began with the notice, "Brethre serving with the armed services have a Christmas invitation to Ka sel Haus. This simple announce ment was formulated by someone i the routine way — and we fall t gether in a little trap. "The arme services" and "serving in the Army are insidious little military euphe misms: the good connotations of th word "serve" are cleverly enliste for a cause and philosophy the op posite of true service. We Brethre ought to avoid this false use of th word "serve" in connection with th military. — Dale Aukerman, Rodney Michigan

Bible and Science Study

The article on state-church rela tionship, in Nov. 22 Gospel Messer ger, by Kenneth R. Walker, lead me to ask whether churches coul not prepare an acceptable stud book to be read in science classes c the public grade schools, includin parts of the Bible arranged by sub jects.

They could also print a composit selection of Bible verses, suggeste by all denominations, to be printe in one book so that all denomina tions will be satisfied that their chi dren are being taught the full cor text of meaning of each Bible selec tion to be read in the public schoo

I think even unbelievers don want their children to be taught i public schools, that "man had h beginning as a jellylike fish."

A composite collection of scientifi knowledge that shows man was cre ated as an intelligent being, coul be written into science schoolbook including the fact that God said "Let us make man in our image afte our likeness, and let them have do minion over the fish of the sea, an over the cattle, and over all th earth. . . ." — Mrs. A. E. Kroon Jefferson County, Norland, Wash ington

Practicing

HOME EVANGELISM

H. H. Helman

A GOOD father and a good mother, with their lives God-centered, represent the most efficient Christian teaching setup to be found anywhere. Even if there were no overt efforts to teach religion, they are teaching religion to their children; through their high and noble daily living alone, the children learn more than can ever be told to them in words. Here is the most profound Christian education parents can impart.

But this, important as it is, does not comprise the entire religious education function of the home. The Christian home is the place where the child should learn to practice words which will be made familiar. In the life of the family circle the child may be led to practice the meaning of *obey, share, trust,* and *love.* Children may learn to do right and to shun wrong before they are thrust into the difficult, bewildering battleground of the world. They not only watch their godly parents but have opportunity for doing good, for goodness is fostered and encouraged.

The God-fearing parent, before many years pass in the home, will give the child a sense of the mystery of the divine God, and, though unseen, there will develop a feeling of his presence in all the experiences of the home. There is Some One to whom Mother speaks and to whom Father prays. He is thanked for his goodness and his blessings, and his guidance is sought. The conviction that God is good and kind and loves each one and stands ready to help soon develops. And later, when the first prayer of the child is addressed to this loving God, it is one of the most significant experiences a child can have.

The normal child will ask more and more about God. Here the parent, acting as a wise instructor, brings on the Book, the Word of God. Children are soon aware that it is the one book that tells about God, and they may inquire often what he says about this and about that. So the great commandments and the truths of the Bible can be simply told. Eagerly they will learn texts and passages — incorporated forever in their memory. They



Parents who are successful home evangelists make Christ and his message, the church and its interests major considerations in their lives

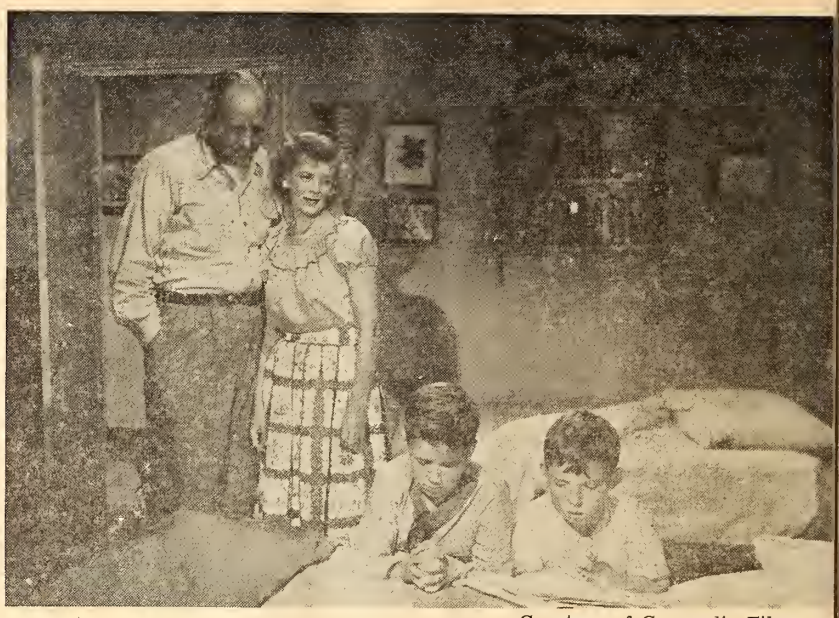
H. Armstrong Roberts

will be made familiar with its heroes and most of all, with his Son.

Soon the home becomes the most important field for evangelism. It is the responsibility of every Christian parent to aid the child in every way possible to understand, appreciate, and accept the Christian way of life during the growing years. No parent can afford to neglect this matter of home evangelism, but by joyful, practical Christian living and by thoughtful constructive teaching guide the child. Naturally the attitude, understanding, and development of the child will determine when it is ready to declare itself as a child of Jesus and one of his disciples and unite with the church.

This concern of parents must be known by a child so that when his decision is made, he will feel that this is a most important step in life. It should never be conceded by the parents, by word or action, that a child needs to flounder through the storms of adolescence. Wise parents will study their children, observe their spiritual development, and, at the proper time, let them know that it would be well for them to declare at this time their purpose to accept Christ as their own Savior and become members of the church.

Fathers and mothers need to be careful that they do not expect their child to accept and practice an adult's religion. Disciples are "learners" — growing in grace and in the knowledge of the Lord. Careful parents want their children to grow up in the Lord. So the practice of home evangelism holds the parents responsible as to whether their children will become disciples of Christ. It challenges them to accept this as a privilege as well as a responsibility, consciously, definitely, thoughtfully, and tactfully trying to direct their children into the Christian way of life and into the fellowship of the church.



Courtesy of Concordia Films

Children learn to pray by hearing their father and mother pray

By the time the commitment to Christ has been reached these children should have an appreciation of the church, the Bible, prayer, the Lord's day, worship, Christlike living, and many other Christian ideals and practices, so that it will be easy to be an example to the believers. They will have a high regard for the office of the Christian minister and seek to be his co-worker in building the kingdom of God.

Of course, if Christian parents are to be successful "home evangelists" it will be necessary for them to make Christ and his message, the church and its interests major considerations in their lives. This cannot be done by sending the children to Sunday school or by making church attendance a once-in-a-while matter or by having only a casual acquaintance with the pastor. It will be best for them to attend church as a family, parents and children sitting together in the house of God and seeking together his mind for each one of them.

The best security for any congregation is found in families on whose home altars the warm fires of evangelism are kept burning. Children who make their life decisions in cooperation with their parents are destined to establish in their generation the home base for the perpetuation of the Christian gospel and the Christian way of life.

My Prayer

ANNA MECHLING STEELE

Help me, dear Lord, from day to day,
That I may follow in thy way!

Help me to see, and want to know
The way, that thou wouldst have me go.

Dissolve false pride so I may see
The blundering weaknesses in me.

Teach me humility and love
And reverence for the One above.

EDITORIAL

A New Listening Post

A GIANT mechanical "ear," one hundred forty feet in diameter, is being constructed by the National Science Foundation to listen in on distant sounds in our expanding universe.

Just as the giant telescope on Mount Palomar provides an "eye" to look into the vast reaches of the skies, so the newly created radio telescope, to be built at Green Bank, West Virginia, will probe into distances that are billions of light years away. And though the new listening post will not be as large as one in Britain and another reported to be in Russia, it will still be sensitive enough to pick up sounds on distant planets and will contribute significant information about the fascinating new worlds we are discovering constantly.

Suppose we do gain greater understanding of the vast universe around us. Suppose our mechanical ears become attuned to secrets so far hidden from our ears — and the eyes — of men. We will still be lacking in discernment of the nature of man and even of the world he inhabits if we do not learn to make better use of the natural listening facilities that God has given us.

From the early ages when God first spoke to man — sometimes directly, sometimes by means of the patriarchs and prophets, sometimes by means of the earthquake and wind and fire, sometimes by means of the "still small voice" —from earliest times until he spoke with finality through his Son, Jesus Christ, the Word has been spoken, but so often the ears of men have been indifferent or stopped by selfishness and pride.

Men have seldom been good listeners — even to one another. We would rather speak our own minds, we would rather act on our own impulses or deep-set prejudices than quiet our hearts to listen to some other voice. And even when we pause to hear, we somehow tune in on the voices that say what we want to hear. A flip of the dial or a turn of the head can shake off the voice of the prophet and his warnings of judgment.

We have no doubt that the National Radio Astronomy Observatory will add to our knowledge and extend our horizons. But we cannot help wishing that a similar expenditure of money and effort would go into building listening posts around this globe where the human groanings and the human aspirations of our brothers could be heard by sympathetic ears. In this area of understanding we are most often deaf to the sounds of humanity — and therefore unable to minister to people in ways that would make for mutual trust and peace.

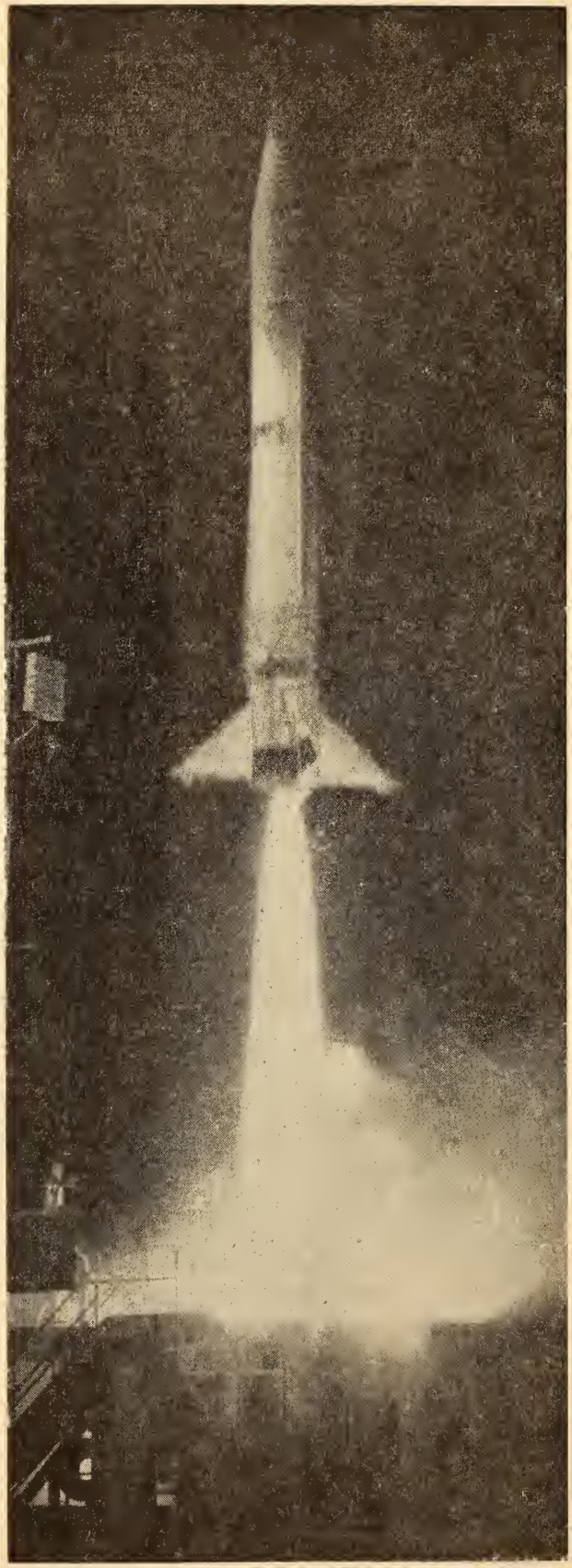
Yet in a deeper sense it is the Christian church that must be the listening post we need — with one ear open to the voice of God, always alerted and attuned to the promptings of his Spirit, and with the other ear open to the anguish and anxieties of men. The church so often fails to keep both ears open, for the church often lacks the patience to be a creative listener. Even our services of worship are better designed to "tell" God than to heed his voice. Let us not silence our voices, but let us learn to listen before we speak. Better than a radio ear bent toward the planets is an understanding heart that is open toward God. — K.M.

Ready to Paint the Dawn

WITHIN the past year a distinguished French artist passed away at the age of eighty-six years. Beginning as one of the impressionist painters of the last century Georges Rouault turned eventually to Christian themes. His name, for some critics, may be associated chiefly with the clowns and acrobats who people his canvases. But he was also a devout believer who painted the figure of a suffering Savior and who once said he hoped to "paint a Christ so moving that those who see him will be converted."

Toward the end of his life Rouault turned to brighter themes. He said that he had so long painted the twilights that now he thought he had "earned the right to paint the dawn."

The dawn does not always come up "like thunder," but it always comes. Who is better fitted to celebrate the arrival of a resurrection than one who had stood watch at a crucifixion? Too many of us who pray for light are unwilling to brave the shadows that precede the dawn. If we are satisfied to walk through twilights, holding on by the hand of faith to the guiding spirit of our Master, we may be ready in due time to paint the sunrise. — K.M.



Devaney

No effective defense against guided missiles has yet been discovered

Christian Pacifism Reassessed

In the present world situation the "wisdom of the Greeks" might suffice to save us from atomic death. But Christians are bound to follow a higher wisdom, whatever the cost

Roland H. Bainton

STRANGE that non-Christians throughou the centuries have regarded Christianit as pacifist. In the second century th pagan Celsus declared that if all men were a the Christians, the empire would be overrun b lawless barbarians. In the fourth century Julia the Apostate asked the men of Alexandri whether their city had grown great on the pre cepts of the Galilean rather than through th prowess of its founder, Alexander the Great. I the age of the Renaissance Niccolo Michiavell (for whom the devil was called "Old Nick" ascribed the weakness of his age to "our reli gion." In the 19th century Friedrick Nietzsch thought that the motto of Christianity shoul be *"Hoc signo vinces* – decadence."

In our own day Alfred Loisy, having repudi ated Christianity, interpreted its ethic in To stoyan terms. And recently Rabbi Klause pronounced the ethic of Jesus to be destructiv of the state. One wonders how these unbeliever could ever have arrived at such a view, whic certainly has not been suggested by the be havior of Christians since the time of Constan tine. Could it be that these infidels hav chanced to read the Gospels without supe vision?

Beginning With Constantine

But it is not only the non-Christians who have taken this view, but also the Christians in a steady succession. Until the time of Constantine the church was pacifist in this sense: that no Christian writer whose work is extant condoned Christian participation in warfare. The utmost concession on the part of one church father was that a Christian might remain in the army provided he did not kill, and this he might never be called upon to do if he were stationed in the interior of the empire where the army served as a police force.

When in the days of Constantine Christians became numerous, the pacifists became a minority, and such they have been ever since, though a continuous and by no means a negligible minority. In the early Middle Ages the monks and in the late Middle Ages the sects conserved the pacifist ideal. Since the Reformation there have been a number of pacifist churches — the Mennonites, the Hutterites, the Socinians, the Quakers, and the Brethren.

Such a persistent appraisal from the outside and such a continuous witness from the inside should invite serious consideration of what the Christian ethic entails. There is no room here to review all the texts and all the arguments in this age-old debate. We do better to bring our immediate situation to the bar of the Christian ethic.

The "realists" should be realistic as to our present plight and as to the implications for our present procedures. War obviously has new dimensions. It is probably no more cruel than it was when "the Assyrian swept down like a wolf on the fold," flaying, slaying, pillaging, and carrying away into slavery. A quick atomic death might be preferable. But the dimensions of modern war are global, and the consequences are not measurable in terms of one generation, for the effect of atomic war may be to render the surviving life incapable of transmitting life.

The Balance of Terror

There are many, including Christian theologians, who see no way to avert this doom other than by maintaining a balance of terror. They are guided by the maxim of the ancient Romans, "If you want peace, prepare for war." And they tell us that for the first time in history the frightfulness of weapons has become a deterrent to war. If then we desire peace we must always be as ready for war as our opponents are.

What all this must mean for ourselves the realists must realize. Over two thirds of our national income must go for the expenses of war — past, present, and future, hot and cold. Our young men must be diverted for two years from farm, factory, and office to the barracks and the armorer's forge. The burden of intolerable taxation cannot be relaxed.

We must bear in mind also that the balance of terror is not static. Each side is seeking to unbalance the balance in his own favor. We must therefore dedicate the best brains in the nation to devising new and deadlier weapons, and against each new weapon a new defense. All the experts are agreed that there is no possibility of averting an atomic attack. During the last war ninety-five per cent of the bombers against England were intercepted, but five per cent got through — and five per cent with hydrogen bombs could pulverize the island. In the next war guided missiles flying at high altitudes and at appalling speeds could defy interception.

The only possibility of defense is to diminish the deadliness of the attack. One possibility is the evacuation of cities, but only in a few instances is this really feasible. The alternative is to go underground. In the cities everyone should be within three minutes of a shelter, and in the country within fifteen. Some time ago Life carried an article with designs for prefabricated dugouts to be buried in back yards. They had two outlets, one from the cellar and one from the garden, in accord with the ingenious plan devised a million years ago by rabbits. The denizens of these dugouts will be able to pray:

> God of the rabbit and the mole,
> We thank thee for our plastic hole,
> Where, refugees from cosmic rays,
> We spend congested holidays.
> When blooms the crocus, buoyed with hope
> We view it through a periscope.

But if by such means we should render atomic attack ineffective, the enemy would shift to something else. For balancing the balance means a frantic alternation from offensive to defensive and back again. When the atomic submarine succeeded in cruising under the seven seas and eluding all the mechanical eyes and ears of the United States navy, and in surfacing undetected in Boston harbor for twenty minutes (from which spot a nuclear weapon could have been fired 200 miles inland), the cry was that we must now invent a way to bag the atomic submarine. Because we must assume that whatever we invent will soon be duplicated by the enemy and used against us we must simultaneously devise a weapon of attack

and a means whereby it may be circumvented.

But this protection will also speedily be at the command of the enemy, and then our weapon will have become obsolete and we shall have to move on to something else. If atomic warfare should thus be eliminated, it might be replaced by bacteriological warfare, and we might then emerge from our burrows and equip ourselves with hypodermics. We shall need also to inoculate our livestock and treat our fields. And if in this we were to succeed, then poison gas might be revived and we should revert to the goggle stage of civilization.

Let the realists therefore recognize that the course on which we are embarked bids fair if not to extinguish the species then at any rate to wreck the amenities of life.

The Graver Issue

But thus far we have not raised the gravest ethical issues. The above sketch shows only the inconvenience to which we should be forced to subject ourselves. Much more disturbing from the Christian point of view is what we are prepared to do to our enemies. If the balance of terror is a deterrent to war, it is only because we are willing to fight. This means that should the Russians launch a surprise nuclear attack and kill in a night a hundred million persons in the United States, then we should be in a position to retaliate by means of airplanes ceaselessly cruising about remote from our mainland and carrying nuclear weapons. We might also keep a fleet of atomic submarines under the arctic icecap ready on call to swarm into the Baltic ports and belch their lethal loads into the Russian interior. After a hundred million Americans had been killed, we would destroy a hundred million Russians in an act of massive retaliation.

Can this be described as Christian behavior? " 'Vengeance is mine, I will repay,' saith the Lord." But if one cites a text one is promptly accused of legalism. Odd that the apostle Paul, the most antilegalistic of the New Testament writers, should himself have cited this text from the Old Testament and in such a way as to imply that it meant something for Christian behavior! But if texts are ruled out, then what of attitudes? The same apostle enumerated as the fruit of the spirit, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance" (Gal. 5:22-23). He must have overlooked massive retaliation.

But these are private and not public virtues,



UNations

Instead of using the best brains of the nation to invent deadlier weapons that the "balance of terror" might be maintained the scientists could be searching out ways by which atomic energy might be used to benefit man

we are told. (Incidentally, this is exactly what Machiavelli said.) We are reminded that the apostle did say that the powers that be are ordained of God and bear not the sword in vain, to protect the good and to punish the bad. And to bear the sword at all is not nonresistance, nor gentleness and meekness — true. Even the exercise of the police power requires that the gentler virtues be regarded as attitudes rather than as acts.

But in the situation with which we are confronted of massive retaliation, can the gentler virtues survive even as attitudes? One may love a criminal at the same time that one restrains him from a crime. But to annihilate a hundred million people in retaliation for the annihilation of another hundred million people already dead and beyond restoration is hard to square with love, long-suffering, gentleness and meekness, indeed even with temperance. Such sublime casuistry was not attempted by Machiavelli.

Question From the Realists

But if we would not annihilate a hundred million in retaliation, then there is no use threatening to do so. And if we do not threaten to do so, there is no point in being ready. And then not only our nuclear tests but our whole nuclear program must be abandoned. Whether without it there would be any point in the rest of our armaments is doubtful. There are those who tell us that we could fight limited wars. But these wars are to be conducted within the framework of possible unlimited wars. If only one side in the conflict were willing and ready to engage in unlimited war, could the other side success

ully undertake limited war? The answer pre-umably must be negative, and in that case all ur defense comes to an end.

What then would happen? This is the ques-ion put by the realists to the pacifists, and the acifists cannot evade it. One possibility is hat the Russians would follow suit. No one ould be sure they would not. Such an ex-eriment has never been made in history. It night have astounding effects. Admittedly there s no power in weakness, but there is moral pow-r in the voluntary renunciation of strength. If ve, being able to continue our armament pro-ram, should of our own accord render ourselves lefenseless, the Russians might with intense elief abandon their defenses.

On the other hand, they might not. They night simply sneer at our decadence and take ver the world. This plainly is no cheerful pros-ect, though it might be better than a third world war. I have talked with people in West Germany who thought so. They were certainly ot ready to call for another war in order to egain the East Zone, and some of them, if he Russians should push westward, were ready o stay instead of flee.

One of my friends, living near the iron cur-ain, had enough money either to build a house r to buy an automobile in which it would be possible to make a precipitous departure. He chose to build a house. For a Christian to live under the Russians is not easy, but it is not impossible, and rather than train ourselves for war, we should do better to discipline ourselves for resistance to tyranny from within.

Ambiguities Inescapable

But for the Christian the most disturbing part of this proposal is that the brunt of the oppression would not fall on us in the United States. We are too remote to be the first country the Russians would invade, and we are probably too remote to be successfully subjugated if we were to engage in passive obstruction. Western Europe and England would suffer first and more grievously. This does pose a frightful dilemma, and nonpacifists rightly point out to pacifists that they have not escaped from moral ambiguities.

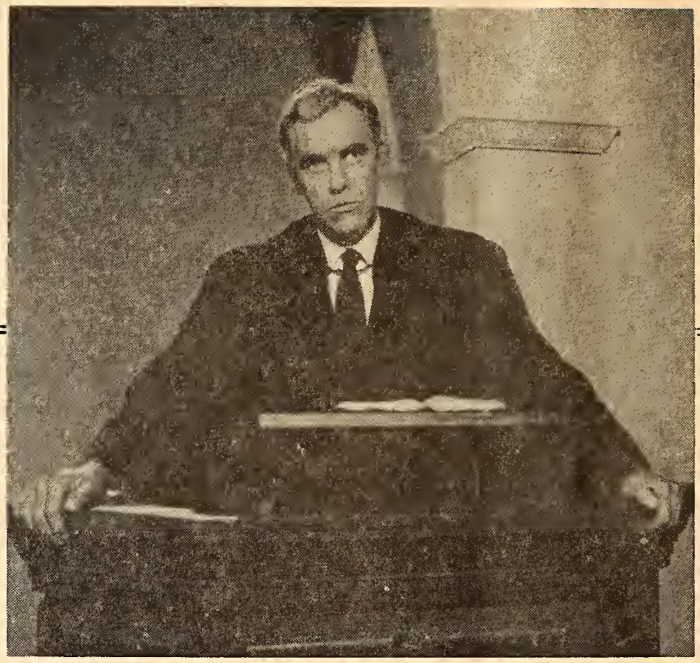
In this case, however, the ambiguities are less ambiguous by reason of the fact that actual defense of Europe and England is not possible. If we plant bases or troops on their soil we turn them immediately into targets. An American some years ago asked some of the Burmese whether they did not fear a Communist invasion. Certainly they did, was the reply, but they feared even more protection at the hands of the United States. If we were to attempt defense by arms, our allies would be pulverized. The only possibility of defending them and at the same time leaving them intact would be to do nothing of a military nature on their soil, but to resort to massive annihilation of the Russians on their own territory. And thus we are brought back again to the expedient from which we recoiled.

One comes to the conclusion that the Christian ethic is at variance with the major part of our national policy, and we can be confident that our national policy is not going to be revised in accord with the Christian ethic. Pacifism is not a political strategy. No nation has ever adopted it as a policy, and one may doubt that any nation ever will. The majority of the churches do not recommend it, and probably they will not. Pacifism in the time of its greatest strength in the United States and Britain — that is, in the period between the two world wars — was not sufficiently potent to avert the second world war. If it was not strong enough then, it certainly is not strong enough now.

Continued on page 13



The consequences of war today are suffered not only by one generation but by unborn generations because of the deadly radiation and strontium 90



Reluctant Revelators

Earle W. Fike, Jr.

IT CONTINUES to be a source of amazement to me, how those outside the ministry or those considering it assume that those of us who are in it had no problems getting into it. There is abroad some kind of dream that those who choose the ministry rush into it with complete certainty or irrepressible enthusiasm. The average layman seldom suspects that his pastor may have accepted his ministry with great reluctance.

Let us look at the testimony of some who accepted the call to be prophets and spiritual leaders. A man named Moses was calmly going about his business with the herds, when the Lord tapped him on the shoulder and reminded him of a situation down in Egypt which he should take care of for him. Did he jump at it? Hardly! "Who am I that I should go. I'm not eloquent enough. I can't speak in public. Please, Lord, find someone else."

Gideon was reminded of a leadership task he should do. "Me, Lord? My family is poor and I am the least in my Father's house."

Listen to a prophet named Jeremiah. "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth."

Here is a revelator named Isaiah. "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King."

And here is the testimony of Amos. "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go prophesy to my people Israel.'"

Jonah was so reluctant that he did a record sprint in the other direction, and got into a whale of a lot of trouble over it.

And Saul of Tarsus was so reluctant that he persecuted what he wanted to serve, until he had an amazing accident on the road to Damascus.

It is quite a list, is it not? And there are more — men whom God chose to be revelators, prophets, preachers. But down to the last man, each one was reluctant to accept the role.

Here is a picture of the prophet and minister seldom recognized. Those who gave

much for the Lord were not wooed and won with gentle persuasion. Sometimes these reluctant revelators were latched onto by the Lord and dragged, kicking and screaming protests, into what the Lord had in mind for them.

What happens to make a man who begins by asking, "Who, me?" change his response to "Here am I, send me"? How does he overcome his reluctance?

One cause of reluctance is an overwhelming sense of unworthiness. Each of these prophets wondered about his right to assume so great a responsibility. Karl Barth lifts up the concern in merciless language: "What are you doing, you man, with the word of God upon your lips? Upon what grounds do you assume the role of mediator between heaven and earth? Who has authorized you to take your place there and generate religious feeling? . . . Did one ever hear such overweening presumption, such titanism, or, to speak less classically and more boldly, such brazenness? One does not with impunity usurp the prerogative of God! But does not the profession of the ministry inevitably involve both? Is not the whole situation in the church an illustration of man's chronic presumption? . . . God may pluck us as a brand out of the fire. But so far as we know, there is not one who deserves the wrath of God more abundantly than ministers. . . . Moses, Isaiah, Jeremiah, and Jonah knew of a certainty why they did not want to enter into the preacher's situation. . . . Who dares, who can preach, knowing what preaching is?"

What minister has not felt the pangs of pain of which Karl Barth speaks? What starry-eyed young man has not looked at the audacity of his dream and covered his face with shame? We all belong to the host of the reluctant.

Then what happens? How is it that some of us walk where angels fear to tread? Is it that we have no sensitivity, no strong concern? No, those who dare this road do so because they have heard a voice which says, "I will be with thee" as it spoke to Moses years ago.

The truth of this promise is what gives some of us strength to go, in spite of reluctance. No minister worth his salt would approach the task of preparing to preach without opening the doors to this available help. And anyone who has preached can testify to the wonder of having been blessed with inspiration and insight which is certainly not of his own creation. The writer of Peter has it correctly, "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

But wait! This is not all. The possibility of outside help is not quite enough. Perhaps this has been one of our problems. We have thought mostly of God helping us. But in the account of the meeting between Gideon and the Lord, there is an interesting phrase. The Revised Standard Version says, "The spirit of the Lord took possession of Gideon, and he sounded a trumpet." But the Hebrew idiom for "took possession of" literally means, "clothed himself in." The spirit of the Lord clothed himself in Gideon.



Rembrandt Camera Clix

Paul was so reluctant to accept the call to become a spiritual leader that he persecuted what he wanted to serve until he had an amazing experience on the road to Damascus

TODAY

A. F. Brightbill

Today, newborn from all my yesterdays
Lies in my cupped hands, a fragile, prophetic thing
Just broken from its chrysalis with wings afflutter.
What far flight shall it make with buoyant pinions?
What fateful tomorrow shall it breed,
Ere it folds its worn wings
In the last twitchings of its dreamless sleep?
I hold today in my cupped hands and watch its unfolding;
Then in faith I release it, and await the will of God.

This speaks to me of more than outside help. The Lord is not without us. If the encounter between God and revelator is what it should be, the Lord is within rather than without. The ever-present Christ is not an external phenomenon like life-giving blood plasma which is inserted into the prophet to bring him strength. He is indwelling, the substance around which the life of the minister is built. We have viewed this help the wrong way; we do not reach for it, it takes us. It abducts us, kidnaps us, and literally wraps itself with us. Dare I say what this means? With fear and trembling, let us recognize that we stand in the tradition of Jesus. For, God help us, in our own small way, we are perpetuating the incarnation.

We are not spirit guided — but spirit confiscated. On this grounds no minister has the right to say, "The Lord helped me in the message this morning." It is the other way around. God does not work for us; we work for him. We are the raiment wherewith he girds himself; we are the garment in which he makes his entrance into the lives of men.

"I will be with thee?" No. "I am within thee!" Paul knew the glory of this experience. "It is no longer I who live, but Christ who lives within me."

There is another thing which makes prophets reluctant —an uneasiness about the message to be given. Arthur Balfour once said, "I am more or less happy when being praised, not very uncomfortable when being abused, but I have moments of uneasiness when being explained." God has such moments of uneasiness, and most prophets are aware of their responsibility and cringe before it.

I have long been an admirer of Charles Schulz, creator of a lovable little family of cartoon characters. Recently this series caught my attention. In the first picture Schroder blasts out, "Charles Brown, do you want me to feed Snoopy before we go?" In the next picture Charlie Brown is putting on his sweater. "Sure," he replies, "his dog food is right there in the cupboard." The third frame shows them leaving the house with Charlie Brown asking, "Did you put it in his dish?" to which Schroder replies, "Of course." In the last picture is Snoopy with the inevitable question mark and the look of utter perplexity which only Charles Schulz can put on a dog's face. He is looking in his bowl. There is the dog food all right — in an unopened tin can.

Every prophet, every minister lives in mortal fear that what he will say will be as helpful to those who need the nourishment of the spirit as Schroder's good intentions were for Snoopy. And well might we be afraid. For so much of what we say has God locked up in inaccessible cans. We speak of situation preaching and are so enamored of it that we use the gospel like some empirical empirin, never presenting the personality. Or we speak so much of what we must do to become Christian, what we must do as Christians, and what we must do to stay Christian, that we are more like taskmasters than revelators.

These old prophets were concerned about their message. But the Lord said, "I will tell thee what to say," and they went forth armed with the strength of "thus saith the Lord." Life situations were important to them. They knew the sins, the heartaches, the problems of their people. But they did not profess to cure the ills of their day. They professed God, who being recognized and worshiped had some answers.

The prophet did not say, "Do this . . . do that." His basic message was, "Ladies and gentlemen, meet the Lord," recognizing that they would know what to do once they had. Their message was to call people to God, not flog them into specific deeds. One becomes a little less reluctant when he realizes that the ministry is less mule training, and more introducing and revealing.

Reluctant revelators! They were present long ago; they are present today. And wherever you find a good minister you will find a reluctant one. For though he dares to do what he is doing because "the Lord has spoken, and who can but prophesy," he never shakes the unalterable conviction that he has no right to be doing what he is doing. He knows that God is within him and that his message is revealing him, but the implication of these two truths is so overwhelming that he never loses his reluctance, and with Paul he goes about his daily duties murmuring, "Who is sufficient for these things?"

A. C. Craig says, "The paradox of the pulpit is that its occupant is a sinner whose chief right to be there is his perpetual sense that he has no right to be there."

Don't be afraid of reluctance. Cherish it. For it is the stuff of which prophets and ministers are made.

PEACE

D. EUGENE LICHTY

Peace!
Is it only a word
Which the Shepherds heard
Two thousands years ago?

Or is it a way
Which in our day
The world may dare to go?

Peace!
It was a life
In a day of strife
Given on a cross of woe.

Pray, let us live
His love to give
To a world that needs Him so.

Christian Pacifism Reassessed

Continued from page 9

To hope to make enough pacifists to stop a third conflict is fatuous.

A Witness, Not a Strategy

Pacifism is a witness, a worthy and much needed witness, but it is not a strategy. If a third world war is stopped it will be not because of pacifists but because of peace-minded nonpacifists. There are many of them and their hands should be strengthened. Even our military leaders do not want war. If they will follow a liberal if not a Christian policy, war can be averted. The wisdom of the Greeks is enough at this point without invoking the love, the meekness, the compassion of Christ.

As a matter of fact, the ethic of the churches on war and peace ever since Constantine has been Greek rather than Christian. The ethic of war has been that of the just war, borrowed from the Greeks via Cicero; and the ethic of peace has been grounded in the Stoic faith in the divine reason implanted in man, lifting him above the brute, making him a reasonable being capable of concord, harmony, magnanimity, and peace.

"Utopianism" is the slogan of scorn with which this noble ideal is brushed aside. The point apparently is that it never has been realized and therefore never can be. To be sure a perfect society has never been established, but there have been eras more peaceful, humane, and civilized than our own. Remember the *Pax Romana*, the 13th century, the early 15th in Italy, the 18th – that berated age of the Enlightenment, when wars were the game of gentlemen, when armies carried their own complete supplies rather than live off the populace, when generals did their utmost to avoid battles and statesmen did not disdain to make a magnanimous peace.

If in our own day statesmen would seek peace and pursue it, never leave an overture to peace from the enemy unexplored, never yield the initiative in peacemaking; if we would manifestly subordinate our national interests to the establishment of world government; if we would use foreign aid not as a device for making friends but for alleviating distress wherever distress is most acute; if we would behave morally instead of delivering homilies – if we did these things we might conceivably overcome our enemies, not by massive retaliation but by reconciliation. For this we do not need to be Christian. The wisdom of the Greeks would suffice. If only we were good pagans we might survive.

But now let us return to Christianity and remind ourselves that to survive is not the chief end of man. Christianity has been called by its critics the cult of death. Certainly it is not the cult of life on any terms. The realists tell us that if we are not powerful we shall be at a disadvantage. Of course we shall. When were the scrupulous not at a disadvantage in dealing with the unscrupulous?

But shall the scrupulous then become unscrupulous in order to survive? Are we to renounce honor, shame, mercy, and compassion in order to live? The ancient pagans would not have said so. Did not Socrates declare that to suffer injustice is better than to inflict it? Shall we allow this pagan to take over the virtues which we have been wont to call Christian, while we invoke Christ to justify nuclear annihilation?

Copyright 1958, Christian Century Foundation. Reprinted by permission from the Christian Century

Women of the Bible

Photos by Three Lions



El Greco

Mary, the Baby Jesus, and St. Anne

"When she [Rebekah] had finished giving him a drink, she said, 'I will draw for your camels also, until they have done drinking.' So she quickly emptied her jar into the trough and ran again to the well to draw

THE women who live in the Bible comprise about as complete a catalog of the vagaries of the female personality as can be found anywhere. But there is also devotion, fervor, courage, wisdom. There are the matriarchs and the queens, the disciples and the women of faith. There are no "watered-down" women in the Bible, passions for good and evil ascend to the intensity of those shown by any of the men. If anyone doubts the equality of women, let him look to the Bible.

The accompanying pictures of master paintings show how the artists of the past have depicted some of these women.





Andrea Appiani

'Leah's eyes were weak, but Rachel was beautiful and lovely. Jacob loved Rachel; and he said, 'I will serve you seven years for your younger daughter Rachel' "



Louis Bruck-Lajos

'And Ruth the Moabitess said to Naomi, 'Let me go to the field, and glean among the ears of grain . . .' So she set forth and went and gleaned in the field"

E. Le Sueur



'Jesus said to her, 'Woman, why are you weeping? Whom do you seek?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary' "

Alexandre Cabanel



KINGDOM GLEANINGS

The January Coronet contains a feature article on Brethren Volunteer Service written by Theodore Irwin. It is entitled God's Quiet Heroes.

J. F. Baldwin, who has been pastor of the Peoria Church of the Brethren, Ill., for the past five years, has been elected president of the Peoria Area Ministerial Association.

John Barwick, who regularly sends an Overseas Report from Vietnam for our news pages, was pictured in the Dec. 22 issue of Time Magazine. He was featured in a news story telling how three American citizens are directing programs of agricultural training in the area of Southeast Asia.

Louis Shirky, layman in the York Center church, Northern Illinois, has been appointed chairman of a steering committee to plan for a statewide stewardship education program in Illinois in 1959 under the auspices of the Illinois Council of Churches. Bro. Shirky had served as chairman of the Northern Illinois stewardship education committee.

Ground has been broken in Delaware, Ohio, for a new Methodist theological school. Bishop Donald W. Tippett, chairman of the Methodist Department of Theological Education, said at the ceremonies that nothing had stimulated interest in theological education so much as the enthusiastic way in which Ohio Methodists responded to the need for the new school.

More than 150 young men, members of the first Boys' Town parliament, met in Marburg, Germany, and asked adults to "help us to come to terms with this world." The seventeen- to twenty-year-old boys made a plea for understanding rather than "too much criticism" but acknowledged that "no generation before that of our parents has had to live through such a revolutionary change in the established order of things, has had to see so many ideals fall to pieces." Their resolution will be sent to the German parliament. The boys' towns were established eleven years ago by Mr. Arnold Dannemann, president of the Federal Association of German YMCAs and are still carried on in close co-operation with the YMCA.

More than 2,200 communities in the United States are expected to hold World Day of Prayer services on Feb. 13. The observance is sponsored by United Church Women, a department of the National Council of Churches. The theme for the 1959 observance is "Lord, I Believe," taken from John 9:38. Christian women of Egypt wrote the order of service to be used in most of the services. The twenty-four-hour prayer vigil will begin at dawn on the Tenga Islands in the South Pacific. Other services will begin in other lands in a circle around the earth and will conclude with a service on St. Lawrence Island off Alaska. Christians in 144 countries will say the same prayers in 60 languages and 1,000 dialects.

Ed Kindley, a former BVS'er in Europe, is now working with the International Rescue Committee, with an office in Nuremberg, Germany, where two camps for non-German refugees are located.

The Brethren Adult Seminar at Washington, D. C., and the United Nations will take place on March 2-6. Additional information concerning this seminar will appear in the Jan. 10 and Jan. 17 issues of the Gospel Messenger.

The first editions of a new Pilgrim Hymnal of the Congregational Christian Churches have been published in Boston by the Pilgrim Press. The hymnal was compiled during the last five years by a group of leading musicians and churchmen.

A budget of $3,800,000 for next year was adopted by the Southern Baptist Home Mission Board at the annual meeting of its executive committee. Included was $100,000 for Southern Baptist work in New York City and San Francisco.

C. Walter Warstler and **Mrs. B. F. Waltz,** who recently lost their companions in death, wish to express their appreciation for the letters and cards of sympathy they received. It is impossible for either of them to acknowledge personally all of them.

Some have inquired about the source of the article Is Disarmament Possible? which appeared in the Dec. 13 issue of the Gospel Messenger. It came from the office of the Friends Committee on National Legislation, 104 C St., N. E., Washington 2, D. C.

The Messiah, by Handel, was given by the Manchester College Choral Society under the direction of Clyde W. Holsinger on Dec. 14 in the college auditorium. This oratorio is presented every other year, alternating with a concert of general Christmas music.

Enrollment at the ten Methodist seminaries in the country is at a record high of 2,844, an increase of 10% over a year ago. Dr. Gerald O. McCulloh, Methodist director of theological education, cites a "growing awareness of the need for more men for the ministry" among Methodists as a reason for the growth.

Early in November the YMCA and the YWCA in eighty countries joined together for the annual Week of Prayer, the ninety-first observed by the two world movements. The theme this year was, "If anyone is in Christ, he is a new creation." Meditations were prepared by young people from North and South America, Africa, Europe, Asia, the Middle East, and Oceania.

Two hundred copies of Bibles printed in Armenia at Ararat were sent recently from the headquarters of the British and Foreign Bible Society to a destination in Soviet Armenia. Referred to by Bible Societies as "the first such consignment for many years," the bulk package was part of a Bible Society program that involves the sending out of Scriptures from the London Bible House at an average rate of six tons every working day

Brotherhood Theme: Brethren Under the Lordship of Christ

Six Protestant bishops in Communist Hungary sent messages to the Disarmament Conference in Geneva, urging the nonmilitary peaceful use of atomic energy, according to the Budapest radio. The messages were sent by four prelates of the Hungarian Reformed Church and two bishops of the Lutheran Church of Hungary.

Brethren living in or near Houston, Texas, are meeting for worship and fellowship. The pastor of the Fellowship group is eager to obtain the names and addresses of all Brethren in the area or of those contemplating moving to Houston. If you know of any please write: Edward L. Murray, 2310 Hialeah, Houston 18, Texas.

Participants in the 1958 international work camp in Bad Hersfeld, Germany, which was sponsored jointly by Brethren Service and the Youth Department of the Protestant Church in Kurhessen-Waldeck, held a reunion in Kassel on Nov. 29. The meeting, which was arranged by the youth pastor, was held in the Kassel headquarters of the German Innere Mission.

The United States Post Office Department took action in October against six more purveyors of obscenity including two operators in New York and California who sent out advertisements purporting to give information on where lewd photographs can be purchased. The drive against smut peddlers is part of the Post Office Department's stepped-up enforcement drive.

The Co-ordinating Council of the Methodist Church is considering the possibility of merging the denomination's three social action boards. These are the Board of World Peace, the Board of Social and Economic Relations, both in Chicago, and the Board of Temperance in Washington, D.C. Recommendations will be submitted to the church's next General Conference in Denver in 1960.

James Adams, instructor in art and Spanish at Manchester College, Ind., has been appointed leader of the Indiana intercollegiate study project that will go to England next Summer. Sponsored by Indiana University, the study project is composed of students in the junior class from colleges and universities throughout Indiana. The fifteen students accepted for this year will leave June 10 and return Aug. 30. Professor Adams as leader will meet weekly in luncheon meetings with the group.

Federal Tax Primer for Clergymen, a booklet written by J. C. Cassel, deals in a question and answer method with the federal income tax and social security tax as it particularly affects a minister. Special attention is given to the minister who, while serving as a pastor, must supplement his income from other sources. Considered also is the contractual agreement between the pastor and the congregation in light of federal tax regulations. The booklet which sells for 75c is available at some bookstores or from the Evangel Press, Nappanee, Ind.

Leadership for Tomorrow's Church is the subject for consideration in the annual afternoon and evening retreat planned for the Bethany Seminary faculty and the General Brotherhood Board staff. Sessions will be held Jan. 12 in the York Center church.

Change of Address

Levi K. Ziegler, from Martinsburg, Pa., to 19 Arthur St., Portland, Maine.

Standing Committee Delegates

Eastern Pennsylvania: F. S. Carper, Nevin H. Zuck, Graybill Hershey; alternates, Henry G. Bucher, J. A. Robinson, J. Herbert Miller.

The Church Calendar

January 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Calls Forth Faith. Mark 9:2-29; Matt. 17:14-18. Memory Selection: All things are possible to him who believes. Mark 9:23 (R.S.V.)

Jan. 4-11 Week of Prayer
Jan. 18-24 Church and Economic Life Week
Jan. 19 Southern Ohio commission on ministry sectional meeting, East Dayton
Jan. 20 Southern Ohio commission on ministry sectional meeting, Piqua
Jan. 21 Southern Ohio commission on ministry sectional meeting, West Alexandria
Jan. 22 Southern Ohio commission on ministry sectional meeting, Greenville
Jan. 25 — Feb. 1 Youth Week
Jan. 26-29 Ohio state pastors conference
Feb. 1-6 Brethren Youth Seminar, Washington, D. C., and New York City
Feb. 8 Race Relations Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. James Beahm of Wichita, Kansas, in the Palmyra church, Pa., Feb. 8-15.

Bro. Ivan Eikenberry of Trotwood, Ohio, in the West Charleston church, Ohio, Feb. 8-15.

Bro. Glen Weimer of Arlington, Va., in the Martinsburg-Vanclevesville church, W. Va., Jan. 12-18.

Gains for the Kingdom

Six baptized at Billa, Marama congregation. **Fourteen** baptized at Nggabu, Marama congregation. **Fourteen** baptized at Garkida. **Eight** baptized at Kaurwatakari. **Thirty-two** baptized at Lassa. **Twelve** baptized at Ganggirang, Shafa congregation. **Twenty** baptized at Shafa. All of these congregations are in Nigeria, West Africa.

Two baptized in the Chippewa Valley church, Wis. **Two** baptized and two received by letter in the Michigan City church, Ind. **Fifteen** baptized and three received by letter in the Oakland church, Ohio.

Two baptized in the Meyersdale church, Pa. **Two** baptized in the Codorus church, Pa.

Six baptized in the Sebring church, Fla.

News and Comment From Around the World

Presbyterians Commission 110 Overseas Missionaries

One hundred ten missionaries were recently commissioned for service overseas under the United Presbyterian Church in the U.S.A. The new missionaries are from twenty-three states and seven countries abroad. In some countries the appointees will serve as fraternal workers under interdenominational or Presbyterian bodies with which former missions in those lands have merged. The church's Commission on Ecumenical Mission and Relations adopted a budget for 1959 of about $11,400,000.

Greenland Honors Missionary With Postage Stamp

Greenland has honored the Christian missionary from whom its entire modern history is dated with a postage stamp commemorating the 200th anniversary of his death. Bishop Hans Egede went to Greenland in 1721. A young pastor of the Lutheran State Church of Norway, he had become interested during studies at Copenhagen in the ancient Norse sagas which described Leif Ericson's Greenland. The Greenlanders of today regard the bishop as the father of their country because he brought them their first contact with European civilization. Today Greenland has a population of 18,000 of mixed Danish and Eskimo ancestry, and has become the most northern outpost of European civilization.

German Bible Mission Distributed 320,000 Scriptures to Escapees

More than 320,000 Scriptures have been distributed by the German Bible Mission during the past four years to escapees from Communist-ruled countries and other displaced persons living in West Germany. The mission also dispenses Bibles to the German Protestants living in east-bloc countries. Co-operating in the group's efforts are the United Bible Societies, the Association of Evangelical Bible Societies in Germany, the Young Men's Christian Association, and the Association of German Evangelical Free Churches. The Bibles are distributed primarily in connection with missionary and evangelization programs, as well as after worship services in refugee camps and during individual talks with refugees.

Heifer Project Sends Bull to Austria

During September Heifer Project shipped a Holstein bull to Austria for use in the famed Artificial Insemination Centre in Wels. The clinic was started in 1947 in an old military building and the first Heifer Project bulls were shipped in May 1948. With the help of Marshall Plan aid, a three-unit clinic was built in 1955. More than a thousand veterinarians have been trained in the clinic's research laboratory. The estimated combined worth of offspring is more than three million dollars.

Nuclear Weapons Controversy Perplexes Dutch Church

Differences about nuclear weapons and their use have come to the surface in the Dutch Reformed Synod as a result of a report presented by a study commission. The commission had been asked to clarify the theological, political, and ethical issues raised by the coming of the new weapons. Pointing out that there was no unanimity in the church, the commission said there were some Dutch Christians who rejected nuclear arms as "demonic" and others who refused to abstain from their use unilaterally because they believed they should be a deterrent against possible attack on the freedom and welfare of the West. At the same time the commission told the church that entirely new issues were raised for Christians by the coming of the "bomb" and that it was no longer enough simply to quote the traditional right of the state to use the "sword" in defense.

Physicist-Clergyman Sees Scientists Rediscovering Religion

An Episcopal clergyman who is also an atomic physicist recently said that his fellow scientists are rediscovering a belief in Christianity. Dr. William G. Pollard, executive director of the Institute of Nuclear Studies at Oak Ridge, Tenn., said the United States was "on the threshold of a great theological renaissance." Dr. Pollard said his search for the realities of physics and mathematics was similar to his discovery of the realities of religion.



Religious News Service

The Lord's Prayer was recited in sign language by the White Buffalo Council of American Indians at the Assembly of United Church Women held in Denver, Colorado. Here we see members of the council enacting the phrase: "Our Father, who art in heaven." The prayer recital was included in a program of Indian dances performed by the council

Protestant Council Launches Fund Drive to Aid Youth

A drive to raise $100,000 for work with young people in high-delinquency areas was launched by the Protestant Council of the City of New York. Money raised in the drive will help support nine youth centers in the city and a year-round camp for teen-age boys who have been in juvenile courts. At the youth centers, group workers direct recreation for 10,000 boys and girls ranging from 11 to 21 years of age. The aim of the camp is to substitute discipline for teen-age gang life.

Chile Offers to Accept 1,000 Russian Refugees

The government of Chile is willing to accept all 1,000 White Russian refugees in Shanghai, whose plight is considered to be the worst of the 10,000 European refugees in China. Dr. Edgar S. Chandler, associate director of the World Council of Churches' Division of Inter-Church Aid and Service to refugees, said that Argentina, Brazil, and Australia have already taken large numbers of the Russian refugees and are interested in receiving more of them but the main obstacle is lack of transportation funds.

Greek Evangelical Moderator Appeals for More Pastors

An appeal for more pastors was made by the moderator of the Greek Evangelical Church at the time of its triennial General Synod, held at Thessaloniki. The moderator stressed that an increasing gap exists between the needs of the church's constituents and the number of pastors available. A resolution was adopted by the Synod, urging more co-operation with the World Council of Churches. Delegates also approved an offer inviting the church to become a member of the Near East Christian Council.

Campaign Mapped to Promote Religious Books

Annual Lenten lists will be suspended next year by members of the Religious Publishers Group in favor of a concentrated promotion of the sale and reading of religious books supported by Protestant, Catholic, and Jewish bodies. The objectives of the campaign are to improve the religious collections in public libraries, to emphasize religious books as the core of home libraries, and to urge individual congregations to set up church libraries. The campaign will be conducted as a part of National Library Week, April 12-18, 1959.

National Parks Ministry Expands Program

Four new areas, increasing to thirty the number of regions where Americans vacationing in national parks will be provided worship services were approved at a meeting of the National Council of Churches' Committee for a Christian Ministry in the National Parks. They are Shadow Mountain recreation area, Colorado; Shenandoah National Park, Virginia; Doughton Park area of the Blue Ridge Parkway, North Carolina; and the Badlands National Monument in South Dakota. The national parks ministry program, now entering its eighth year, will send 142 seminary and college students to provide pastoral services in the 30 areas in 1959.

Swiss Churches Push Fight Against Obscene Literature

The establishment of a study center to help rid Switzerland of immoral literature was provided for in a resolution adopted by representatives of that country's Protestant, Roman Catholic, and Old Catholic Churches. The center will be jointly maintained by the three confessions. The resolution also called for revision of the federal penal code to provide stiffer punishment for persons convicted of distributing immoral literature. It asked further that the code define such literature more strictly.

Consultation Stressed Church's Responsibility in Sex Education

Delegates to a Consultation of Christian Educators on Sex Education held at Cincinnati, Ohio, declared that the church must educate people for "responsible freedom in using the God-given gift of sex." The three-day meeting drew an attendance of delegates from fourteen different denominations, from six interdenominational units, and nine social agencies. They agreed unanimously that the church "must reaffirm the goodness of God's creation of sex" and added "we must help children, youth, and adults understand their sex roles as part of their total personality in relationship with the world about them and in the light of the experience of the divine-human encounter recorded in history, especially in the Bible." Throughout the meeting there was voiced recognition that true morality must be based on love and trust of both God and God's children, rather than on fear and rigid legalism.

Quotes in the News

Dr. Edwin Dahlberg, president of the National Council of Churches: "We are not interested in the idea of a superchurch, some type of Protestant Vatican that would overshadow all our religious freedoms. We reject that concept. We are interested in the growing togetherness of the followers of Jesus Christ that the world might believe."

William G. Gowland, British Methodist minister: "The church's strategy of the New Testament era was based on the belief that Christians were called to go out into the workaday world — not to be stay-at-homes. But the church today is largely a filing cabinet of membership roles rather than the explosive movement it was meant to be. The gospel of the church is not salvation by extraction from the world but the injection of revolutionary leaders into it. Its job is to save man and society. It's not an either-or choice."

Harold E. Stassen, former special assistant to President Eisenhower for disarmament: "We have the tendency to say that our topmost objective is to serve the self-interest of the United States. Rather than this, the need is to so relate Christian ethics to foreign policy that we put topmost the well-being of all people, including, but not primarily, own own."

Senator A. S. (Mike) Monroney of Oklahoma: "With all these advances in developing death-dealing weapons I am worried whether man's morality and intelligence can keep pace, whether we have expanded our moral range to match our penetration of scientific frontiers. I do wish we would bring more of the spiritual into our dealings with other nations. We may be destroying the very thing we seek to do to win the hearts and minds of the third of the world's people who seek freedom."



A panel composed of a plant worker, a teacher, a homemaker, an administrator, a businessman, a student, and a secretary presented ethical problems that each faces on his job

We held a school of

Christian Daily Work

Esther Mohler

Photos by Ferris Morehouse

Is a "slow down" ever morally justified? Is it always ethical to be impartial? Should mothers work outside the home? How much time should the breadwinner save for his family? What if my employer is dishonest?

Our congregation decided to tackle these and other down-to-earth problems which Christians face in their workaday lives. This would be our major study on the interdenominational social education and action theme for 1958-59, The Social Responsibility of Christians in Daily Work.

We decided that a four-session Sunday evening school on this subject would suit our purposes best. The sessions were planned to begin at 5:30 p.m., with a light meal, prepared each evening by a different church school class, and to end at 7:15. A few minutes of fun and singing around the tables before classes began were planned for each evening.

"Help Me Decide"

The first session of the school featured a family council enacted by a family of the congregation. The first-grader asked her family how she could be truthful with her playmate without making her angry. One high school student asked the council to help him decide what to do since a teacher had not followed through on a promise. The other high school member of the family asked what he should do when the group from which he desires approval invites him to a party at which there will be drinking. Mother threw out the question of whether she should get a job to supplement the family income. Father wondered what he should do when he feels that his employer uses discriminatory practices toward persons of other races.

After the members of the demonstration family had counseled one another on these problems, each of the family groups seated around the tables was given one of the questions raised to "buzz" on further. Then each table group reported briefly on its discussion. Grade school children to adults participated in these discussions. Nursery and kindergarten children were placed in separate classes following the meal.

Member of the Elgin church, Illinois

New Filmstrip Used

The color cartoon filmstrip, The Biggest Thing in Middleville, was shown at the second session. The congregation observed how Homer Livingston's decision to automate his business affected the members of Central church and how that congregation was awakened to the social responsibility of Christians in their daily work. After viewing the filmstrip, the audience numbered off into groups of eight to ten persons each to discuss how the filmstrip applied to their own situations. Juniors, primaries, kindergartners, and nursery children attended separate classes rather than viewing the filmstrip.

Panel of Occupations

The third Sunday evening discussion was introduced by a panel of persons representing seven different occupations. Tough ethical problems faced by professional people, businessmen, administrators, skilled and nonsupervisory workers, secretarial workers, homemakers, and students were presented.

After this the congregation divided into the same occupational groupings to discuss the ethical decisions common to them. The original panel members then reported back the findings of their groups, and a few moments of lively discussion by the total group took place. The children under junior high age again had separate classes.

"The Family Speaks Up"

At the final session of the school attention was again focused on the family unit. Groups of two or three families each met in various classrooms to discuss such questions as: What is our attitude toward the breadwinner's job? Toward the jobs of others? What makes a job Christian?

All ages, except the nursery and kindergarten children, met in these groupings. This enabled some parents to become aware of the insights which children may have on such questions. It was hoped that this experience was helpful to some in seeing the value of the family counseling together on their problems. A brief meditation and worship service in the church sanctuary concluded the fourth session and the school as a whole.

The Children's "Daily Work"

During the two sessions at which the juniors and primaries met in separate classes, they considered "daily work" to mean all of their day-by-day activities of living. Through the storybook, Hurrah for Bobo, the primaries learned about being a Christian on the playground. They played games in which they practiced being Christian. Through talking of their parents' work, stories, songs, and worship, the words of "Lord, I Want to Be a Christian," came to have real meaning to them.

Using the storybooks, Toppy and the Circuit Rider, The Beatinest Boy, and A Penny's Worth of Character, as resource materials, the junior class considered the problems of being Christian in everyday life. The craft activity of making wooden name tags to help their teacher become acquainted with them led them to think about Christian relationships in getting to know other people.

Real Battles of the Faith

It was the feeling of many that through this school people had been led to consider their work more seriously from a Christian viewpoint and to understand more clearly the social responsibilities of Christians in their daily work. The opportunity provided for leadership by lay persons was also significant.

An oft-recurring thought was that we spend the largest portion of our waking hours at our jobs and that therefore, if our Christianity is vital, it must be practiced in the factories, the shops, the offices, the farms, and the schoolrooms, for it is in the sphere of daily work that the real battles of the faith are won or lost.

Reprints of this article will be available from the Church of the Brethren General Offices, Elgin, Ill.



Discussions in buzz groups helped get at the real problems that Christians face in their daily work

NEWS NOTES

Oulmes, Morocco

From the International Christian Service for Peace unit Ben Fox reported in November: "We continued without being able to do any work for the farmers the last week. We would have had work, but it was thought better because of the political unrest that we not leave our house more than we needed to. The whole area was well controlled by the police and the Moroccan army. Anyone leaving the village had to get a pass from the government officials. Toward the end of the week, the army began to leave, as the leaders of the political movement had been captured. On Monday the Rural Development Farm went back into normal operation.

"This week marked the arrival of the third new governor (or Caid) since the unit began work here. We very much welcomed the return of our unit leader, Hans De Jonge, with our new member, Jacques Langhart, from Vancluse, France.

"According to plans, we will soon be surveying land for the farmers and then helping them begin plowing with horses and moldboard plows. This project, called Operation Plow, is one of the main ideas of the Rural Development Farm. Last year they sold approximately 1,500 pieces of horsedrawn equipment to the farmers."

Student Exchange

Lois Fager, McPherson College exchangee from Clovis, N. Mex., who had been living with a German family in Herford, Germany, since August, began her studies at the teachers college in Goettingen at the beginning of November. She is living in the international dormitory in which each of fifty-five students from other countries has a German roommate. Only eleven of the fifty-five are American students.

Volunteer Program

John Stites and George Camp have joined the Linz, Austria, unit after having spent a few months working at Karlsschule in Vienna. John is teaching English in refugee camps under the sponsorship of the

YMCA, and George is working in the material aid department.

The members of the June 1958 BVS unit who have completed their orientation period in Kassel have been assigned to the following projects: David Koser is working at Karlsschule project in Vienna. Alan Keiser is working in a home for young men who work in the coal mines near Dortmund, Germany. A large percentage of the young miners have come from the East Zone of Germany, and some are Hungarian refugees. Randy Fenimore is working with the YMCA in Duppelhof, a refugee camp in Berlin. Frances Rodeffer is working in the business office at Kassel.

Nancy Hoff and Tom Endress sailed from Southhampton, England, for the States on Nov. 27 after completing their terms of service.

Brethren House

Twenty-three trees, plus shrubbery, have been planted on the lawn of the Brethren House at Kassel. This was made possible through a gift made by the L. W. Shultz tour group in memory of Amy Zigler and those in the KLM plane crash.

Over one hundred books were recently donated to the library at Brethren House by Frau Martha Maria Legatis, the widow of a Quaker minister in Kassel. The books are in English and on the general subjects of peace, devotion, and religious philosophy. Frau Legatis has been a friend of the Brethren Service program in Germany and is interested in the work for peace and goodwill.

New Community Center in Washington

A DELAPIDATED house in the Adams-Morgan neighborhood of northwest Washington, D.C., is now being renovated into a pleasant home by five Brethren Volunteer Service workers. When the renovation has been completed, the volunteers will move into the building and operate a community center.

Mr. and Mrs. Richard Canton, BVS'ers from North Hollywood, Calif., are serving as directors of the project. Using this house as an example, the volunteers are helping to show residents how they can improve their own homes.

This BVS project is a part of a larger plan to rejuvenate this area, which contains many fine homes but is showing signs of decay. Under the Adams-Morgan Demonstration Project, planned by the office of Urban Renewal and the American University, an attempt will be made to avert the development of a slum area by marshaling the forces of government and the community while there is still time.

Campaigns in each block to persuade families to clean up houses, yards, and alleys and to remove unsightly objects will be carried out. Buildings will be inspected for compliance with the housing code. Owners will be approached concerning the necessary measures to comply with the code. The board of education will establish night classes in home improvement and home economics for adults.

The data collected during the projected two-year program to save this neighborhood, will be used as a pilot for similar projects in other parts of Washington, D.C., and of the nation.

Special Church School Lessons on Evangelism

Church school editors co-operate with The Call to Witness

BELIEVING that many adult church school classes want to study the subject of evangelism, the church school editors have arranged the preparation of materials for an elective unit of eight sessions, to be used preferably during February and March, 1959, on the subject of Evangelism – Sharing Christ. These lessons were prepared in consultation with the Brotherhood director of evangelism and the director of the Anniversary Call. It is believed many classes will want to study them in connection with the general emphasis on The Call to Witness.

These lessons are an elective unit, that is, classes may elect to use them or may elect to continue the regular international lessons. The regular international uniform lessons will be prepared as usual with materials in the Adult Quarterly and Church of the Brethren Leader.

Basic Study Books

The basic pamphlet materials for this elective unit are as follows:

The Good News of God, National Council of Churches; *Evangelism in the United States,* George Sweazey; and *Evangelism Through Fellowship,* General Brotherhood Board.

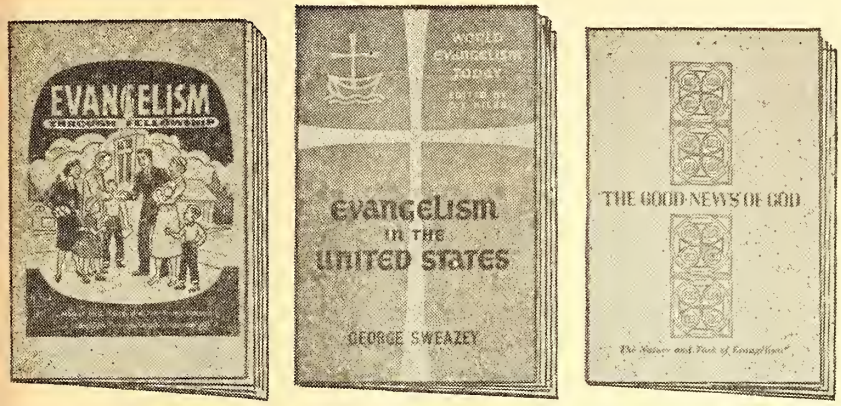
This set of three booklets is available for 60c. Each teacher, as well as each class member, should have them for study purposes. Perhaps two or three class members can share one set, although for each class member to have his own is highly preferable.

The church school editors, in cooperation with Brethren Rowe and Kauffman, were able to persuade Edward K. Ziegler of Roanoke to write the teacher's helps which will appear in the February and March issues of the Church of the Brethren Leader. The topics will be as follows:

Feb. 1, The Biblical Imperative for Evangelism.
Feb. 8, The Need for Evangelism
Feb. 15, A Theology of Evangelism
Feb. 22, Revivals, Crusades, Preaching Missions
March 1, Fellowship of the Sent – Evangelism
March 8, New Approaches in Evangelism
March 15, Fellowship Evangelism
March 22, Personal and Visitation Evangelism

For Use at Any Time

The above dates for use are only suggestive. It is recommended that church schools save the teacher's



These three basic booklets should be read by every class member and teacher in the special course on Evangelism — Sharing Christ

helps in the February and March issues of the Church of the Brethren Leader, if the lessons will not be used during these two months. They can be studied at some future date, either in morning church school classes, Sunday night adult fellowships, or during some week night study sessions. They would be good for a series of class meetings. Likewise, men's and women's groups might well study these lessons.

For further information write to Church of the Brethren General Offices, 22 S. State St., Elgin, Ill.



YOUTH TO STUDY EVANGELISM

FOUR lessons on the purpose and meaning of evangelism comprise the CBYF Bible Studies for youth this month.

Carl E. Myers, pastor of the Mount Morris church, Ill., is the writer of the lessons. He has also prepared the helps for teachers which appear in the January issue of the Church of the Brethren Leader.

The topics for the lessons are:

Jan. 4 — Evangelism — The Holy Must

Jan. 11 — Lost Souls

Jan. 18 — Salvation Is Dynamic

Jan. 25 — Work as an Evangelist

Brother Myers surveys the negative and indifferent attitudes many people hold toward evangelism, analyzes Jesus' motive and methods of reaching others, and sets forth the unique responsibility which Brethren youth have to share the good news of the gospel with other youth.

Two occasions have prompted this study. The first is the very intense interest of the National Youth Cabinet the past year in embracing evangelism as a vital and integral aspect of Brethren youth fellowships. The second is the approaching Brotherhood-wide emphasis on the Call to Witness for Christ.

Howard E. Royer, editor of youth publications, comments that the unit is a great deal more than a resource for a current thrust. He cites the study experience as basic preparation for a responsibility and an opportunity that is lifelong for a Christian.

In February and March, CBYF Bible Studies will consider Great Christian Beliefs, a unit on the central convictions of the Christian church.

YOUNG ADULT WORK

Northern Indiana Young Adults Meet

NEW enthusiasm attended the most recent retreat of the Young Adult Fellowship of Northern Indiana which met at Camp Alexander Mack on Sept. 26-28. This was one of a number that have been held the past few years.

Dan West led the group of over forty unmarried campers in an inspiring consideration of the retreat theme, Our Potentiality Tremendous. Panel discussions and small group meetings enlisted wide participation in the topics. At times groups of three and four pondered over big issues, expressed themselves and raised questions for further probing.

The Northern Indiana group was stimulated by visiting young adults from Northern Illinois and Southern Ohio. A group has just been organized on a district-wide basis in Southern Ohio. Young typists, farmers, teachers, nurses, and others with vocational interests of many hues enjoyed the good Christian fellowship in play, study, work, and worship.

Said Annabelle Metzler, a participant: "Our work was to discover and develop our own self-respect and thereby increase our respect for others. Jesus said: 'Love thy neighbor as thyself.' At times we love ourselves so little that it is difficult for us to love others.

"Some food for thought brought out in discussion: God creates everyone with a purpose. God never wastes anything. We do not always realize God's purpose. We are not predestined. We are not tested beyond our capabilities. We can attain our goal by faith.

Continued on page 25



Shantilal B. Rajvadi with his family at Dediapada. He has been selected to go to the seminary at Ahmedabad

INDIA

God's Work in Dediapada

Shantilal B. Rajvadi

Translated by Laura Sewell

WORK was started in Dediapada Taluka in the name of the Lord Jesus our Savior in 1949. Before that time Miss Sadie Miller had visited in the area. The whole section is mountainous jungle. The people living in the area were few and uneducated. The roads were bad. If any outside person visited there he found travel difficult and the language a barrier to understanding. The end of the railway at Rajpipla was twenty-seven miles to the north and the end of the railway at Netrang, sixteen miles away. There were no bridges over the rivers; so in monsoon time there was no outside communication. Because of such difficulties the people are backward and do not take an interest in education or progress. To this backward area we came preaching Christ.

In the beginning, evangelists and missionaries visited the central village of Dediapada again and again. In 1949 it was decided that an evangelist worker should be stationed there. Land was found and purchased. However, there were no Christians living there and a great deal of opposition arose to the establishment of the work. It almost stopped the work. A case was brought to court against the purchase of the land. The opposition won the case and the sale was cancelled and the money paid out was returned to the mission.

There was no place now, to build a house for an evangelist. Those striving to open the work believed God to be powerful and strong and believed his word, "I have overcome the world." In spite of further opposition, about a fourth of an acre was purchased at a public auction of government land. By the grace of God the work could go forward. Our elder, E. M. Fasnacht, worked long and untiringly to get materials and to build a good house for the new center. The building and land are on a main road. Because water would have to be brought long distances a well was dug. Money was received for this building and the well from a family in America.

In this way evangelistic work was started in Dediapada. On May 14, 1955, at 4:00 p.m., Dr. Blickenstaff presided at the dedication of the building. Guests from the Netrang church sixteen miles away and a singing band with great happiness joined in the service. Other Christians also were invited and many were happy to come. This dedication was the beginning of a way and a center to spread the good news of salvation to the people of the area.

At the beginning Peter D. Thakor came to the center as the evangelist. He lived there with his family and worked in the village and the surrounding villages. When he was moved on to another place Dhirajbhai Domjibhai worked at the center for a few months. After that no evangelist was available and the work stopped for a time. On April 29, 1957, the writer went to live at Dediapada with his family. He is carrying on the work with faith and prayer.

There are about 160 villages in the area. The people are uneducated and backward. The responsibility of the center covers an area of 500 to 600 square miles. The people live in ignorance of salvation and the light of the gospel. Since work started, there are three Christian families. Scattered over the whole area there are about thirty Christians. Some have come in from other villages because of their occupation as teachers or government workers. The local people live in darkness and we recognize the great responsibility that is ours.

In spite of the many difficulties and oppositions the gospel of Christ is being preached with courage and faith. The Lord has chosen disciples in some of the villages. On March 8, 1958, in the village of Mosit, near Dediapada, two men and two women publicly announced their decision for Christ and were baptized in the nearby river. Besides these, ten to fifteen others are candidates for baptism. In this same village on March 9 a new Sunday school was begun with Christians and non-Christians taking part.

On March 10, a Christian teacher, Narotham Jhinabhai, died in Dediapada. This was the first time a Christian funeral was ever held in the village. Many local people came and were amazed at the scripture reading and the short service. They seemed greatly influenced. Even in death Christians can glorify God.

We are looking forward to the time when a church can be established in Dediapada and the people of the village acknowledge Christ as Savior. The knowledge of Christ as Savior is spreading quickly because of self-sacrifice and prayer. There is much work to be done but we expect light to shine in the darkness and members to be added to our group daily. May God through his Holy Spirit inspire and help us.

MISSION-GRAMS

- An officially appointed group of representatives from First District in India recently visited every evangelistic outpost in the Bulsar-Jalalpor-Khergam area, and also met with the officials of the organized churches. They went to see the work, discuss methods of work, the needs, and the hopes for the future, and to encourage the evangelists. When they have completed a survey of all areas they will bring recommendations as to how the church should proceed in their organized evangelistic efforts.
- In October 1958 the Peoria church in Southern Illinois reached a decision to become self-supporting. During the past five years the congregation has received into its fellowship fifty-nine persons by baptism and forty by letter — a total of ninety-nine, bringing the present membership to 174. Average attendance at worship services and Sunday school has more than doubled during that time.
- A United Nations Mission of four members and their secretarial staff visited our work at Mubi and Lassa in November. This was a part of their visit to Trust Territory held under the British. The chairman of the mission was from the United States State Department.
- Elyria became the thirty-ninth congregation of Northeastern Ohio in October 1958. Plans have been drawn for a parsonage chapel to be built on the southeast side of Elyria, with construction scheduled to begin in the spring of this year. Meeting place for the congregation now is the YWCA.
- At the recent district meeting in Nigeria the church decided to launch out on a mobile Bible school project, with two teams spending ten days to two weeks in each of a dozen outvillage centers, teaching the outvillage leaders and carrying on mass visitation and evangelism.
- On Nov. 2, 1958, dedication services were observed for the first unit of the Larchmont Community church, North Highlands, Calif. On this occasion Pastor Richard C. Wenger challenged worshipers to be concerned with building "temples that are eternal." He said, "Let us now build in terms of human values. Let us build character and deal vigorously in matters of heart and soul. Let us build a strong Christian fellowship which will be winsome even as Jesus . . ."
- The church in Nigeria plans to underwrite the complete expense of two students and their families for the new Theological College of Northern Nigeria, which is to open in February. A small monthly allowance will also be paid to the two students, Nvwa D. Balami and Didu S. Mshelbwala.
- Average worship attendance of the Lewistown church in Middle Pennsylvania increased in the past year from fifty-one to ninety-five. The church's envelope giving has doubled since completion of an every-member canvass.
- The number of applicants for admission into International Christian University in Japan this year increased threefold over the previous high. Only one out of every eighteen applicants could be admitted. Phil West, son of Mr. and Mrs. Dan West, is one of the eighty-one non-Japanese students currently enrolled in the university.

Northern Indiana Young Adults

Continued from page 23

"We felt the goals of this week end were growth, leadership development, and visualization of our potentialities. Thirty of the group said they experienced growth in self-respect; seventeen said they observed growth in others.

"The spontaneity of the group was enjoyed by all. Some never felt comfortable in group activity or discussion before this time. Some of us assumed new relaxed, expressive roles in this close sharing, accepting group. Since each one contributed, each one felt at once as though he belonged.

"Not to be forgotten was the fellowship at meal and dish washing times. Hikes, recreational periods, and worship before a glowing fire also highlighted our time together.

"Our next retreat is planned for the week end of Feb. 6, 7, and 8. We would like to have more church denominations and races represented in our group. We would like to see more timid young adults find themselves with us.

"Among plans to increase our outreach are ideas of helping to organize young adult groups in other denominations and other districts in our own church. We would like to warm up the local churches by visitation projects, welcoming committees for visitors, and offering aid to church members in need. Future workshop plans and work projects were discussed.

"You can see our week end at camp was a very enriching experience for all of us. We hope you [readers] enjoyed our sharing it with you."

Women at Work

In a local church newsletter from the First Grand Valley church in Colorado appeared the following challenge:

It has been decided to replace the usual money-making activities with the time-and-gospel-tested method of financing church work. Christian stewardship is the sharing of "goods" in the common enterprises for which the church exists, to preach the gospel, to teach and

to heal. Time spent heretofore on "making money" can be spent in sewing for relief, church care, visiting shut-ins, etc.

A suggested use for this year's church improvement fund is the purchase of a tape recorder. Many churches tape services and play them for their shut-ins. Comments from anyone in the church on this suggestion can be made to the women's work president, or one of the aid-service directors.

• • •

The women of the **Colorado District** (thirteen churches) do much for the kingdom that is unheard of and unsung, but on the women's work tour of the district last fall we gathered a few statistics that may be of interest to you:

Four churches have home and family life directors (two of these function for the entire church).

Eight churches have occasional sermons on family living.

Six churches have a church library (these are largely cared for by the women).

Nine churches had at least one family night dinner and fellowship.

Ten churches had dedication services for parents and children.

Four churches are subscribing to the Christian Home magazine.

Four churches had a study unit on some phase of family life in their monthly meetings.

Seven churches had a mother and daughter banquet or tea. — *Mrs. Florence Wright,* Homebuilders Director of the District of Colorado.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Homemade Table Croquet

CROQUET can be a table game for the family. To make this unusual indoor game you will need a large board, mallets, "wickets," balls and of course, rules.

A plywood board 4 feet wide by 8 feet long is very good. Reinforce the bottom side of the board so that it will not warp. Then cover the top side of the board with a cloth that makes the surface smooth. After this you add railing around the edge of the board so that the balls will not fall off the table.

When you make the nine "wickets" you need "U" bolts — small, but yet large enough for an average size marble to go through. Marbles are used for balls. The two stakes may be made from sucker sticks or tinker toys. The height depends upon how high the "wickets" are made. The mallets are made from small blocks of wood and large spikes. The spike is the handle. The small blocks of wood should have their edges rounded after the spikes are driven in.

The rules for table croquet are the same as for outdoor croquet and may be found in many game books. — *Submitted by Richard Smith.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Notable Sermons From Protestant Pulpits. Charles L. Wallis. Abingdon, 1958. 203 pages. $2.95.

In a day when more people are going to church than ever before, here is a sampling of what some of the more fortunate are hearing. These twenty-four sermons, preached by contemporary pulpit masters, are representative of the vitality, courage, Biblical nature and prophetic witness of effective Protestant preaching.

Sermons by Ralph W. Sockman, Theodore P. Ferris, Harold A. Bosley, Albert E. Day, Gerald Kennedy, John S. Bonnell, John A. Readhead, Samuel W. Shoemaker, Harold C. Phillips, Joseph R. Sizoo, Paul Scherer, and thirteen other well-known American ministers are listed under six vital headings: Christian Growth and Nurture, The Church and Churchmanship, Evangelism and World Outreach, Brotherhood, Advent and Christmas, Lent and Easter.

For the most part, these are exceptionally significant sermons and worthy of reading by our ministers and laity. They not only present valuable insights into the Word of God and the needs of people, but portray great ministers in the roles of shepherd, teacher, counseler, prophet, and expositor. As the Brethren look forward to the evangelistic phase of the Call next spring, the six sermons on evangelism should be particularly helpful. — *Harold Bomberger,* Harrisburg, Pa.

Shadow of the Almighty. Elizabeth Elliot. Harper, 1958. 256 pages. $3.75.

This book has a direct appeal because it tells the story of a modern-day martyr. Jim Elliot was killed on Jan. 8, 1956, along with four companions, by the wild Auca tribe in Ecuador. This was an event which shocked the Christian world.

The title has been well chosen for Jim Elliot felt that the shadow of the Almighty hovered over him from his boyhood days until the end of life. His devoted wife has written in minute detail and great intimacy concerning Jim's life. His spiritual struggles are clearly described as a young lad, as a student at Wheaton, as he searched for his field of service, and as he postponed his marriage.

Jim was a young man of strange conflicts. On one hand, he appears natural and normal and wholesome in his living and mentally keen and unbiased in his thinking. On the other hand, he confessed to "soul-soreness." A strange unrest and other-worldly spirit surrounded him. He longed to experience God more fully; he worked for the degree A. U. G. "Approved Unto God"; he said he "lacked the fervency, vitality, life in prayer." He seemed to wish that his life and service would be short. Again and again he used such phrases as "Canst thou bear this, my soul-short life?" or "Father, take my life, yea, my blood, if thou wilt, and consume it with thine enveloping fire," "Pour out my life as an oblation for the world." And when the tragic death came, it is stated in these words:

"Suffice it to say that on Friday the thrill of Jim's lifetime was given" (he was just twenty-nine years old).

A number of wonderful reviews have been written about this book. It is a story which will move many people deeply.

On seeing the intensity of this young man's spiritual struggles throughout his life, one wishes that he could have accepted God's presence and love as at last he accepted his marriage (so long delayed), "effortlessly and unconsciously," for such is the love we know. — *Anetta C. Mow, Elgin, Ill.*

Anniversaries

Mr. and Mrs. Joseph P. Allender celebrated their golden wedding anniversary on June 14, 1958, with open house. They are members of the First church in Baltimore, Md. They have four children, ten grandchildren, and one great-grandchild. — Frances Blough, Baltimore, Md.

Mr. and Mrs. George Haller celebrated their sixty-seventh wedding anniversary on Nov. 5, 1958. They have two children, five grandchildren, and six great-grandchildren. — Norma Jean Shelby, Keedysville, Md.

Mr. and Mrs. Harrison Heffner celebrated their golden wedding anniversary on Oct. 18, 1958. — Mrs. Virgil Myers, Tipp City, Ohio.

Mr. and Mrs. William Grady celebrated their sixtieth wedding anniversary on Sept. 25, 1958. — Mrs. Virgil Myers, Tipp City, Ohio.

Mr. and Mrs. Elmer Lewis celebrated their fifty-sixth wedding anniversary on June 4, 1958. They have ten children and twenty-five grandchildren. — John M. Geary, Mount Pleasant, Pa.

John and Blanche Gearhart Metz celebrated their golden wedding anniversary on June 24, 1958. Their pastor, the undersigned, conducted a special service at the Mount Joy church, Pa., in their honor. They have seven children and fourteen grandchildren. — John M. Geary, Mount Pleasant, Pa.

Obituaries

Baugher, Clara M., was born April 29, 1894, and died Nov. 7, 1958, at the Brethren Home, New Oxford, Pa. Formerly she was a member of the staff at the Hanover General hospital. She was a member of the Black Rock church. Surviving are three sisters and two brothers. Funeral services were conducted by Brethren M. Guy West and Henry E. Miller at the Chestnut Grove church. Interment was in the adjoining cemetery. — Lydia M. Resser, Manchester, Md.

Bolinger, Paul, son of Reuben and Molly Shultz Bolinger, was born at Huntington, Ind., Oct. 23, 1909, and died at Wenatchee, Wash., in 1958. On Jan. 1, 1933, he was married to Erma Heminger. He was an active member of the church and community. Surviving are his wife, two sons, one daughter, and one grandchild. Funeral services were conducted at the Jones and Jones chapel by Bro. Wayne Crist. Interment was in the Evergreen Memorial cemetery. — Geraldine Eller, Wenatchee, Wash.

Bowen, Bert Denny, was born in Vermont, Aug. 19, 1867, and died Oct. 6, 1958, at Winter Park, Fla. He was a member of the Church of the Brethren. He is survived by his wife, Cora P. Bowen. Interment was in the Palm cemetery, Winter Park, Fla. — Oliver Brallier, Orlando, Fla.

Bowers, Eugene, son of Clem and Cecil Whitehead Bowers, was born Aug. 10, 1930, and died Nov. 26, 1958. On May 22, 1954, he was united in marriage to Barbara Gray. Surviving are his wife, two daughters, his parents, one brother, one sister, two half sisters, and a half brother. Services were conducted at the New Paris church, Ind., by the undersigned. Interment was in the New Paris cemetery. — Kenneth W. Hollinger, New Paris, Ind.

Bowers, Georgia M., daughter of Christian and Amanda Cline, was born in Augusta County, Va., Jan. 24, 1878, and died Oct. 6, 1958. Her husband, Fred Bowers, preceded her in death. She was a member of the Fairview church near Mansfield, Mo. She is survived by three sisters and one brother. Funeral services were held in the Clinkenbeard funeral home at Ava, Mo. Interment was in the Prairie Hollow cemetery. — Nettie Davis, Ava, Mo.

Bucher, Noah, son of Christian and Emma Bucher, was born Jan. 15, 1896, and died Sept. 12, 1958. He was a member of the Heidelberg church. He is survived by his wife, three sons, and three grandchildren. Funeral services were conducted in the Heidelberg church by Brethren Peter S. Heisey and Enos B. Heisey. Interment was in the adjoining cemetery. — Mrs. Enos B. Heisey, Sheridan, Pa.

Bunch, Seymour Wise, son of Dewitt and Mary Jane Bunch, was born at Piedmont, Va., on Jan. 16, 1884, and died Sept. 29, 1958. He was married to Ada May Wright on Jan. 8, 1907. Surviving are his wife, two sons, and one daughter. Funeral services were held in the Middle River church by Brethren Marvin E. Clingenpeel and Frank Y. Garber. Interment was in the adjoining cemetery. — Mae V. Diehl, Staunton, Va.

Burger, Orville, was born in Clay County, Ind., March 9, 1918, and died Nov. 14, 1958. He was married Feb. 19, 1949, to Georgia Miller Andrews. Surviving are his wife, his mother, five brothers, and three sisters. Funeral services were held in the Nappanee church, Ind., with Bro. Leland Emrick officiating. Interment was in the Union Center cemetery. — Mrs. Cassel Hoke, Nappanee, Ind.

Cheesman, Charles Frederick, son of William and Maggie Monroe Cheesman, was born in Lyons County, Kansas, May 14, 1885, and died Aug. 19, 1958. He was a member of the Maple Grove church and served in the office of deacon for twenty-six years. He is survived by his wife, a son, two daughters, and four grandchildren. Services were held in the Maple Grove church by the undersigned. Interment was in the Norton cemetery. — G. A. Merkey, Norton, Kansas.

Claar, Della, daughter of Martin and Rachel Lingenfelter Dively, was born at Klahr, Pa., Jan. 5, 1867, and died at Claysburg, Pa., Nov. 15, 1958. On Oct. 8, 1891, she was united in marriage to Joseph Claar, who preceded her in death. She was a member of the Lower Claar church. She is survived by four children, twelve grandchildren, nine great-grandchildren, one great-great-grandchild, and one sister. Funeral services were held in the Lower Claar church by Brethren Ralph Z. Ebersole and D. I. Pepple. Interment was in the Upper Claar cemetery. — Mrs. Fred L. Walter, Claysburg, Pa.

Craig, John W., son of Mr. and Mrs. William Craig, was born in Albemarle County, Va., March 11, 1886, and died in October 1958. On Dec. 11, 1912, he was married to Fannie Fisher. He was a member of the Middle River church. He is survived by his wife, eight children, thirteen grandchildren, and five great-grandchildren. Funeral services were held in the Middle River church by Bro. Marvin E. Clingenpeel. Interment was in the adjoining cemetery. — Mae V. Diehl, Staunton, Va.

Cramer, Rachel Summy, wife of Albert Cramer, was born March 17, 1890, and died May 14, 1958. Funeral services were conducted at the James P. Gaut funeral home. Interment was in the Lycippus cemetery. — John M. Geary, Mount Pleasant, Pa.

Deeter, Permelia, daughter of Henry and Mary Ann Grismer Coy, was born near Syracuse, Ind., Nov. 11, 1869, and died at Milford, Ind., Nov. 1, 1958. She was married to Daniel Deeter, who preceded her in death. She was a long-time member of the church. She is survived by two children, four grandchildren, and one great-grandchild. Funeral services were held in the Syracuse church by the undersigned, assisted by Bro. W. Harlan Smith. Interment was in the Syracuse cemetery.— Glenn E. Kinsel, New Paris, Ind.

Deeter, Richard H., was born in Indiana, Sept. 23, 1904, and died Nov. 4, 1958. He is survived by his wife, Opal, five children, and nine grandchildren. Funeral services were conducted by the undersigned in the Bear Creek church, of which he was a member. Interment was in the Bear Creek cemetery. — George W. Phillips, Dayton, Ohio.

Eaton, Martha Jane, was born Nov. 10, 1874, and died June 3, 1958. She was a member of the First church, Baltimore, Md. Interment was in the Meadow Branch cemetery, Westminster, Md. — Mrs. Frances Blough, Baltimore, Md.

Eikenberry, Susie Florence, was born Jan. 2, 1882, and died Nov. 15, 1958. She was married to Jacob W. Eikenberry on Jan. 2, 1902. Surviving besides her husband are two children, five grandsons, one brother, and two sisters. Funeral services were con-



Poems by

a Brethren Poet

ALTAR CANDLES

Mary Stoner Wine

$2.50

Over one hundred fifty poems, mostly of a devotional nature, by one of the best known Brethren poets. This book may be used for both private devotions and group devotions as well as for sheer enjoyment. It will make a nice gift for that special friend.

Church of the Brethren
General Offices
Elgin, Illinois

ducted by Brethren John Hurst and Gale Crumrine at the Pitsburg church, Ohio. Interment was in the Mote cemetery. — Gale Crumrine, Pitsburg, Ohio.

Fuhrman, J. Leroy, son of Frank and Esther Hildebidle Fuhrman, was born July 15, 1889, and died Nov. 20, 1958. He was a member of the Skippack church, Pa. Surviving are his wife, Mary Landes Fuhrman, five children, seven grandchildren, and two brothers. Funeral services were held in the Skippack church by Bro. Joseph Cassel. Interment was in the adjoining cemetery. — Mrs. Elmer Haldeman, Eagleville, Pa.

Gardner, Gladys Irene, daughter of Harvey and Maud Myers, was born June 4, 1909, and died Nov. 5, 1958. Surviving are her husband, John Gardner, and three children. Funeral services were conducted by the undersigned at the Mount Joy church, Pa. Interment was in the Mount Joy church cemetery. — John M. Geary, Mount Pleasant, Pa.

Grassmyer, Florence S., daughter of Charles L. and Emma Setzler, was born at Mattawana, Pa., May 19, 1911, and died Oct. 3, 1958. She was a member of the Pine Glen church and a teacher in the Sunday school for many years. She is survived by her husband, Lloyd Grassmyer, two foster daughters, her father, stepmother, one brother, eight stepbrothers and four stepsisters. Funeral services were held at the Pine Glen church by her pastor, Bro. J. Richard Gottshall. Interment was in the Pine Glen cemetery. — Mrs. William S. Kenepp, McVeytown, Pa.

Gray, James H., son of Samuel and Susan Gray, was born in Centre County, Pa., Dec. 3, 1874, and died at Roaring Spring, Pa., Sept. 21, 1958. He was united in marriage to Lillian Kephart in 1911. He was a member of the Albright church, Pa. He is survived by his wife and eight children. Funeral services were conducted by Brethren D. I. Pepple and Samuel Helsel at the Albright church. Interment was at Spruce Creek, Pa. — Mrs. Grace Johnson, Roaring Spring, Pa.

Hewitt, Keith A., son of Brother and Sister Alva Hewitt, was born May 19, 1933, and died May 12, 1958. He was licensed to the ministry while attending Manchester College. Surviving are his father, mother, two brothers, and two sisters. Funeral services were held at the Windfall church by Bro. Richard Speicher. Interment was in Sharpsville. — Mrs. Alva Hewitt, Windfall, Ind.

Howard, Katharine E., wife of Louis Howard, died April 22, 1958. She was a member of the First church, Baltimore, Md. Funeral services were conducted in the church by Brethren Jacob F. Replogle and David J. Markey. Interment was in the Meadow Branch cemetery, Westminster, Md. — Mrs. Frances Blough, Baltimore, Md.

Jackson, Viola, daughter of A. J. and Rosa Ulrey Wertenberger, was born at Norcatur, Kansas, Oct. 23, 1888, and died Aug. 31, 1958. She had been a member of the Maple Grove church, Kansas, from early childhood. She is survived by two sons, a daughter, and five grandchildren. Her husband preceded her in death. Funeral services were held in the Maple Grove church by the undersigned. Interment was in the Norcatur cemetery. — G. A. Merkey, Norton, Kansas.

Keeney, George H., son of George and Elizabeth Keeney, was born March 5, 1874, and died July 2, 1958. He was united in marriage to Gertie E. Krout on Oct. 29, 1897. He was a member of the Codorus church, Pa., and was elected to the office of deacon in 1917. He served in the free ministry for twenty-nine years, and was ordained to the eldership in 1938. He is survived by his wife and ten children. Funeral services were held in Codorus church by Brethren Martin M. Hartman and David C. Wilson. Interment was in the Codorus church cemetery. — Ruth B. Hartman, York, Pa.

Keith, Thomas Galard, son of James and Elizabeth Keith, was born in Floyd County, Va., July 3, 1884, and died in Missouri. He was married to Bessie Hylton on Feb. 12, 1911. He was a member of the Fairview church, Mo. He is survived by his wife, two sons, and one daughter. Funeral services were held in the Fairview church by Bro. Ramie Gass. Interment was in the Fairview church cemetery. — Nettie Davis, Eva, Mo.

Kensinger, Viola May, daughter of David and Anna Stover Wilson, was born at Altoona, Pa., May 17, 1894, and died at Saxton, Pa., Sept. 9, 1958. On Sept. 20, 1911, she was married to Jesse Ernest Kensinger, who preceded her in death. She is survived by nine children. Funeral services were conducted by Brethren E. Paul Dilling and Daniel Brumbaugh. Interment was in the Brumbaugh cemetery. — Mrs. Joseph Putt, Saxton, Pa.

Markley, Chauncey E., son of Daniel and Elizabeth Mishler Markley, was born April 20, 1874, and died Oct. 16, 1958. He was united in marriage to Della Mae Swihart on Dec. 8, 1906. He was a member of the Walnut church, Ind. Surviving are his wife, one foster daughter, five grandchildren, and thirteen great-grandchildren. Funeral services were held in the Walnut church by Bro. Eldon Evans. Interment was in the Walnut church cemetery. — Eldon Evans, Argos, Ind.

Markley, Della Mae, daughter of Eli and Laura Jane Culver Swihart, was born at Leipsic, Ohio, Jan. 26, 1874, and died Nov. 6, 1958. She was a member of the Walnut church, Ind. On Dec. 8, 1906, she was united in marriage to Chauncey E. Markley, who preceded her in death. Surviving are one foster daughter, five grandchildren, and thirteen great-grandchildren. Services were held in the Walnut church by Bro. Eldon Evans. Interment was in the Walnut church cemetery. — Eldon Evans, Argos, Ind.

Potter, Donald Ellsworth, son of Carlton E. and Aileen Holder Potter, was born at Yarrowsburg, Md., Jan. 29, 1938, and died Sept. 19, 1958, at Spokane, Wash. He was a member of the Brownsville church, Md. Funeral services were conducted at the Brownsville church by Bro. Newton Poling. Interment was in the church cemetery. — Norma Jean Shelby, Keedysville, Md.

Church News

Northern California

Empire — On Sept. 28 Bro. Lee Nelson spoke to us on his observations and experiences in Europe. At a later time he showed his pictures. We observed communion with our elder, John Price, officiating. Our delegates to district meeting in San Francisco, were Walter Shively, Paul DeHart, Wilfred Weaver, and Dora Showalter. On Layman's Sunday the men's work was in charge of the service. Bro. Alvin Brightbill conducted a week of church music for us. The three combined choirs gave a sacred choral service at the close. Plans are being made for a school of missions for the month of January. Two have been baptized since our last report. — Pearl Kappler, Modesto, Calif.

Laton — We had a community Bible school this summer. Bro. Robert H. Jenkinson was delegate to Annual Conference. Two of our young people attended the National Youth Conference at Lake Junaluska. Rally Day was held

on Oct. 19. Brother Jennings, pastor of the McFarland church, showed pictures of Europe taken during his tour last summer when he attended the 250th anniversary in Germany. Our loyalty dinner was held on Nov. 5, with Bro. Forest Eisenbise presenting the challenge of the Call program. On Nov. 9 we had the house to house visitation by the teams of missioners. Our Call chairman is Bro. Fred Brunk. Delegates to district meeting at San Francisco were Brethren Virgil Fouts and Wilbur Liskey. — Mrs. Glen Dooley, Laton, Calif.

Southern California and Arizona

Glendale — Nine attended our Annual Conference. Mrs. Ora Shively who had attended conference in Des Moines in 1908, attended again in 1958. Thirty-four from our church attended district conference at Forest Home, Calif., in October. On Nov. 9 we received into our church seven by baptism and eight by letter. On Nov. 16 the semiannual love feast was held. — Ena I. White, Glendale, Calif.

Idaho and Western Montana

Twin Falls — We worshiped in our new church for the first time on March 16. Dedication services were held on June 15, with Bro. H. D. Fasnacht, president of La Verne College, as guest speaker. Our pastor, Bro. Robert E. Keim, was our delegate to Annual Conference. The offerings of the vacation Bible school were sent to the heifer fund. Two young ladies from our congregation attended the youth conference at Junaluska. Our two women's groups have donated about forty comforters and packed ten boxes of clothing for relief. The two groups held a fall festival and turkey dinner on Nov. 7. — Mrs. Anna M. Irwin, Twin Falls, Idaho.

Washington

Seattle, Lakewood — During the past year we have had eighteen baptisms and received sixteen new members. At our home-coming dinner in September we showed the film, Formation of the Bible. Twenty-five members and friends of the church attended the church retreat at the Covington church. Ted Schmidt is the Seattle chairman of the district campsite located about seventy-five miles east of Seattle. The ladies' aid sent a layette to Comfort Odokara. Our Call visitation was made on Sept. 29. Nine members attended the district meeting in Wenatchee. Delegates were Lucille Schmidt and Irene Larson. — Mrs. J. W. Ralston, Seattle, Wash.

Seattle, Olympic View Community — Because many folks are unable to come to church either because of poor bus service or some physical disability the transportation committee sees that they have a way to and from church. The young people have devoted a great deal of time working at the district campsite. On Nov. 28 and 29 the district conference was held here. Our choir furnished the music for the Thanksgiving service held in the Maple Leaf Evangelical church. — Mrs. Calder Muirhead, Seattle, Wash.

Sunnyslope — We had our love feast and communion on Oct. 4. We observed layman's Sunday with four of our lay members in charge of the morning worship. On Nov. 2, Leona Wilson who spent one year in Brethren Service working with the Chinese people, showed pictures and told us of her experiences in Chicago. We had our annual harvest meeting on Nov. 23 with dinner for all attending. Following the dinner and fellowship, we had the dedication program for our new Christian education wing. The guest speaker was Bro. Robert Sporeleder, chairman of the Wenatchee Ministerial Association. Others who had a part in the program were: Bro. Glen Montz, our tri-district fieldman; Bro. Noble E. Deardorff, former pastor; and Bro. Jay V. Eller, a former interim pastor. We started on the evangelism part of the Call program on Nov. 30. — Mrs. H. N. Williams, Wenatchee, Wash.

Success in Marriage

by DAVID R. MACE
$2.95

In this book, Dr. Mace — a well-known marriage counselor — writes in a popular, down-to-earth vein about the marriage problems he has met in his wide experience, and about the basic factors which make for success in marriage. There is a special section for those who are having marital problems and want to know how to go about seeking help. There is also a brief list of books for further reading and a list of national agencies which handle marriage counseling.

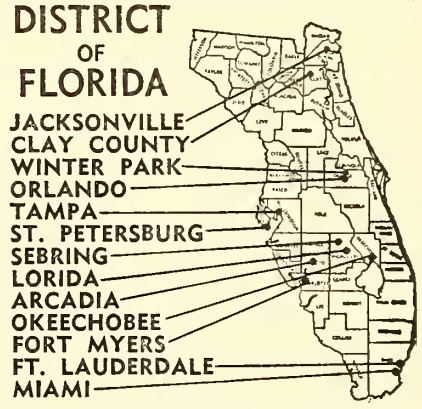


Dr. Mace has drawn heavily on his own experience for illustrative cases — cases concerning young people looking toward marriage, the average married couple, and the married couple in distress. He has written the book as a guide for all in making marriage the rich and satisfying experience it was meant to be.

Church of the Brethren General Offices . . . . . Elgin, Illinois

Colorado

First Grand Valley — Four new members were received by baptism, and one by letter on Nov. 2. An impressive candlelight service was given by twenty young people during the baptismal service and we closed with a communion service. Thirty-two from our group attended family camp at New Castle, Colo. Bro. Russell Kiester, our pastor, is a member of the Ministerial Alliance of Grand Junction and we take our turn giving services at the state home on Sunday afternoons. Bro. James Renz, of Elgin, Ill., gave the morning message on Layman Sunday. First Grand Valley was host to the district youth cabinet meeting. Our church women served a breakfast for the ministerial alliance meeting and also made baptismal robes. Our men's work group has been busy with the work of remodeling the church building, adding a new unit for classrooms. — Mrs. Berna Norton Kelley, Grand Junction, Colo.



Brethren, If You Are Planning A Trip To Florida, We Invite You To Visit Any Or All Of Our Churches. If You Are Planning To Move To Florida, We Invite You To Settle In The City Of Your Choice, And Unite With One Of Our Churches.

Northeastern Kansas

Buckeye — The Navarre and Buckeye churches had a united worship service at the Mary Del camp. Imogene Haas told of her work this summer of earn and serve in Pueblo, Colo. Marilyn Correll gave a report on a National Hi-Y conference she attended in Estes Park, Colo. Mr. and Mrs. Jesse Kauffman reported the Northeast Kansas district conference held at Washington, Kansas. Oct. 5 was promotion Sunday

For superintendents

Superintendent's Guide 1959

75c

This handy guide offers for each Sunday all the lesson references and additional references for the home study of the Sunday school lesson; prayer suggestions; a suggestion for the superintendent's desk lesson, the appropriate type of hymns, a weekly quiet meditation. There are also timely monthly suggestions, a program for the monthly workers' conference, quarterly orders of service, and special features such as suggestions for reference books and maps. Blank pages are provided, too, for the superintendent's statistical records.

Church of the Brethren
General Offices
Elgin, Illinois

Church of the Brethren

CATALOG
for Church Workers

Write for your FREE Copy!

Church of the Brethren
General Offices
Elgin, Illinois

and installation of church and Sunday school officers. We also observed world communion. Bro. Rufus King of Elgin, Ill., spoke to us on Oct. 26. Bro. Desmond W. Bittinger, president of the McPherson College, was the speaker for home-coming day. — Mabel Kreider, Abilene, Kansas.

Western Kansas

Morrell — The past year was our first time to try a prebudget canvass. It was under the direction of Bro. Leland Wilson and proved successful. This fall it was combined with the Anniversary Call and was directed by Bro. Floyd Bantz. We had five guest speakers over a period of several months for our fellowship evangelism program. The men's and womens' work cabinets worked together on the birthday dinner, at which Kurtis Naylor was guest speaker. We had two love feasts and two communions during the year. The junior high rally was held at our church. Several women attended the subdistrict rally at Granada, and a workshop at Sabetha, conducted by Anna Warstler. We held a two weeks vacation Bible school. Six of our young people went to the National Youth Conference. During July and August we had union services in the park. We have elected four new deacons: William Eisenbise, Carroll Bailey, Dale Snyder, and Merlin Forney. Mrs. Lloyd Meyers and Mrs. Will Divine were delegates to district meeting which was held at Washington Creek. — Mrs. Will Divine, Hamlin, Kansas.

Salem — The church was represented at Annual Conference by J. M. Carney; his wife and Brother Dadisman and his family also attended. We co-operated with the other churches of Nickerson in holding union Sunday evening services during the summer. In our September council meeting, Mr. Carney was re-elected as moderator. A consecration service was held for the new officers and teachers. We participated in World-wide Communion with a candlelight love feast on Oct. 5. Our pastor directed the junior camp with Mildred Beck as counselor; Mrs. Dadisman and Mrs. D. L. Trostle helped in the kitchen. The CBYF enjoyed a visit by district cabinet representatives in July, and were guests of the Hutchinson CBYF for an afternoon and evening at Lake Kanopolis. The women's work has made pads, gowns, and tea towels for the Broadacres county home near Hutchinson. The women have also collected clothing and grease for relief, and studied the women of the Bible. The men of the church have helped with crops and farm work. Isaac Grillo, a native of Nigeria and graduate of McPherson College, now in medical training at the Kansas University Medical Center, had his wife and their baby with us for a very interesting evening of pictures, discussion, and fellowship. We participated in the state church extension program through a special offering. — Mrs. Glen Seitz, Nickerson, Kansas.

North Dakota and Eastern Montana

Grandview — Mary Spessard held a children's work conference. Robert Dell of McPherson, Kansas, doing volunteer field work in the area of youth work in our district this summer, spent a week with our local youth. Two of our youth, Sandra Boger and Miriam Moore, attended National Youth Conference at Lake Junaluska. In July our church was host to the district conference and celebrated its fiftieth anniversary on July 11. On Oct. 17, Miss

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Medical

No. 377. Wanted: Position in hospital as interne in X-ray and medical laboratory technology. Contact: Miss Frances Mikesell, R. T., R. 1, Box 248, Rochester, Ind.

No. 378. Wanted: Medical doctor to establish practice in a rural community. Office, examining rooms, X-ray room, etc., in a clinic are under construction. Brethren church about six miles away. Contact: Arthur G. Heisler, Urbana, Ind.

Miscellaneous

No. 379. Bethany Hospital is in need of a capable woman as p.m. supervisor in the dietary department. This requires a general knowledge of cooking and the ability to direct the activities of other workers. Please contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

No. 380. Companion for semiactive lady. Pleasant home, no smoking, limited cooking, sleep in. Convenient transportation. Suburban Philadelphia, Pa. Contact: Mrs. W. W. Levering, 228 Mather Road, Jenkintown, Pa. Phone: TUrner 7-1042.

No. 381. Brethren elderly lady and son confined to wheel chair desire someone to stay with them in modern country home in exchange for room, board and small salary. Person must drive family car and do light chores. Brethren community, western Ohio. Contact: Mrs. J. R. Halladay, R. 4, Greenville, Ohio.

Anna Warstler, national director of women's work, met with our local group. Four of our women attended the district women's work rally in Minot, at which Anna Warstler was guest leader. Our pastor and his wife attended the regional conference at McPherson. Our fall harvest meeting was held on Nov. 23. — Esther Emswiler, Froid, Mont.

Milk River Valley — The women's work group held a 250th anniversary tea inviting ladies from other churches. The men and women's work groups redecorated the sanctuary and the children's Sunday school rooms. We were privileged to have Robert Dell and Miss Anna Warstler to bring information in their line of work. The Call program was carried out in our church this year. We had a loyalty Sunday and loyalty supper in connection with the program. We are trying the envelope system for the coming year. Miss Mary Spessard accompanied by Mrs. Byard Snyder and Mark Emswiler were here for a meeting. Miss Spessard acquainted the group with work of national children's director. A dedication service was held for three babies with Bro. Roy Good officiating. Our annual love feast and communion service was observed on Oct. 12. Several pounds of clothing were sent to church world service and seven sewing kits to Nigeria, Africa. We have family night once a month for fun and fellowship. — Mrs. C. E. Williams, Kremlin, Mont.

Oklahoma

Oklahoma City — We had two Earn and Serve boys from McPherson College in our church all summer helping in the youth work. We remodeled the church basement, adding more space for the kitchen and installing up-to-date equipment in the kitchen. Our former pastor, Bro. David Metzler, left us to go to Bridgewater College, Va. Our new pastor, Bro. Van B. Wright, came from Colorado Springs. At the city-wide Reformation Day services, called the Festival of Faith, the Church of the Brethren was especially honored on our 250th anniversary and our pastor, Brother Wright, had a prominent place on the program. — Mrs. John M. Miller, Oklahoma City, Okla.

Southern Illinois

Walnut Grove — We met in council on Nov. 1. Brother and Sister Orville Landis of Decatur showed pictures taken on their trip to Germany this summer. On Nov. 2, Brethren R. C. Wenger and Farrell Culler ordained our pastor, Max Benson, to the ministry. The women's work sponsored the redecorating of the interior of the church. Four of the youth from our church attended the conference at Lake Junaluska in August. — Mrs. D. S. Ridgely, Parkersburg, Ill.

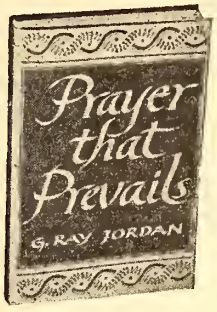
Northern Indiana

North Liberty — We studied the history and Biblical background of the Church of the Brethren. Professor and Mrs. William Eberly of Manchester College were in charge of a special music institute for our church. Vacation Bible school was well attended. The Ministerial Association sponsored the religious film, Martin Luther, at the city park for all the churches. During the absence of Brother Ritchey at Annual Conference, Bro. Joe Ladd was our guest speaker. Bro. Earl S. Garver, dean at Manchester College, was with us for our harvest meeting. Our pastor, Bro. Melvin S. Ritchey, held evangelistic meetings at Muskegon, Mich. We have added a new addition to our church, enlarged the basement, and put in a baptistry. — Mrs. Ruth Burkholder, North Liberty, Ind.

Michigan

Crystal — Our Bible school was held from June 6-13. Our pastor, Bro. Dean Kindy, attended the Annual Conference at Des Moines. In July we started remodeling our church. The loyalty supper was held on Oct. 23. Our pastor's wife, June Kindy, attended the regional conference at Manchester College. A discussion was held on Christian citizenship with Dallas Noffsinger as chairman. We have a family night the second Sunday of every month. Our harvest day and home-coming services were held on Nov. 23. — Beulah Oyler, Carson City, Mich.

Hope — On Mother's Day and Father's Day we had fellowship suppers with appropriate programs following. We had a banquet and program honoring our five high school graduates. Our pastor, Bro. Rommie Moore and wife, with Russell and Naomi Hartzler, attended Annual Conference. Naomi Hartzler and Ellen Moore were our delegates to district conference at Carson City. Several of our youth with one adult attended the National Youth Conference at Lake Junaluska. Carla Welsh, one of our youth who has spent a year in Germany as an exchange student, arrived home in August. Another of our youth, Connie Overholt, is in BVS. Several attended the joint Bible institute at Sunfield; Mrs. Anna



PRAYER THAT PREVAILS

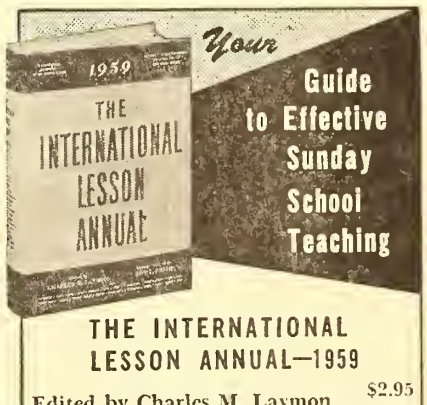
by G. RAY JORDAN
$3.00

This is a guidebook — a guide to turning your whole life into a Christian prayer. Every act, every word, every thought is a prayer of some kind, writes Dr. Jordan, and if these prayers are in accord with, and united to the Spirit of Jesus, then, and only then, they will prevail in our lives.

The author considers each of the central problems facing the individual who seeks to pray rightly. He answers the questions: Why We Pray, For What We Pray, How We Pray, When We Pray, and, most important of all, To Whom We Pray.

This is a book to be read first from beginning to end, and then to be opened at random from time to time for the spiritual "lift" that is to be found on almost every page.

Church of the Brethren General Offices, Elgin, Illinois



PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Classified Advertising

TRAILER PARKING. Permanent and seasonal trailer spaces available to citrus grove. City sewage and patios. Walking distance to town and tourist club. We cater to Christian people. Sweeney's Trailer Court, 600 N. Ridgewood Dr., Sebring, Fla. Phone: EV 6-7523.

Mow and A. Stauffer Curry were the speakers. On Oct. 17 we had a fellowship supper followed by our regular council meeting which Bro. Martin Krieger moderated. We participated in the Call program. — Wilmina Wieland, Freeport, Mich.

Lake View — In September the church elected the Sunday school and church officers. Bro. Galen Barkdoll is our elder for the coming year. On Oct. 26 Brother and Sister A. P. Musselman of Lima, Ohio, started an eight-day revival meeting. We had our communion on Nov. 9. — Mrs. Reuben Colclesser, Brethren, Mich.

Northwestern Ohio

Fostoria — Our church and the Bethel Baptist church held a joint vacation church school for two weeks. The pastor of the Baptist church and our pastor exchanged pulpits as they took their vacations. We had a consecration service for three boys leaving for work camp in Virginia. We have three youth taking BVS training at New Windsor. Four of our youth attended the conference at Lake Junaluska. We dedicated the electronic organ which was a gift from Claude Foster. One of our boys in service in Germany, Danny Wagner, was present at the 250th anniversary program in Germany. We participated in the Call program. We have adopted the church board and commission plan of organization. Three adults were baptized on World Communion Sunday. — Fannie Frederick, Fostoria, Ohio.

Eastern Pennsylvania

Little Swatara — Revival services were held at the Merkey house by Elder Howard Bernhard. Three were baptized and one reinstated. At our love feast guests were Brethren A. N. Eshelman, and Jacob N. Fahnestock. Brother Bennett brought us an interesting conference report. Women's work had Mrs. Irven Stern, a returned missionary to Africa, as a guest speaker. The Bible school, which is for the community, was very well attended, and the offering went to a hospital in Africa. At a special council meeting we had Arthur L. Dean, church building counselor, with us. On Aug. 3 we had our 250th anniversary day at which Bro. A. C. Baugher was guest speaker. Revival services at Schubert were held by Bro. Luke Brandt. Several of our men attended the district men's work fellowship at Lebanon. Clair Graver and Mary Kathryn Gibble showed us pictures of their tour overseas. — Mrs. Carl Brightbill, Myerstown, Pa.



Express your Christion Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentiolly and without obligotion

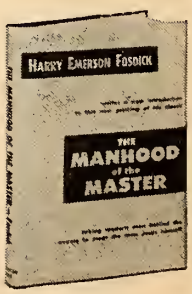
Nome .....

Address .....

Harry Emerson Fosdick writes a new introduction to this new printing of his classic

The Manhood of the Master

taking
modern man
behind the events
to meet the man Jesus himself



For more than 40 years this classic has been helping Christians know and live like Jesus. This new, attractively cloth bound, jacketed edition contains a new introduction by Dr. Fosdick in which he says:

"The world can change in incalculable ways but it cannot outgrow the Master."

The author presents a vividly real picture of the personal qualities of the Master — His joy, magnanimity, indignation, loyalty to His cause, endurance, sincerity, self-restraint, fearlessness, affection, and of His spirit. **$2.50**

Church of the Brethren General Offices . . Elgin, Illinois

Church of the Brethren

Gospel MESSENGER

JANUARY 10, 1959



That the world may believe that God sent His Son

that the world may know that God loves them

JOHN 17: 20-23

EDITORIAL

Why Do We Do It?

Guest Editorial by William M. Beahm

TODAY there is active revolution in nearly every foreign mission field. The political status of millions has changed in a little over a decade. In comparison with the nineteenth century and its relatively peaceful world conditions, this appears to be the end of an era. Why should we have a foreign mission program involving 130 workers and an annual budget of $406,400? There are abiding motives which are valid in both fair and foul weather. What are they?

To preach the gospel. The commission of Jesus Christ is to preach the gospel to every creature. This assignment has been on the church from the beginning. It has been a motivation of great power from the start. If we accept it as a duty, well and good. We are, like Paul, debtors to Jew and Greek. If we accept it as a privilege, all the better. We are, like Paul, proud of the gospel for it is the power of God unto salvation. There are more non-Christians in the world today than when Christ gave his commission for us to be his witnesses. All living men have a deep heart hunger for God which the gospel alone can satisfy. It is sad for men to die without Christ. It is equally sad for them to live without Christ. The claim is still on us to preach the gospel to every creature.

To minister to human suffering and need. The urge to relieve suffering and minister to men's needs has had a world-wide expressio in the last score of years. The dislocations an tragedies of wartime have quickened our com passions and we can rejoice in the wide ou flowing of material aid. The motive and th need are, however, of long standing. Christ call to compassion was set forth in the match less parables of the Good Samaritan and th Last Judgment. He himself went about doin good. We cannot claim to love God unless w love our neighbor.

Quite aside from the emergencies of wa time, there are basic inequalities in the world The average daily calories for an American ar 3,150 as against 1,590 for those in India. Mis sion hospitals have been active for a centur and through them over one thousand majo operations occur every day in the name o Christ. In food and clothing, in medicine an surgery, in many forms of social welfare, w are privileged to share our plenty with our les favored brothers for whom Christ died. Man hungry people today know there is plenty i the world. They have gone to bed hungry to long. There is danger afoot which may tak from us by the destruction of war what we ar privileged to give out of our bounty and ou compassion.

To promote peace and brotherhood. There may be some who regard this function of th church's outreach as outside of our foreig mission work. But the mission program need

Continued on page 7

In This Number . . .

Editorial —
Why Do We Do It? William M. Beahm 2

The General Forum —
Nigeria Changes. E. Paul Weaver 3
The Missionary Responsibility Today 8
A Morning Psalm (verse). Esther Cotton 8
A Christian Approach to Other Religions. Ernest M. Shull . 10
Measuring Rod (verse). Stella Craft Trimble 12
Overseas Report From India. Chalmer G. Shull 13
The Strategic Now in Nigeria. Ivan Eikenberry 14
The Present and Future in Ecuador 18

Toward His Kingdom 21

GOSPEL MESSENGER
Editor: Kenneth I. Morse
Editorial Assistant: Elizabeth Weigle
Member: Associated Church Press
Subscriber: Religious News Service
Ecumenical Church Press

Volume 108 **JANUARY 10, 1959** **Number 1**

Official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill. at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918. Printed in U.S.A.



NIGERIA CHANGES

E. Paul Weaver

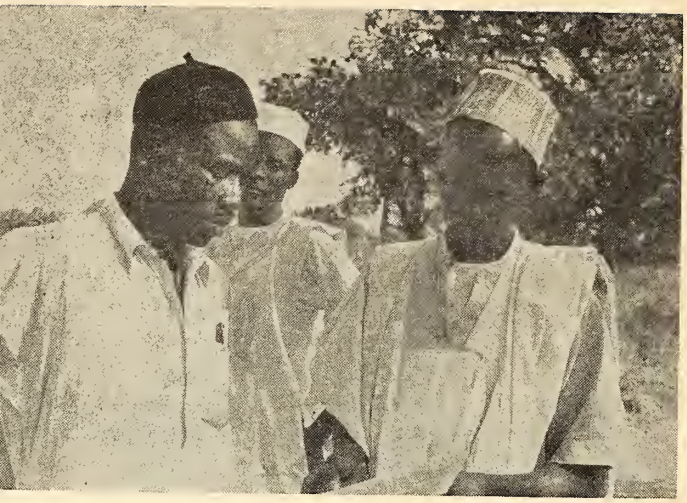
THE entire world is changing rapidly. Technological, political, economic, sociological, and religious changes are taking place as rapidly in Africa as in any part of the world today. Before long the peoples of Africa hope to be free of their European masters.

When we left our home in Lassa in November of 1943, we had little hope of ever seeing our friends there again. Nearly thirty bouts with malaria made me seriously question whether I could ever return to my early vigor either mentally or physically. Our good-bys to our Margi friends carried the note of an earthly finality.

But last summer our family fulfilled a long-cherished dream as we returned to our friends in Nigeria and visited the work and workers of the mission and church there. We deeply appreciated the fact that the Ralph Royers, taking their vacation during the time that we were at Lassa, kindly made our old home available to us.

When we left Nigeria the country was exporting some tin, cocoa, peppers, peanuts, and perhaps small amounts of cotton and cola nuts. Recently the British have made a careful evaluation of mineral resources. This summer the first tanker of crude oil was shipped from Nigeria. In the years ahead vast changes are bound to come as the mineral wealth of the country is developed and as the new rail line reaches the more remote areas to the northeast near our mission area.

By 1960 Nigeria expects to receive its in-





The leadership of the church in Nigeria is passing to the Nigerians: ministers are being ordained, Nigerian pastors serve the churches, district meeting has a Nigerian moderator, Nigerians serve on committees forming policy — all recent changes in our mission area

dependence within the framework of the British Commonwealth of Nations. The country has more than 33 million people and a land area roughly 1,000 miles square. It will be the largest African nation.

In 1953 an illiterate laborer worked for five cents a day. Now most such laborers command at least forty cents a day. Some of our highest grade teachers and hospital workers now receive salaries that are almost on a par with those of our missionaries. When comparative education is considered their pay is higher.

Our Nigerians were the original sun bathers. Today most of our Christians wear as much clothing as Americans. Americans seem to be trying to imitate the Nigerians!

Three doctors now serve the Church of the Brethren mission area in Northern Nigeria, giving their lives and skills to those in need of medical help, supervising dispensaries at the mission stations, and seeing to treatment of leprosy in the centers







H. Stover Kulp, secretary of the Church of the Brethren mission in Nigeria, with the six pastors of the church in that country: from the left, Madu Mshelia, Gwanu Tarfa, Karbam Mamza, Hamnu, Thlama, Mai Sule

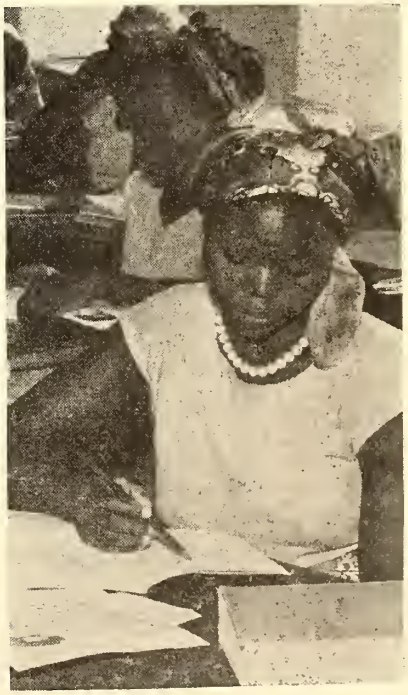
About sixteen years ago I bought a yoke of oxen and demonstrated that with those oxen I could till more ground than a man and his five wives. But the people were not ready for oxen. Today around each of our older stations one would have no difficulty finding at least twenty-five farmers who use oxen. Even fertilizer is now being used by some farmers.

Formerly two strong men made the 100-mile trip to Maiduguri by foot carrying our mail and bringing heavy head loads of salt or five-gallon tins of kerosene or gasoline. But now, on a market day at Lassa in the rainy season, we saw four trucks at the edge of the town. When we needed medical help we used to send a runner off on foot or on bicycle. Now we have the beginnings of a good interstation communications system that should soon have transmitting and receiving sets at most of our stations.

During the years that we served at Lassa our only doctor, Dr. Lloyd R. Studebaker, was stationed at Garkida. When patients from 100 miles east of us were carried to our Lassa hospital seeking a doctor we had to tell them that

From the hoe to the oxen-drawn plow — this indicates the change slowly coming in the ways of farming and in improvement of crops





Parents are asking for schools for their children. More of the girls are getting an education that will make them better wives and homemakers

if their friends could carry them an additional seventy miles on foot they might see the doctor at Garkida. Today we have an excellent hospital at Lassa, where Dr. Paul Petcher and his staff of African and missionary nurses give their lives and skills to those who need medical help. Dr. Petcher also supervises the medical program of the dispensaries on our other eastern mission stations and sees to the treatment of several thousand lepers in the area through our treatment centers.

The leper colony at Garkida is smaller than it was fifteen years ago. Now we are treating our people nearer to their homes and no longer break up the families as we formerly did. Eventually there is hope that leprosy may be wiped out completely. Dr. Pfaltzgraff looks after the leper colony and its hospital and also cares for the other leprosy treatment centers of the western area and for the medical work on the western edge of the mission. Dr. Beryl McCann is in charge of the hospital and medical program at Garkida. A host of nurses and other missionaries and many scores of national workers make up a medical staff that is a credit to the country and to the Church of the Brethren everywhere.

Government officials, both British and national, have passed government hospitals to get treatment at our hospitals. X rays, electric lights, and new facilities have all come since we lived there.

There was a time when we had to work hard to encourage people to want an education. Today more than 4,500 are in the stream of education of our mission schools. Everyone wants an education for his children it seems. Our former "houseboy" now has three wives and thirteen children. He has a problem. How can he hope to be able to give those children a proper education? His younger brother seeing his mistake will likely have only one wife and as many children as he can educate adequately.

Once our teachers had only four years of instruction. Now they have a minimum of seven years. Before long their standards will be as high as in the United States. The government supervisors inspect our mission schools. They have been very particular in their standards for us but not necessarily as tough on government schools. Today we can thank them. Because of their high standards for us and the quality of devotion of our missionaries and Christian teachers, our schools are turning out persons who are usually superior to the product of the nonmission school.

Despite the fact that our mission charges a fee for each pupil, animistic parents will bring their children to our schools. They know that in choosing our school they are choosing a religion for their children and their children's children. Very seldom can a child attend one of our mission schools more than a few years without "catching" the Christian faith. There seems to be a rather virile form of faith there.

Our teacher training school at Waka is one of the brightest spots in the whole educational system of Northern Nigeria. Ivan Eikenberry, the principal, and his excellent staff have won high recognition across the entire Northern Region. They hope before long to have a high school going at Waka that may require as many as twenty teachers for that school alone.

Across our mission area we have many schools educating people for service. The bulge that our American schools and colleges are feeling is small compared with the problem of educating the entire populace of a country that suddenly has recognized a hunger for education.

The government would like to see our mission start a senior primary school with an agricultural bias. They think that the Brethren can do a lot to improve the agriculture of the country. They seem to be enough interested to furnish a large part of the money if we will furnish personnel.

We should also be preparing more people to take places of leadership in the new Nigeria that is being born. Government and business will all need many people with real integrity. Too often the Moslem or secular preparation leaves the people without basic integrity. I believe that if we can produce well-trained people with genuine moral character, the country will need every person that the mission can provide for many years ahead.

It is not enough to teach people to read. We must provide materials for them to read. The mission has not even begun to do the job that must be accomplished in the production of a Christian literature.

The old primitive animism is passing. Fifteen years ago an old man could grasp his gray beard and close the mouths of every young person. They accepted the doctrine that the oldest was the wisest. But now the old animism has no answers for this mechanized age in which science is making strides that leave even us in America filled with wonder. The old men know that they do not have the answers.

Many of them are turning to their sons, who have had a good preparation in our Christian schools and pushing them forward saying, "You go ahead; I don't understand all of this." The new Nigeria will need more than ever men of high principles and educational standards.

Many animistic leaders have felt a pressure from the Moslems who have ruled over them for many years. Perhaps ninety per cent of the people of Middle Nigeria are animists. When pushed to choose between Islam and Christianity the choice becomes clear for many. They remember how the Moslems killed their men, stole their wives and daughters, and enslaved them — all not two generations ago. They have seen the Christians live in their midst and serve quietly and faithfully.

In the last few years more people were baptized than in the previous thirty years. It appears certain that the number of baptized Christians will double again in the next two to four years. When we visited Chibuk, Pastor Ibrahim showed us the baptistry. It is a large concrete baptistry. Since I knew how much hard work it involves for the women to carry enough water on their heads from the distant well to fill the huge baptistry I suggested that the baptistry was larger than was necessary and pointed out that if a partition were put in it half the water would be enough. But Ibrahim answered, "We baptize two at a time so that it will not take so long." I stood there for a while looking at the baptistry and wondering where in the Brotherhood in America it is necessary for us to build baptistries to care for baptizing two at a time.

As one who once thought that it was an achievement to win one hundred to Christ in a whole year, and knowing that 1,043 have been baptized this past year, I came away from Nigeria realizing that the tide is now moving in our direction. If we move with the tide, we shall go much further in the years immediately before us.

It is impossible to treat adequately all the advances that have taken place in these years since we had last seen Nigeria. One cannot pay adequate tribute to the work of those on the field now. If the church in America could see what they are doing I am sure that we would want to pray for each one of them every day.

Some young people are planning to make a trip to the moon. Others may spend their lives developing devices to blow mankind to bits in more and more efficient ways. It seems to me that a young person with good health, a good mind, a love for mankind, and a desire to do God's will in a rapidly changing world might well put his whole future with the Church of Jesus Christ in Nigeria. I do not know where dollars or lives could count for more in these days.

Why Do We Do It?

Continued from page 2

peaceful conditions to carry on its work to advantage. What is even more urgent is that our participation in war is an embarrassment to our gospel witness. Today the Hindus, the Buddhists, and even the Moslems are saying that Christian nations are warmongers and that Christianity is not the way of peace that these other religions are.

This is a complicated matter. The gospel is not really invalidated by our warmongering any more than the Ten Commandments are invalidated by our breaking them. But our witness is obscured and men are hardened against the gospel by our defections and hypocrisies. The work of foreign missions also promotes peace and brotherhood by its own works of mercy by softening the impact of the West on the East and by offering the forgiveness of God's love in Christ. What contributes most to peace is the big and abiding fruit of the foreign mission to be mentioned next.

The establishment of the world-wide church. The gospel is not alone for the salvation of individual souls. It is also the foundation of the Christian church. In every land these fellowships of the redeemed have sprung up. They have become aware of each other. Many diverse tribes have become a new people in Christ. The recent ecumenical conferences at Amsterdam, at Evanston, and elsewhere have made vivid to our minds what has been growing for years — the world-wide fellowship of Christians and the true household of God.

These churches in every land are coming to maturity but they are small minorities in the midst of their non-Christian nations. They need our help to continue their witness. The training of leaders, the expansion into new areas, the furnishing of literature — these are our continuing privilege to provide. And above all else, we should do all we can to bind these indigenous churches into one world-wide fellowship. No greater hope for peace is before us than to foster a united church in a divided world. As of old it can be said again, "The Christians hold the world together."

The Missionary Responsibility Today

JESUS CHRIST as Lord and Savior is proclaimed among all nations, and his dominion reaches into all the world. As new nations rise and old orders change, to Christ "be glory and dominion for ever and ever." He continues to call his church forth to make disciples of all nations. We who hear his call acknowledge with joy that God was in Christ reconciling the world unto himself. To us and to many others he has committed the message of reconciliation. It is not we who make Christ Lord, for "God has highly exalted him and bestowed on him the name which is above every name." God has made us servants for Jesus' sake, so that what we say and how we serve, show the measure of our understanding of the gospel and our obedience to it. Our life, our word, and our work in these times are ways in which we declare the Lordship of Christ, and serve men in his name.

To proclaim Christ as Lord the church must live by the gospel. The church itself stands continuously in need of God's reconciling word in Jesus Christ. The proclamation is not, however, a matter only of preaching to Christian congregations, for that is to imprison and pervert it. The church needs also to engage in the mission of reconciliation making known that "God was in Christ reconciling the world to himself" and "entrusting to us the message of reconciliation."

As we speak of our missionary responsibility, therefore, we renew our commitment to "become all things to all men" that we might "by all means save some." We are impelled to go because we are sent. We are able to give because we have received.

As men speak today of ancient religious aspirations and experiences, we are concerned to know the meaning of their faith. For only as we listen and understand are we able to speak. There are other messages in the world, and other messengers who contend for the allegiance of the nations. Many people are loyal to nation and creed above God. Militant communism lays hold on the rising forces of peace and freedom for its own purposes.

In Western lands from which the missionary has gone into all the world there are men now who see an offense in proclaiming Christ to people who acknowledge other lords. These searching times allow no ease or complacency. But deeper than our response to what men do and think, we must respond to God who commands men everywhere to repent, and to believe and live by the gospel.

CHRISTIAN SERVICE — OLD AND NEW

With Christians everywhere we bear witness to Christ as Lord by acts of loving concern for those whom he reconciles to God. Christian institutions in many lands serve with devotion and skill amid revolutionary changes where the welfare of people becomes the responsibility of governments. Renewed devotion is required of us and Christian colleagues of many nations to make clear the missionary purpose in hospital, college, and school. We must search deeply for resources of spirit, mind and strength that through vast changes this purpose may be unchanging. We cannot desist while men are sick and hungry and untaught. He who is the Truth will teach. He who has compassion will heal. He who reveals to the world the love of God calls us to no less a service. "As you did it to one of the least of these my brethren, you did it to me."

Secular movements in our time render unprecedented aid to rapidly developing peoples. For this we are grateful. Yet we know that our service as Christians must witness to something more. The service of men can only be complete in the service of God. We will work with those who may have no regard for the aim of our service, because we know the end in view. With no less knowledge and skill we share

A MORNING PSALM

ESTHER COTTON

When morning unfolds herself from night's shielding wings
And radiates to all the world a pinkish glow,
My heart is free from worldly care;
And yesterdays' hurts seem unfounded and small.
It is among these early hours of morning
That I find my Master, at work in his garden.
The earth is fresh from a good night's rain.
And my soul too is rested and clean.

the best that we have, for the love of Christ demands it.

The missionary task in our time grows in new dimensions. Now as never before the churches have access to large resources for the material relief of people in critical need. More, rather than less, is required of us, but not just because we see more that needs to be done. "The love of Christ controls us." Where we discern an urgent need we must do what is within our power, mindful that even a cup of water in Christ's name is acknowledged by him.

THE MISSION OF THE CHURCH — THEN AND NOW

Once the missionary went from a church that sent to a people who received. Now churches both send and receive. Once the missionary went largely from one part of the world to another. Now he goes from all parts into all. Men and women go without regard to direction or culture or continent in order that people everywhere may hear in their own tongues the wonderful works of God. Missionaries not only bring their hope, their faith, their love; they also receive the treasures of God in churches of other lands.

At first the churches of the West sent only their own missionaries. Now the churches of many lands help one another in a common task, and their partnership deepens in response to the more clamant needs of our time.

Shall men perish or shall they live in Christ? No one can answer by himself and no church has enough to respond alone. We must act together and let no discord put us apart, for faith in one Lord permits no disunion in our obedience to him. The whole world must have the whole church, and anything less will be to disobey him who has dominion over all.

The messenger belongs to the church that receives as well as to the church that sends. The church everywhere must engage in the act of mission: it must send, and the missionary is an essential part of the mission. Though he brings training, skill, and specialized experience, he must first and always be a friend to people. He finds great reward in the understanding of those with whom he lives and works as he identifies himself with their churches, learns their language, and shares their culture. Patience, endurance, creativity — these today, as in the past, are required in abundant measure.

Though the missionary goes into another life and culture he will not be submerged, for he is a man sent by God with God's gifts in heart, mind, and strength. The missionary finds new occasions of freedom as he meets new demands of service.

The Christian mission now has an added resource in lay people from Western churches who live and work overseas. They too need to hear Christ's call to go, and they need to be prepared. We appeal to the American churches from which they come to help them see the unfinished task that they may have a part in it.

All the churches in our land have need of men and women who will make this their life and vocation, going out, not counting the cost, and giving with no greater return than the satisfaction of knowing they have sought to do the will of God. More are needed than have yet offered. More should go than are yet ready. Let this be a present decision that the church may not be found lacking in our time.

To all men and women needed today, the church appeals in its mission. The task is more than we can meet; the responsibility is greater than our strength. Yet Christ calls, so we must hear. Whatever the hour, we work while it is day for "night comes, when no one can work." This, then, is our mission; it is the Lord's command. "To him be glory and dominion for ever and ever."

A message to the eighth annual Assembly of the Division of Foreign Missions, National Council of Churches



Christians cannot cease serving while men are sick, hungry, and untaught



Worship in one of the Jain temples which are noted for their colorful ornamentation

A Christian Approach to Other Religions

Ernest M. Shull

DO WE as Christians really know what we believe about God and the universe? Or a more important question, do we Christians know in whom we believe? Is there something unique in Christianity which will enrich the lives of the followers of the other great living religions? Do Hindus and Muslims and non-Christian Americans need Christ?

As the concept of the essential unity of all religions spreads around the world these questions must receive honest answers. Universalism is a growing religion in America today. Hinduism and Islam are becoming more zealous in their outreach. Hindu missionaries from India are going to Africa with their message of universal salvation. The late Mahatma Gandhi, father of the Indian nation, said: "All religions are equal; they are like leaves of the same tree." Dr. Radhakrishnan, vice-president of India, in a very provocative book, The Hindu View of Life, says: "The study of comparative religion is developing a fairer attitude to other religions. It is impressing on us the fundamental unity of all religions by pointing out that the genius of the people, the spirit of the age and the need of the hour determine the emphasis in each religion." This theory of tolerance in religion frequently appeals to students and intellectuals in all countries.

It is the genius of the Hindu faith to incorporate the ideas of other faiths into the Hindu scheme of life. Even Buddhism, after a desperate conflict with Hinduism, was absorbed. The ideas of Buddha, however, spread to China, Japan, and many other countries. Many Christian ideas have been absorbed by Hinduism in the East, and Christianity, like Buddhism, could be pushed out of India. Therefore, it is imperative that Christians know what they believe and in whom they believe!

Christians need to look to the authority of the Bible and find renewed strength in their Judeo-Christian faith. In Acts, Luke gives the answer: "Believe in the Lord Jesus, and you will be saved" (Acts 16:31). And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Do we believe these scriptures? Or is this position too intolerant for thinking men to accept? I believe that Christ is the Savior of the world. Otherwise, I would never return to India as a fraternal worker, an ambassador of Christ.

Yet I sincerely believe that our approach to the non-Christian is often out of harmony with the spirit of Christ. How did Christ approach his own people, the Jews? In Matt. 5:17 we read: "Think not that I came to abolish the law and the prophets. I have come not to abolish them but to fulfill them." He was very careful not to offend the Jews. He saw many truths in Judaism and tried to enrich their ideas with a new dimension — the love of God!

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (John 3:16-17). In these words we discover not only God's great love for mankind, but also God's method. Perhaps we have often overlooked the words, "not to condemn the world." Our method of witnessing to Christ's gospel must be positive. We offer the world an abundant life in Christ. In Christianity is the dynamic and power to meet the challenges of an atomic age.

The Christian faith must not be toned down in the name of tolerance. E. Stanley Jones once asked the great Mahatma Gandhi: "How can we make Christianity naturalized in India, not a foreign thing, identified with a foreign government and a foreign people, but a part of the national life of India and contributing its power to India's uplift? What would you, as one of the Hindu leaders of India, tell me, a Christian, to do in order to make this possible?"

Gandhi responded as follows: "First, I would suggest that all of you Christians, missionaries and all, must begin to live more like Jesus Christ. Second, practice your religion without adulterating it or toning it down. Third, emphasize love and make it your working force, for love is central in Christianity. Fourth, study the non-Christian religions more sympathetically to find the good that is within them, in order to have a more sympathetic approach to the people."

Gandhi's first suggestion is the most difficult. Christ expressed the same requirement in these words: "You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:48). In all of our witnessing to Christ as the world Savior we must have pure motives. Our attitude toward others must be redemptive. It is wrong to look down upon others and their culture. Christians are representatives of Christ, not of any particular culture.

Ezekiel, who has been called the first anthropologist had the right approach: ". . . I came to the exiles at Telabib, who dwelt

MEASURING ROD

STELLA CRAFT TREMBLE

I measure my time by the good that unfolds,
By kindness and love that every day holds;
I measure no year by the minutes or hours,
But by unfurling blessings that blossom like flowers.

A tear of forgiveness that shines in the eye,
An emerald gleam of a bird passing by;
A flock of new hopes my heart gathered in
When faith has been shattered and dreams have worn thin.

I measure my day by fear overcome,
By virtue's plain loaf and contentment's sweet crumb;
I mark on the calendar-month and its days
The moments of progress and seconds of praise.

Then as years or almanacs draw to a close,
I count lovely moments and measure by those!

by the river Chebar. And I sat there overwhelmed among them seven days" (Ezek. 3:15). The prophet Ezekiel took time to study sympathetically the strange ways and ideas of another people. If we would study sympathetically the world's great living religions, the social institutions of others, the mores and customs of people around the world, we would become more effective in our witnessing to Christ. Also our own lives would be greatly enriched through the sharing of ideas and of religious experience. Christian workers should go abroad not only to teach and to preach but to learn and to observe. In our contacts with people, whether in America or abroad, religious experiences should be shared.

The goal of Hinduism is identification of self with the Self or the Absolute Reality. In Hinduism worshipers of this impersonal Absolute are the highest in rank. Second to them are the worshipers of a personal God. Pandit Nehru, prime minister of India, said: "I cannot understand the naiveté of a man who believes in a personal God." To most Hindus God is not personal; nor is heaven a conscious state of existence. In Christianity we pray to the Father, a God like Christ. In Hinduism there are those who worship incarnations, ancestors, deities, sages; the lowest of all are the worshipers of petty forces and spirits.

"In the name of tolerance," says Dr. Radhakrishnan, "we have carefully protected superstitious rites and customs." Are all concepts of God and all forms of worship equally valid and satisfying? For too long Brethren have been afraid of theology. Theology is simply what we believe about God. We Christians need to know in whom we believe, for Christ is the answer to all honest seekers after truth. It is high time that Christians around the world clarify their beliefs about God. If the Christian faith is going to win the loyalty of all mankind, Christians will need to know much more about the other religions of the world and also more about their own faith.

Was Christ the very Son of God? Do we really believe in the resurrection of Christ and in eternal life? Once a missionary and a great convert from Islam were discussing the Christian faith. The missionary implied that it was enough just to live the good life, and she did not worry much about the resurrection. This great co vert, Dr. Huqq, replied: " I did not believe in the resu rection of Christ, I would r join Islam, the religion of n father." Yes, we offer the wor a living Christ! But we mu offer Christ to the world in spirit of love and humility.

Dr. Radhakrishnan says, "T obliterate every other religic than one's own is a sort of bo shevism in religion which w must try to prevent. We ca do so only if we accept som thing like the Hindu solutio which seeks the unity of rel gion not in a common cree but in a common quest." Mo ern Hinduism is asserting itse as the crown of the world's rel gions. The beautiful Birl Temple in New Delhi is a effort in this direction.

As Christians we are nc trying "to obliterate every othe religion." We offer the worl Christ with his gospel of th



Kinkakuji Buddhist shrine, Kyoto, Japan, erected by the Shogun, military regent of the emperor

bundant life and eternal life. A favorite verse, especially in ndia, is "I am come that they nay have life and have it abunlantly" (John 10:10).

To Ratan, a Hindu boy in igh school, understanding the Christian idea of God was the urning point in his life. Durng a school holiday, he reurned to his village. His ather asked him to worship he family idol of stone by ainting it with the blood of a hicken. He refused to obey is father, explaining, "I don't elieve this stone has any ower at all; it is not God." Ratan's father was very angry nd drove him, his own son, rom his home and even the illage. Ratan has suffered nuch for his new faith in Christ. Although Ratan has till not been baptized, he has deep, abiding love for Christ nd plans to join the Christian hurch in the near future.

Ratan's conversion is from nimistic Hinduism to Chrisianity, but there are also conerts from higher Hinduism nd Islam to the Christian faith. Dr. Huqq, the great Muslim onvert, is only one of many xamples. Also a few Chrisians have joined the Hindu aith. There are many pressures nd inducements placed upon Christians in India to come ack into the Hindu fold. In he main, however, Hinduism is olerant of new ideas and we ertainly need to respect the dea of freedom in religion.

Christians should not be fraid of any theological or hilosophical idea. If Christ is vhat we believe him to be, and f we live true Christian lives, hen there should be no fear hat Hinduism or Buddhism or slam or Universalism or comunism will conquer the world. Christ is still "the way, and the ruth, and the life" (John 4:7).

Overseas Report ...

from India

Chalmer G. Shull

Dahanu Road — Conferences on the formation of the United Church of North India and Pakistan are proceeding these days, both interdenominationally and within the groups negotiating for union. Teaching and discussion periods are going on in both of our own church districts. Decisions will probably be made at our district meetings in the month of February.

• Among recent political visitors to India has been the Premier of Canada. He was given a warm reception in New Delhi and cordial relations between Canada and India have been strengthened through his visit. Among notable recent church visitors has been a team of seven evangelists visiting various centers of the Methodist Church in India. At least two of the number were editors, Dr. Roy L. Smith, a former editor of the Christian Advocate, and Dr. J. Manning Potts, editor of the well-known Upper Room.

• Bishop J. Waskom Pickett, formerly of India, has been doing evangelistic work in Nairobi, Africa. Decisions up to 1,000 each night are reported and his work is being compared with that of Billy Graham. In the formation of the United Church of India one of the adjustments for the Brethren will be that of becoming accustomed to the services of a bishop. Under the constitution the bishop's powers and duties are limited. Thinking of Bishop Pickett's present evangelistic activities we hope that in the new united church the outstanding contribution of the bishops will be in providing spiritual leadership rather than in having their energies consumed in administrative and organizational duties.

• It is a paradox to be regretted that the laudable efforts of the government of India to abolish untouchability are in some cases resulting in a revival of casteism. *Harijans* and others have come to feel that in maintaining caste solidarity they can enhance the prospects of securing increased aid in scholarships and other amenities. The leaven has unfortunately permeated certain sections of the Christian community, especially in Andhra and Kerala states. One newspaper editor rightly cries out against these tendencies, regardless of the religious affiliation of the groups concerned.

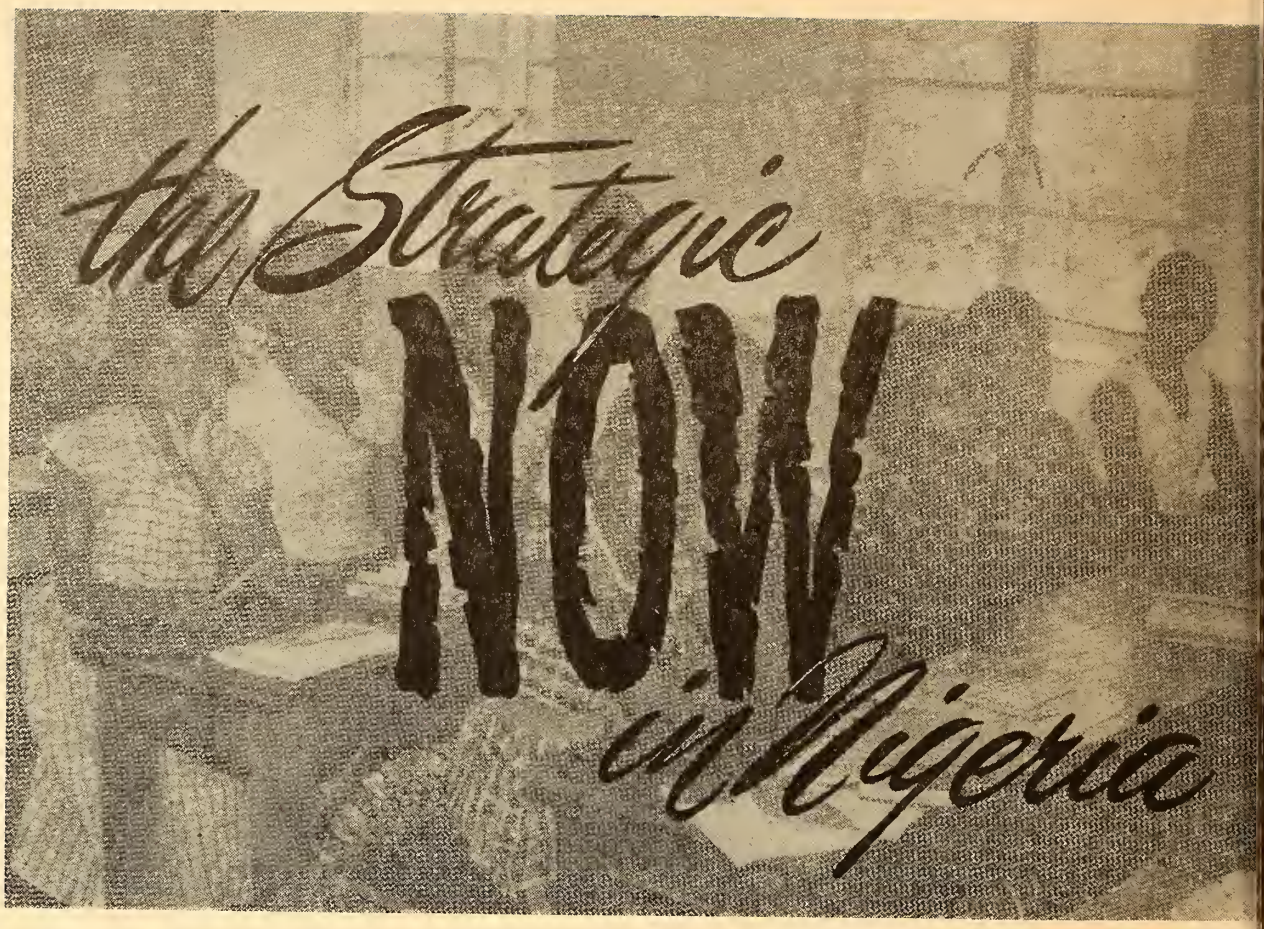
• In a former news report your correspondent mentioned the challenge being made in India's Supreme Court against certain aspects of the Kerala Communist state's education bill. In most respects the central government won its case and now Kerala State is revising the bill in order to eliminate those sections which were declared unconstitutional and which were especially objectionable to Christians and other minority groups.

• A matter of concern in Asian and African political life at present is the number of countries now under military rule: Egypt, Pakistan, Burma, Thailand, and, now within the last week, Sudan. Illiteracy, poverty, corruption and a lack of political experience and of a civic sense of duty and patriotism, all seem to make it difficult for democracy to function in these nations which have so recently acquired their freedom. It is earnestly to be hoped that these military regimes will be for only a short time. In both Burma and Pakistan, especially, assertions of this intent have been definitely proclaimed. However, the establishment of really democratic governments will be awaited with concern.

India cannot but be especially anxious about the military rule in Pakistan. Naturally, it has brought to the fore again the criticism of the large military aid given to Pakistan by the U.S. This circumstance makes India feel the necessity of appropriating funds for defense which she greatly needs to use in her five-year plan.

• • •

For the first time, a German city has given land for a sportsground to a YMCA. In Cologne, where the YMCA building was completely destroyed during World War II, city authorities have just given the association, which does not yet have its own building, a new stadium.



Ivan Eikenberry

LITTLE Joseph is in the first grade. He is a Nigerian, but he thinks of himself as a Bura, a member of a tribe, not a citizen of a nation. He counts himself a Christian because his parents are Christian, not pagan or Muslim. He does not plan to be a farmer for his father is a salaried man. He was born in a hospital, he knows and trusts the nurses, and he does not think of living away from them and the hospital.

Most of Joseph's playmates attend school. There he plays with little Christian girls. Housekeeping for them is now play, but there are more boys than girls in his Christian school. Joseph enjoys Sunday school and church.

Most of the children in the area where Joseph lives are not in school. Most of them are in pagan or Muslim homes. Most of them are children of parents both of whom farm. Most of them do not have easy access to a doctor or nurse or hospital. Most of them are not taught to care about the religion of the girls whom they meet. Most of them count Sunday as just a day in the week. These are Joseph's tribe. They are the forces that surround him. Joseph must meet them. He cannot forget them. He must live and earn his living among them. He must establish and maintain his home and educate his children among them. He must follow the way of his religion among them.

Joseph is a real boy, but because he was born at this particular time, in this particular part of Nigeria, he is a symbol of the questions and the possibilities of the future for the Church of Christ in the Brethren tradition in independent Nigeria. We can hope that Joseph will become an educated, staunchly Christian Nigerian; that he will be successful in the occupation of his choice, but not superior in his attitude toward those of other occupations; that he will remain healthy, but compassionate toward others who do not have the opportunity for health; that he will have a Christian wife and home, but be concerned for the many boys for whom there are not enough Christian girls; that he will be an evangelistic, leading power in the church. This we can hope.

Joseph's father accepted Jesus Christ and lived under the guidance of the mission. Joseph will live in fellowship of Christ and under the guidance of the Church in Nigeria.

or Nigerians, by Nigerians, of Nigerians, under the Lordship of Christ. The church is the difference. It is cause for faith.

In the Church of the Brethren Ministers' retreat at Waka Teacher Training Center both Nigerian and American ministers share joys, concerns, problems, doubts, hopes, faith, testimony to the reality of Jesus Christ, while they share sleeping rooms and dining table. American Brethren sit in district meeting under the moderatorship of a Nigerian, much younger in experience than they. The church and the mission co-operate in the responsibility for evangelistic, educational, medical, and rural life witness. In the Education Committee, American teachers listen to Nigerian judgment in regards to beginning new types of education, hiring teachers, opening new schools, financing new buildings. The principal of a Christian school, a deacon in the church, presents his plans for the new year in his school, while an American teacher observes. The young Nigerian principal of the Waka girls' school, daughter of a Christian minister, calls her entirely American staff to assign them their duties and to discuss plans for the year. An American doctor asks for the judgment of a Nigerian practical nurse, his fellow member of the Medical Committee. An American agriculturist and a Nigerian farmer sweat and plan together for better Christian living for his family in his rural village. The Nigerian pastor-elder and the advising American elder work together for the church in which both are brothers, equal members.

Plans are for the strengthening, the developing, the outreaching, the deepening of the Church of Christ in the Brethren tradition in Nigeria, in which some members are from America and are supported by the Brethren in America.

The church knows it needs additional leadership. There are seven Nigerian ministers. Many schoolteachers are also lay pastors and evangelists. Other ardent lay workers are less trained. The church in district meeting prayerfully sought the answer. An immediate answer is the rural Christian leadership training program. One phase of this is the work of mobile teams; they conduct short-course extension programs in fifteen different communities, teach Bible and Bible-teaching methods, and generally develop the leadership potential of the village churches. Classes, discussions, worship experiences, mass meetings, and literature are used. A long-term answer is in co-operation with other churches in the newly beginning theological seminary to supply more thoroughly trained ministers to pastor the increasing number of churches, each with its own outreach program.

The church knows it has a Great Commission. Fifteen of the sixteen organized churches have their own home mission projects. There are more distant untouched communities to which the church feels called to witness. Shani is the land of a different tribe who speak a different language, but the love of Christ constrains the Marama Brethren to send Nigerian missionaries to live among them and to witness to salvation in Christ Jesus. Marama Christians are already carrying on a program in which they pay thirty-one Christian education teachers and lay evangelists in



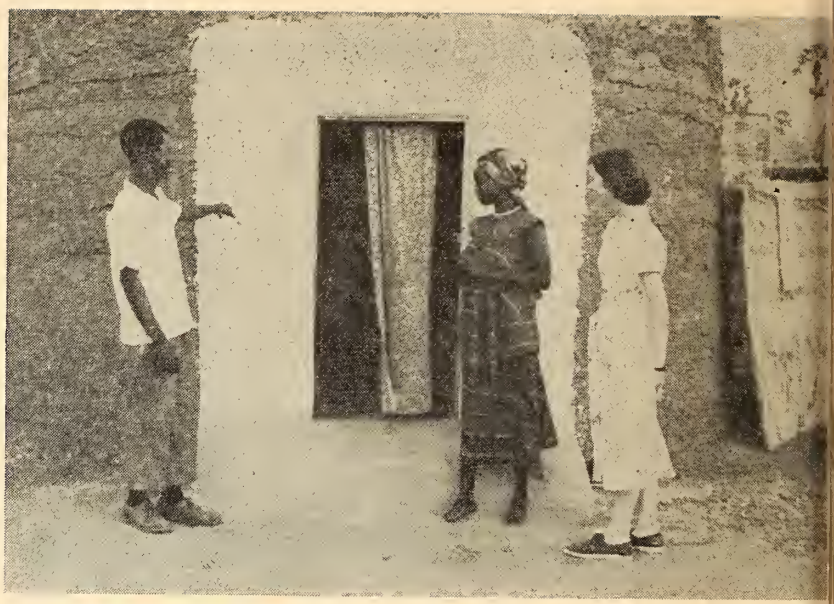
The children in this Christian home will grow up under the influence of the church

as many surrounding villages. Each Sunday these teachers, assisted by other laymen, conduct Christian services in thirty-six villages outside Marama. Now they will reach out in faith still farther.

Following the receiving of 1,043 new members through baptism in 1957-58, the Church of the Brethren in Nigeria received 250 additional new members by baptism in the month of October. The church knows the thrilling joy of carrying out the Great Commission. Plans include a stepped-up and extended outreach, using Nigerian personnel assisted by American advisers, using Nigerian resources assisted by American Brethren.

The church knows that its young people must be educated and prepared for Christian living and witness in independent Nigeria, which is to become a nation in 1960. They cultivate the communities for a Christian school and then lead out in village contributive participation in the construction of the building. These elementary schools are evangelistic arms of the church. With representatives on the faculty of Waka Teacher Training Center and schools and with elected representatives on the board of trustees, the church guides plans for use of government contributions and the American-Nigerian staff, in changing and developing to meet new demands and needs.

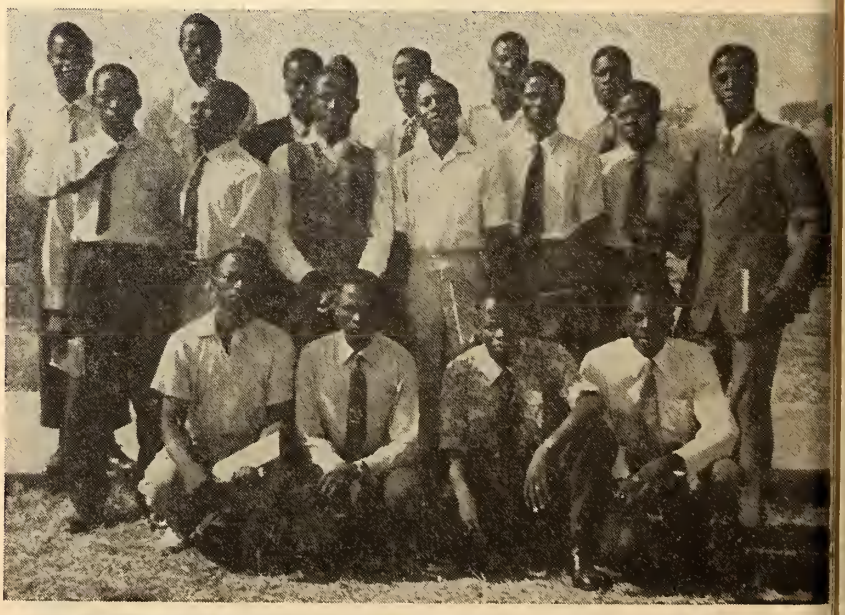
Through elected representation in the Education Committee, the church guides in the development of the agricultural vocational school, to give know-how assistance to the young men who will become the Christian farmers, farm agents, and experimental farm supervisors. With joy the church looks forward to the Waka secondary school to begin in 1959 to prepare Christian young men and women for university entrance. The church is concerned in the area of occupational training for youth who will not go to college. Youth programs need expanding. Marriage preparation classes are conducted by representatives of the church, to prepare for Christian homes.



The church in Nigeria recognizes its responsibility for better and more healthful Christian homes and communities

The church knows responsibility for better Christian homes and communities. Rural life must be given a higher standard of living and opportunity. Rural extension and cooperative development must prepare for better farming which is the basis for better living. Christian living must include more healthful homes and communities. A public health program must assist present medical witness to lead toward this and to make improvement possible.

Continued on page 27



Waka Training Center provides teachers for the growing schools

KINGDOM GLEANINGS

Kurtis F. Naylor, pastor of the Prince of Peace church in Denver, Colorado, has accepted the invitation of the General Brotherhood Board to serve as the World Council of Churches representative and director of the European Brethren Service program. He will be moving to Geneva, Switzerland, to assume his new responsibilities sometime in August, 1959.

The United Church of Christ in Japan has approved a special evangelism program for its centennial year in 1959, calling for the "mobilization of all churches." Statistical reports heard during its convention held in Tokyo late in October showed increases in every area except Sunday school attendance. Church membership stands at more than 175,000.

The 1959 Yearbook, which will be available soon, indicates that membership in the Church of the Brethren in the United States and Canada now stands at 200,635 with an additional 13,681 members in churches outside North America, making a total world membership of 214,316. The number of baptisms recorded in the year ending Sept. 30, 1958, was 6,209. There are now 1,073 congregations in the United States and Canada and 43 outside North America.

Some 4,000,000 adherents of the United Church of Canada were asked to go on a one-day fast before Christmas to help raise $500,000 for the denomination's world relief fund. Secretary of the church's missionary and maintenance department, the Rev. H. E. D. Ashford of Toronto appealed to all clergy and laity of the denomination to observe the fast and contribute to the fund the money they saved by not eating. Seven Ontario ministers started the ball rolling by announcing they would fast for 24 hours.

A national training conference for leaders of older adults has been scheduled for August 24-26, 1959 at Manchester College. This conference is under the auspices of the Adult Department of the Church of the Brethren with a planning committee from the Central Region. Virginia Stafford of the Methodist Church staff at Nashville, Tenn., has been secured as a leader. The chief concern of the conference is the program for older adults in the local church. Pastors, district and regional executives, directors of adult work, leaders of older adults, and program people in homes for the aged are among those to whom the conference should appeal. Further details will be forthcoming.

Manchester College debaters placed second in the Earlham College invitational debate tournament on December 13. Butler University won the tournament with a six win — no loss record. Manchester was second with five wins and one defeat. In three rounds of debating Manchester defeated Indiana State, Miami University, Indiana University, Earlham College, and Indiana Central. Manchester's affirmative team was composed of David Kreider and Robert Johansen. The negative debating team of Lois Kieffaber and Alan Frantz was undefeated. The question debated was: Resolved: That the further development of nuclear weapons should be prohibited by international agreement.

Just before completing the last flight of a journey that took him around the world, Dr. C. Ernest Davis, former secretary of the Christian Education Commission, visited the Elgin offices in December to give a brief report on his observations of Brotherhood work abroad. Following his participation in the World Convention on Christian Education in Tokyo in July, he visited foreign mission work in India and Nigeria as well as Brethren Service projects both in Asia and in Europe.

Births, marriages and deaths must now be registered in Indian Christian churches according to two calendars as the result of a new government order. The usual Gregorian date will have to be accompanied by the corresponding date in the official Saka era which starts from 78 A.D. Adopted last year for official use, the Saka calendar was introduced by an Indian emperor to mark the date of his accession. The Indian Ministry of Home Affairs calls it the "national calendar." He has directed that those responsible for recording vital statistics must note the Saka date in their books.

Standing Committee Delegates

Western Maryland: Edward G. Wenger; alternate, Mrs. Galen Beachy.

The Church Calendar

January 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Demands Complete Commitment. Mark 10:17-31. Memory Selection: What is impossible with men is possible with God. Luke 18:27 (R.S.V.)

Jan. 18-24 Church and Economic Life Week
Jan. 19 Southern Ohio commission on ministry sectional meeting, East Dayton
Jan. 20 Southern Ohio commission on ministry sectional meeting, Piqua
Jan. 21 Southern Ohio commission on ministry sectional meeting, West Alexandria
Jan. 22 Southern Ohio commission on ministry sectional meeting, Greenville
Jan. 25 — Feb. 1 Youth Week
Jan. 26-29 Ohio state pastors conference
Feb. 1-6 Brethren Youth Seminar, Washington, D. C., and New York City
Feb. 8 Race Relations Sunday
Feb. 10 Spiritual Life Institute, Bridgewater College, Va.
Feb. 11 Ash Wednesday (Lent begins)
Feb. 13 World Day of Prayer
Feb. 15 Commitment Day for Total Abstinence

Gains for the Kingdom

Three received by letter in the Quinter church, Kansas. Two baptized and three received by letter in the Indian Creek congregation, Pennsylvania.



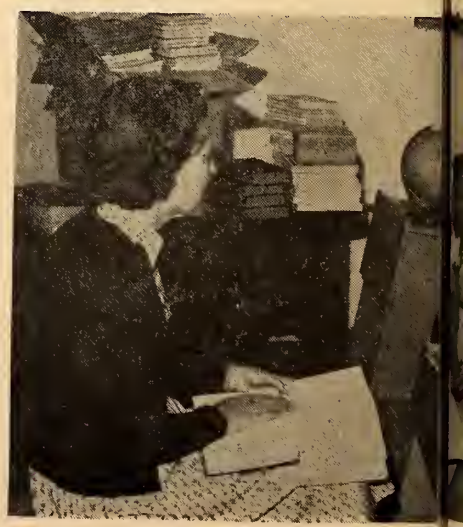
Ecuadorian Brethren find the communion service a very meaningful worship experience. Members of the church assume responsibility for planning and leading regular worship services as well as special observances

The Present and Future in Ecuador

● WHEREVER the Christian church is established it seeks to provide a program of Christian nurture for its own members and a varied ministry of service and witness in the community. Both aspects of this dual responsibility are evident in the present program and in the plans for expansion in Ecuador.

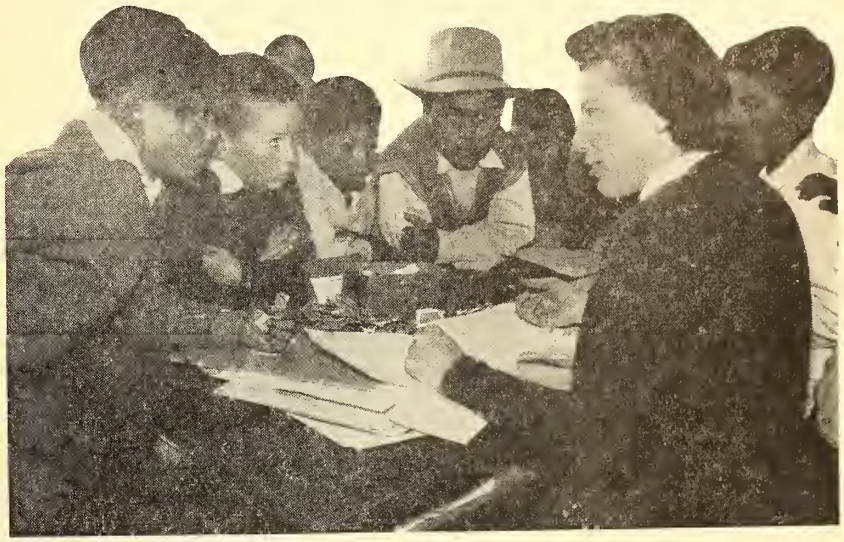


Donald Fike visits with an Indian family following church services. As a further step in a greatly needed emphasis on Christian family life, plans are being made for a Brethren House in Quito, where most of the Indian men work. This home would provide a wholesome environment and leisure-time activities for the men and facilities for accommodating their families when they visit Quito



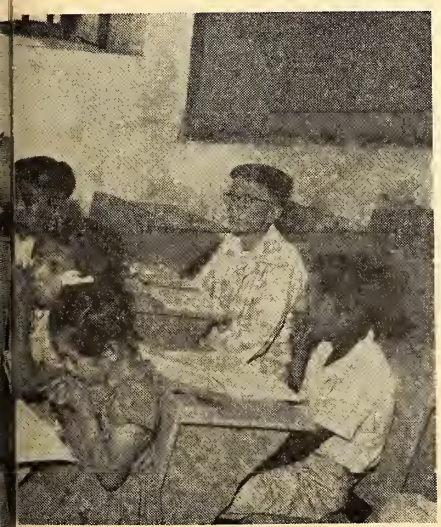


An excellent rural school operated by the mission provides educational facilities for 110 students



Eager students crowd around Edna Switzer's desk on enrollment day. Our present school has reached its capacity. Plans are being made for a new school in a neighboring community of this underschooled area

Church school classes for all ages are provided by the Church of the Brethren in Ecuador. There is also an active youth group in the church



The very active Parent-Teacher Association of the mission school has done much to develop adult leaders in the community around the school





The medical program in Ecuador was expanded with the addition of a doctor to the missionary staff in 1957. The medical work includes public health work as well as a ministry to the sick. Here Dr. John Horning explains to a patient the treatment which she is to follow



Rolland Flory, agricultural missionary, discusses poultry vaccination with a family. The agricultural program attempts to help the Indians improve their economic condition



Two members of the Brethren Foundation (a group composed of Ecuadorians and missionaries) survey part of the dense jungle land recently purchased in the Santo Domingo area. Plans are being made for opening work in this area with a resettlement project and a broad Christian ministry to the community

The Call to Witness

The method of witnessing varies from community to community, from country to country, but the purpose is the same everywhere: to proclaim Christ as Lord and Savior



India establishes evangelistic centers with a worker living there. In the picture Earl Zigler confers with such a worker. Students training for the ministry spend time in the villages, teaching, preaching, visiting, spreading the good news of Jesus Christ

INDIA

Proclaiming the Word

Kantish Gorde

VENGURLA is a small harbor on the *Konkan* or western coast of India. It is a beautiful town full of palm and coconut trees. Its population is nearly eight thousand. There are more Roman Catholics on the western coast than Protestants. There is neither love nor sympathy for Christians in the minds of the people, owing to the history of wars and oppressions there.

I was assigned to work under a district evangelist and we visited more than twenty villages around Vengurla. We always went on bicycles with gospels, tracts, or bags and baggage. We sold the gospels to the people, visited the local schools, and with the aid of flannelgraphs told Bible stories and sold tracts to the students. Wherever there were local festivals we made it a point to be present and proclaim the good tidings and sell gospels.

Sometimes I went to the hospital and visited patients, talking and praying with them. I showed colored slides on the life of Jesus. On assigned days I accompanied the doctor on his tours in the villages to minister to poor patients. In addition to assisting him, I was able to sell gospels to the villagers.

Our evangelistic work was limited to one caste or group, though I went also to the Harijan colony and worked there. We explored the vast field and exploited opportunities to proclaim the message of the grace of God, the message which God entrusted to us. Though there was opposition from some quarters, we boldly entered the villages and on the main streets started our work. It is a thrilling experience to know that the Almighty takes care of his servants whenever they are persecuted or in danger.

Third-year student at the Union Theological School, Poona, India

NIGERIA, WEST AFRICA

A Week of Witness

Tawhi S. Tarfa

THIS is a Christian college and every student in the college goes out in a group and preaches the gospel to the people in villages around Gindiri. This year we went for a week, the week of witness.

This is my first year in the college. This year the students were divided into many groups as usual. Each group went to a different place to give the gospel to the people. There was a fairly large group which went to a certain village called Pyangijji to witness to the people in practical work as well as to tell the gospel. They went to help the people in making a bridge over a river which is difficult to cross during the rainy seasons. The villagers were happy to have the group help them. The village head even came to the college to express thanks for himself and his people to the students and teachers.

I was among the group which went to a town called Pankshin. This town is a divisional headquarters. Our group was a large one. It included five teachers. In Pankshin we showed a filmstrip called The Holy Night. Many people attended the service.

Every morning at 9 a.m. for the days of the week we were in Pankshin the students and the tutors had a prayer meeting. Following this we visited in the homes of the people. There were meetings held at different times. In the evenings we went out into the town with a car and a loudspeaker inviting people to come.

Advanced teacher training student at Gindiri College, Northern Nigeria

When people gathered we dramatized some stories from the Bible. After the dramatizations we gave some testimonies to the people about what had been dramatized before them. Then the students and tutors mingled with the people to talk with them and tell them about Jesus Christ. We had a happy, interesting campaign in Pankshin and it strengthened the fellowship of the people there, especially the weak Christians.

When we returned every group gave a report of its tour. The general report of the week of witness was a good one.

INDIA

Teaching the Life of Jesus

S. S. Gaikwad

I WAS asked to go to work in Ranjangav, near Ahmednagar. We found an established church there with good buildings and compound. With great hope we settled down there.

Later I came to know that some of the Christians had become Buddhists. On hearing this I was very sad. Because four families (fifteen people) had become Buddhists, the village was divided into two groups. The new Buddhists were trying to get the other people on their side. After seeing this and hearing of trouble in other places, I decided to teach the life of Jesus. It was my duty to keep the remaining members firm in the faith. I was convinced that if people understood Jesus, his wonderful resurrection, and the power behind it, they would never leave their faith.

Daily after the evening meal we held prayer meetings, Bible reading, a regular class, and finally a song-fest. God was with us and he did a wonderful work. People rushed to the church and took part in the daily worship. It was a challenge to the new Buddhists. Slowly, we found, they became restless. They were not satisfied with their new religion. They did not find spiritual food in it. They came and sat in the church and began to take part with the others in our services.

Third-year student at the Union Theological School, Poona, India

Our work in Ranjangav went very well. Once I invited our circle pastor; he came and held a communion service at which were thirty to thirty-five people. We had a real experience of village life. I thank God for giving me the opportunity to do something in the village.

Ahwa Mission School Wins Prizes

Ernest M. Shull

THE district government holds an annual cattle and agriculture show in the Dangs district. The Christian school usually has a stall in this district fair. Fruits and vegetables from the school garden are displayed. Also simple but improved agricultural implements form a part of the school's exhibition.

Some of the finest fruits and vegetables are entered separately in the official government stall for prizes. First and second prizes are awarded by the government for the best entries. In the 1957 fair the mission school won six first prizes — onions; soya beans; gowar; chiku fruits; papaya fruit; and vegetables in general. Second prizes were won for double lima beans and corn.

The 1958 fair was held at Pimpri, thirteen miles from Ahwa, so the mission school did not have a special stall this year; nevertheless, some thirty garden products were entered in the government agriculture stall. Again the mission school won six first prizes — onions; beans; corn; lady fingers; cowpeas; and chikus. Likewise, two second prizes were won for corn and beans. The mission school received honorable mention in the all-India Farmers magazine for its garden products and a fine picture showed our prize-winning fruits and vegetables.

The Ahwa mission school has an agriculture-bias course. Basic agriculture — tree grafting, application of fertilizers, use of insecticides, crop rotation, and the Japanese system of rice cultivation are all taught to the mission school students from standard four to standard seven. Our agriculture teacher is Mr. B. D. Dalvi. He has had special training in agriculture and is doing a good job teaching these hill-tribe people the basic principles of farming. In these ways the mission school is helping the Dangi people to a more abundant life.

In 1935 Florence and Amsey Bollinger started the garden in a village called Mulchond, five miles down the hillside from Ahwa. Owing to the water shortage it was necessary to locate the garden there. At first this garden was the private project of the Bollingers. Then they decided to give it to the mission as a school garden. For the past twenty-two years this garden has provided fresh fruits and vegetables for the boys and girls in the boarding hostels and displays for the annual show.



Mai Sule, pastor of the Leprosarium congregation, proclaims the gospel with pictorial aids



Serving as a normal control patient is one important type of alternative service work. Here a I-W at the National Institutes of Health, Bethesda, Md., reads during a test to measure the amount of oxygen used in a normal day of activities

The Alternative Service Law and Its Operation

J. Harold Sherk

THE Universal Military Training and Service Act of 1951, as amended, includes the following provision for persons who, by reason of religious training and belief, are conscientiously opposed to participation in war in any form, whether combatant or noncombatant: "Any person . . . shall . . . in lieu of such induction be ordered by his Local Board, subject to such regulations as the President shall prescribe, to perform for a period equal to the period prescribed in Section 4 (b) such civilian work contributing to the national health, safety, or interest as the Local Board may deem appropriate . . ." The "period prescribed" under the present law is twenty-four consecutive months.

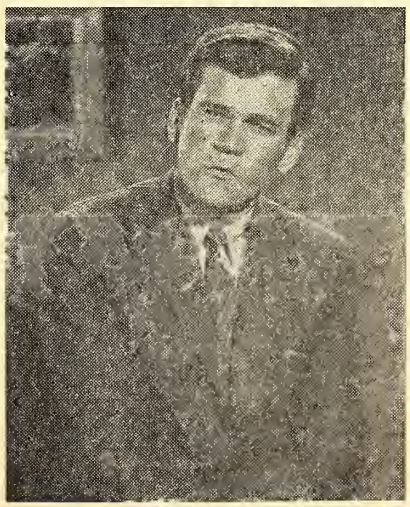
Under presidential regulations which were issued in February 1952, this provision was brought into operation in the following July, so that it has now been in operation for six full years. Under these regulations, the types of employment which may be considered as appropriate to be performed in lieu of induction into the armed forces are defined as follows:

"(1) Employment by the United States Government, or by a State, Territory, or possession of the United States or by a political subdivision thereof;

"(2) Employment by a nonprofit organization, association, or corporation which is primarily engaged either in a charitable activity conducted for the benefit of the general public or in carrying out a program for the improvement of the public health or welfare, including educational and scientific activities in support thereof, when such activity or program is not principally for the benefit of the members of such organization, association, or corporation, or for increasing the membership thereof."

Under this provision some 1,700 public and nonprofit agencies have received approval for the employment of conscientious objectors. Many of these are hospitals, (general hospitals, mental hospitals, TB institutions, etc.) but many other types of welfare services are included. The Brethren Service Commission is one of a number of nonprofit private service agencies whose work both at home and abroad have been approved for the use of I-W men. In approving specific projects, Selective Service has made a fairly sharp distinction between "evangelistic" work and educational and general welfare work. "Evangelistic" programs are not approved for the employment of conscientious objectors.

In the operation of this program each level of Selective Service op-



Don Murray, star of stage and screen, narrates the new motion picture film, Alternatives. This film, which is being produced by the National Service Board for Religious Objectors in co-operation with other interested agencies, including the Brethren Service Commission, portrays the alternatives afforded conscientious objectors under the draft law. The script for Alternatives was written by Stanford Sobel, a professional script writer of New York, who served in Civilian Public Service in Puerto Rico during World War II. Don Murray, who served with Brethren Service in Europe during the Korean War, gave his services free of charge for narrating the film. This twenty-four-minute color film is designed especially for young people, and it is hoped that it will receive wide distribution through denominations, high schools, and peace groups.

Executive Secretary of the National Service Board for Religious Objectors

Seminars Are Calling

Brethren Youth Seminar — Feb. 1-6

Brethren Adult Seminar — Mar. 2-6

CALLING all youth, pastors, businessmen, wage earners, farmers, professional people, schoolteachers, homemakers, Brethren Service representatives, social education and action leaders, women's work and men's work leaders, temperance directors, missionaries, and others — here is your opportunity to get a Christian perspective on government.

Government is the Christian's business. Since government helps to shape our lives, we need to help shape government. The purpose of the seminars at Washington, D.C., and at the United Nations is to study firsthand the processes of government so that we can participate more intelligently and effectively as Christian citizens in our home communities.

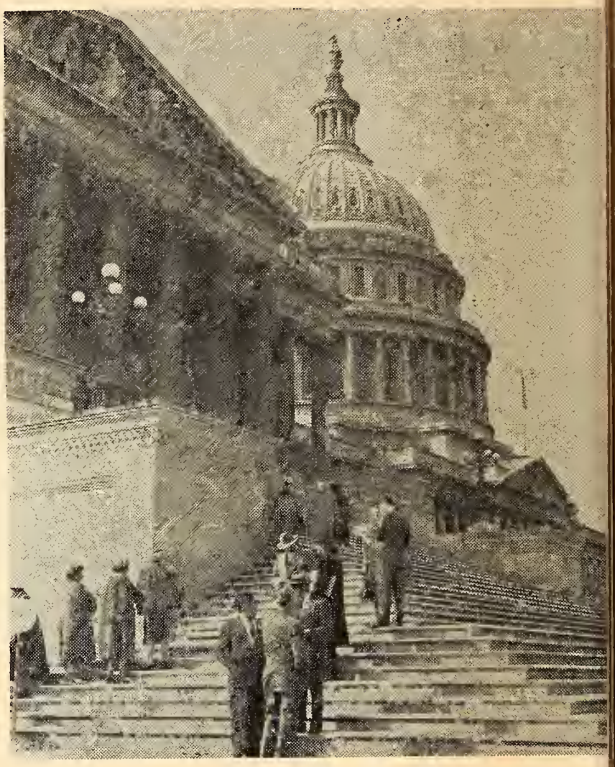
The seminars provide an opportunity to debate the current issues, see Congress in session, meet your congressmen, observe the Supreme Court, attend a committee hearing, and to see the UN in action. Three days are spent in Washington, D.C., and a day and a half at the United Nations in New York.

Costs

The costs of the seminar are approximately $40 per person (varying somewhat according to individual eating habits and other preferences) plus travel expenses to and from Washington and New York.

Registration

Advance registration for the adult seminar should be postmarked no later than Feb. 15; for the youth seminar no later than Jan. 18. The registration fee for the adult seminar is $10.00 and for the youth seminar $8.50. An additional fee of $1.00 will be made for late registrations. Send adult registrations to the Brethren Service Commission and youth registrations to the Youth Department.



Participants in the 1958 Adult Seminar pause on the steps of the capitol

Additional Information

For further information on the seminars and fo registration and room reservation forms, write to th Brethren Service Commission, Church of the Brethre General Offices, Elgin, Ill.

Quotations from participants in last year's seminar will appear in the next issue of the Gospel Messenger

---

erates within limits which are fairly sharply defined. No conscientious objector may be assigned to "work contributing to the maintenance of the national health, safety or interest" unless he has first been placed into class I-O by his local board. After classification, the local board processes him for his civilian work assignment, putting him through a procedure which roughly — though not exactly — parallels the procedure by which men are drafted for military service, including an army physical examination. Persons who are found physically acceptable may be assigned by their local boards to projects which they have themselves selected from the list of approved projects, or — if they have not made a selection of their own — may be assigned to a project selected by the local board.

By far the greatest number of men make their own selection, and their selection is usually honored unless it is in a location which is too near their homes. After the assignment has been made and the young man has reported to work, his local board sends his file to the Selective Service office of the state in which he is working or, if his service is abroad, to the national office of Selective Service.

All projects which are considered for the employment of conscientious objectors within continental limits of the United States are cleared through the state directors of the states in which the projects are located. State directors are in a general way responsible for the operation of this conscientious objector service program within their ow states. The state office holds th files of all men serving within tha state. In some cases they ask fo periodic reports from the agencie where men are employed, thoug this is not the case in every state If circumstances arise requiring th transfer or reassignment of a C from one agency to another, thes questions are taken up with th state office or offices concerned.

The national office of Selectiv Service maintains general oversigh of this operation. The director as sumes direct responsibility for thos registrants who are employed i foreign projects, holding their file in Washington during their perio of service. The director has als reserved the authority to deal wit questions of "early releases" wheth er on the grounds of hardship, physi

:al condition, or other proper cause.

)peration of BSC and NSBRO

On behalf of the local churches ınd their young men, the Brethren Service Commission has established ı working relationship with Selective ive Service. Any necessary repre-entation at the national or state ıeadquarters is usually handled di-ectly from the Brethren Service)ffice in Elgin, Ill. Representation o local boards is handled directly)y correspondence or through local)astors and other counselors as may)e needed.

While the operation of this pro-gram has not been without its prob-ems for the churches and their 'oung men, the rapport which has)een established with Selective Service has done much toward keeping real difficulties to a ninimum.

The place of the National Service Board for Religious Objectors in he operation of this program should ıot be overlooked. In contrast with he Civilian Public Service plan dur-ng World War II, NSBRO has ıo direct administrative responsibil-ty in the operation of the present)rogram. However, it continues in ts general function of representing conscientious objectors to govern-ment, including Selective Service, vhen and where this may be ıeeded. It is always at hand to nake this representation in any par-icular case when requested by the 'oung man or the agency that might)e particularly concerned. Through ın arrangement made with Selective Service, NSBRO secures the names)f all persons who are assigned to ılternative service and information as o their denominational connection, nd forwards this information to he denominations concerned. This ıas been very helpful to the denom-national groups in maintaining con-ıections with their men while in ervice. General statistics and other nformation regarding CO services nd CO interests is obtained hrough the channels established by he NSBRO.

As indicated above, we believe hat the relationships with Selective ervice in the operation of this pro-ram have been good. In general, he attitude toward the I-W pro-ram is favorable. The usually good vork, conscientiously performed by :O's, has contributed very material-/ toward this favorable attitude. Ve believe that this generally favor-able attitude can be and will be maintained.

Reprinted with adaption from Mennonite Life, July 1958

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselors:

We have recently become aware of a problem that is giving us quite a bit of concern. Our daughter has to go from a small town to a local high school. She can't eat breakfast and complains about being nervous. She wants to go but keeps pacing about seeking something to keep her occupied. She has made excellent grades up till this time, mostly A's. We have encouraged her to express her feelings, and have tried to help her work through this problem. We now also realize that there are other areas where she is showing the signs of disturbed feelings.

We are at a loss to know how to deal with this problem. We have tried to live close to the Lord and have been in regular attendance at Sunday school and church every Sunday. It is hard for us to understand how we have failed. Are there any summer camps that are particularly geared to young people with this sort of problem? We know of the local guidance clinics and have gone to them for help. We were disappointed in the help we seemed to get. Can you help us?

A Disturbed Father.

Dear Disturbed Father,

First we should like to ask if your daughter's disturbances may have something to do with physical difficulties. We strongly urge, if you have not already done so, that you take your daughter to a doctor for a thorough physical examination. Sometimes, in our current age of preoccupation with psychology, we overlook a real physical disorder that can contribute strongly, even though not entirely, to emotional problems.

Second, we are surprised that you have not received at least some help from the local guidance clinic, and we are not sure why this is so. We do not know whether you were disappointed in the help received because of the clinic's inability to help you, or because of your inability to receive the help. This you will have to discover for yourself. However, if one psychologist or psychiatrist is unable to assist you, do not stop there; go to others, perhaps better known or better qualified. If your child were severely ill physically, and one doctor did not give relief, you would probably seek out better doctors and go to great lengths and expense to alleviate suffering.

You must be led by two important realizations. Recognize the real misery your daughter is experiencing. Everything possible should be done to lessen this misery, thereby helping her to become a happy and useful person. Undergirding all your efforts should be a remembrance of an exhortation from the Bible, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." You will find that your seeking in her behalf will be a long hard row to hoe, but the alternative may be her withdrawal from a world that sorely needs individuals such as she with outstanding intelligence and fine moral upbringing.

The guilt that you as a parent feel about having failed is also quite real. It should be of some comfort to know that all parents fail in some way or another. Many parents fail badly and their children never get into any serious difficulties at all. Circumstances and many other things determine how children will react.

How can parents fail and be totally unaware of it? This is because we, as humans, have the problem of putting up with a part of ourselves of which we are not consciously aware, the subconscious, which, perhaps unfortunately, we are so close to that we cannot see or understand its antics. This unknown part of us sometimes twists us in the wrong direction, and sometimes the way it takes us is one we would strongly disapprove of consciously. It is here that the help

of others trained in this field of understanding can assist us greatly by helping us see the unseeable and to come to grips with it openly.

It is our hope that you will think of this difficulty not only as an indication of something quite wrong, but as a signal your daughter is giving you that she is trying to make sense out of life, attempting valiantly to bring new insights and new values to what may be to her a mixed-up world. We trust that you will not look upon this as a failure, but as an opportunity for help for your daughter and for yourself.

Clyde and Kathy Weaver.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Catch the Kangaroo

Materials needed: One blanket and one ball (any size) — a hard-boiled egg or candy bar may be substituted for ball.

Number of players: Any number from five to ten.

Arrangement: All players except one ("It") distribute themselves evenly around the blanket, firmly gripping the edge with two hands, holding blanket waist-high.

Role of "It." "It" begins play by throwing the "kangaroo" onto the blanket. He gives time for the players to make the "kangaroo" jump. (This is done by the players lifting and/or stretching the blanket.) "It" then tries to catch the "kangaroo." He is free to move anywhere except under the blanket. He may not put any of his weight on or against the blanket.

Role of the players: The players (except "It") must keep their hands on the blanket and may not move them to a new place until the "kangaroo" is caught or jumps off the blanket. Players may move their bodies in any way (except kicking) to hinder "It." The players must make the "kangaroo" jump, not lie still or roll. Players may not touch the "kangaroo" with their hands in keeping it on the blanket, but they may use any other part of their bodies (including their heads).

When "It" catches the "kangaroo": he exchanges places with the person nearest him. (If in doubt as to who is nearest, the person to the right of "It," when he catches the "kangaroo," becomes "It.")

If the "kangaroo" jumps off the blanket, the player nearest the place where the "kangaroo" hit the floor exchanges places with "It." (Again, if there is doubt, the person to the right of the place where the "kangaroo" landed, becomes "It.") — *Submitted by Ron Morgan.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Success in Marriage. David R. Mace. Abingdon, 1958. 158 pages. $2.95.

The author writes from much experience in the marriage counseling field. In this book he writes about "how to make the most of your marriage." It is for young people planning marriage, for the newly married, and for those who take for granted their marriage, "making the mistake of expecting too much early in marriage and then of expecting too little later on." It is also written for those who may be in trouble. Some titles of the book give an idea of the areas covered: Sex, money, work, in-laws, parenthood, the "frigid" wife, the silent husband, the nagging wife, the unfaithful husband, jealousy, religious differences, drifting apart. This book gives clues to the problems and also definite suggestions as to what might be done to find help in solution. Husbands and wives — and those planning to be — ought to read this book together. — *W. Glenn McFadden, Elgin, Ill.*

How the Church Can Help Where Delinquency Begins. Guy L. Roberts. John Knox Press, 1958. 155 pages. $3.00.

The thesis of this book is that delinquency begins in the home. It is an outgrowth of fear, indifference, and inner confusion. To state it positively it is often due to inadequate ability to love either by the parent or the child, or both.

Churches have an unique role in helping parents and children to love each other, to find the redemptive values in life in the redeeming fellowship of the church. Churches and church leaders will find real help from the examples of how some churches are beginning to meet the problems of delinquency. The church has an unique role in helping persons rid themselves of "guilt" feelings.

Excellent book for study and suggestions. — *Ed Crill.*

The Pre-School Years. New York State Department of Health. 1957. 60 pages.

This is a booklet that will help parents better understand their young children. It deals with all the behavior problems that are most likely met — temper tantrums, thumb sucking, toilet training, eating, sleeping, and all the rest. It is a comfort to know that most of these problems are common but temporary. The booklet is delightfully written and illustrated, and should do much to help parents relax and enjoy their children while they are in the preschool years. — *Mrs. Howard Book, North Manchester, Ind.*

Preaching on Christian Unity. Robert Tobias. Bethany Press, 1958. 160 pages. $3.00.

Here is great preaching on a mighty theme! Twelve big league preachers from many parts of the world share their convictions, experiences and arguments on the timely subject of Christian unity. Some of the sermons are masterpieces and deal with fundamental realities as they consider the nature of Christ, the church, and the Christian faith.

Recurring in each is the recognition that the unity of the churches cannot be "made" or "created." God has given it; it is inherent in Christ. But it must be discovered, recognized, and accepted in faith and practice. The tenth sermon, by a distinguished South African

clergyman, deals with the Christian faith and the current racial crisis and is unusually provocative.

Unfortunately, the book's title may cause many to shy away from it. All who are devoted to the Church of the Brethren but whose supreme loyalty is to Jesus Christ will be enriched by thoughtful reading of this book. Others, particularly, should not miss it. — *Harold Z. Bomberger, Harrisburg, Pa.*

The Apron-Pocket Book of Meditation and Prayer. Cynthia Wedel. Seabury Press, 1958. 89 pages. $1.50.

The title describes this small, convenient, inspiring meditation book filled with prayers, quotations, and spiritual thoughts by anonymous writers. The compilers seem to know what the modern, busy homemaker needs to catch the vision of her profession beyond the kitchen sink. It is a book one may want nearby — on the kitchen shelf, on the table by the window, or in the apron pocket. It is designed to offer moments of inspiration and spiritual strength to help meet daily concerns of women today.

One area, A Litany for Mothers on a Rainy Day, includes this prayer, "O Lord, hear my prayer for patience to remove small hands from 'prized' possessions (many times) and to remember that my child is my most prized possession." In this book may be found the right lifting thought or heart prayer for a meeting or group gathering. Truly, it is an apron-pocket gem. — *Esther K. Crouse, Queen Anne, Md.*

The Strategic Now

Continued from page 16

The influence of the church on independent Nigeria, outside the immediate circle of the church, dare not be neglected. The church must find strength and ways to safeguard its own supply of leadership, but it must just as certainly contribute Christians to the trades, the commercial enterprises, the government services, and the social agencies of the nation. This latter can be the leavening of the church in the new nation.

The Brethren in Nigeria know that they have reached the present situation of opportunity because Brethren in America sent missionaries and money. They know that in Christ they are one with the Brethren in America. They have faith in the Brethren in America.

Obituaries

Kurtz, Julia, daughter of Mr. and Mrs. Peter Berkey, was born near Goshen, Ind., July 8, 1872, and died in Goshen, Nov. 6, 1958. On Oct. 15, 1891, she was united in marriage to Bro. Leander Kurtz, who preceded her in death. She was a member of the West Goshen church. She is survived by one daughter, four sons, sixteen grandchildren, twenty great-grandchildren, and one brother. Funeral services were held at the West Goshen church by Brethren Paul C. Lantis and M. D. Stutsman. Interment was in the West Side cemetery. — Verda Weaver, Goshen, Ind.

Long, William Grant, son of George and Mary Eby Long, was born in Lanark, Ill., on Aug. 19, 1879, and died in Pasadena, Calif., on Nov. 17, 1958. In 1910 he was married to Nettie Oliver. He is survived by his wife, two sons, seven grandchildren, two brothers, and two sisters. Services were conducted by Bro. Paul Studebaker. Interment was in the Mt. View cemetery. — Mrs. Betty Cohick, Pasadena, Calif.

Rogers, Ivadel, daughter of Everett H. and Ida B. Snavely, was born at Waterloo, Iowa, March 2, 1925, and died at Wilmont, Minn., Nov. 7, 1958. She was married to David S. Rogers on Dec. 20, 1955. She became a registered nurse in 1946, and in 1949 she received a Bachelor of Science degree from Manchester College. In 1950 she went to Europe and spent three years in Brethren Volunteer Service. She is survived by her husband, her parents, three brothers, and one sister. Funeral services were held at the Worthington church, Minn. — James Slabaugh, Reading, Minn.

Royer, Paul K., son of John L. and Lizzie Royer, was born Jan. 10, 1895, and died at Shillington, Pa., Oct. 10, 1958. Funeral services were conducted by Bro. Peter S. Heisey in the Heidelberg church. Interment was in the Schaefferstown cemetery. — Mrs. Enos B. Heisey, Sheridan, Pa.

Rupel, Sarah Ann, daughter of Andrew M. and Mary Alice Rupel, was born at North Liberty, Ind., Aug. 23, 1869, and died November 1958. She was baptized into the Church of the Brethren at an early age. She is survived by three sisters.— Virgil Houser, N. Liberty, Ind.

Sahm, Lizzie M. Shelly, was born in Lancaster County, Pa., Nov. 29, 1865, and died in Pasadena, Calif., Oct. 30, 1958. On Sept. 30, 1885, she was united in marriage to Henry G. Sahm, who preceded her in death. She is survived by one son, five grandchildren, thirteen great-grandchildren, and one brother. Funeral services were conducted by Bro. Paul Studebaker at the Warren and Ives mortuary. Interment was in the La Verne cemetery. — Mrs. Grant Cohick, Pasadena, Calif.

Sanger, Richard Wayne, son of Paul and Annie Jones Sanger, was born at Petersville, Md., Feb. 14, 1951, and died Oct. 2, 1958. He attended the South Brownsville church and Sunday school. Surviving are his parents and three brothers. Funeral services were conducted at the Brownsville church by Brethren Newton Poling and Alonza Fox. Interment was in the church cemetery. — Norma Jean Shelby, Keedysville, Md.

Senseman, Deda, daughter of Jacob and Susie Coppock, died Oct. 7, 1958. She was united in marriage to Charles Sumner Senseman on Jan. 1, 1903. Surviving are four sons, two daughters, thirteen grandchildren and one sister. — Mrs. Virgil Myers, Tipp City, Ohio.

Sharp, Sarah Ann, died at birth on Nov. 12, 1958. She is survived by her twin sister, her parents, Mr. and Mrs. Wayne Sharp, and three other sisters. Graveside services were held by Brother Lehman. Interment was in Mount Hope cemetery at Imperial, Nebr. — Mrs. Albert Applegarth, Wauneta, Nebr.

Shawley, Harry, was born April 30, 1888, and died June 22, 1958. Funeral services were conducted at the Mount Joy church, Pa., by Bro. J. Ewing Jones. Interment was in the Mount Joy church cemetery. — John M. Geary, Mount Pleasant, Pa.

Sheele, Leona Sheets, was born Sept. 23, 1898, and died Oct. 1, 1958.

God's WORLD in Motion

Marie Rose Remmel

A resource for families to use for worship, this book focuses upon God's revelation in nature. It seeks to help families explore one aspect of God's world in such a way that the wonder and awe that is aroused may lead to worship of the Creator of these marvels. The scientific information, poetry, songs and scripture related to movement of the air, land and water provide an excellent resource for creative family worship. **75c**

Church of the Brethren
General Offices
Elgin, Illinois

Stories on the
STEWARDSHIP
of
TIME,
TALENT
and
TREASURE
of women
in the Bible
and in modern life

TWELVE BASKETS FULL

by Margaret T. Applegarth



Taking as her theme the Gospel story of the loaves and fishes, the author has infused a time-worn but central subject with her own special brand of insight and attractiveness, supplemented and enriched on every hand with striking quotations and stories. Miss Applegarth has found in baskets around Everyman's home or office or church enough stories to fill *Twelve Baskets Full* with refreshing stewardship material.
$3.00

Church of the Brethren
General Offices
Elgin, Illinois

Funeral services were conducted by the undersigned at the Grimm funeral home in Mount Pleasant. Interment was in the Mount Joy church cemetery. — John M. Geary, Mount Pleasant, Pa.

Sherck, George Samuel, was born in Centerville, Mich., Dec. 15, 1879, and died Nov. 11, 1958, at Goshen, Ind. He was united in marriage to Bessie E. Schrock on Nov. 27, 1901. He organized the Florence church at Constantine, Mich. He was a member of the West Goshen church for eleven years. He is survived by his wife, five daughters, eighteen grandchildren, fifteen great-grandchildren, three sisters, and one brother. Funeral services were held at the West Goshen church by Brethren Paul E. Lantis and M. D. Stutsman. Interment was in the Pleasant Valley cemetery, near Middlebury, Ind. — Verda Weaver, Goshen, Ind.

Shrider, Florence, was born Jan. 21, 1875, and died Nov. 7, 1958, at the Brethren Home at Fostoria, Ohio. She was the wife of Frank Shrider, who preceded her in death. She was a member of the White Cottage church, Ohio. Surviving are two sons, three daughters, one brother, one sister, and sixteen grandchildren. Funeral services were held at the White Cottage church by Brethren Alvin Kintner and J. D. Zigler. Interment was in Wesley Union cemetery. — Ella Weaver, South Zanesville, Ohio.

Smith, Jennie C., daughter of William Royer and Emmaline Clapper, died Oct. 31, 1958. She was the widow of Bro. Lee R. Smith. Surviving are three sons, six daughters, seven brothers, and three sisters. Memorial services were held in the Manchester church by Bro. R. V. Bollinger. — William F. Smith, Bridgewater, Va.

Strayer, Guy William, son of Norman and Laura Strayer, was born Nov. 19, 1912, and died at Norton, Kansas, Nov. 16, 1958. He united with the Church of the Brethren as a boy. He is survived by his wife, mother, five children, three sisters, and three brothers. Funeral services were held in the Scot Brantley funeral home by the undersigned. Interment was in the Norton cemetery. — G. A. Merkey, Norton, Kansas.

Wampler, Mary Elizabeth, widow of Will Wampler, was born Feb. 24, 1870, and died Sept. 16, 1958, near Broadway, Va. She is survived by one son and one daughter. Funeral services were held in the Linville Creek church by Brethren Glenn S. Garner and Joseph W. Miller. Interment was in the adjoining cemetery. — Mrs. Joseph B. Dellinger, Broadway, Va.

Weaver, Marie, daughter of Clarence and Nellie Claycomb, was born in Pleasantville, Pa., Dec. 2, 1909, and died in Johnstown, Pa., Nov. 19, 1958. She was a member and served as a Sunday school teacher in the Maple Spring church for many years. She is survived by her husband, Freeman Weaver, three daughters, and three grandchildren. Funeral services were conducted in the Maple Spring church by Bro. Daniel C. Haldeman. Interment was in the church cemetery. — Mrs. Daniel S. Haldeman, Hollsopple, Pa.

Weybright, Bertha, daughter of Mr. and Mrs. Samuel Culler, was born in Goshen, Ind., Oct. 9, 1879, and died at Syracuse, Ind., Nov. 17, 1958. She was married to J. Orba Weybright, who preceded her in death. She is survived by two children, twelve grandchildren, and twenty-seven great-grandchildren. Funeral services were held at the Bethany church, Ind., by the undersigned, assisted by Raleigh Neff. Interment was in the Baintertown cemetery. — Glenn E. Kinsel, New Paris, Ind.

Church News

Northern Illinois and Wisconsin

Mt. Morris — An all church picnic was held at Camp Emmaus. Children from Friendly Town were entertained in three of our homes for a two-week period. A church bowling league has been formed. We conducted an every-member visitation in connection with the Call program. The women from the Polo, West Branch, and Yellow Creek churches were guests of our own women's fellowship in October. The CBYF sponsored Julian Gromer's film, The Mighty Amazon, at a Sunday evening service. Two prayer groups have been formed. The pastor is teaching a church membership class. The school of missions was held in November. We were hosts to district meeting Oct. 31 — Nov. 2. Our pastor spoke at the world community day service. — Mrs. Robert Fridley, Mt. Morris, Ill.

Rice Lake — Just before Easter we installed a baptistry in our church. The first Sunday of each month we have a mission program and the offering is given to the support of a missionary's child in India. On the same afternoon we visit the Rogers' rest home with a service for the invalids there. Our Bible camp was held Aug. 3-10. From this experience two were baptized. Our pastor and two youth attended the National Youth Conference. Our fall love feast was held on Sept. 14. Communion was observed Oct. 5. Our women's work is busy sewing relief quilts. On Nov. 13 the pastors and their wives of the Wisconsin churches gathered at the parsonage for a carry-in dinner and an afternoon solving problems. Then in the evening we enjoyed a harvest family supper at the church with Bro. Austin Eiler of the Maple Grove church as guest speaker. — Mrs. Mildred Shankster, Rice Lake, Wis.

Northern Indiana

Bethel — We held a week of evangelistic meetings, Oct. 26 — Nov. 2, with Bro. Wilmer Petry, of the Eastwood church, Akron, Ohio, as our evangelist. Seven were baptized on Nov. 9, and on that evening we had our love feast service. Our church was represented at district meeting in August by Grace Noss and Noble Neff. Our pastor, Bro. W. Harlan Smith, attended the pastors' seminar at Camp Mack. Seven of the women's work group attended the women's camp in September. At the November meeting they had as guests the women from the other churches of Milford. During the year the group has welcomed with showers seven new babies into our church family. On Oct. 12, at our quarterly family night meeting, Lawrence W. Shultz showed pictures and told about his European tour and the anniversary celebration at Schwarzenau. — Mrs. Lucile Strayer, Milford, Ind.

Southern Indiana

Muncie — On Oct. 14 Ernest Shull, our missionary to India, gave a very interesting talk at the church. Bro. William Tinkle, our new moderator,

/as in charge of our fall communion ervice. On Oct. 19 the annual birth- ay pot-luck supper was held. Preced- ıg supper a panel dicussion was held n Teenage Problems in Home, School, nd Church, ending with a quiz, What s Fair? Panelists were four adults nd four teen-agers. On Oct. 26 the hoir gave a musical program consist- ıg of hymns, anthems, and spirituals. hey gave a repeat performance on fov. 30 at the Antioch church. — Mrs. ichard Bruner, Dunkirk, Ind.

Indianapolis, Northview — Our pas- ɔr and his wife, Brother and Sister loyd Biddix, spent five weeks this ast fall in a fund-raising campaign in ansas. During their absence our pul- it was filled by our moderator, Rob- rt Tully, other laymen, and guest peakers. Bro. Blair Helman, president f Manchester College, was guest peaker on Nov. 16. The church ex- erienced an every-member campaign his fall, along with the Call program. he union Thanksgiving services, in hich our church co-operated, were ld in the Southern Baptist church on hanksgiving morning. The social life mmittee had a Christmas party and mily night on Dec. 17. The Christ- as program for the church was on ec. 21. — Annis Heiny, Noblesville, id.

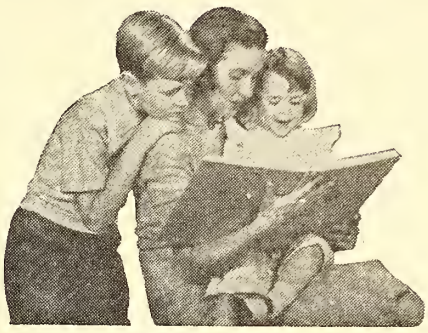
Michigan

Lansing — Five of our Sunday school ildren went to our church camp and ıe to the National Youth Conference. ro. Willard Atherton was chairman our Call program. Sept. 21 was ob- rved as commitment day. Our preach- g mission was conducted by pastors surrounding Brethren churches. veral from our church attended the ible institute at the Sunfield church. nce Jan. 1 five have been added to e church by baptism and five by tter. At our home-coming Bro. Olden itchell was our speaker. Carlo Welsh ld some of her experiences as an ex- ıange student in Germany. She also oke at our family night program on ov. 21. We had dedication services r Sunday school teachers and officers Oct. 19. — Emma Engle, Lansing, ich.

Northeastern Ohio

East Nimishillen — Recent guest eakers were Brother Zigler, Harold ither and Parker C. Williams. Dis- ict men's rally and junior high rally ere held at the church. The church participating in the Call program. rother Eldon and Sister Ruth Petry turned for a week of services. Two ere received into the church and one dedicated. — Lillian Brumbaugh, artville, Ohio.

Paradise — Bro. Homer Kiracofe held ır spiritual life meetings. Two were ıptized and one received by letter. representative from the Gideons was ith us for morning service. Bro. Gor- ɔn Bucher was guest speaker at our ther-son banquet. Ten women at- nded district rally at Camp Zion. Our ɔmen met recently and organized ɔmen's work. We participated in the Call program. Eleven of our young people with their advisers attended the National Youth Conference at Lake Junaluska. An all-church retreat was held early in the fall. Two heifers were dedicated in the afternoon. Bro. Guy Buch of East Chippewa presided at our love feast. Two one-ton truck loads of food, clothing, and furniture was taken to Kentucky in October. The women's work have had as guest speak- ers a county welfare worker and Bro. Ivan Eikenberry, a missionary to Ni- geria. — Mrs. W. F. Weigley, Wooster, Ohio.



A Parent's Guide to Children's Reading

by Nancy Larrick

This mother is reading to her children from a book recommended in *A Parent's Guide to Children's Reading,* a new book for parents who want their children to read easily and with pleasure. Illustrated with samples of art from successful children's books, Dr. Larrick's work tells how to select and introduce books to children, how to help them increase their reading skill, and explains how reading is taught in schools today. The book is sponsored by the National Book Committee and published on a nonprofit basis. For parents of preschool and elementary school boys and girls.

Cloth, $2.95; paper, 35c

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Northwestern Ohio

Eagle Creek — The CBYF had charge of Sunday school and church services one Sunday. Promotion services and installation of teachers and officers took place on Sept. 28. Bro. W. H. Miley, of Ashland, Ohio, was speaker for our home-coming. The fall love feast was observed on Oct. 19. Several of our group attended the regional conference. Mrs. Lawrence Rodabaugh and Cloyee Pore were delegates to district confer- ence at Marion, Ohio. The CBYF sponsored an evening program on Nov. 9 featuring the film, The Split Level Family. The women's work, besides its regular monthly meeting, has started a bi-monthly inspirational meeting. The young people had a sorghum proj- ect which turned out well. The Car- roll Alger family were received into our congregation by letter from the Sugar Creek church, Lima, Ohio. — Mrs. W. E. Ellerbrock, Ada, Ohio.

Southern Ohio

Lower Miami — Nine young people attended a work camp at the Church of the Brethren mission at Flat Creek, Ky., under the direction of Brother and Sister Lester Ebright. Our pastor, Bro. Edward Angeny, attended the Inter- denominational Institute on Racial and Cultural Relations held in Chicago, Ill. A number of our women attended the district women's workshop at the Salem church. Nine of our women attended women's camp at Camp Sugar Grove. Several young people attended the Na- tional Youth Conference at Lake Juna- luska. On Sept. 17 our loyalty dinner was held. Nine of our teachers attend- ed the fall conference of children's work at the Salem church. Delegates to our district meeting were Blanche Furry, Lulie Laprad and Sherman Mohler. Family night was held Oct. 12. Our temperance program speaker was Kent Atha of West Liberty, Ohio. — Mrs. Lulie Laprad, Dayton, Ohio.

West Charleston — Brother and Sis- ter Ivan Eikenberry, on furlough from the mission field in Africa, conducted a Sunday morning service. Brother Eikenberry was pastor of our church before entering mission work. The women of the church are holding one

EUROPEAN ORIGINS of the BRETHREN



Compiled, translated, edited by Donald F. Durnbaugh

● Something definitely new and original has become part of our historical literature with the publication of this book.

● A source book on the early eighteenth-century European period of our church, it presents in translation scores of documents, most of them hitherto unknown to us, found in the archives of Europe.

● We can now see our Brethren ancestors as they saw themselves and as their contemporaries saw them — their humanity, their sincerity, their sacrifices, their joys, their hopes, their failures, their achievements.

● Here is a literary "you are there" production, woven together by concise editorial comment. No one who wants to understand the Brethren of the eighteenth century — and, by implication, the Brethren of today — can bypass this volume. $4.75

Church of the Brethren
General Offices
Elgin, Illinois

evening meeting and one all-day meeting each month in an endeavor to meet the church needs more fully. In connection with the Anniversary Call a loyalty dinner was held and an every-member canvass was conducted. — Mrs. Virgil Myers, Tipp City, Ohio.

North Atlantic

Brooklyn, First — The fiftieth anniversary of the First Church of the Brethren in Brooklyn, N. Y., was celebrated on Nov. 16. Bro. Frederick Dunn and his committee worked very hard on the program. It was enjoyed by all former members and visitors who attended. — Esther E. Kreps, Hempstead, N. Y.

Springfield — Baptismal services were held at the Quakertown church followed by our love feast in the evening. Three were baptized. The women's work group entertained some of the guests at the Allentown state hospital. Our pastor, Bro. Linford Rotenberger, served on the Standing Committee at Annual Conference. Sister Rotenberger served as delegate. Our church helped sponsor the Highland Park meetings at which Bro. Wm. Longenecker was evangelist. The vacation Bible school project was canned goods for the Neffsville children's home and the offering went to Lybrook mission, N. Mex. The Christ for Quakertown Area Crusade had Bro. Bob Manderson as evangelist. Bro. Ellis Zehr was guest soloist at our church during the crusade. Sister Steely showed slides on the history of the church. — Minerva Strauss, Center Valley, Pa.

Eastern Pennsylvania

Heidelberg — Bro. John Shiman was our children's day speaker. The men's work sponsored the male chorus from East Petersburg as an evening program and also sponsored a German service at which Bro. Ammon Merkey was guest speaker. Brethren Frank Layser, LeRoy Hawthorne, Henry Wenger and Paul Rummel have been our guest speakers. Chicks for Japan was the Bible school project. Brethren Ray Kurtz and William Nyce were visiting ministers at our fall love feast. — Mrs. Enos B. Heisey, Sheridan, Pa.

Lancaster — Our Anniversary Call program was led by Wilbur Graham as chairman and Dr. J. Calvin Wenger as co-chairman. Our pastor, Bro. John D. Long, gave a special message in a service of consecration, commissioning eighty men to serve as missioners to call in every home in our parish. Our women's work celebrated twenty-five years of active work in the Lancaster church with the past presidents featuring high lights of the missionary society. On Oct. 1 the women's work and mother's club held a joint meeting at which Mrs. Austin Fellenbaum, professor of education at Elizabethtown College, was guest speaker. The Bethany class spent a week end at Camp Swatara. Four youths from our church attended the National Youth Conference at Lake Junaluska. Our love feast was observed on World-wide Communion Sunday. Devotions were led by Bro. Wayne Glick with Bro. J. D. Long officiating. On Oct. 19 the cornerstone for our new building at Rutledge and Sunset Avenues was laid with a sealed box enclosed. A week of revival services followed each night through Oct. 26 with Bro. Edward K. Ziegler, of Roanoke, Va., as our speaker. We received thirty-two new members by baptism during the past year and fourteen by letter. — Orpha B. Rettew, Lancaster, Pa.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Medical

No. 382. A doctor for rural area of over 5,000 population in Greene County, Va. Close to famous Skyline Drive and Blue Ridge Mountains and University of Virginia hospital, Charlottesville. No doctor in the county. Contact: Clyde H. Knight, Stanardsville, Va. Telephone: Daytime — Yukon 5-2359; Night — Yukon 5-2355.

Miscellaneous

No. 381. Brethren elderly lady and son confined to wheel chair desire someone to stay with them in modern country home in exchange for room, board and small salary. Person must drive family car and do light chores. Brethren community, western Ohio. Contact: Mrs. J. R. Halladay, R. 4, Greenville, Ohio.

Schuylkill — Brethren Ray Stump and Stewart Zulu were sent to the district meeting at Bareville, Pa., as our delegates. The New Windsor truck passed through this section recently picking up the things for the needy donated by members of the church. On Nov. 9 we had Bible institute with Bro. Earl Kurtz as instructor. — Mrs. Ray Stump, Pine Grove, Pa.

Spring Creek — On July 1 our pastor, Bro. J. Herbert Miller, had been with us for nineteen years. Our Anniversary Call visitation was held Sept. 7-14, with Edwin Beaver serving as director. Laura Sewell, our missionary to India, has written of her work in her location, Umalla. Mission correspondence has also been received from Mrs. Fred Butterbaugh, who serves with her husband at the Hillcrest school for missionary children in Nigeria. Bro. Paul Wenger of the Bareville church officiated at our communion. Our evangelistic services were held Sept. 28 — Oct. 12 by Bro. S. Clyde Weaver. As a result of these meetings, twenty persons were received by baptism, sev-

en by church letter and baptism, and two by letter. On Nov. 30 we had our Thanksgiving worship with our pastor bringing the sermon, The Blessing of a Grateful Heart. — Mrs. John Kreiser, Palmyra, Pa.

Middle Pennsylvania

Altoona — We celebrated our forty-first anniversary of the present church building on Nov. 17 with special service. Bro. Linford Rotenberger of Quakertown was the speaker. We had organ music by Mrs. Ira Wilt and Roland Vanhorn. Quartet music was given by the mixed group. Our annual rally day was on Nov. 9. We held our love feast on Nov. 2. — Sulva H. Eyer, Altoona, Pa.

Southern Pennsylvania

Back Creek, Upton — A regular Sunday evening service was devoted to hymn singing. Ollie Hevener was evangelist for our revival. During this meeting an offering for heifers was received. The Shining Light group held its annual meeting with Michael Olivierie as speaker. Bro. Reuel Pritchett was the speaker for a week-end conference for our 250th anniversary service. Bro. Clarence Showalter represented Back Creek at Annual Conference. The home ministers preached our harvest service. Paul and Dorcas Negley gave a report of our district Sunday school meeting which was held in York. Edward Wingart was elected as our presiding elder for another three-year term. Edward Wingart, Dan Haldeman, Roy Hawbaker served as delegates to district meeting at Upper Codorus. The women's work group made comforters and canned fruit for the old folk's and children's home. Two have been baptized. Lowell Gearhart and Carl Valentine were guest ministers at our love feast in October. At this service an offering for heifers was received. — Mrs. Roy S. Hawbaker, Mercersburg, Pa.

Welsh Run, Mercersburg — A number of our folks attended the Welsh Run vacation Bible school. The project for the school was to support a Korean orphan for one year. Bro. J. Roy Keller served as delegate to the Annual Conference. Bro. Olen Landes, of Harrisonburg, Va., served as evangelist for our series of meetings held in October. As a result two were added to the church. Brother Landes was called home by the death of his mother. Bro. Clarence Showalter, of Back Creek congregation, preached two nights while Brother Landes was away. The exterior of the church was painted this fall. Our young people made a visit recently to the Fahrney-Keedy Memorial home for the aged. — J. Roy Keller, Mercersburg, Pa.

Western Pennsylvania

Maple Spring — Our women's work collected surplus garden produce and canned two-hundred-twenty-five quarts for use at the Brethren Home at Scalp Level. Fresh foods were also contributed. A large quantity of clothing plus twelve new layettes were sent on the relief truck. Eight of our young people attended Lake Junaluska Youth Conference. They brought an enthusiastic report on the following Sunday evening in the form of a panel discussion. Our evangelistic meetings were conducted by our elder, Bro. Alfred Replogle, pastor of the Roxbury church in Johnstown. It resulted in eleven persons being baptized. Our church served as host to a six-week interdenominational leadership training program for district six. The young people showed the filmstrip, God and My Neighbor, to emphasize Brethren BVS. The women sponsored a race relations service for everyone. Mrs. David Bradley, wife of a Negro minister in Bedford, brought the message. Layman's Sunday was observed by the men's work conducting the morning service and the women's work the evening service. — Mrs. Daniel G. Haldeman, Hollsopple, Pa.

Mount Joy — Bro. R. Eugene Miller, of Saxton, Pa., pastor of the Spring Mount church, served as the evangelist for our meetings, Sept. 22 — Oct. 5. As a result of these meetings eleven were baptized, one awaits the rite, and one life was reconsecrated. Our love feast was held Oct. 5. A subdistrict youth rally was held at our church in September. Eighteen churches were included in this meeting. Work on the addition to our church providing for classrooms and a fellowship hall is progressing; most of it is being done by the men of the church. Two classes in training for Christian service have been organized and will continue for one year. Our pastor is their instructor. Brother Geary was again elected elder for the coming year. The Scottdale Choral Society presented a sacred concert on Oct. 26. A number of teachers are attending a series of four leadership training conferences during November in the Mount Pleasant Church of the Brethren. At our annual harvest home service many gifts were displayed as a token of our gratitude for his wonderful blessings of the past year. — Lois Horner, Mount Pleasant, Pa.

Mardela

Denton — Since our last report nine have been baptized and three received by letter. Several of our women attended the women's retreat at Camp Mardela at which Sister Anna B. Mow was the guest speaker. Bro. Norman Seese preached for us while our pastor was away. Eight of our young people attended the youth conference at Lake Junaluska. On Sept. 28 we had installation services for Sunday school teachers and officers. Bro. Charles Row-

POCKET SIZED PRAYER BOOKS

EACH, $1.00

A PRAYER COMPANION
by Hazel T. Wilson

An anthology of 128 prayers, some of them from the writings of Christian saints across the centuries, some written especially for this collection by contemporary Christians. In compiling this anthology Mrs. Wilson has avoided the "usual" prayers, with the result that the reader will find here an unexpected and welcome freshness. Bound in red Pajco.

Also by Mrs. Wilson:
PRAYERS FOR LIVING

Two prayers for morning and two for evening for every day of the month — from the classics of Christian prayer and from contemporary works. Dark blue imitation leather cover.

NEW PRAYERS FOR A WOMAN'S DAY
by Josephine Robertson



Once again the author of *Prayers for a Woman's Day* shows her awareness of the spiritual problems and opportunities in a woman's daily life. Every woman will recognize the problems Mrs. Robertson has selected here — and she will be grateful for the insight with which the author lifts them to God in prayer. Bound in white Pajco, a popular pyroxylin-coated material which can be cleaned with a damp cloth.

Also by Mrs. Robertson:
PRAYERS FOR A WOMAN'S DAY

Provides refreshing thought for quiet moments in the life of women. Dark blue imitation leather cover.

Church of the Brethren General Offices, Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**


Let me show you
HOW TO SPEAK AND WRI
LIKE A COLLEGE GRADUA
I have helped thousands of men and women who have had college training in English to become effective speak writers, and conversationalists. With my new C. I. METH you can stop making mistakes, build up your vocabul speed up your reading, develop writing skill, learn the "secre of conversation. You don't have to go back to school. Ta only 15 minutes a day at home. Costs little. 32-page boo mailed FREE upon request. Send me a card or letter TOD
Don Bolander, Career Institute
Dept. E-862, 30 E. Adams St., Chicago 3, Illin
Please mail me your FREE 32-page booklet on Engli
Name
Address
City Zone State

land conducted a music institute, Oct. 13-19. Fifteen of our women attended the district women's workshop held at the Fairview church. — Mrs. S. H. Krabill, Denton, Md.

Eastern Maryland

Baltimore, First — During the past year a junior high fellowship has been organized. We are fortunate to have Richard Livingston, who is studying at Johns Hopkins, to direct our music. This past year the Clara Mae Hunter educational fund was set up and is kept going by voluntary gifts. Part of this money was used toward the fees of six youth and their director, Mrs. Sally Zimmerman, who attended the conference at Lake Junaluska. Our women's work has been divided into three day groups and one night. The Anniversary Call program was conducted this fall under the chairmanship of Walter Ashmore, Jr. Our father-son banquet was held on Nov. 21. The Thanksgiving day service was conducted by the men's work. They also sponsor our local Boy Scout group and contribute to improving the new Camp Woodbine site. — Mrs. Frances Blough, Baltimore, Md.

Bush Creek — We have participated in the Call program, calling on all members and friends of the church. Bro. Byron Flory, our pastor, has been preaching a series of messages on Doctrines of Christian Faith. Three of our young people, with two adults, attended the National Youth Conference. On Sept. 3 our church had an Anniversary Call supper for all members and friends. Our evangelistic meetings were held by Bro. Wendell Flory, Sept. 14-21. On Oct. 19 our fall council was held with Bro. Donald Plank as moderator. — Mrs. Preston Poole, Mt. Airy, Md.

Middle Maryland

Brownsville — During the summer the West Brownsville church was redecorated. Jimmy Poling represented our congregation at the National Youth Conference. Quite a few of our members participated in the peace celebration on the Antietam Battlefield on Sept. 7. Evangelistic services were held at Brownsville Sept. 28 to Oct. 5, by Bro. Arthur Scrogum. Our love feast was observed Oct. 11, with Bro. Earl Fike, Bro. Arthur Scrogum and our pastor assisting in the service. The local youth fellowship held its annual fall banquet on Sept. 11. The guest speaker was Bro. Byron Berkey, district adult adviser. We have been engaged in the Anniversary Call program. On loyalty Sunday the missioners called in the homes. The annual missionary meeting, sponsored by the women's work group, was held at Brownsville on Nov. 2 with Mrs. Arthur Scrogum as guest speaker. Several of our people shared in the Boonsboro area preaching mission during the week of Nov. 9-13. Our church participated in the union Thanksgiving service at the Weaverton Baptist church. Christmas services were held at all three of our churches. — Norma Jean Shelby, Keedysville, Md.

First Virginia

Oak Grove — Several members were present at the district conference which was held Sept. 5-7 at the Peters Creek church. A loyalty supper was held a our church on Sept. 26. Then on Sept 28 a dedication service was held fo church officers and teachers. Our pas tor, Bro. John E. Sayre, conducted a evangelistic meeting in the Fairview church the week of Oct. 12. The Calli Stevens circle of our church made appl butter. The proceeds go to the buildin fund. — Amelia M. Nicar, Roanoke Va.

First West Virginia

Wiley Ford — Our pastor, Bro Con nell Chaney, and his wife, were ou delegates to Annual Conference. Th district women's work rally was hel at our church. Rachel Garner was ou speaker for the day. Bro. Edwar Stump of South Bend, Ind., was ou evangelist. We baptized eight and re ceived four by letter. We held an ev ery-member canvass. We have increase our church budget, which is a unifie budget, for the coming year. Church council accepted building plans for a educational addition which will b started immediately. All church schoo officers and teachers were installed a a special service. Our youth fellowshi had a candlelight installation servic one Sunday evening with a special ser mon to the youth. — Mrs. Connell T Chaney, Wiley Ford, W. Va.



Express your Christian Trusteeship well by
☐ a bequest in your will
☐ a gift annuity
☐ a real estate deed (reserving life use)
☐ a stock or bond gift (reserving life income)
General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois
Send information to me confidentially and without obligation
Name .....
Address .....

Classified Advertising

FOR SALE — Furnished, brown wood-shingled bungalow. 2 bedrooms, 2 baths, all electric kitchen. Located on valuable corner lot opposite Sebring Church of the Brethren. Picture window facing lake. Newly painted, in good condition. Will sell on easy terms. Write: A. B. Gettel, Box 1019 Sebring, Fla.

Church of the Brethren
Gospel MESSENGER
JANUARY 17, 1959

Artisan at Work



Gendreau

THE rich grain of the wood itself reveals graceful lines f beauty and rhythm, but under ıe skillful fingers of the wood-arver a new character and a ew design is made to appear. sing his wide assortment of tools he can draw out of a plank a owing pattern of interwoven shapes and forms. If the artisan needs criptural authority for his craft he can find it in the commission given y Moses to Bezalel, who was to use his "ability and intelligence," his knowledge and craftsmanship" under the direction of the Spirit of od. So he was called to a holy vocation in which his creative talents ıould be used to guide and inspire the people of God at their worship. . . Yet there are warnings in the ancient records against the temp-ıtion to turn a work of art into a "graven image," to make an idol f a thing of beauty. For this reason the artisan can never be con-dent that his craft will always glorify the God who endowed him ith his skill. He can only trust that, having yielded his talents to the ernal Spirit, he may help his fellow men to see a purpose beyond e blending of lines and shadows, and a Creator's design implied in very lovely pattern. Thus his work becomes an act of worship.

Hands That Serve

Byron E. Dell



Bruno Bramanti — Three Lions

LOOK at your hand Study them closely. Notice th prints on each finger an thumb. There are no two hanc just alike. Not even identic twins have the same finge prints. It is impossible t change the patterns of finge prints. This shows the ind viduality we have, ho distinctly your hands are you and my hands are mine.

We have good hands. The are able to do many varie things. We can hold a bool drive a car, pick up potatoe Our hands are so made that w can milk cows, manipulat many tools, thread a needle. is almost fantastic what ou hands can do; they can strik the right keys of a typewrite grip a baseball bat, even com municate through motions.

It is interesting to lear something of the make-up c our hands. The hand is a tached to the arm by means c

In This Number . . .

Editorial —

Artisan at Work 1
Not Buried, but Read 5
Annual Reminder 5
Sentence or Invitation? 5

The General Forum —

Hands That Serve. Byron E. Dell 2
The Wonder of Contagion. Kirby Page 4
How Much Should I Give? Ellis Cowling 6
Children of the Heart. Lois Teach Paul 8
A Mother's Prayer (verse). Esther Cotton 9
What Is Wrong With Success? William J. Tinkle 11
A New Posture for Planet Christians. Jacob T. Dick 12
Funerals and Flowers. Merlin E. Garber 15

The Family Counselor .....
Family Fun Fare .....
Reviews of Recent Books .....

News —

Kingdom Gleanings .....
News and Comment From Around the World .....
Church News .....

Toward His Kingdom —

Seminars .....
Adventures in Brotherhood .....
Church Dedication at Sura. Mary Dadisman .....
Whither He Goes. Emma K. Ziegler .....
Greatly Appreciated Help. Ellen Cunningham .....
Mission-Grams .....
Riot! Ellen Cunningham .....

GOSPEL MESSENGER

Editor: Kenneth I. Morse
Editorial Assistant: Elizabeth Weigle
Member: Associated Church Press
Subscriber: Religious News Service
Ecumenical Church Press

Volume 108 JANUARY 17, 1959 Number

Official organ of the Church of the Brethren. Published weekly by the Gener Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Il at $3.50 per annum in advance. Life subscription, $50, husband and wife, $6 Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rat of postage provided for in section 1103, Act of October 3, 1917, authorized Augu 20, 1918. Printed in U.S.A.

he wrist. The wrist has five ones called carpel bones. The alm has eight bones called netacarpel bones. The fingers ave fourteen bones called halanges. All these bones are ound together by flexible liganents. And there are over hirty pairs of muscles which roduce hand motions. Only n all-wise Creator, knowing he possibilities of men, could ave conceived of our two ands with eight fingers and wo thumbs.

With a little reflection on ur part we begin to realize what we could not do without ur hands. We could not hold hammer, write with a pencil, r play a piano. A bandaged humb has been the source of uch jesting and description: What he does sticks out like sore thumb." But without e thumb we could not pick up grain of wheat or retrieve a eedle fallen to the floor. The ss of a thumb would handicap ne far more than the loss of a ttle finger.

The Bible has about 500 eferences to hands. There are ore than that if you include he word *hand.* When Laban vertook Jacob who had fled rom him, the reaction of Jacob as: "God saw my affliction nd the labor of my hands, and ebuked you last night." We ften associate toil and sufering with the hands.

Jeremiah, speaking of the estruction of the Philistines aid, "Men shall cry out, and very inhabitant of the land hall wail, . . . the fathers look ot back to their children, so eeble are their hands." How itiable! Men's hands were no nger able to help innocent hildren who often suffer the ost from war and destruction.

In New Testament days there ere two general references to ands. Jesus laid his hands on any people and healed them of their diseases. We think of Jesus not only as the Great Physician using his hands to heal, but also to bless little children, and to break bread with his disciples. Power came through his hands. No other hands among men so left a blessing and benediction upon mankind.

The other general reference to hands concerning Jesus was that his enemies sought to lay their hands upon him in order to get rid of him. One night, under the cover of darkness and through the betrayal of one of his disciples, they finally succeeded.

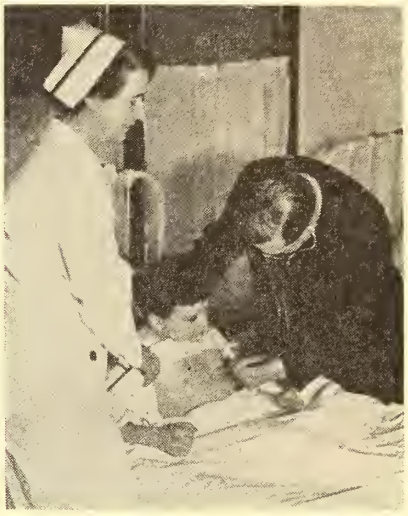
Our hands were given us to serve. It is possible like those who crucified Jesus to do great injury with our hands. But it is also possible to bless and serve with them.

Some today have the gift of healing through the laying on of hands. Not everyone does and not everyone should. This gift could easily become misused and possibly it is. Then think of those thousands of doctors whose skilled hands know where and how to make the right incision for a delicate operation. It is cause for rejoicing and thanksgiving that they have saved so many lives.

In the picture booklet, Our Living Church, the service we can give to the world with our hands is vividly portrayed. A young girl folds her hands in prayer during her baptism while her pastor lays his hands upon her head to invoke the infilling of the Holy Spirit in her young life. At the communion table hands break bread one to another. While missionaries and other church leaders kneel hands are laid upon them in consecration. The strong hands of men erect a new church. Young people at international work camps clean bricks with their hands. And

Hands that make music,
Hands that bring healing,
Hands that build —
All serve mankind





Gendreau



Religious News Service

a devoted laborer runs printing presses to furnish our churches with various kinds of helpful literature.

When it comes down to you and me Christ has no hands but ours to do his work and will. We have hands that can serve, if we will.

We owe an exceedingly great debt to those whose hands have blessed the world through discoveries and service. Thomas Edison filled 200 notebooks containing more than 40,000 pages of notes on gas illumination. This was the groundwork for his later invention of the incandescent light bulb. Benjamin Franklin flew a kite in a meadow during a thunderstorm, brought a charge of electricity down the wet string, stored the charge in a jar half full of water, hooked a wire from the jar to a bell and when the bell rang knew he had captured electricity from the sky. We cannot forget Albert Schweitzer, whose skilled hands have given the world beautiful organ music, have written books, and have performed operations among the dark-skinned people of Africa. These men all had hands that serve.

There are countless ways by which we may serve with our hands. So many of them we often overlook: writing that letter of appreciation, opening the door for an aged person, or carrying a heavy suitcase for a tired traveler. How often we take as a matter of course those hands which prepare the food we eat, wash and iron our clothes, and serve us in other numberless ways.

We ought to appreciate more than ever, even in this highly mechanical age, the wonderful blessing of having hands that can serve.



We often take as a matter of course the hands which prepare our food

The Wonder of Contagion

Kirby Page

"There is no fact in the history of the human mind more remarkable than the complete unconsciousness of the importance and the destinies of Christianity, manifested by the Pagan writers before the accession of Constantine." Thus writes a modern historian, who goes on to contrast the ample information they have given us concerning the growth of Roman luxury, with their almost absolute silence concerning the growth of Christianity.

The law of the harvest is full of mystery. Things are not always what they seem. How absolute appeared the power of the Roman governor as he sent Jesus to the cross of torture, and how pitifully feeble seemed his victim writhing in anguish! How quickly the empire of Alexander the Great disintegrated and collapsed, and how rapidly the kingdom of the Lord Jesus spread.

The triumph of the early Christians was all the more amazing because for a long tim there were no church buildings no professional clergymen, an few members of wealth. Th good news spread by contagion from individual, to individual, a laymen went about their dail tasks and as they traveled i the course of their business Services of worship were hel in homes and were conducte by laymen. Thus we find S Paul writing to the Corinthians ". . . not many of you were wis according to worldly standards not many were powerful, no many were of noble birth; bu God chose what is foolish in th world to shame the wise, Go chose what is weak in the worl to shame the strong." "Not b might, nor by power, but by m Spirit, says the Lord of hosts. "For the foolishness of God i wiser than men, and the weak ness of God is stronger tha men."

O Lord, we believe; help tho our unbelief.

EDITORIAL

Not Buried, but Read

SOMEONE should present a citation to the First Presbyterian church of New York. When that congregation was ready to lay the cornerstone for a new building in November, they selected the usual historical documents to be stored away in a sealed box, but they decided not to include the Bible. According to their pastor, they refuse to regard the Bible as a magical object or a good-luck symbol. They believe it should be read, not buried.

In much of our popular piety the Bible is highly regarded, and it is often accorded the honor of a place on the coffee table as well as on the lectern. It is photographed in the keeping of well-manicured hands, and it appears often as a symbol of the faith by which our nation lives. Yet in actual practice, in the day-by-day decisions with which men grapple, it is more often ignored. Its basic teachings are easily buried under the avalanche of words that are crammed into daily conversations.

So give a cheer for a church that would rather have the Bible studied than buried. The gospel that it sets forth so eloquently is not to be hidden away in a box, but to be shouted from the housetops. To study and live the message of the Bible is the most effective way to preserve it for future generations. — K.M.

Annual Reminder

ONCE a year is not too often to repeat the reminder that no one seems to heed. We can thank the Friends Committee on National Legislation for putting the issue before us year after year. Their pie-charts and graphs usually agree on the same story: more than 73 cents out of every dollar that Americans pay in federal taxes goes for past, present, or future wars. Only one tenth of one cent is appropriated for the United Nations and its agencies. And only two cents goes for programs of foreign aid.

To listen to some of the loud complaints about government spending on "give-away schemes" and for international relations, you would think that the percentages were the other way around. The truth of the matter is that government spending is wasteful, that it is inflationary, and that it is enormous. But the bulk of our spending is for military purposes and until we find some other reliance as an alternative to such programs of national defense, we can expect that taxes will continue to take a lion's share of the wage earner's dollar.

But we need to be clear about what the spending is for. It is not primarily for the social services, the goodwill programs and the foreign aid help to underdeveloped countries that are so often the objects of criticism. It is for missiles and bombers, for the armed forces at home and abroad, and for military aid to presumably friendly nations around the world.

The air force gets 27 cents from your tax dollar, the navy 16.5 cents and the army 12.7 cents. Atomic energy research, chiefly for military purposes, gets 3.7 cents and foreign military aid gets 3.1 cents. Not the least of the charges is 7.4 cents out of each dollar for veteran's benefits and interest on the national war debts. Compared to these the small amounts for the UN and foreign economic aid are relatively minor.

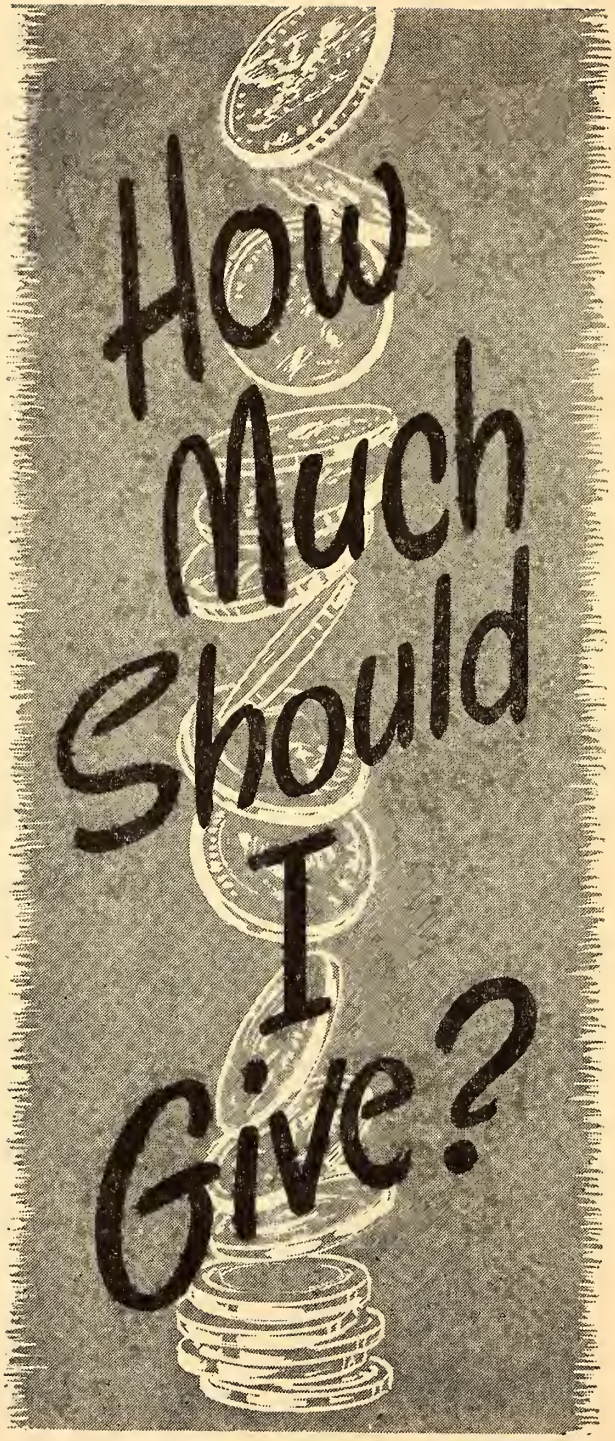
Jesus had some pertinent words to say about persons who could see specks or splinters while overlooking logs. Thank you, Friends Committee, for your annual reminder that massive war-making is as costly as ever. —K.M.

Sentence or Invitation?

THE magistrates who sentence young offenders to attending Sunday school are probably sincere in thinking that religious instruction could help someone who runs afoul of the law. Unfortunately the prescription of "enforced" church attendance is hardly the way to provide a learning situation for boys or girls in need of character education.

Some clergymen in Australia put it clearly when they said, "Nothing could be more calculated to turn a youth against Christianity than coercion to attend church." As a matter of fact, many readers of the Gospel Messenger can testify that being forced to sit through some lengthy services did more to dim their religious ardor than any temptations of the world outside.

The answer to early delinquency is not a sentence to church, pronounced by an officer of the law as a means of punishment. It is more likely to come as an invitation to Christian fellowship extended by a neighboring friend, a community leader, or some other "big brother" and offered as a means to a richer and happier life. — K.M.



Harry Durkee

Which of these persons is you?

- ***I give the same to every cause***
- ***I give in proportion to its importance***
- ***I give a preplanned amount***
- ***I give what I'm able at the time***

Ellis Cowling

IT SO happened that the time of the Men's Club meeting and the Boy Scout fund drive came in the same week. The officers decided to circulate a paper among those present and let each man write down what he wanted to give. When it came to the person on my right he said, "Give me a little time to look this over It wouldn't do for me to raise the average."

Another day the solicitors for the Red Cross were making their rounds. One called on the proprietor of a small business. When the visitor announced his purpose, the owner said, "Here's two dollars. That is what I give to each one that calls for a donation. The causes are all good and I treat them all alike."

I knew a man who was the owner of a small real estate business on Long Island. He was an honest man, and devout. In recognition of his faithfulness and his uprightness he was elected to the official board of his church. I was the treasurer. He always came to board meetings with a roll of bills in his pocket. He always voted in favor of supporting any worthy project that came before us, whether it be to increase our mission giving goals or to make needed repairs on the church building.

As soon as the vote was taken he would reach into his pocket for his roll. Then he made a careful selection of bills and handed them to me saying, "Here is my donation." I noticed that the amount of these contributions varied with the importance and size of the program that we had been considering.

The production manager of a small Indiana factory became ill. The doctors found that he had incurable cancer. Out of appreciation for faithful service the owners of the business continued to pay his salary as long as he lived. When the check arrived each month he set aside ten per cent of the amount for his tithe.

Some years previous he had been converted to the practice of tithing. He accepted it as something he owed his Lord. He took seriously both the command and the promise found in Mal. 3:10: "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

There is a family living in northern New Jersey almost within sight of the towers of Manhattan. They are devoted to Christ and his church. But before they found a satisfactor

answer to the question, How much should we give? they faced another: *How much have we a right to spend on ourselves?* After prayerful consideration of what Christ had done for them they decided to be tithers in reverse: they live on ten per cent of their income and use the ninety to give support to Christian causes.

The giving habits of these people reflect the many answers that men find to the question, How much should I give? The first two were primarily interested in escaping criticism for not giving. They were bargainers with society – each giving what he thought was the minimum price of respectability. They knew that persons in their position were expected to give to the Red Cross, the Boy Scouts, the March of Dimes, and others. They recognized the value of such programs but they gave primarily to be "seen of men."

As a matter of fact most of us are like them part of the time. We too pass out minimum contributions when a solicitor comes to our door because we haven't the courage to say "no." We too feel embarrassed to be caught without coins in our pocket whenever a collection plate is passed.

Such handouts aren't really gifts. Fundamentally, they are a purchase price. We are simply buying a favorable public opinion.

How much should we give? Sometimes our answer is, "Just enough to keep the public thinking well of us."

No one ever knew what formula the man who handed out bills at church board meetings used in finding his answer. He was not a talker about his personal finances. He appeared always to give spontaneously – without advance calculation. But even so, he did practice one principle of good stewardship: he varied the amounts he gave with the size and importance of the cause presented. Things which were only for the sake of appearances interested him much less than basic repairs to the church building. He gave substantially to relief projects that loomed so important at the close of World War II; but he let those of us who liked the game worry about keeping the tennis court on the church grounds in good condition. Consistently, he gave the most to causes that mattered the most – a principle all of us would do well to remember.

Not all causes blessed by churches are of equal importance to the extension of Christ's rule in human hearts. A plea for wall to wall carpeting in the sanctuary is hardly to be compared with the need for missionaries and teachers to carry the gospel to those who have not heard it. A desire for chimes in the tower of the building owned by an established congregation is hardly on a par with the need to establish churches in communities where there are no places of worship.

Since none of us can give unlimited amounts to the many causes that are called to our attention we have a responsibility to pick and choose – turning down some in order that we may give more to others.

The tither has a plan. Mathematically, it has beautiful simplicity. Move the decimal point one place to the left in your net income figure and you have the amount you ought to give. It is Biblical – a part of the law that Christ said he came "not to destroy but to fulfill." It is sanctified by centuries of Judeo-Christian practice.

Its rule is followed by people in low and high income brackets who bear testimony to its practicability for persons of modest means, as well as the better off financially. Hosts of tithers say they would not think of doing any less for their Lord. Converts to tithing often tell eagerly of spiritual blessings that follow acceptance of this disciplined, planned program for giving.

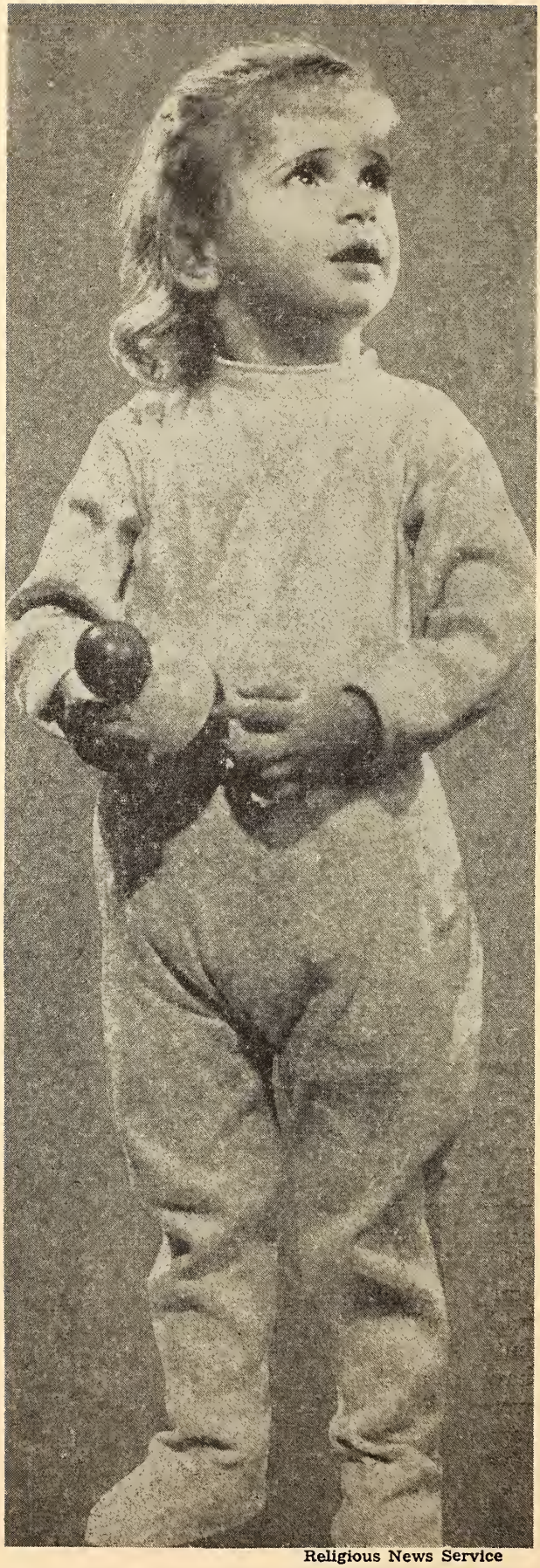
With all these things in its favor perhaps we should have stopped with the story of the slowly dying man who tithed to the end and simply say, "There it is. He found the way. All Christians should be tithers. The person who tithes and distributes his tithe money with wisdom and discrimination has fulfilled his financial obligations to the Lord."

However, if we did this, certain facts of life would haunt us. The law of the tithe does not recognize any equality of sacrifice. One man may of necessity take his tenth out of his food budget while another denies himself only a few additional luxuries by paying his. Self-centered spending of the other ninety per cent of income can be just as spiritually disastrous as spending it all on self.

These are facts that the family in New Jersey took into account. They did not start with the issue of how much they should give but with the more profound one, "How much have we a right to spend on ourselves?" They were realists and knew that being tithers would represent no real sacrifice for them.

Our first impulse is to say, "That is all right if you are rich, but we are just ordinary people trying to get along." The average

Continued on page 11



Religious News Service

Children of the Heart

Lois Teach Paul

The adopted child is twice blessed, for he is twice loved – by his natural parents and by his adoptive parents

WHEN we walked into the room, she wa lying on the couch, a wee plump five week-old baby in a neat jade dress Our four-year-old Jonathan walked to her an dropped on one knee, speaking softly. "Hi," h said. The baby turned her head and smiled a him. "She's ours, Mommie," Jon said, his eye glowing; "she's our baby sister." And so sh was.

Moments like these are rare gifts in a life time. They have come to us twice, for we hav met our children for the first time in a privat room at our local Children's and Family Servic

This is the picture, rosy and tender, that ha long sent childless couples to the doors c adoption agencies and doctors' offices. It is nc that simple. This crowning moment comes onl after long months of soul searching and bus nesslike arrangements.

A great deal depends on the attitude wit which you approach adoption. If you ar looking for a "beautiful boy" because all th

other couples in your crowd are having babies and you are not, or if you want a child to help cement a shaky marriage, we do not write this article for you. We are writing this account for those natural-born parents who do not seem to be able to have a natural-born child.

One of the first letters we received from our social worker at the time we applied for adoption read in part, ". . . we are not looking for babies for homes, we are looking for homes for babies." That makes all the difference in the world.

When the time comes in a marriage that both the husband and wife face the growing suspicion that they are seemingly unable to produce a child, a decision needs to be made together, after a frank talk. This sounds easy but it is not. Our culture still has deep roots in the ancient superstition that the inability to reproduce is a curse. It is difficult to recognize such an emotional block and talk about it to the one most intimately involved. Here it is: you do not have any children; you want some.

Since this is primarily a physical problem, step one is to see your doctor. After you both have undergone tests and examinations, the doctor may tell you that your chances of becoming parents are very slim, if indeed they exist at all, and he may suggest that you consider adoption.

Here you arrive at the second decision. Think this through together: Do you want children? Parenthood is a permanent arrangement; children do tie you down, cost money, take a lot out of you. They are a worry, a strain, and an aggravation (ask any parent, but note how their eyes shine when they tell you). Do you like children, all kinds and varieties? Guarantees do not come with babies.

Do you honestly believe that you and your spouse would make good parents — not perfect but good? Guarantees do not come with parents either. Do you believe that environmental influences count most in a person's development? Is your sincerest wish for a complete, happy home where each member is loved for being himself? Are you willing to accept the change and limitations of such a home? Are you the kind of people who know all the answers, and do not like anyone telling you what to do? (Watch it!)

Are you very sure? Good. Then call that agency!

In almost every county seat there is an agency responsible for the care and adoption of children of irregular circumstances. The nationwide unofficial government agency that has done more toward setting standards for child-care agencies is the federal Children's Bureau. Most cities have a chapter or one similar in name. It is locally run, often as a Community Chest supported agency.

Inquire from the agency nearest you about the prospects of adoption. Ask for information about the legal, physical, and financial requirements. Do not take hearsay; go directly to the agency. The people there will be pleasant, encouraging, and almost to a man noncommittal.

Unfortunately, the adoption laws and requirements are not uniform in the states. The Children's Bureau, as well as other national welfare agencies have tried for years to legislate more uniform controls from state to state as a protection to children and natural and adoptive parents. At present there is little interstate control.

The adoption agency will need to know several things about you. There are physical requirements for adoptive parents. Obviously they are not about to consider someone who is chronically ill or suffers a severe handicap that makes even personal care a problem. A complete examination, including a chest X ray is fairly standard, but normally healthy, normally intelligent couples in their young or middle adult years are good parental prospects. A firm prerequisite everywhere is that the couple is actually unable to have a baby naturally after at least three years of marriage.

Some states have physical requirements for adoptive children, too, and reject youngsters

A Mother's Prayer

ESTHER COTTON

O God, help me to take this little hand
And lead it down life's aisles of sand,
Keeping it confident, loving, true,
Doing the best that it can do.

And help me keep these little feet
Traveling straight along your street,
Skipping forward, strong and sure,
Seeking roads that will endure.

with such imperfections as harelip, club feet, congenital or mental abnormalities. The advisability of such policies is a question debated for years. However, in practice, the other extreme is more prevalent, the placing of a child in an adoptive home at birth before its physical or mental capabilities can be detected or its heredity established.

This is perhaps the greatest danger and tragedy of the private placement of children. The agency should place a carefully examined child in a home that closely matches him in physical make-up, national origin, and intellectual climate.

There are a great many private agencies which specialize in children with particular problems: mixed parentage, foreign orphans, and handicapped children. These agencies are doing a great service to needy children.

The most difficult part of agency adoption proceedings is the long period of time it invariably takes. The agencies realize this and speed things up as much as they can, but there is much to be done. Often they do not know that a child is available until weeks before its birth. Then there is heredity to trace, physical examinations, birth arrangements, and legal releases to take care of.

Legally, the adoption laws also vary from state to state. Most places have a trial period of six months to a year between the time the child arrives in a home and the final adoption papers are signed. This procedure needs to be handled by an attorney or an agency legal clerk who thoroughly understands the state laws in order to secure all legal safeguards to the natural parents, the adoptive parents, and, most of all, the child.

Financially, as part of the investigation at the time of your application you will be asked for a statement of your family's income, assets, liabilities, and debts. Your general spending habits are considered and your financial standing (not wealth but credit) in the community. You must prove that you are a responsible citizen capable of earning a living for a child.

As for the cost of adoption proceedings, in private agencies fees have been known to run quite high. In a Red Feather agency, the cost is kept to a minimum. Most of the time a charge of two or three hundred dollars for the first child is made. This amount is no more than fair, considering the work involved. A family capable of supporting a child should be able to pay such a fee without hardship.

The prospective parents have had interviews, individually and together. Their personal histories, national background, talents and interests, type of personality, and mental level are noted. Their maturity as individuals and the security of the marriage are evaluated.

When the couple is approved (generally by a committee, not an individual social worker) they are listed ready for the first child whose needs can be met by them. The time that this may take no one can control.

Sometimes couples are refused. These refusals are not just personal emotional reactions on the part of workers for they are remarkably objective. Couples who could be questionable parents are told the reason.

If their limitations can be remedied, ways are suggested and time given for the objection to be overcome. If circumstances are such that they cannot be helped the couple is finally rejected. Objections relate to substandard housing, emotional immaturity, serious physical ailments, or unstable family conditions.

At last, when final adoption papers have been signed and probated, the child you have taken is yours. He is entitled to all the natural rights and privileges by law of inheritance and protection. A new birth certificate is sometimes issued as a protection to him against any possible stigma.

All adoption records are kept confidential. Never at any time do the parties involved with the child see one another or even know the other's identity. This makes the whole arrangement more secure for everyone. When your child reaches his majority, he is legally entitled to have his court records opened to him if he chooses.

The adopted child is twice blessed, for he is twice loved. First by his natural parents who, for any number of reasons find they cannot make a home for him and free him to become a member of a real family. He is given a home where he is welcomed with a special kind of love by parents who long anticipated, earnestly sought and worked for him. To his adopted parents he is truly a child of love, a son of their hearts, if not their bodies. As the bonds of love between married couples are stronger than blood ties (and blessed by Christ as so), the bonds of love here are more firm because they are freely given.

Often strangers say to us, "My, what lovely children; they surely do favor you and look alike." "Thank you," we say with a special

thrill of gratitude for these lovely children of ours. We silently promise them again the best there is in us to give, with the help of God. What parent can do more?

How Much Should I Give?

Continued from page 7

American is not rich in his own eyes or in the eyes of his best friends, but there are people in the world who think our incomes are princely. Measured against the poverty of thousands of Indian Christians, Japanese Christians, or even South American or Mexican Christians, we are rich indeed. The rate of spending we practice exceeds their fondest dreams. To them, we are the favored of the earth. We live in houses filled with gadgets that they get along without. Our kitchens, basements, garages overflow with things they never miss – because often they do not know such things exist. But even so we are not content with what we have. To postpone giving until we feel rich would be to wait forever.

The question, *How much have I a right to spend on myself in a world in which millions live on a subsistence level, stalked by hunger and preventable disease?* is a very pertinent one for a Christian. Or he might do well to twist the query a little and put it this way, When it comes to a choice between buying gadgets for self or sending the gospel to those who have never heard it, what is the Christian alternative?

The person who settles that for himself, in keeping with the teachings of his faith, is pretty likely to know how much he should give.

Reprinted from The Adult Student
Copyright 1958. Used by permission

What Is Wrong With Success?

William J. Tinkle

EARNEST Christians have deplored the shortcomings of our present "religious revival." While they appreciate the new church buildings, the increased attendance in some places, and the religious emphasis of the secular press, these thoughtful people regret that the crime wave is not checked or moral standards raised.

The lament is made that, in our church work as well as in our lives, we worship success. Church members desire to avoid mental conflict, to sleep soundly, and to be eminently respectable, but they do not cry out with Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5).

Did you ever note how little the Bible says about success? In his concordance Alexander Cruden lists the word *success* only four times in the Old Testament, and in the New Testament not at all. In contrast to this scarcity, he lists the word *faithful* in the New Testament forty-nine times.

The well-known gospel hymn assures us

Heaven and earth shall pass away
But Jesus never fails.

No one denies the truth of this praise of one to whom all authority has been delivered; yet when he was at Nazareth he did but few mighty works because of the unbelief of the people, which turned him to other towns where the results were better.

Why do church leaders decry the striving for success, when no one likes to fail? It is normal for one to enjoy accomplishing what he sets out to do, and it may not be wrong at all. The danger arises when we let the world define the word *success,* for worldly people think that wealth, notoriety, honor, or absence of trouble makes a person a success. While their definition is vague it always contains the idea of selfish attainment.

On the other hand, if we recognize the true definition of the word, accomplishing what one sets out to do, it is clear that success is worth while if the aim is worthy, but not worth while if the aim is low.

Now, if we do aim low, how much easier it is to be successful! It is not hard to be a respectable citizen but to go the second mile with the Master makes us footsore and weary. Then shall we aim simply at respectability, so that we shall not fail? Remember what Lowell said, "Not failure but low aim is crime." Even partial success in following a high Christian standard is worth while.

We must recognize, however, that much church work has failed when it should have succeeded. Sometimes the deficiency is a lack of faith in God and, even more often, a lack of love. Even a sense of duty is no substitute for that warm interest in a fellow creature which comes from the love of God in your own heart.

Success in church work usually is intangible and often not apparent at all. We should have faith that if the work is done with proper motives, even with faulty technique, God will make the result good.

When a person has a deep religious experience he may feel willing to do anything for the Lord Jesus Christ. What if the Master should say, "Are you willing to fail for me?"

"No, Lord," is the reply, "not that. Anything but to fail."

This is not a futile supposition at all. Perhaps the Master wants some of us to enlist in a reform which is too big to be accomplished during our lifetime. The efforts of such a daring soul seem to end in failure but others take the banner from his aged hands and carry it to glorious success.

If this call is too high to appeal to the multitude, remember that no Christian should flinch at being a member of a minority group. All through Biblical history only a remnant of people were faithful to God. We should scorn to follow the goals of selfish acquisition set up by the multitude, but be sure that we are faithful to the Lord Jesus Christ.

◆ Eleven Brethren attended the World Order Study Conference at Cleveland. Official Brethren delegates were: Desmond W. Bittinger, president of McPherson College and chairman of the Brethren Service Commission; Eldon Burke, professor of international relations at Manchester College; Jacob T. Dick, pastor at Akron, Ohio; Ardon Denlinger, Manchester College student; and W. Harold Row, executive secretary of the Brethren Service Commission. Ralph E. Smeltzer, director of social education, attended as a member of the Department of International Affairs, National Council of Churches, which sponsored the conference. Other Brethren were J. Quinter Miller, representing the National Council's department of general administration; Ira W. Moomaw, representing Agricultural Missions; E. Stanley Smith, pastor at Decatur, Illinois, representing the Decatur Council of Churches, and Larry Thompson, BVS'er assigned to the Cleveland Church Federation, who served as a conference steward; and Cecile Burke, a visitor.

A New Posture for PLANET CHRISTIANS

Jacob T. Dick

SOMETHING tremendous happened at Cleveland. Christians representing the churches both inside and outside of the National Council realized anew that they are called upon to mediate the love and judgment of God to this threatened world. The thing that startled me was that this fifth World Order Study Conference said that a Christian living in today's changing planet needs to assume a new posture.

The conferees from thirty-three denominations listened eagerly to John Foster Dulles in the opening session, and remembered with gratitude what he had done as chairman of the Department of International Affairs some years earlier. But it was evident that the conference was not satisfied with the unbending posture of our own foreign policy.

Much enthusiasm greeted the proposals of Thomas K. Finletter, former secretary of the air force, who spoke in favor of recognizing Communist China. He said, "We have no choice other than to believe that we may be able to work out a world in which we will not destroy each other with the weapons we have invented — and to do everything we individually can to achieve such a world." A member of India's parliament, Rajkumari Amrit Kaur, reminded the churchmen of America that "you worship the Prince of Peace and yet you practice military alignments. Eighty-five per cent of the people of India are hungry. Their wounds of the heart can be healed by peace. We are looking to you for leadership. I wish you well."

The conferees were thrilled by the challenge but they realized that if the Christians in America are to meet the challenge they must assume a new posture. The message committee of the conference pleaded for Christians to "continuously, ruthlessly re-examine the hardness of mind and heart that comes from our too little noted national self-justification. We must face new realities and problems with the freshness of mind that is the fruit of repentance."

The major part of the study conference was concerned with the new stance Christians should take as they face this changing planet. The fifth World Order Study Conference was not nearly through with its task when the closing day arrived, but they did outline the new posture, hoping that Christians in local churches all over the United States would keep on studying the problem of Christian responsibility on a changing planet.

The Cleveland Conference pressed for universal disarmament. Disarmament conferences dare not fail, for they are an essential part of the continuing process to build world

law and order. In this effort toward speedy disarmament the conference felt that "the alternative confronted in the breakdown of any given conference is not a renewal of the arms race, but a renewal of negotiations." In our efforts at disarmament there needs to be developed a new patience which begins in the spirit and mind and issues forth in growth in good faith.

As part of the disarmament plan the conference pushed for suspension of nuclear tests under control and inspection, and the halting of the manufacture and stockpiling of nuclear weapons. Some felt that our government should enter into disarmament on a multilateral agreement, but there was strong sentiment that, if needs be, to stop this mad race to suicide, our nation should stop nuclear testing on a unilateral basis.

The Cleveland Conference took a strong stand for the abolition of universal military training. Some pointed out that there was an inconsistency in asking for both the halting of the manufacture of nuclear weapons and the cutting down of man power in the army. Nevertheless, the conference said the new posture of a Christian in today's world is to work diligently for the abolition of universal military training.

The Cleveland Conference urged that every Christian seize the initiative in the prevention of war, and the achievement of peace. No matter what Christians may have thought before, every Christian today, facing the new weapons of war, finds he is confronted with a new moral problem. It is imperative that Christians in mass concentrate on the prevention of war. No one can talk about "winning a war" or "massive retaliation" with intercontinental ballistics, thermonuclear weapons, and platforms in outer space for missile launching sites.

We are all precariously balanced on the brink of annihilation where an error in judgment or a mistaken order could start the war no one wants and which would surely lead to mutual suicide. In confronting this "new dimension of terror" conscientious Christians are urged to do their utmost in abolishing war as a means of settling international disputes.

In the most hotly discussed sentence in any of the sectional reports, sixty-two members out of ninety-two voted that "as Christians we could not ourselves press the buttons for nuclear destruction, we must now declare our conviction that we cannot support the concept of nuclear retaliation or preventive war."

The Cleveland Conference urged that we as individual Christians and our government take a new position toward the Peoples Republic of China.

Six hundred million people cannot be ignored, and on this changing planet to continue to keep our rigid policy of nonrecognition is just not facing the new facts. The rights of the people of Formosa and Korea need to be safeguarded, but we should work hard to get our own government to include the Peoples Republic of China in the United Nations. To include China does not mean we approve of her actions, but to exclude her fans the flames of misunderstanding. To include her in the UN would help in negotiations for disarmament, start the exchange of ideas, and bring her into an active co-operation with other nations.

The Cleveland Conference said that the new posture of a Christian is to "get under the world's needs." One whole section of the conference studied the overseas areas of rapid social change. In the last fifteen years more than twenty nations have achieved political independence. Great changes have come to parts of Africa, Asia, and Latin America. These



We need one another in this little planet to work together on the common problems of mankind

Religious News Service

changes have been economic, cultural, and social. New governments have faced the problems of our exploding world population and they have worked on agricultural reforms and a general higher standard of living. With this comes a disrupting of traditional family patterns of living, and in a relatively short time tremendous social and cultural changes sweep into these lands.

We can be glad that the one hundred fifty years of Christian missionary activity has been in part responsible for the present turmoil. The gospel of Christ does give dignity to every individual soul. Christian missions brought a taste of how much better life could be with schools, hospitals, clinics, agricultural stations, and health programs.

The new posture of Christians in this changing world is to help get under the world need where millions are still hungry and illiterate and where people are still dying with diseases which could easily be cured.

In helping people in these areas of rapid social change we must give, not alone our surplus, but also what they really need for their permanent and long-range economic and social development. It will take all the ingenuity we have to help others help themselves in such a way as to keep their self-respect and dignity. The conference maintained that "mutuality is the new fact of life in our shrunken world," and that we are literally our brother's keeper. We need one another in this little planet not for our own military defense, but to work together on the common problems of mankind.

The relatively small amount of government aid to these areas of rapid social change needs to be stepped up greatly however, Christians will want to continue to support non-governmental agencies that contribute to the health of new nations.

The Cleveland Conference said that the new posture of Christians is to throw our support behind the United Nations. Actually the United Nations is our main new resource for peaceful settlement and change. The record of the United Nations thus far does reflect the weakness of a divided world, and yet through these troublesome times it has solved problems which could have led to war, and it was instrumental in halting open conflict through the "quiet diplomacy" of the secretary general. Christians are urged to attend a United Nations seminar and to learn more about the workings of this family of nations. The United Nations is "the most ready, best flexed instrument of reconciliation now available to the nations."

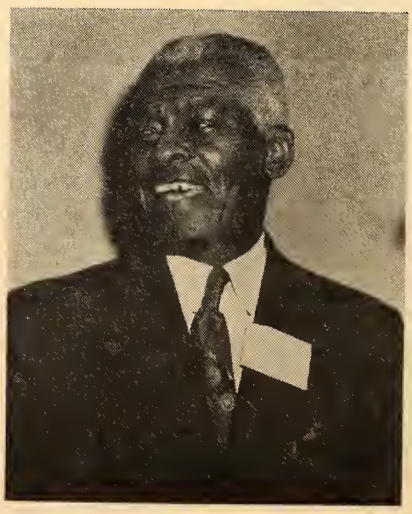
The Cleveland Conference reaffirmed the stand that both individual Christians and denominations should work actively for school integration. There are many delicate problems involved, but we cannot longer profess our high convictions for justice and freedom of all men everywhere, and yet continue our segregation at home. Local churches need to begin with themselves, and should not be satisfied until





Among those attending the conference on World Order were Rajkumari Amrit Kaur of New Delhi, India (top, left), the first woman elected to the Indian parliament; Sitt Elizabeth Gubara of Khartoum, Sudan, one of 600 specialists, clergy, and lay leaders present; Dr. Benjamin E. Mays (below), president of Morehouse College, Atlanta, Georgia

Photos by Religious News Service



hey have overcome all interference with political rights nd all other disabilities from hich any racial group now uffers.

Christians everywhere will e glad for the new posture hich the Cleveland churchhen outlined. The Christian tance now is different. Chrisians are saying that "coexistnce" is not enough, we need oexistence-plus, which is more han a bare minimum for avoidng destruction. We need exhange of people and ideas; we eed to plan together for a orld of peace. The message ommittee of the conference els that we have failed to uild the peace because of a failure of empathy." We have een unable to see the world as appears to nations whose raditions and background are ifferent from our own. Let us ach one fervently pray and iligently work to assume the ew posture which every hristian should take as he ves on this changing planet.

Funerals and Flowers

Merlin E. Garber

THE idea that flowers must be a part of the last rites for a loved one is pagan. It is based n the belief that death is an ugly xperience which must be camouaged with some kind of decoration. he Christian view is quite different. e regard death as a glorious exerience that ushers one into life iumphant. It needs no artificial rnamentation. We look forward to with anticipation, knowing that eath is but the prelude to victory.

The practice is also financially asteful. Sometimes an expenditure f a thousand dollars is left to wither a few hours. Often it imposes a urden upon the family and friends hich they can ill afford. The only erson who profits is the florist. ecognizing the growing conscience gainst such utter waste and fearing loss of business, a recent meeting f the Florist Association voted to ombat the idea of "omit flowers" with devious techniques. Christians must be alert to these induced pressures and resist them.

It should be pointed out, also, that an expression of sympathy is not dependent upon flowers. There are many other possibilities which offer far more benefits — a letter to the loved ones is more lasting. A visit to the home, especially after the service, is always appreciated. A covered dish of food which relieves the family of forced labor is most helpful. A simple prayer offered on behalf of the bereaved has a way of accomplishing what is needed. Even the clasp of a hand can carry more meaning than a bouquet of roses. The idea that only through flowers can we express our love is fallacious. Yea, it is more than fallacious; it is plain stupid.

We rejoice in the persons who are willing to break with these senseless conventions. The action indicates a spiritual discernment which has been too long lacking. It provides a precedent which we hope will be followed by others. The time is long overdue when we should reappraise this pagan custom and relegate it to the unenlightened ages of the past.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

I am a young girl in my early twenties. I would like to question you about a problem which has existed in my home ever since I can remember.

For some unknown reason, the routine of our home life is constantly being upset by quarreling and bickering. My parents seem to disagree continually and now we children seem to be doing the same thing. For several years now, I have found that the situation is growing worse and quite often becomes almost unbearable.

Please tell me whether marriage and home life are always like this.

Troubled.

Dear Troubled,

You are rightfully concerned about the problem of quarreling and bickering in the home. In a sense you are asking whether, since this is what happened in your parents' home and if you should get married, it would occur in your own home.

We do not think that constant bickering and quarreling are a necessary part of married life, particularly to the degree to which you feel it exists in your home. We do believe, however, that some difference of opinion should be expressed within the family. A home without any open disagreement is also not normal or truly happy.

Your problem seems to be not so much that there is quarreling and bickering, but what it is about and why it is so frequent. Since some open disagreement is generally good and usually resolves itself, we wonder whether the constancy of quarreling between your parents could not indicate that they are not really disagreeing about what troubles them basically. Perhaps they are angry with each other for reasons they are afraid to voice. You could ask yourself, "Can I discover the real reasons they bicker so much?"

Maybe one parent wonders about the activities of the other but is fearful of asking openly what they are, or even whether they are at all. (People often become angry with others simply because of what they *think* might be going on, but never resolve their conflict because they are afraid to ask.) Perhaps one of your parents resents the constant subtle domination of the other, but is afraid to face it openly. Finding answers are difficult, but we are told to "seek, and ye shall find." In your finding you may not lessen the tension between your parents, but your understanding should lessen your own.

Should you contemplate marriage yourself some day, remember that some disagreement is necessary and healthy in a home; so if it presents itself, you need not be upset. Only when quarrels become the constant routine or when they are entirely absent, should you wonder whether you are honestly facing problems.

Clyde and Kathy Weaver.

KINGDOM GLEANINGS

The 1959 Peace Calendar, with spiral binding, 6 x 9 inch page per week for writing appointments, and peace quotations and anniversary dates, is available for $1.25 each or six for $7.00. Order directly from War Resisters League, 5 Beekman St., New York 38, N.Y.

Mrs. Judith Garber of Elgin, Ill., and Pittsburgh, Pa., flew from the States on Jan. 7 to Europe on her way to Kassel, Germany, where she will be a volunteer assistant to Mr. and Mrs. Allen Weldy in the program of Brethren House.

A Presbyterian pacifist minister who refused to pay part of his federal income tax he felt would be used for war purposes has been sentenced to serve six months in a federal prison camp in Pennsylvania. Following his conviction thirteen clergymen appealed to President Eisenhower to intervene in the sentence.

A seminar on the Christian Farmer and His Government sponsored by the National Council of Churches will be held in Washington, D.C., on Feb. 3-5. Interested persons may contact the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., for further information.

The 115,000-member Lutheran Church of Northern Tanganyika has elected its first African president. He is the Rev. Stefano R. Moshi, a member of the Chagga tribe and former vice-president of the church. Before entering the ministry, the new president was a teacher and after his ordination taught at a teacher's training school.

William R. Eberly, assistant professor in the biology department at Manchester College, Ind., was one of several scientists to read research papers during the annual national meeting of the Society of Systematic Zoology, held in Washington, D. C., between Christmas and New Year's Day. The title of his paper was Competition and Evolution in the Cave Crayfish of Southern Indiana.

Coming Next Week —

Grandpa's Bible and Our Own, by J. Carter Swaim. Does the present generation or did past generations have a greater understanding of the Bible? Do men today act as well upon that understanding?

The Significance of the Mission Board, by Alford Carleton. The author contrasts the work of the first mission boards with that of the present ones.

Politician of the Plains, by Leland Wilson. An interview with John Bower, member of the Kansas legislature.

About 2,665,000 pounds of food and clothing, wort more than $500,000, was shipped overseas by Canadia Lutheran World Relief last year.

Benjamin Sollenberger returned to his home i Carlisle, Pa., on Dec. 29 after two years of alternativ service with the Church of the Brethren mission i Nigeria.

Walter Kaiser and his family of North Liberty, Ind have rejoined the Brethren Service project at Castañe Puerto Rico, where he will serve as superintendent c building construction for the new hospital. The Kaise family previously spent several years at Castañer whil he served as head of the maintenance and agricultur departments of the project.

The pastor of the Tucson church, Ariz., C. V. Cop pock, would like to get in touch with members c friends of the Church of the Brethren who plan t spend the winter in Tucson. Also if you know of an one living in that city or planning to move there, pleas notify the pastor at 2445 N. Alvernon Way, or call E 7-5106.

In connection with the celebration of its one hun dredth anniversary next year, the Finnish Missionar Society plans to open missionary work in an Islami country. The field will be determined after consultatio with the Lutheran World Federation, International Mis sionary Council, and Swedish and Danish missionar societies.

Construction on the new half-million-dollar com munity hospital at Castañer, Puerto Rico, got unde way in December. There is an urgent need for doctor who can give a short term of service to assist in th medical program of the project until Dr. Lee Smith o Lakeville, Ind., arrives in July to begin work as medica director. Interested doctors should contact the Breth ren Service Commission, General Brotherhood Board 22 S. State St., Elgin, Ill., immediately.

During the first eight months of last year, 2,17 teachers and 22 college lecturers fled to Western Ger many from the German Democratic Republic. Cited a one of the main reasons is the increasing pressure bein exerted on teachers in Eastern Germany by the Com munist Party. Press and official pronouncements con stantly emphasize that education must be directed to wards scientific atheism and that there can be no com promise between Marxism and religion.

Some 23,000,000 Baptists in more than 100 coun tries have been urged to offer prayers on Feb. 1 fo world peace, religious freedom, and evangelism, ac cording to a special message issued by the Baptist Worl Alliance. On Feb. 1 the Alliance will mark its fifty fourth anniversary as an international fellowship o Baptists. The Baptists were urged to offer prayers tha God's power "may hold back the forces straining to ward war and guide nations and their leaders into path of peace."

Brotherhood Theme: Brethren Under the Lordship of Christ

The National Broadcasting Company promises a new concept in radio programming beginning this month – the NBC image series. The first in the series will be Image Russia. Check your local station schedules for exact times.

Two small children of Wakeman Slaughter, licensed minister in the Redoak Grove church near Floyd, Southern Virginia, were burned to death in a fire that destroyed his mobile home just before Christmas. His wife, who was outside at the time of the explosion that caused the fire, was injured in trying to save the trapped children. The older children escaped, one being burned to some extent. Brother Slaughter has been making plans to attend Bethany Biblical Seminary for training for the ministry.

Wendell and Frances Rolston have returned to their home in Hampshire, Ill., following exploratory work for Brethren Service in Poland. The BSC-Polish agricultural exchange program will continue, with approximately twenty Polish agriculturalists coming to this country this spring for a year's stay and four young Brethren argriculturalists going to Poland early in January from previous projects in Western Europe. Plans are also under way for a Brethren-sponsored international work camp in Poland during the summer of 1960.

More than forty-five pacifists have been arrested in Swaffham, England, as a result of two demonstrations against nuclear weapons at the Anglo-American rocket base there. The demonstrators were led by a group called the Direct Action Committee Against Nuclear War. They were first warned by police to keep away from the base, but later when some returned to enter the restricted area or to sit down at its entrance they were arrested and taken to jail. The base is being built for Thor missiles which the United States will supply to the British Royal Air Force.

A gift of $5,000 to Manchester College, Ind., in memory of Elizabeth R. Eikenberry was made by her husband, Professor Emeritus A. R. Eikenberry. Professor Eikenberry retired in 1957 after thirty-nine years of service to the college. President Blair Helman announced that the gift will be used to establish the A. R. and Elizabeth R. Eikenberry Scholarship Fund. The income from this fund will be used to provide a scholarship for a student majoring in psychology and will be awarded annually to a sophomore or junior on the basis of financial need, academic ability, and promise of significant service to society.

Our Contributors

Byron E. Dell is pastor of the Bethany church in Northern Missouri.

Lois Teach Paul is a housewife living in Dayton, Ohio.

William J. Tinkle is a member of the Anderson College faculty and lives at Anderson, Ind.

Jacob T. Dick, pastor of the Springfield church, Akron, Ohio, served several years as a Brethren Service worker in Europe.

Merlin E. Garber is the pastor of the Central church, Roanoke, Va.

Organization of seventy new congregations in the U.S., Canada, and Alaska during 1959 is planned by the Board of Ameican Missions of the United Lutheran Church. The expansion will be part of the board's three-year $24,000,000 church extension and building program. Seventy-six new congregations were established during 1958.

Licensed and Ordained

John L. Buehrer, licensed in the Lick Creek church, Northwestern Ohio.

Orville Chase, licensed in the Granada church, Northeastern Kansas.

Vernard Foley, licensed in the Morrill church, Northeastern Kansas.

Edwin Garrett, ordained in the Sabetha church, Northeastern Kansas.

Galen Snell of the Lybrook Navaho mission, ordained in the La Verne church, Calif.

The Church Calendar

January 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Emphasizes the Cost of Greatness. Mark 10:32-45. Memory Selection: Whoever would be great among you must be your servant. Mark 10:43 (R.S.V.)

Jan. 18-24 Church and Economic Life Week
Jan. 19 Southern Ohio commission on ministry sectional meeting, East Dayton
Jan. 20 Southern Ohio commission on ministry sectional meeting, Piqua
Jan. 21 Southern Ohio commission on ministry sectional meeting, West Alexandria
Jan. 22 Southern Ohio commission on ministry sectional meeting, Greenville
Jan. 25 – Feb. 1 Youth Week
Jan. 26-29 Ohio state pastors conference
Feb. 1-6 Brethren Youth Seminar, Washington, D.C., and New York City
Feb. 8 Race Relations Sunday
Feb. 10 Spiritual Life Institute, Bridgewater College, Va.
Feb. 11 Ash Wednesday (beginning of Lent)
Feb. 13 World Day of Prayer
Feb. 15 Commitment Day for total abstinence
Feb. 22 – March 1 Brotherhood Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. **Russell G.** West of Wiley, Colo., in the Chico church, Calif., Jan. 13-25; in the Laton church, Calif., Feb. 2-8; in the Nampa church, Idaho, Feb. 10-22.

Gains for the Kingdom

Five baptized in the Lick Creek church, Ohio.

Four baptized and one reinstated in the Raven Run church, Pa.

Four baptized and five received by letter in the Danville church, Va.

News and Comment From Around the World

The Year in Religion

A Summary by Religious News Service

ONE OF the outstanding Protestant events of 1958 was the annual meeting of the World Council of Churches' Central Committee at Nyborgstrand, Denmark, in August. It adopted a report which said Christians should speak "openly" against the use of atomic weapons in any all-out conflict, but could "in conscience" agree to their use in a limited way.

Another report cautioned that the churches must not be mere spectators of the social changes taking place in the Asian, African, and Latin American mission territories, but must be "galvanized into action" to protect and strengthen the Christian cause.

The threat of nuclear war was a topic also at other important Protestant assemblies. One was the 1958 Lambeth Conference in London, attended by 300 prelates of the world-wide Anglican communion, which urged the abolition of "nuclear weapons of indiscriminate effect and destructive power" by international agreement as an essential step toward the abolition of war itself.

Others were the biennial meeting of the Canadian Council of Churches, which called for international control and inspection of nuclear weapons; and the United Church of Canada, which adopted a resolution urging renunciation of war as "an instrument of national policy."

Demonstrations and protests against further nuclear weapons tests reached dramatic proportions in the spring in the United States and other countries, with church groups, especially the Society of Friends (Quakers), prominently identified with them. The issue of atomic armament meanwhile was a live topic in West Germany, where seven prominent Catholic theologians issued a declaration upholding the right of a state to use atomic weapons if this becomes necessary for its defense. This was an obvious answer to leaders of the so-called Evangelical Fraternities of West Germany, who unconditionally opposed West German atomic armament on theological grounds.

To Roman Catholic leaders the growing Protestant penetration of Latin America has long been a source of openly expressed concern. In November, some fifty prelates attended a Conference of Latin American Bishops in Rome at which pleas were made for more priests to combat the spread of Protestantism in their area, as well as the growth of communism. The bishops also discussed ways and means of providing more adequate religious instruction for the Catholic populations of the various countries, especially in areas where spiritualistic sects have sprung up.

Of special interest from the viewpoint of the Protestant missionary movement was the fourteenth World Convention of Christian Education held at Tokyo in the summer in connection with celebrations marking the centenary of Protestant teaching and preaching in Japan. More than 4,000 delegates from 63 countries gathered for this event during which speakers stressed the need for strengthening and developing Christian education "in the midst of the world revolution."

Probably the year's most explosive Protestant development in the United States took place in November, when the Fifth World Order Study Conference at Cleveland, O., adopted a Message to the Churches urging U.S. recognition of Communist China. The conference met under the auspices of the National Council of Churches' Department of International Affairs, but it was stressed that the 600 clerical and lay world experts present made the proposal entirely on their own.

The proposal became the butt of sharp attack by other Protestants. Dissenting churchmen pointed to ruthless new campaigns in China aimed at ridding religious organizations of leaders charged with anti-Communist activities. Not only the Christian churches, but also the Moslem and Buddhist faiths, it was noted, have become targets of systematic drives to eliminate "undesirables" from their ranks.

In Hungary, the Communist government scored the final triumph in a campaign of pressure and intimidation aimed at the country's two major Protestant churches. This was when Dr. Lajos Ordass, long known among western churchmen as a foremost anti-Communist religious leader, was removed from his post of bishop of the Southern District of the Hungarian Lutheran Church.

Meanwhile, in East Germany campaigns to force youngsters to take part in atheistic youth dedication ceremonies and various other "disturbing factors" in church-state relations evoked sharp protests from Bishop Otto Dibelius of Berlin, head of the Council of the Evangelical Church in Germany, as well as from many other Protestant and Catholic churchmen. In several areas clergymen and laymen were sent to prison for allegedly agitating against the Soviet Zone government or engaging in espionage for the West.

The issue of racial segregation was a foremost topic at the Synod of the Anglican Church of the Province of Capetown which adopted a resolution at its December meeting calling on all parishes to eliminate racial discrimination "in a manner appropriate to them." The resolution was a dramatic climax to a speech in which Dr. Joost de Blank, Archbishop of Capetown, had earlier delivered a withering attack on the South African government's apartheid policies. The archbishop had just returned from a tour of the United States where he gave many talks scoring racialism.

In the United States, several religious bodies condemned attempts in Southern communities to frustrate the Supreme Court's mandate to integrate public schools. Notable among them were the Methodist Council of Bishops, the 59th Triennial General Convention of the Protestant Episcopal Church, and the Nashville, Tenn., Association of Churches which denounced, in particular, bombing of schools by segregation extremists to prevent Negro students being admitted.

In Atlanta, Ga., one of the states where the school integration issue has reached the courts, more than 300 white clerygymen signed an appeal urging state and community leaders to devise a sound public

school plan consistent with the Supreme Court's desegregation ruling.

On the brighter side was a new chapter in the church union story. Protestantism's fourth largest denomination came into existence in May when the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America merged to form the United Presbyterian Church in the U.S.A.

Meanwhile a special commission began in November drafting a constitution for a new 3,000,000-member denomination to be formed in 1961 or '62 by a merger of four Lutheran bodies — the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church (Suomi Synod) and American Evangelical Lutheran Church.

Another Lutheran merger on the way involves three bodies — American Lutheran Church, Evangelical Lutheran Church and United Evangelical Lutheran Church. In April 1960, the merged church will hold its constituting convention at Minneapolis, Minn., and begin functioning in 1961. It will be known as the American Lutheran Church.

A new constitution also is being written for the United Church of Christ which was formed in June 1957, with the merger of the Congregational Christian General Council and the Evangelical and Reformed Church. Agencies of both bodies have been in the process of integrating.

According to figures made public in September, church membership in the U.S. reached a new high of 104,189,678 in 1957, a gain of 964,724 over the previous year. Church construction fell short of the record of $868,000,000 in 1957, but it was predicted it would reach a new all-time record in 1959. A stellar event of the year was the laying by President Eisenhower of the cornerstone for a nineteen-story Interchurch Center in New York which will house many denominational and interdenominational agencies, including the National Council of Churches and the U.S. office of the World Council of Churches.

The year marked the World Council's tenth anniversary. The anniversary was celebrated at a service at the cathedral in Odense, Denmark, in August attended by 1,000 churchmen from around the world. WCC delegates meanwhile had met with representatives of the Moscow Patriarchate to discuss the possibility of the Russian Orthodox Church joining the World Council.

The overshadowing event in the Roman Catholic Church was the death of Pope Pius XII and the election of his successor, seventy-seven-year-old Pope John XXIII. Pius XII's death elicited a universal outpouring of tributes to his memory from leaders of all faiths around the world that was unparalleled in the history of the papacy.

The new pope made history almost immediately by increasing the College of Cardinals to seventy-five members, with the hint of raising the number even higher. The norm of seventy was established by Pope Sixtus V in 1586.

The death of Pius XII brought many expressions of regret from Jewish leaders, including the Chief Rabbis of Israel, Great Britain and France and the Synagogue Council of America. In May 1958 the State of Israel marked its tenth anniversary by inaugurating year-long commemorative celebrations. In the United States, the Union of American Hebrew Congregations, representing Reform Judaism, announced a long-range campaign to win at least 500,000 new adherents from among the unaffiliated Jews in the country.

In August, two American bodies — the United Synagogue of America (Conservative) and the American Jewish Committee — held meetings in Buenos Aires, Argentina, for the first time. The latter group reported that Jewish life was progressing favorably in Argentina, Brazil, Chile and Peru. The American Jewish Year Book reported that Jews throughout the world now number an estimated 12,350,000.

Methodist Membership Now 9,691,916

Membership of the Methodist Church, the largest Protestant denomination in the country, now stands at 9,691,000. This is a gain of more than 125,000 over the previous year. The total does not include preparatory members, baptized children, and others under instruction but not yet received into full membership. The denomination has 27,415 ministers. Contributions by church members reached more than $483,485,000 for all purposes. This was an increase of nearly $40,000,000 over 1956.

FBI Reports Increase in the Crime Rate

The Federal Bureau of Investigation said that 1958 will be the worst in history for crime in the United States. During the first nine months of the year, the crime rate has increased eleven per cent, the FBI said in a new quarterly bulletin. Greatest increase was in robberies which were up eighteen per cent. Rape increased thirteen per cent and burglaries fourteen per cent. Murders increased 3%.

The crime rate is increasing faster in small towns than in large cities. The increase was 14 per cent in cities under 50,000 compared with 9 per cent in cities over 1,000,000 in population. Particularly serious was the increase in rapes in small communities.

Pacifist Minister Jailed for Contempt

Maurice F. McCrackin, a pacifist minister who has refused to pay the part of his federal income tax he felt would be used for war purposes, was convicted of contempt of court and sentenced to jail for an indefinite period after ignoring a summons from the Internal Revenue Service.

Mr. McCrackin is pastor of the West Cincinnati-St. Barnabas church, a mission congregation jointly supported by the Episcopal Diocese of Southern Ohio and the Cincinnati Presbytery. He has refused to pay income taxes for the past ten years because some of the money goes for military purposes.

Religious Groups Cite CBS for Public Service

A scroll marking ten years of distinguished public service was awarded the Columbia Broadcasting System for its network TV program, Lamp Unto My Feet, by four leading religious organizations. They were the National Council of Churches, the National Council of Catholic Men, the New York Board of Rabbis, and the American Jewish Committee, whose representatives co-ordinate relationships between the three faiths and the network.

Lamp Unto My Feet is a CBS public affairs program produced by the network. Following a fifteen-minute dramatization of a current or historical issue, it features an interview with some outstanding clergy or lay leader.

Overseas Report . . .

by John Barwick

from Vietnam

Saigon — Some of our colleagues and friends have visited Formosa recently and have brought back interesting stories of those remarkable people who live fairly happy lives just under the Communist guns. Farmers are sowing and reaping, children playing and young couples courting much as they are doing in the states of the Mississippi valley where Sputnik I caused such a wave of hysterical terror. Even on the little island of Quemoy one of them visited a school where classes are held in a cave to the accompaniment of booming guns and whining shells. One feels the truth of Franklin Roosevelt's warning that the only thing we need fear is fear. Where people are not panicked, much of the Communist bluster and threats are seen for what they are: wind.

Our Vietnamese visitors are interested in the columns of American newspaper and magazine space given to what Kruschev and Mao Tse Tung are said to have said. On reflection I could not remember seeing any quotations from them in the local press. We could take lessons from these quiet, determined people that go steadily about their business, live happy lives because they pay little attention to the words and deeds of those they do not trust, that is freedom from fear.

• We have taken some pains recently to record what the various reactions to the U.S. foreign aid program in this country seem to be. After our experience in the Middle East, where one felt that most of the money went into the pockets of those who already had plenty and that even they showed little or no gratitude or appreciation, let alone understanding of what the U. S. was trying to do, it was a real pleasure to listen to sincere thanks from quite ordinary people, particularly the refugees from the north.

One paper criticized the specifications that usually accompany offers for bids for equipment, said they are drawn to fit one make of that machinery needed and no other, after stating that it was to be open to bids from all countries. One criticism that seems to have resulted in a change of policy was directed at the huge imports of rice, the principal product of this country and a major export. They thought it seemed shortsighted to send American rice to Vietnam. That type of aid seems to have been discontinued.

The most frequent criticism met in our work is that the agricultural aid is geared to American mass production economy and not to one where a man and his family of ten get their living from cultivation of two to four acres. Our work for the past six months has been to show what can be done in this situation, using American farming equipment and methods. Our team was given a well-situated plot of land covered with jungle growth. At the end of the six months we are harvesting bountiful and valuable crops, thanks to fertilizers, tested seeds and, above all, a bulldozer and several tractors and plows.

We have reclaimed 100 acres which would have taken years by the ordinary methods of this country. Such aid has real value and it is being recognized more and more widely. The same is said of the attitude in Formosa and to a greater or less degree in the other countries of Southeast Asia.

• We are told by the translator that he is almost ready with the first translation of the New Testament into Rhade, the language of the hill tribes, a people of Polynesian origin who have lived in these highlands for the past two thousand years, perhaps. They have no literature; so the Bible will be their first book and the only one they will have to read, for the time being at any rate.

Most of them are animists, worshiping the various tribal spirit deities and placating them as need appears. American missionaries under the Christian and Missionary Alliance carry on the work in these remote and inaccessible fastnesses and are much to be admired for their spirit of dedication and sacrifice.

Quotes in the News

Billy Graham: "All over th world today young people ar marching. As other youths of th world are marching for other 'isms let us march together for the cros and for Christ. There is only on ideology that can challenge commu nism today, and that is Christianity."

Dr. Edwin T. Dahlberg, presiden of the National Council of Churches "We would be smart if we diverte to the feeding of mankind at leas a few of the $50 billion we spen for military purposes. We shoul do this not simply to defeat com munism. We should do it out o sheer compassion."

Dr. Ralph W. Sockman, minister Christ Church, Methodist, New York: "We judge ourselves by ou motives and other people's by thei actions. We believe our motive are pure, that we desire nothing but peace, but other nations judge us by our world-wide ring of air bases and our world-cruising navies."

Dr. Joost de Blank, Anglican archbishop of Capetown, South Africa: "Even the slightest smell of apartheid must be removed from our churches. We dare not let ourselves be contaminated by such a social poison. Man cannot touch pitch without being defiled and we are forbidden to have any fellowship with unfruitful works of darkness."

Dr. John C. Bennett, professor of Christian theology, Union Theological Seminary, New York: "Americans should be careful to avoid insisting that their own political and economic institutions embody the moral norms for all nations. A kind of moral 'statute of limitations' in the behavior of nations is operating in history, involving the forgetting of past evils."

Dr. Elton Trueblood: "Millions of people who flock to church are spoiling it by localizing it. We must make everybody who claims to be a member a real participant. In a church all members must belong to the crew. There should be no members on the passenger list."

Dr. Charles H. Malik, president of the United National General Assembly: "The root of man's trouble is rebellion against God. It is easy to be rescued from economic evil but man cannot save himself alone. God will never impose himself or his salvation on man. God moves everywhere halfway toward man."

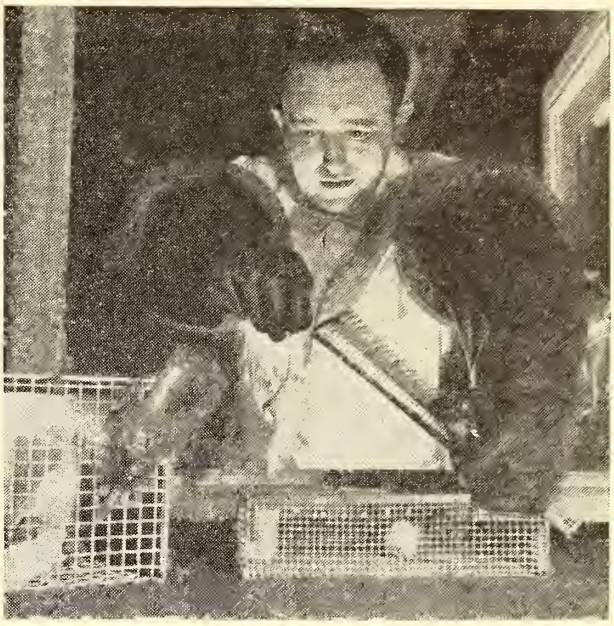
Can Smoking Cause Lung Cancer?

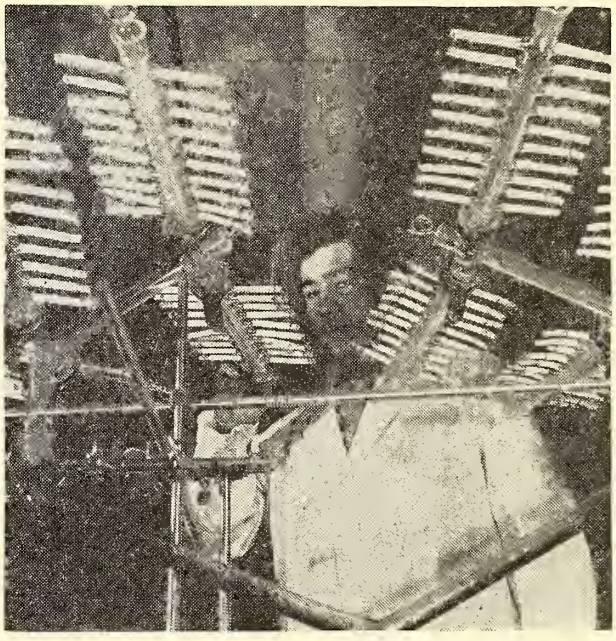
RECENT experimental work has shown that cancers can be induced on the skins of mice by the application of cigaret smoke condensate to the skin. One of the research projects being carried on in the Institute of Industrial Medicine of the N.Y.U.-Bellevue Medical Center is concerned with the isolation and identification of the compound(s) in the smoke responsible for skin cancer in mice. This search is being pursued without any commitment as to the meaning of this active material for lung cancer in man.

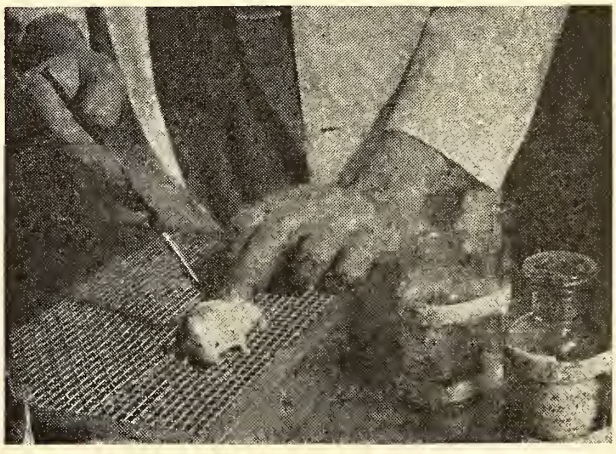
The problem may be compared to the isolation of a new vitamin from a foodstuff in that the starting material (in this case, smoke) is divided by chemical means into a number of fractions each of which is tested for biological activity in animals (in vitamin work by feeding; in this research by painting the fractions on the skins of mice). In such a search the biologically active fraction is further divided and each new portion is tested in turn; the process is repeated until the active pure material (vitamin or carcinogen) has been isolated. Only then can the chemical make-up of the active compound(s) be definitely established.

Animal tests for carcinogenicity may require ten to eighteen months for completion; and since a series of consecutive tests will have to be run during the course of this research, it will probably be some years before the study in progress will be completed. The smoke condensate used in this work is prepared by a machine which smokes up to 240 cigarets at a time and collects the smoke in liquid air traps. In the present study, while the biological tests are under way the fractions of the smoke condensate are being subjected to chemical study to determine their composition.

This project was initiated under a grant from the Damon Runyon Memorial Fund.







TOP

A researcher at the New York University-Bellevue Medical Center's Institute of Industrial Medicine places a mouse into a cage prior to putting it in a chamber where the animal will breathe contaminated material to determine the concentration which can be breathed safely

CENTER

This is the cigaret smoking machine that can puff at 240 cigarets at a time. The smoke is collected in liquid air traps, fractionated into chemical groups and then tested for cancer activity on mice

BOTTOM

Test materials are here applied to the skin of a mouse. Of all occupational diseases skin disorders are the commonest cause of lost time. The Institute of Industrial Medicine does basic research in skin disorders produced by irritants, and also in the relation of smoking to cancer

Photos by Orlando from Three Lions

SEMINARS . . .

What They Say About Them

Brethren Youth Seminar, Feb. 1-6, 1959
Brethren Adult Seminar, March 2-6, 1959



Kimmel

Members of the 1958 Youth Seminar study a UN displa

AFTER hearing about our seminars for five years, I finally was able to attend one. I hadn't attended a political seminar before then, probably because I was very familiar with Washington, D.C., so the majestic monuments and political atmosphere weren't new attractions. However, the week's events proved to me that seminar offers much more than any tourist ever sees.

We got to stay in one of D.C.'s fine hotels, to become acquainted with the Washington Church of the Brethren and some of its members, to sit in on Senate meetings, to talk to our state's senator, to sit in on interviews with noted government officials and discuss current United States foreign policy, to visit the foreign embassy of our choice, and, last but not least, to spend the last two days in New York visiting mainly the United Nations.

The best part of all these activities was the fun and fellowship of being with young people from all different parts of the United States. We met new friends and learned about their views and beliefs on the topics that were discussed. Also before we were chased to bed by Ed Crill, there was opportunity to learn more about the personal side of some of the fellow seminarians.

— *Dale Mankamyer.*

* * *

Just a few words to express our appreciation and thanks for making possible the delightful and profitable experiences of the past week. The project is certainly one well worth the cost in time and money and one in which more of our people should participate.

— *Jesse L. Stayer.*

Through this week-long study of government, young people can study and look at government in action. After a week of seminar the Christian begins to realize that good government is his own responsibility and some feel this so strongly that they want to make politics their Christian vocation. Brethren youth come to hold higher regard for some of the basic beliefs of their church and their application to national and world affairs.

— *Lowell Wagner.*

* * *

The Brethren Youth Seminar provides an interesting, effective, and intensive educational method for becoming an intelligently informed citizen.

— *Sidney R. Smith.*

* * *

Brethren Youth Seminar helped me realize and understand how the government is working to establish national peace as well as world peace. I saw that the common people, such as I, must vote to help them do this.

— *Ruth Ann Myer.*

* * *

We sometimes get the idea that our government is getting more corrupt every day. Why don't we have Christian politicians? Can a Christian enter politics and not become corrupt? These questions and many similar ones must confront youth of today.

What better opportunity do Brethren youth have for preparing to make a witness in citizenship than through personal meetings with senators, representatives, and ambassadors, and through observation of hearings and debates at the Brethren Youth Seminar.

— *Anne Haynes.*

* * *

I acquired a keener insight into our great governmental system.

I know I shall never forget the week I spent at Youth Seminar and I'm sure the others who attended feel the same as I do.

— *Robert Blair.*

* * *

It was a wonderful, rich experience. The many branches of interest to which we were exposed in company of a very friendly group and our visits to the embassies, the UN delegations, and special interest groups, where we were received with kindness and consideration, is something to be long remembered.

I was especially impressed at the tremendous work done by our leaders in the UN assemblies as explained to us by Andrew Cordier executive assistant to the UN Secretary-General. The intense mental strain is great on these leaders who try to solve the world's perplexing problems so that the nations may live peacefully.

I felt a deeper interest in my country and a greater tolerance for our leaders. May many more attend the Adult Seminar.

— *Ella F. Brightbill.*

illed to the Brim

There was a quiet, easygoing atosphere in Washington when we hecked into our hotel on Sunday fternoon. We received a friendly elcome at evening services in the Vashington City Church of the rethren.

Monday morning when we reorted for registration, we were iven a program for the week and ere asked to familiarize ourselves ith its content. We first noted solid schedule from 8:30 a.m. ll 9:30 p.m. One example of the orough work of the committee preparing the program was our uesday morning schedule, which ad as follows:

Breakfasts in nearby restaurants.
30 Visit legislators. (Secure passes for House and Senate from legislator)
):00-11:45 Attend committee hearings. (Find list in morning Washington Post on editorial pages)
:00 Take a tour of the White House if you feel it more important than attending committee hearings. The tour takes 20 minutes and closes at 12:00.
:00 Attend opening of Congress. (Visitors' Gallery. Be sure to attend debates later in day.)
00 Lunch at Senate, House, or Supreme Court cafeterias.

We found immediately that we re not just casual sightseers in ashington. We were to be busy ople, choosing only the most sigficant places and meetings to tend.

The very first address on Monday rning was an eye opener and a al challenge. Every session durg the seminar seemed to be the st, because each session was preted by an expert in his particular ld. Nowhere but in the capital y could such a seminar take place effectively. Every session held our interest completely, and in each we found our challenge. For example, congressmen asked us why we did not express our opinions on many crucial bills until after they were passed into law. We found that they personally agree with us in principle, but that they must also be guided by the opinion of their constituents at home.

Visiting the Russian delegation in New York, with a small group of us sitting around the conference table talking personally with the Russian public relations officer, was another highlight of the trip.

The days rolled on and the fellowship with our seminarians increased with each new experience. We probably reached our high peak on Friday afternoon when we had the privilege to sit around the UN conference tables with Andrew W. Cordier, executive assistant to the UN Secretary-General. After his informative address, we were given time to ask all the questions we could think of. We left that session with the feeling that it is good to have a Brethren minister working for world peace as he is able to do in his position in the UN.

Our closing session found us filled to the top with information and feeling a little sad at the fact that we would soon be going on our individual ways. We left with the basic challenges before us of interpreting the seminar to the folks at home and using this experience back home.

— *Grace and Franklin Shive.*

* * *

During the seminar one is able to get firsthand information on what makes up the government of the United States. This, I think, is one of our Christian responsibilities.

— *Nancy Shanck.*

* * *

I was never more aware of a Christian's responsibility to his civil government than I was after attending our Brethren Youth Political Seminar this past February. The names of men working in our government and in the United Nations became realities to me and not just print in a textbook. I shall always remember my week spent in Washington, D.C., and New York City, and the dynamic challenge it is to me.

— *Vena Catherine Wray.*

* * *

The following letter to their local church council from a couple who attended the Adult Seminar indicates how convinced they are of the value of the seminars. Their names are withheld by request.

Our seminar experience in Washington was far beyond our expectations. We could not help but feel that other members of the church should be encouraged to attend future seminars.

We, therefore, are volunteering to establish a fund for the next five years to send one person to each Youth Seminar, Adult Seminar, and Annual Conference.

The cost of the seminar remains constant at about forty dollars per person. The cost of Annual Conference varies according to location. We are willing to pay to the church treasurer two hundred dollars annually for the next five years, or a total of one thousand dollars.

The only condition is that this church assume the responsibility to select the members who are to attend and appropriate the funds according to the need.



ticipants in the 1958 Adult Seminar are briefed on the activities of the day

Urges Food Be Substituted for Dollars in Foreign Aid

Senator Mike Mansfield from Montana has proposed a program to scale down foreign aid costs by substituting food for dollars in hungry world areas. Mansfield said he and some other Democrats would oppose the billion-dollar increase in foreign aid spending. Instead, he will propose that part of the crop surpluses now in government storage be diverted into foreign aid channels. Mansfield said, "We should attack that problem by arranging a system by which we could deliver some of these commodities to hungry people rather than giving dollars to their governments."



The primary children of the vacation church school at the Plymouth Church of the Brethren, Indiana, enjoyed the many activities in their study about Jesus which were led by their teacher from the South Bend Pilgrim Baptist church

Adventures in Brotherhood Through Teacher Exchange

THE vacation church school in the Church of the Brethren in Plymouth, Ind., found a way to provide a new adventure in Christian living.

This church had been striving to improve Christian brotherhood among races. They had lamented the fact that the opportunities for their children to come in contact with people of the Negro race were rare in their town.

Then someone thought of a way to help overcome this lack and to provide new experiences in brotherhood. First the Christian education committee contacted the council of churches of their county to find out some possibilities for Negro leadership in their vacation church school.

Exchange Partner Is Found

They learned that the Pilgrim Baptist church in South Bend was the only Negro church in that area which was planning a vacation church school that summer. The leaders of that church were approached, and it was found that they need look no further for a group willing to participate in this project.

Mrs. Arthur Grayson of the Pilgrim Baptist church became the teacher for the primary class of the Church of the Brethren school. She traveled to school each day with her daughter, Kathleen, 8, and a neighborhood boy, Dennis Perry, 7, who took part in the classes with the Plymouth children.

In exchange Mrs. Leo T. Kreighbaum from the Plymouth church taught the primary class at the Pilgrim Baptist church. Her two children, Gladys, 10, and Duane, 7, accompanied her each day to participate in the classes there.

Several families from the Pilgrim Baptist church attended the closing program and the supper that followed at the Plymouth church. Two families from the Plymouth church attended the program of the Baptist church, which occurred a week earlier.

In the fall Mrs. Grayson and her family, as well as her accompanist and family, took part in the annual recognition dinner at the Plymouth church for those who served in the Christian education department during the year. Mrs. Grayson, who is a trained singer, delighted the group with a solo during the dinner program.

Only a Beginning

The churches considered this exchange of two teachers a significant starting place. Both groups felt that the experience was very worthwhile and that it had helped toward the goal of more friendship among races. They plan to carry out a similar exchange in their vacation schools next year, and they hope that in the future greater contact between the members of the churches will take place.

The thoughts of many people about the project were summed up in the words of Mrs. Grayson: "It seemed like the most natural thing in the world to do."

Reprints of this article will be available from the Church of the Brethren General Offices



Children of the primary class at the Pilgrim Baptist church study the picture of Jesus and the children shown to them by their teacher from the Plymouth Church of the Brethren

NIGERIA, WEST AFRICA

Church Dedication at Sura

Mary Dadisman

WHEN we finally arrived at Sura after many miles of practically impassable mud roads the first sight which burst upon us was the new church out in an open space where it can be seen from every direction. A wooden cross glowed in the morning sun from one end of the beautifully thatched grass roof. The interior walls were clean and white and the "mud" benches and floors were smooth and even. A bouquet of zinnias was on a little table in front of the pulpit.

The Sura people welcomed us. We took some pictures and walked about the village — saw the school house and little round dispensary building — until it was time for the service to begin. During all this time, people were arriving from various other villages out among the rocky hills not far from Sura. Each village came in a group and we could hear them singing along the path before they came into sight.

About 10:30 the service started with various persons leading spontaneous Bura songs. In the beginning, children and adults were seated together, but as more and more people arrived the ushers began to motion to the children to come out from their seats to sit on the edge of the rostrum or on the floor up front. Perhaps there were 200 inside the church with another fifty or seventy-five outside. Even with all of the moving about and reseating of the children there was no talking and the bare feet on the mud floor made no sound.

Bro. Stover Kulp's message was about the things that made the church possible, not the physical things such as mud, grass, rafters, etc., that can be seen with the eyes, but about faith and love. The people who started the work there ten years ago had faith in the people and they also had love for them or they would not have "stuck it out." The challenge to the present church membership is that they have faith and love that their church will grow and live forever even if the building that is dedicated this day should be destroyed. The dedicatory service was led by one of the Nigerian ministers — Brother Madu from Marama.

One of the passengers in our jeep was Auta, the wife of the first evangelist who went to Sura. She told us of some of their experiences ten years ago, when she and her husband Linus came to bring the good news to Sura. Perhaps some of you remember hearing about Linus. He was an ex-leper who had been a dispenser at the Garkida hospital and who was keenly evangelistic. In his work he had won for Christ an elderly gentleman who had come from Sura for medical help. As a result of this one convert, Linus and his family went to Sura to do evangelistic work.

When they went there it was common for the people to steal from one another. When told they should not steal, their reply was: "How can you get anything if you don't steal?" The first night they were there, someone stole Auta's flour sifter. For this to happen to a woman here is a real tragedy, for you have taken one of the most important of her very limited number of kitchen utensils.

Linus and Auta had been there only ten months when it was discovered that Linus had tuberculosis; so they came back to Garkida. Auta had a small baby on her back when she went into the bush at Sura but she did not have him ten months later when they left. He had gotten pneumonia. They were without medical aid and so the child died. Auta said that when they went to Sura, quite a delegation of folks from the village came to Shafa to meet them and carry their things in for them. Ten months later when they had to come out because of Linus' health the people would not turn their hands to do a thing for them. They came out with only just a little food.

Soon after, another evangelist and his wife went to Sura and the people began to respond. Now the people themselves have built a large two-room schoolhouse and the church. Bro. Monroe Good, our missionary at Shafa, helped them in the construction work but they made the mud blocks and put up the walls. It took much faith and much love to bring the church into being and it will need more to keep it living and growing.

The Shafa-Sura area is a fertile one and we pray that the seed of Christianity being planted there now may produce a hundredfold!

Whither He Goes

Emma K. Ziegler

INDIA mourns the death of one of its great men, Malauna Azad. His life was one of outstanding service to India. During the time when India was agitating for independence, he was a very close associate of Mahatma Gandhi. He suffered imprisonment for the cause of freedom. He opposed the partition of India though he was a staunch Muslim.

His portfolio since independence has been that of minister of education, but his activities and influence were much broader than this one office. He was adviser to Mr. Nehru, the prime minister, and since there was no deputy or assistant prime minister for several years, he virtually occupied that position in relation to Mr. Nehru. His name has stood for confidence and integrity, and so his passing is being mourned by millions in India, some of whom knew him as adviser, associate, or personal friend, and by many who knew him by reputation.

At the time of his funeral when the Muslim prayers were being said before his burial, one statement struck me as I was listening to the commentary over the radio on the funeral procession and prayers and burial: "Man knows not from whence he has come nor whither he is going." This statement brought me up sharp. It shocked me to hear a sentiment like this expressed at the time of the funeral of a great man. He was a teacher among his religious group and had translated the Koran from Arabic into Urdu, the language spoken by the Muslims of India. The tragedy of such a belief struck me and has remained with me.

When Hannah prayed for a son, the Lord granted her request and gave her a son. An angel from heaven announced to Elizabeth that

she would have a son. There need be no doubt in the mind of a Christian from whence we come.

This morning in church we read: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself." What a boon we have. What an assurance for the future! There is no need for any doubt at all. There is no room for pessimism. We know from whence we have come and whither we are going. And God pity the one who does not know. It seems to me this presents a fresh challenge to us to bring the light to those in darkness.

INDIA

Greatly Appreciated Help

Ellen Cunningham

ONE Saturday night recently, one of the judges of the High Court in Bombay was on his way up country when he was suddenly stricken with a heart attack and died just before the train pulled into Bulsar station. The body was put off here.

There are no undertakers in this part of India. The family usually disposes of the body the day of death or at the most the following day. So it was that when these friends arrived they were immediately confronted with the problem of finding a coffin and returning the body to Bombay for burial as quickly as possible.

They were Mohammedans, and where, they inquired, could they get help? They were directed to the mission hospital where they met our very capable business manager, Martinbhai. They stated their problem and in a short time Martinbhai had collected wood for the coffin and called a carpenter. Before the afternoon train arrived the coffin was delivered at the station. With deep sincerity the family expressed its gratitude for the help they had received in their time of need. The hospital had won the friendship of another group of people.

• • •

An amendment to the Colorado constitution legalizing raffles and bingo when sponsored by religious and fraternal organizations was approved at the last election. This measure had been vigorously opposed by organized Protestant church groups.

MISSION-GRAMS

► At the district meeting in Nigeria the church decided to organize four new congregations in the next few months — Kwagu in the Shafa area; South Margi and Higi in the Lassa area; and Billa in the Marama area. Three new congregations were welcomed as members of the district for the first time — Waka, Tsakiyar Duwatsu, and Mubi.

► Fifteen new churches were organized in the Brotherhood during the 1957-58 church year. Eight of the new congregations were begun as fellowship groups; seven were congregational meeting points. By regional location the new churches are:

Southeastern Region — ST. PETERSBURG, Florida; ELKTON, IMMANUEL, Maryland; BIRMINGHAM, SUN VALLEY, Alabama; CHARLOTTESVILLE, Virginia; MT. OLIVET, Timberville, Virginia (formerly part of Timberville); ROUND HILL, Toms Brook, Virginia (formerly part of Woodstock); BETHEL, Ferrum, Virginia (formerly part of Antioch); and SOUTH MILL CREEK, Moser, West Virginia (formerly part of South Fork).

Eastern Region — POINT, Schellsburg, Pennsylvania (formerly part of Dunnings Creek); UPPER BLACKLOG, in Blacklog Valley, Pennsylvania; GREENVILLE, Pennsylvania (formerly part of Rockton).

Central Region — BOULDER HILL, Aurora, Illinois; ELYRIA, Ohio.

Pacific Coast Region — LARCHMONT COMMUNITY, North Highlands, California; CAJON VALLEY, El Cajon, California.

► Nine members were added to the church in Ecuador by baptism recently. Others in the inquiring stage express a deepening interest in the evangel and a desire to begin an earnest study of Scripture in order to discover the newness of life of which it speaks.

► Bob Bischof reports through the Brethren Evangelist that the Government Teacher Training Center at Mubi in our Nigerian mission area sent eight Christian student teachers to our Christian junior primary school at Uba for their teacher training experience. Bob writes, "These eight practice teachers from Mubi will be graduated this year from the Government Teacher Training College and become teachers in the native administration schools which are Muslim schools. Being Christians they will be able to give a good witness for the Christian way of life." He also reports, "The work is just really opening up now. It is so inspiring that I wish you could all be here to see it. It seems that almost every week I have some baptisms at one of the many surrounding villages."

► Dedication services were held Dec. 14 at the Sunnyside church, New Creek, W. Va., for the recently completed new education unit and the remodeled sanctuary and fellowship hall.

► Kaurwatikari, one of the organized congregations of the church in Nigeria which is located about twelve miles from the Chibuk mission station, had a spiritual feast recently when Elders Mai Sule, pastor of the Leprosarium congregation, and Elmer Baldwin, missionary at Marama, led in a week of fellowship services. The evening attendance ranged from 300 to 425. Personal consultations were numerous and often held late into the night as many sought the leading of the Spirit in bringing their lives into harmony with the way of Christ.

NDIA

Riot!

Ellen Cunningham

AT A large chemical factory seven miles from Bulsar a strike had been in progress or several months. Negotiations ad broken down again and again. inally, the plant management said nat all who would return to work y a certain date would not lose enefits, but those who refused to eturn could look elsewhere for ork. Many did return. New per-onnel was hired to replace those ho did not come back to work. verything had been peaceful and uiet for several months — then it appened.

The midnight shift, which on this articular night was composed of ll new workers, left the plant on heir bicycles for their homes. Six oung men on their way to Bulsar ere just outside the city limits hen suddenly they were set upon y a group of men coming from ehind and in front of them. They ere beaten with sticks, at the end f which iron pipes had been tied. wo young men escaped with but light injuries, and rushing on to Bulsar, sent back the alarm to the actory.

So it was that the mission doctor vas awakened by the night watch-nan at two in the morning with he urgent message, "Patients have ome!" The company doctor had brought in four injured men he nad found beside the road. At once the hospital took on an air of fever-sh activity, as the nurses, doctors, nd technicians, began examining nd caring for the wounded.

About 3:30 the company doctor was called to Pardi — ten miles south of Bulsar. A group of sixteen workers on their way to that village had also been set upon, and they had fared worse, for their attackers had come from opposite ends of a long bridge. None of them had escaped injury. At six o'clock they began arriving at the hospital.

That evening at 8:30 when the staff closed the hospital and went home for the first break since 2:00 that morning, the statistics read like this: Two young men dead, one man very serious of a skull fracture (he died two days later), thirteen lacerations of the scalp, eighteen fractures, fifty patients in our thirty-six bed hospital!

This had overtaxed all of our facilities, but everyone arose to the situation in a marvelous way. Private room patients generously offered to take other patients into their rooms so that all could be accommodated.

The night nurses returned and worked throughout the day as well. New mattresses were needed, and when we were unable to find what we wanted a local merchant loaned us mattresses until we could get new ones made.

At times like this the Christian virtue of unselfish service is most appreciated by the community.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

DUMB SPELLING BEE

Words are spelled as in a regular spelling bee except that a sign is used for each vowel. The consonants are spoken as usual.

The right hand is raised for A, left hand raised for E, point to the eye for I, point to the mouth for O and point to another person for U.

When only a limited number are playing one is selected to be the captain. The captain gives the words to be spelled. Anyone sounding a vowel instead of using the sign for that particular vowel will need to change places with the captain. — *Submitted by L. Anna Schwenk.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Handbook of Co-ed Teen Activities. Edythe and David DeMarche. Association Press, 1958. 640 pages. $7.95.

This book gives a comprehensive coverage of youth activities. A complete "party line" is part of the book (six of twenty-five chapters), a listing of 314 different games appealing to teen-agers, fun at the beach and pool, cookouts, music, hobbies, hot rodders and just plain fun are all parts of the book. In this one book you find ideas for a few, for a crowd, for indoors or outdoors, summer or winter, and the varied interests of everyone.

This is an encyclopedia of youth activities — comparable to Omnibus of Fun in the recreation field. Youth workers and leaders will find the book a valuable tool for stimulating ideas with youth groups. It is a book that churches will purchase for their church library as a resource book of youth activities for their youth workers. — *Ed Crill.*

The Bridge Is Love. Hans A. DeBoer. Wm. Eerdmans, 1958. 256 pages. $4.50.

This book reveals the soul-searching questions and struggles, as well as the dynamic witness of a committed Christian's experience in meeting his fellow men around the world. His trip was mainly on business for his firm and lasted four years. It took him into South Africa, Asia, and other areas of conflict. Hans DeBoer served time in prison during World War II because of his refusal to sanction violence. From this kind of conscience comes the question in regard to what he saw of conflict and tension: "What does it mean to be a Christian today?" From the epilogue of the book: "My report touches on those problems which unfortunately the press often passes over in silence and which get little notice even in religious papers. I believe my generation will live to see Asia and Africa presenting us with a bill for the wrongs we have done them. Nor should we place our hopes on the East or the West. Our hope is in Jesus Christ alone." He challenges his readers to become active Christians seeking to do something about the misery in the world. I hope the price is no barrier to wide reading. It sold six editions in one year in Germany! — *W. Glenn McFadden, Elgin, Ill.*

Anniversaries

Brother and Sister Wilson David celebrated their golden wedding anniversary on June 1, 1958, with open house. They have three sons, two daughters, three grandchildren, and three great-grandchildren. — Anna Schriefer, San Diego, Calif.

Mr. and Mrs. Earl Myer of Camden, Ind., celebrated their golden wedding anniversary on Nov. 23, 1958, with family dinner at the church and open house at their home. They have five children and eight grandchildren. Both are members of the Lower Deer Creek church. — Mrs. Fannie Martin, Flora, Ind.

Obituaries

Berryman, Mrs. John A., daughter of John and Mary Britton, was born Sept. 8, 1881, and died at Pomona, Calif., Nov. 21, 1958. On Nov. 29, 1896, she was married to John A. Berryman, who preceded her in death. She was a member of the Mexico church, Ind. She is survived by six sons, three daughters, sixteen grandchildren, four great-grandchildren, and one sister. Funeral services were held from the Mexico church by Brethren E. Paul Weaver and T. G. Weaver. Interment was in the Greenlawn cemetery. — Mrs. Verlon Sites, Peru, Ind.

Blickenstaff, Lulu Olive, daughter of William and Sadie Peters Fink, was born in Holmesville, Nebr., April 18, 1902, and died in Colorado Springs, Colo., Oct. 10, 1958. On May 19, 1920, she was united in marriage to Lester G. Blickenstaff, who preceded her in death. Surviving are three sons, one daughter, ten grandchildren, three brothers, and three sisters. Funeral services were conducted at the Quinter church by Bro. Glenn J. Fruth. Interment was in the Quinter cemetery. — Mrs. Melvin Reinecker, Quinter, Kansas.

Bowman, Kittie, daughter of Louis P. and Catherine Peebles Keim, was born Jan. 23, 1866, in Creston, Iowa, and died Nov. 26, 1958, in Ludlowville, N. Y. On March 5, 1903, she was united in marriage to John S. Bowman, who preceded her in death. She was baptized at the Rockingham church, Mo. She is survived by one son, one stepson, five grandchildren, and fourteen great-grandchildren. Funeral services were held in the Rockingham church, Mo., conducted by the undersigned, assisted by Bro. Oscar Early. Interment was in the Wakenda cemetery. — E. W. Mason, Norborne, Mo.

Campbell, John Alonzo, was born in Velpen, Ind., May 2, 1880, and died in California, Nov. 24, 1958. He was an elder in the Church of the Brethren. Besides his wife, he is survived by one son, two daughters, one brother, one sister, four grandchildren, and one great-grandchild. Funeral services were held in the La Verne church by the undersigned and Bro. I. V. Funderburgh. Interment was in the Evergreen cemetery. — Galen B. Ogden, La Verne, Calif.

Dane, Fred W., son of Stehpen and Mary Dane, was born in Black Hawk County, Iowa, Nov. 6, 1871, and died Nov. 22, 1958. He was married to Daisy Peck on Dec. 22, 1901. He was a long-time member of the South Waterloo church, Iowa. Surviving is his wife. Funeral services were conducted in the South Waterloo church by Brethren Charles Lunkley and Clarence D. Sink. Interment was in the Orange Township cemetery. — Clarence D. Sink, Waterloo, Iowa.

Flory, Stephens Owens, son of Cleveland and Mary Owens Flory, was born at Warrenton, Va., April 23, 1951, and died July 11, 1958. He is survived by his parents, one sister, and two brothers. Funeral services were conducted by Bro. George H. Tinsman at the Nokesville church. Interment was in the Valley View cemetery. — Mrs. Geo. H. Sonafrank, Nokesville, Va.

Forester, Ada Susan, daughter of Levi and Catherine Miller, was born at Sangerville, Va., June 28, 1883, and died June 14, 1958. She was a long-time member of the Church of the Brethren. She is survived by her husband, three children, twelve grandchildren, and three great-grandchildren. Funeral services were conducted by Bro. George H. Tinsman. Interment was in the Valley View cemetery. — Mrs. Geo. H. Sonafrank, Nokesville, Va.

Glick, Earl Clifton, son of Henry and Jenny Glick, was born near Findlay, Ohio, June 30, 1884, and died at Wichita, Kansas, Aug. 21, 1958. On March 15, 1906, he was united in marriage to Nora Lee Wigington, who preceded him in death. He was a member of the Quinter church, Kansas. He is survived by three sons, three daughters, fifteen grandchildren, four great-grandchildren, three brothers, and four sisters. Funeral services were conducted by Brethren Glenn J. Fruth and D. Floyd Crist in the Quinter church. Interment was in the Quinter cemetery. — Mrs. Melvin Reinecker, Quinter, Kansas.

Grandstaff, Charles S., died Nov. 27, 1958, at the age of seventy-seven years. He was a member of the Church of the Brethren. Surviving are three daughters, two sons, ten grandchildren, and seven great-grandchildren. Funeral services were held at the William Thompson and Son funeral home at White Cottage, Ohio, with Bro. Alvin Kintner officiating. Interment was in Wesley Union cemetery. — Ella Weaver, South Zanesville, Ohio.

Herring, Judson C., son of Henry A. and Julany Herring, was born in Albermarle County, Va., Aug. 13, 1866, and died Nov. 11, 1958. On Aug. 19, 1888, he was married to Annie Blough. He was a long-time member of the Church of the Brethren. He is survived by his wife, four children, eleven grandchildren. Funeral services were conducted by Bro. George H. Tinsman in the Nokesville church, Va. Interment was in the Valley View cemetery. — Mrs. Geo. H. Sonafrank, Nokesville, Va.

High, Sarah Shoemaker, died at her home, Nov. 23, 1958. She was a member of the Coventry church, Pa. She survived by her husband, Earl High three children, one sister, and six brothers. Memorial services were conducted by the undersigned. Interment was made in the East Coventry Mennonite cemetery. — D. Howard Keiper, Pottstown, Pa.

Hoover, Martin M., son of Eli and Katherine Mahoney Hoover, was born in Wayne County, Ind., Oct. 31, 188[illegible] and died Nov. 21, 1958. In July, 190[illegible] he was united in marriage to Ethel Mae Wimmer. He became a member of the Nettle Creek church, Ind., early in life; he was elected to the ministry in 1910 and was ordained as an elder in 1919. He is survived by his wife, two daughters, six grandchildren, two great-grandchildren, and one brother. Funeral services were conducted in the Nettle Creek church by Brethren Byron Miller and Fred Hollenberg. Interment was in the adjoining cemetery. — Mrs. O. D. Werking, Hagerstown, Ind.

Kezar, Heber M., was born at Floyd, Iowa, and died at Portland, Oregon, Oct. 3, 1958. He was married to Clara Schechter. He was a member of the Church of the Brethren. A daughter survives. Services were held by Brother Ralph Bowman at the Colonial mortuary. Interment was at Riverview Abbey. — Rose Brower, Portland, Oregon.

Lemler, Bertha Alice, daughter of Isaac and Mary McAdams Barton, was born at Inwood, Ind., Feb. 24, 187[illegible] and died at Prairie Farm, Wis., Nov. 17, 1958. On March 20, 1892, she was united in marriage to Charles Lemler who preceded her in death. She was a member of the Church of the Brethren. She is survived by one daughter, three sons, seventeen grandchildren, thirty-three great-grandchildren, eleven great-great-grandchildren, and two brothers. Services were conducted by the undersigned. Interment was in the Orchard Beach cemetery. — Owen Shankster, Rice Lake, Wis.

Moore, Lillie M., daughter of Barnett and Catherine Snyder Keener, died Dec. 1, 1958, at the age of seventy-five years. She was a member of the Greensburg church, Pa. Surviving are her husband, Myers P. Moore, one son, one daughter, six grandchildren, three great-grandchildren, one brother, and two sisters. Funeral services were conducted from the Seeman funeral home by Bro. Wilfred N. Staufer. Interment was in Harrold's Lutheran cemetery. — Mrs. Galen Bittner, Greensburg, Pa.

Moyers, David William, son of Henry W. and Julia Jackson Moyers, was born at Peck, Kansas, July 27, 187[illegible] and died at Enid, Okla., June 8, 195[illegible] On Nov. 15, 1899, he was married to Florence Smith, who preceded him in death. On March 30, 1954, he was married to Stella Hawkins. He was a member of the Church of the Brethren. Surviving are his wife, three daughters, one son, three stepdaughters, two stepsons, two foster sons, twelve grandchildren, eight great-grandchildren and two brothers. — Mrs. Ted Sturgeon, Enid, Okla.

Neiman, Marcia, died at her home in Pottstown, Pa., Nov. 16, 1958. She was the widow of Austin Neiman. She was a member of the Coventry church, Pa. She is survived by two children and three grandchildren. Memorial

rvices were conducted by the undergned. Interment was in Mt. Zion's emetery near Kenilworth, Pa. — D. oward Keiper, Pottstown, Pa.

Wilkins, Minnie Kline, widow of Rus A. Wilkins, was born Oct. 1, 1889, d died Sept. 29, 1958, near Broaday, Va. She is survived by one sister d two brothers. Funeral services ere held in the Linville Creek church y Brethren Glen S. Garner and S. W. erry. Interment was in the Zion Luheran church cemetery, near Edinurg, Va. — Mrs. Joseph B. Dellinger, roadway, Va.

Wineland, May, daughter of Joseph d Amanda Bechtel, was born in Knox ounty, Ohio, March 22, 1887, and ied Nov. 9, 1958. On March 1, 1916, e was married to Earl Wineland. urviving are her husband, one daughr, two grandchildren, and three rothers. Funeral services were conucted in the Snyder funeral home in rederickstown by Bro. G. S. Straussaugh. Interment was in the North iberty cemetery. — Mrs. Mabel Straussaugh, Columbiana, Ohio.

Wolfe, Harry L., son of Mr. and Mrs. hristian Wolfe, was born Nov. 25, 873, and died at Schuylkill, Pa., Nov. 1958. Surviving are three daughters d one brother. Funeral services were nducted from the H. L. Snyder fueral home by Bro. Harry Fahnestock. nterment was in the Swopes Valley hurch cemetery. — Mrs. Ray Stump, ine Grove, Pa.

Church News

Oregon

Portland Peace Community — We ave received fourteen by letter and ve by baptism. Althea Rainey repreented our young people at Camp naluska. A school of evangelism for inisters and laymen was held by rethren Glen Montz and J. H. Mathis. rother Montz was speaker at the rally observance of the fiftieth anniverary of the opening of our local church. ther guest speakers and visitors have een Mary Spessard, C. E. Davis, H. . Ruthrauff, Charles Colyn, J. H. Mahis, and Dr. John Harrison. — Rose rower, Portland, Oregon.

Washington

Olympia — Our pastor, Bro. Homer immel, and his family, attended Anual Conference. Five of our youth atended the National Youth Confernce at Lake Junaluska. The women's ork group has sent Christmas boxes our missionaries in Africa and in ndia. District conference was held in Venatchee, Nov. 6-9. Delegates were rother and Sister Forrest Groff and harlotte Michael. We are studying ur North American neighbors during ur January school of missions. Sevral of our youth attended the state outh rally which was held at the lympic View church in Seattle on hanksgiving week end. Our fall love east was held on Nov. 23. — Charlotte ichael, Olympia, Wash.

Colorado

Haxtun — George McCulloch, a Methodist church layman, brought the morning message during the absence of our minister, Bro. Virgil Weimer. We had Bro. John Grimley as guest speaker on Oct. 30. Slides and script of the women's work pageant, And She Ministered Unto Him, were presented on Nov. 2. The WCTU sponsored an all-day institute on Nov. 19. The members of the church picked and shelled corn for a brother who has been ill. The men of the church have been shingling the parsonage and the church. The community Thanksgiving services were held Nov. 26 at the Assembly of God church. — Mrs. Charles F. Edwards, Haxtun, Colo.

Western Kansas

Quinter — Twelve of our youth attended Camp Mennosch. The Quinter church held its first family camp with Dr. R. E. Mohler as the leader. Rev. Roy Clark of Friends Bible College conducted a two-week community revival meeting. Sister Elaine Lunt, of Pratt, Kansas, spoke at union services. Mr. and Mrs. D. L. Bowman and Royce Roesch of Quinter attended the world convocation of Brethren at Schwarzenau, Germany. Brethren Roy Clark and Leon Neher have been guest ministers. Twenty-nine youth attended the youth conference at Lake Junaluska. — Mrs. Melvin Reinecker, Quinter, Kansas.

Northern Missouri

Plattsburg — Sister Anna Warstler spoke to our women on Nov. 22. After a family supper she showed pictures of the 250th anniversary convocation. Ruth Hoover also attended the convocation in Schwarzenau and has been showing pictures in the community. Mrs. Rea Norton attended the United Church Women's conference in Denver. Bro. Marvin Thill, a student at the Nazarene Seminary in Kansas City, is our pastor at present. He studied church history in Europe this summer. Our congregation saw the Martin Luther film as guests of the Presbyterian church. — Mrs. Rex Cook, Plattsburg, Mo.

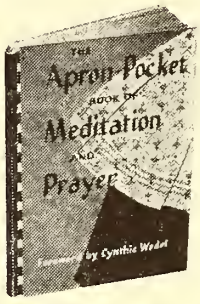
Texas and Louisiana

Roanoke — Six of our young people attended the National Youth Conference at Lake Junaluska, where our pastor, Bro. Glenn Swinger, acted as a counselor. At our quarterly council, Sept. 7, we voted to set up a fund for assisting our local students to attend McPherson College. We voted to pay the last two notes on the parsonage debt three years ahead of schedule. A mortgage-burning ceremony was held on Nov. 30. Carolyn Bowers is serving in the September BVS unit. Bro. Archie Patrick conducted our communion service on Oct. 5. He and Sister Patrick shared with us the film, Is This the Way to Heaven? Bro. Charles Dummond, Jr., conducted evangelistic services, Nov. 9-16. Two were received by letter. The missioners visited in the homes of the church on Nov. 23 in connection with the Anniversary Call program. — Mrs. Paul Metzger, Roanoke, La.

The Apron-Pocket Book of

MEDITATION and PRAYER

by Cynthia Wedel



The title describes this small, convenient, inspiring meditation book filled with prayers, quotations and spiritual thought by anonymous writers. The compiler, Miss Wedel, seems to know what the modern, busy homemaker needs — to catch the vision of her profession beyond the kitchen sink.

This is a book one may want nearby — on the kitchen shelf, on the table by the window, or in the apron pocket. It is designed to offer moments of inspiration and spiritual strength to help meet daily concerns of women of today.

$1.50, spiral binding

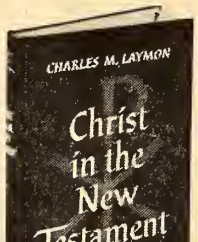
Church of the Brethren
General Offices
Elgin, Illinois

Southern Illinois

La Place — Four new members were received into our fellowship, two by baptism. Our pastor was in charge of the installation service for Bro. Edward Smith, pastor of the Decatur church. Pictures of Western Europe were shown by Karen and George Arnold one evening. Some of the pictures were of Schwarzenau. At the dedication service for the new sanctuary A. Blair Helman was guest speaker. We observed our love feast on World Communion Sunday. We have entertained the junior high retreat, the district men's work and the children's workers conferences. On Nov. 9 seven were baptized. The attendance and giving are very good. — Mrs. Gertrude Traxler, La Place, Ill.

Middle Indiana

Lower Deer Creek — Our love feast



Christ
in the
NEW
TESTAMENT

A study of the portrayal of Jesus as the early church knew him

by Charles M. Laymon

This is a new presentation of Christology showing the New Testament portraits of Jesus in relation to the changing background of the early church's life and experience. Because these New Testament portrayals are written by authors who viewed the same individual from different personal, historical, and philosophical backgrounds, there are varied perspectives and delineations that appear in their portraiture. But the complete picture is needed for a final portrayal of the person of Jesus.

Dr. Laymon presents this total picture by relating the portraits in the 27 books of the New Testament to the developing Christian community, to each other, and finally to the Bible as a whole. This book will greatly strengthen the understanding of every adult reader, not only in regard to Christ, the center of his faith, but also of the New Testament, the basic document of the church's life. Particularly should Brethren, with their stress on the New Testament, avail themselves of this opportunity to become more adequately instructed and inspired for their religious task. $3.50

Church of the Brethren
General Offices
Elgin, Illinois

was on Oct. 4 and our loyalty dinner on Oct. 19. The evangelistic meetings were conducted by Bro. Dolar Ritchey, our pastor. Seven were welcomed into our fellowship by baptism and four by letter. Our ladies' aid bought new tables for the church. Union Thanksgiving services were held in our church with three Camden churches taking part. — Mrs. Fannie Martin, Flora, Ind.

Mexico — The men of the church are building a house for our returned missionary, Sister Lillian Grisso. Our pastor, Bro. E. Paul Weaver, and his family, returned from their three-month trip touring in Europe and Africa. The church in council elected church and Sunday school officers. On Oct. 31 the church met and discussed the church extension paper. Sister Lillian Grisso was the speaker for our harvest and home-coming service. We had our communion service on Nov. 30. — Mrs. Verlon Sites, Peru, Ind.

Northern Indiana

Baugo — Herbert A. Fisher, our moderator, conducted his last semiannual council for us. His successor is William Howard Rogers, a faculty member of the Wakarusa high school. We are now using the Sunday morning unified service. Devon Weaver represented our local youth fellowship at the National Youth Conference at Lake Junaluska. The women canned food for the Brethren Home at Mexico, Ind. For our harvest and home-coming meeting on Oct. 5 our guest speaker was Sister Shirley Call, who has served in Nigeria, Africa. Other guest speakers have been Charles R. Goss, Earl Nusbaum, George R. Stull, and Donald H. Fogelsanger. Samuel W. Longenecker, of Monroeville, Pa., was our guest minister, Oct. 13-19, in spiritual enrichment services. —Mrs. Vinna C. Rarick, Wakarusa, Indiana.

Southern Indiana

Antioch — Our pastor and his wife, Brother Dale and Sister Mary Brubaker, along with four of our youth, attended the National Youth Conference at Lake Junaluska. The adult choir gave a musical program at the Mexico home. Bro. B. D. Hirt was with us for evangelistic meetings on Oct. 5-12. On Oct. 4 the church surprised our pastor and his family with an appreciation dinner. They are starting their fifth year with us. Two of our boys, John Brubaker and John Sprinkle, are attending Manchester College this year. Three new members have been received by letter. Brethren W. Harold Row and Donald Rowe were at our church for an area meeting on Nov. 23. — Mrs. Robert Coyle, Yorktown, Ind.

Northeastern Ohio

Cleveland, First — Our pastor, Bro. Cletus S. Myers, conducted a day camp for members' children and friends. Mrs. Verna Dredge, a member of our deacon board, reported to the ladies' circle impressive highlights of her trip to the 250th anniversary at Schwarzenau. Our church observed World Communion Sunday. The church council met Oct. 19. The officers and teachers of the church school held a potluck dinner to explain to parents the aims of the school for the coming year. — Henry P. Harley, Cleveland Heights, Ohio.

Zion Hill — On Oct. 29 we held our council meeting with Elders J. D. Ziegler and Alvin Cook presiding. We had our revival meetings Oct. 13-19. Bi Ben Hirt was in charge of our lo feast. Three have been baptized. Se eral attended the regional conferen at North Manchester, Ind., on Oct. 2 23. We held our harvest home dinr to honor all those over sixty-five ye of age. — Sadie Kauffman, Columbia Ohio.

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assisting indi viduals or families to relocate or secur employment in Brethren communities It does not provide for the advertisin of goods or property for sale or rent Information on paid advertising ma be obtained from the Church of th Brethren General Offices.

This service is part of the Brother hood program, assigned for administra tion to the Social Welfare Departmen of Brethren Service.

The right to edit and reject notice is reserved. Since no verification c notices is made no responsibility ca be assumed.

When writing about a notice, it i necessary that the number be giver Write Brethren Placement Servic Church of the Brethren General Of fices, Elgin, Ill.

Medical

No. 382. A doctor for rural area c over 5,000 population in Greene Cour ty, Va. Close to famous Skyline Driv and Blue Ridge Mountains and Un versity of Virginia hospital, Charlotte ville. No doctor in the county. Cor tact: Clyde H. Knight, Stanardsvill Va. Telephone: Daytime — Yukon 5 2359; Night — Yukon 5-2355.

No. 383. Wanted: Graduate profe sional nurses for general duty in ob stetrics, surgery, medicine, pediatri and the operating room. Sixty-be general hospital owned and operate by the Home Mission Board of th Evangelical United Brethren Churc For further information write to Mi Bessie M. Crim, R.N., Director Nursing, Espanola Hospital, Espanol New Mexico.

No. 384. Needed: Graduate nurs to serve at the Community Hospit at the Brethren Service Project in Ca tañer, Puerto Rico. For further info mation contact: Brethren Servi Commission, Church of the Brethr General Offices, Elgin, Illinois.

Miscellaneous

No. 381. Brethren elderly lady a son confined to wheel chair desi someone to stay with them in mode country home in exchange for roo board and small salary. Person mu drive family car and do light chor Brethren community, western Ohi Contact: Mrs. J. R. Halladay, R. Greenville, Ohio.

North Atlantic

Philadelphia, Bethany—Eleven of our nior boys and girls attended Camp watara at Bethel, Pa. Our young peole began their fall program with a veek-end camp at Hill Top Ranch in Maryland. On Oct. 19 Bro. John S. andis, our pastor, baptized nineteen eople. That evening we held our love east. Our district meeting was held at he Amwell church with Bro. John andis as moderator. Bro. Ralph chlosser, of Elizabethtown College, as our speaker at our yearly week-end ible conference in December. — Mrs. lizabeth H. Jones, Philadelphia, Pa.

Eastern Pennsylvania

Indian Creek — Bro. Herbert Hass, f the Pennsylvania Temperance eague, gave a talk one Sunday. Bro. len Landes of Harrisonburg, Va., conucted our revival meeting, Nov. 9-23. ro. Jacob Fahnestock officiated at our ve feast. Bro. Joseph Moyer was lected elder-in-charge of our congreation. Bro. Albert Nyce was relicensed the ministry. Elder Hiram Gingrich oke at our harvest home services and lso at the Klein memorial service. We ad a visitation campaign in connecon with the evangelism phase of the nniversary Call program. — J. Wilford rice, Vernfield, Pa.

Tennessee

White Horn — Brother and Sister arold Winger served as our summer astor. Ten of our youth attended amp Placid. Our pastor and his wife nd three other women attended the int men and women's camp held at amp Placid. Our women's work nned apples and made apple butter r Kingswood school. Our love feast as held Sept. 20, with Bro. Charles inehart officiating. Our new pastor, ro. James S. Short, began his services n Nov. 9. Wayne Snapp, serving in lternative service, is in the research epartment of the University of Michgan hospital. — Mrs. Edward Snapp, ulls Cap, Tenn.

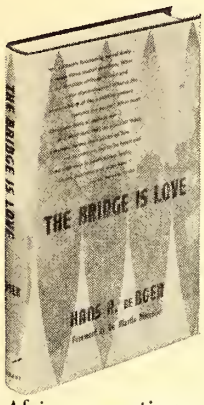
Eastern Virginia

Western Mt. Carmel — Twenty-two ave been baptized since our last reort. A Bible school was held in each f the three churches with Ruth Drake, lenn Rohrer, our pastor, and Mrs. harlie Bibber, acting as directors. Our lder, I. L. Bennett, was the evangelist r the Mountain Grove and Shiloh hurches. Bro. Joseph Whitacre reached one week at the Mountain rove church. Bro. Glenn Weimer as evangelist for the Evergreen hurch. On Sept. 28 installation servces were held for Sunday school and hurch officers. Our communion was bserved on Oct. 5. The film, Come p Higher, was shown on family night, ct. 26. Our young people entertained e district youth on Dec. 7. — Nelie ampler, Geer, Va.

Northern Virginia

Mt. Olivet — A group of BVS'ers om New Windsor visited our church, nd they had charge of the Sunday orship. Evelyn Biller, the second VS worker from our church, was with em. She has been sent to California.

The Bridge Is **LOVE**



Hans A. DeBoer

This book reveals the soul-searching questions and struggles, as well as the dynamic witness of a committed Christian's experience in meeting his fellow men around the world. His trip was mainly on business for his firm and lasted four years. It took him into South Africa, Asia and other areas of conflict. Hans DeBoer served time in prison during World War II because of his refusal to sanction violence. From this kind of conscience comes the question in regard to what he saw of conflict and tension: "What does it mean to be a Christian today?" From the epilogue of the book: "My report touches on those problems which unfortunately the press often passes over in silence and which get little notice even in religious papers. I believe my generation will live to see Asia and Africa presenting us with a bill for the wrongs we have done them. Nor should we place our hopes on the East or the West. Our hope is in Jesus Christ alone." He challenges his readers to become active Christians seeking to do something about the misery in the world.

Six editions of *The Bridge Is Love* were sold in one year in Germany! The author is a friend of Brethren workers in Europe and many Brethren people in the U. S. are acquainted with him. $4.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

GROWING UP TO *Love*

A must for every parent who wants his child to have wholesome attitudes about sex

by H. Clair Amstutz, M.D.

This book was written with warm human interest. It puts sex education in the context of love in the family. Giving children facts about sex at the proper time is important, but inadequate and even dangerous apart from the deeper meanings of life. Dr. Amstutz constantly emphasizes the fact that he believes that people will grow up to love if they grow up in love! Our supreme task is to make the home the effective school of character it was designed to be. $2.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.



PROPERTY INSURANCE
FOR CHRISTIAN PEOPLE
Fire and Extended Coverage, Legal Reserve, Non-Assessable. Churches, Dwellings, Household Contents, Mercantile, Farms. Cost has never been more than of State Published Rates. Over 40 years in busi Eleven Church denominations participating. for information.
BROTHERHOOD MUTUAL INSURANCE COMPA
128 W. WASHINGTON ST. • FORT WAYNE, INDIANA • DEPT

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

We fixed Christmas boxes for the sick and old people. — Virginia Turner, Timberville, Va.

Second Virginia

Beaver — We have received during the past year seven new members by baptism and two by letter. Vacation Bible school was held with the Montezuma church. The children chose for their project the purchase of two heifer calves. Four additional heifers were sent from Beaver Creek. Nine of our youth attended National Youth Conference at Lake Junaluska. Our new pastor, Bro. Philip Zinn, came to us on Sept. 1. The installation service was held on Sept. 14. Speakers for the home-coming were Brethren Simon D. Glick and Jacob F. Replogle. Twelve women spent the day at the New Windsor Service Center on Nov. 21. Two hundred sixty-nine used garments and twenty comforters were given. Five hundred fourteen cans of vegetables and fruits were canned and sent to New Windsor this fall. — Mrs. Della M. Eckardt, Bridgewater, Va.

Middle River — Bro. F. Y. Garber and his wife held open house for all members of the congregation. Our church participated in community vesper services each Sunday evening during the summer. Family night was sponsored by both the men and women's work. Bro. Marvin E. Clingenpeel and his wife came to our church to take up pastoral duties the first of August. Bro. Donald Clague of Bridgewater College spoke and had charge of the installation services. Bro. David Wieand of Bethany Biblical Seminary, conducted a preaching mission. Bro. Russell Bixler, a senior at Bethany Biblical Seminary, was ordained into the ministry on Aug. 24. Curtis Coffman and Fred Swartz are also ministerial students at Bethany. Mariann Moore, Ned Swartz, and Curtis Coffman attended the National Youth Conference at Lake Junaluska. Our church choir sponsored a music festival on Sept. 7. The Friendship Circle Sunday school donated a heifer for shipment to a needy family. — Mae V. Diehl, Staunton, Va.

Staunton — Bro. Warren D. Bowman president of Bridgewater College spoke at the cornerstone laying service for the new church. We have had a guest speakers Brethren Guy Stump and Boyd H. Cupp and Dr. Joseph Glick Bro. Clarence R. Bowman started a our new pastor the first of Septembe On Nov. 8-16, our revival was held b Bro. Russell West. A home visitatio program was conducted prior to thi The district meeting on the Call t Witness for Christ was held in ou church on Nov. 16. — Mrs. W. Elto Cline, Ft. Defiance, Va.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Name .....

Address .....

Minister's Book of the Month Selection for FEBRUARY

The World Is Learning
COMPASSION

FRANK C. LAUBACH

The compassion of Jesus is changing the world, says Frank Laubach. In this new book he describes how church and nonchurch groups are fighting the world's hunger of body, mind, and soul and shows why he believes compassion will prevent humanity's suicide. Our chief problem today is not communism, the author says; it is the *hunger* which gave birth to communism. We are running a race, he warns, between compassion and suicide. This book is his eloquent witness to the conviction that compassion is on the march.

Regular price, $3.50; to members, $2.45 plus postage and handling

Copies will be mailed to members of the Book of the Month Club about February 10

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
JANUARY 24, 1959

A Worker in the Fields



Fujihira from Monkmeyer

FOR centuries women as well as men have spent many working days in the field. Not many are as favored as Ruth, the fortunate but deserving young widow of the Bible story, whose gleaning won her a husband as well as something to eat. Nor so many who labor in the fields seem as pleasantly engaged as this attractive tea picker in Ceylon. Their days are long and weary, their backs ache from uncomfortable toil, and they often long for a more domestic occupation. They have heavy loads to lift, and the burdens they carry on their shoulders are usually more weighty than a basket of tea leaves. Among the migrant workers of our country are thousands of mothers who are not unwilling to work, but who would prefer to keep up the kind of household in which their children could live normally and with security. They are the gleaners of today, and they deserve the help and consideration that some present-day Christian agencies are seeking to provide. Ruth could appeal to Boaz on the basis that he was a kinsman. Who among the laborers in the fields, whether in the next state or on the other side of the globe, is not a kinsman to be treated as a brother?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

JANUARY 24, 1959

Volume 108 **Number 4**

In This Number . . .

Editorial —

A Worker in the Fields 1
Pray for the Persecuted 5
The Chief Seats 5

The General Forum —

Grandpa's Bible and Our Own.
J. Carter Swaim 3
Mathematics (verse).
Mildred Allen Jeffery 4
The Significance of the Mission Board.
Alford Carleton 6
"Come Unto Me" (verse).
Miriam Cunningham 8
Galen B. Ogden Assumes Post.
Norman J. Baugher 10
Politician of the Plains. Leland Wilson 12
Family Counselor 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —

HELP Reports Progress.
Giles Y. Gamble..... 22
Background for the Call.
Pastor Yakub Zoaka 24
Answering the Call.
Manubhai Changanlal Patel 25
Called to Be a Minister. Pastor Ibrahim 25
Out of the Mailbag 25
Family Life in Twenty-five Years.
Paul Popenoe 26

**I will meditate on thy precepts,
and fix my eyes on thy ways.
I will delight in thy statutes;
I will not forget thy word.
Ps. 119: 15-16.**

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Latent Talents

Idle wheels soon rust, and if unused long enough, refuse to turn, even after a good lubricant has been poured on them.

Just so in many churches. All too often the same people lead the church in all its offices and functions year after year while much of the congregation is filed away in the preservative fluid of salvation.

Just as a farm wife stores her canned food down in the basement of her home, some churches apparently have morgues, also, to preserve their spiritually dead corpses.

There is no doubt that the Lord gave to some one talent and to others more, and that he gave special talents to some, like teaching, preaching, and singing.

In a recent article the new American Roman Catholic Cardinal Cushing deplored the fact that the church, especially in Europe, was losing millions of its poor members chiefly to the welfare states such as socialism and communism.

He stated that these poor no longer looked to the church for material or spiritual aid, rather to the unemployment and social security checks. So we see that no longer dare the church continue its complacent conventional customs and practices.

It must meet this new competition of the welfare state by not only looking after the spiritual well-being of man, but the material as well. The early church was a dynamic organization, much as communism is today because it did look after the material, as well as the spiritual and because they had "all things in common."

If the church is to win over this new challenge of "materialism," then it must use all the talents of all its members.

But the great pity is that all too few can see the fields or the harvest and have few workers to send. — Charles C. Rohrer, Elkhart, Ind.

National Youth Conference

The article written by Howard Royer in the Gospel Messenger, Nov. 22, about the National Youth Conference was excellently done. . . .

A number of the youth who were present had never had the opportunity of attending a conference so large. One of the young girls stated, "I wasn't permitted to attend th Anderson conference since I wa too young. My sister did and sh really came back with a lot of en thusiasm. I was determined tha if it was possible I would plan t attend the next one."

It was a conference that won soon be forgotten by those wh attended. . . .

As the conference drew to a clos many of the young people wishe that it could have lasted longe They didn't want to say goodb to their friends and the wonderfu fellowship they had been enjoyin together all week. They did, hov ever, want to return to the home churches and tell othe about their marvelous mountainto experience. . . .

It is hoped that at the next n tional youth conference there w be enough room to receive all the youth that want to attend. Patricia Brate, Middletown, Ohio.

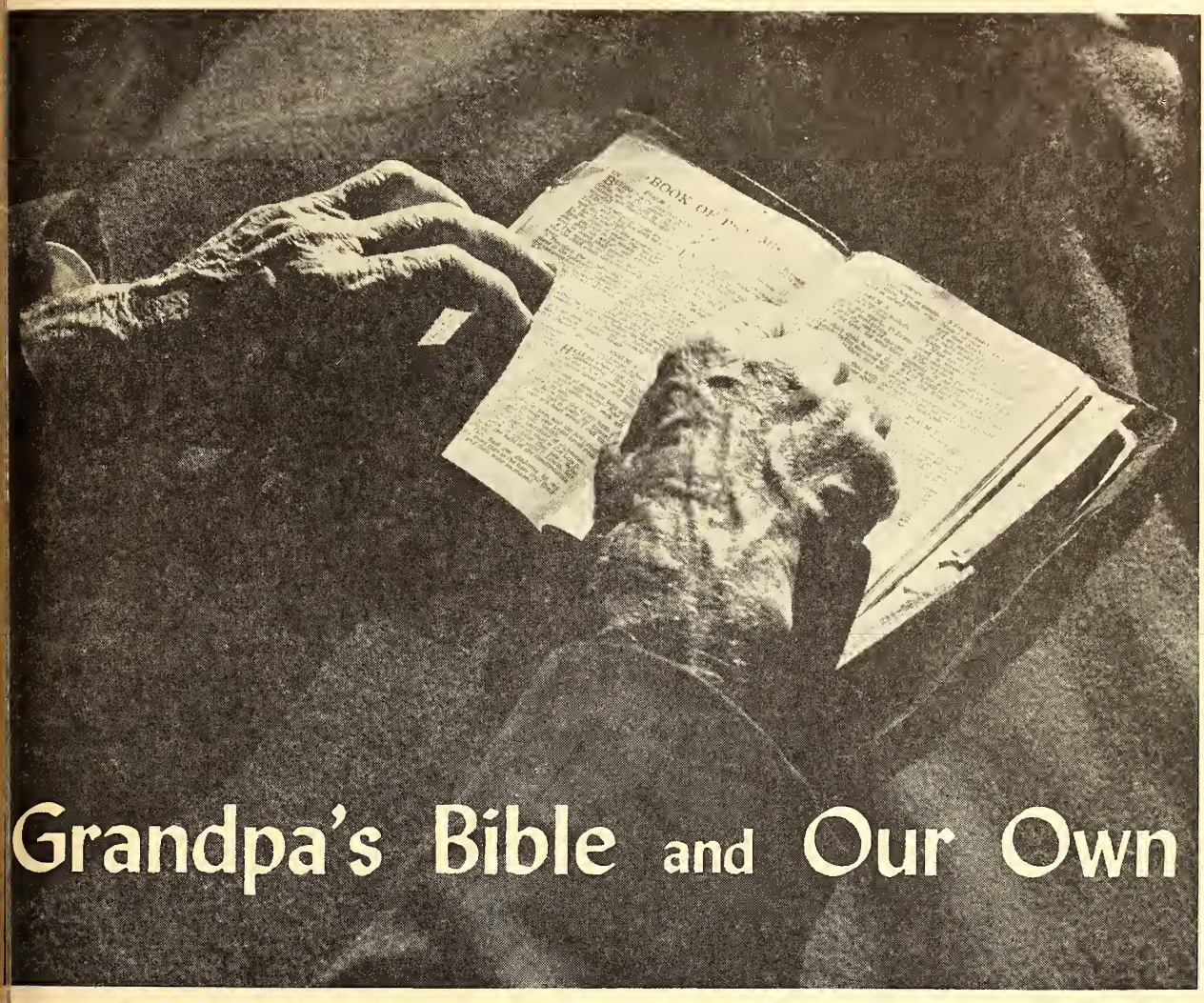
Anabaptists

Many thanks to Dr. V. Schwalm for the splendid artic "Anabaptists and the Brethren The place of worship, of the schoo and of the cemetery where Chri topher Sower, Junior and his so David Sower are buried is deed to the Dutch Anabaptist Society the year 1739. It is located abo sixteen miles west of Germantow

It is now used as a mission poi by the Mennonites of the Francon Conference. No transfer of title them has been made. In the agre ments are these provisions: Th any godly Protestant minister cou hold services there. And that a children living within a reasonal and convenient distance could tend the school.

In the Board of Trustees elect in 1771 there were some who we not of the Anabaptists. One of the was Conrad Stem, Jr., Brethre It was this Conrad Stem who l friended Elder Christopher Sow when he was released by Geor Washington.

The writer is anxious to know any other church property in Am ica that is owned by any of t Anabaptist Societies. There seem to have been different groups. A information is greatly appreciated Joseph M. Cassel, R. 1, Collegevil Pa.



Grandpa's Bible and Our Own

J. Carter Swaim

A REPORTER has recently raised the question whether our grandfathers knew the Bible better than we. No final answer can be given. Statistics are nonexistent and the evidence is ambiguous. The best we can do is examine certain areas where data can be obtained and comparison is possible.

It may be doubted whether the Bible plays as conspicuous a part in the lives of our national leaders today as it did in the lives of the founding fathers. Charles Thomson, Secretary of the Continental Congress, spent his spare time translating the Greek Bible into English, and in 1808 published his own version of the Scripture. The first English Bible printed in America was the Atkins Bible, edited by Robert Atkins. It appeared in 1782, and in the same year Congress passed a resolution calling for its use. In 1803 Thomas Jefferson, while in the White House, and, as he tells, "overburdened with other business," purchased copies of the New Testament in English, Greek, Latin, and French. From these he cut selected portions totaling 162 pages. The sayings of Jesus he placed in parallel columns and had the whole bound in morocco, thus producing a personal harmony of the Gospels, from which he used to read each evening before retiring.

Director of the National Council's Department of the English Bible

It is customary for our presidents still to take the oath of office with a hand placed upon the Bible, but it is difficult to think of any national leaders at the present time who have quite the interest that Thomson and Jefferson had in Bible study. It is significant in this connection to note that Senator Fulbright, decrying the current American interest in material goods, recently wrote that our nation was stronger and more influential when it was poorer, but "when its leaders, for the most part, were deeply religious men."

PLACE NAMES

Place names drawn from the Bible dot the countryside of the land we inherited from our

fathers. Those who came out to America were determined that it was to be "a plantation of religion and not of trade." Accordingly, they found Biblical names for many of the places where they chose to dwell. When the Pilgrims came to Massachusetts, they were in hunger and want until the Indian Squanto brought them food and drink, helped them with their fishing, showed them how to plant corn, and gave them seed. The Pilgrims remembered how long ago one had appeared as it were from nowhere: "Melchizedek, King of Salem, brought out bread and wine" (Gen. 14:18).

Thereupon Salem became the name of their town, and namesake Salems have sprung up in at least twenty-seven states. Vermont has its Jericho and Long Island its Babylon. Pennsylvania has not only Lebanon and Mt. Lebanon but also Bethlehem and Nazareth. Maine, Ohio and Tennessee are among the many states that have places named Bethel. Little Egypt, New Canaan, and East Palestine all appear on maps of America — not to mention countless sites named Pisgah, Ebenezer and Mt. Moriah!

These were names our forefathers gave. Do we turn to the Bible for help in naming our new communities? In recent years our society has established several cities, none with names remotely associated with the Scripture. Our generation has founded Boulder City, Oak Ridge, and Levittown. Since the atomic bomb was fabricated at Oak Ridge, we might have found an appropriate name for it not in the Bible, but in John Bunyan, and called it the City of Destruction.

INVENTIONS

One area of the common life has to do with inventions. What is the spirit in which they are made, and what cause, if any, are they made to serve? In a room in our national capitol there is a plaque bearing this inscription: "Through this window passed the wire that carried the first official message — 'What hath God wrought' — transmitted from this room to Baltimore, Md., by Samuel F. B. Morse on the 24th day of May, 1849." Telegraphic communication was thus opened with a quotation from Num. 23:23.

Are present-day inventions launched in such a spirit? It is difficult to think of one. When two Vanguard missiles failed to orbit, officials decided the third could do with some help from the Supernatural. They therefore requested a slight construction change in order to permit "Addition of Divine Guidance." A St. Christopher medal was wired with great precision to the base of a gyroscope package in the second stage of Vanguard III — but this hardly suggests that our generation has a better understanding of the Bible.

Furthermore, it is a grim commentary on our common life that the room from which Morse ticked out his Biblical quotation is now soundproofed, electronically protected, closed to the public, and under a twenty-four-hour armed guard. This is not because of association with the telegraph. In that room the Joint Congressional Committee on Atomic Energy helped to usher in the atomic age, and still uses it to preserve some of its secrets. Would any man have the audacity to say of this, "What hath God wrought"?

Mathematics

MILDRED ALLEN JEFFERY

The Lord employs a mathematic
quite his own—
Computations which I canno
figure out—
Such as giving, not withholdinq
to maintain
A balanced wealth of blessing
minus fear of drought.

The Lord has power I do not ur
derstand. Enough,
Knowing he can speak one wor
and form a star;
Knowing he can take of broke
things, and rough,
"Things which are not, to brin
to nought the things that are.

He who multiplied — divided –
bread and fish,
And turned the water into win
is changing me:
He gives me beauty for du
ashes, joy for tears;
Subtracting unbelief, and sin
impurity.

BETTER UNDERSTANDING

Regardless of knowledge
external facts concerning th
Scripture, it can be state
unhesitatingly that our ge
eration knows better tha
predecessor generations wh
God intended to say to
through the Bible. Take m
own grandfather, for exampl
Robbed by the Civil War of
chance to prepare for the mi
istry, he spent six days a we
in business, but gave up Su
day to studying and teachi
the Bible. Most of his readi
material through the we
consisted of religious mag
zines and commentaries on t
Scripture. On Sunday mor
ing, he taught an adult Bib
class in an established churc
On Sunday afternoon, he we
to the outskirts of town, gath
ing people together in a v
cant store to give the
instruction in the Bible.

Continued on page 10

EDITORIAL

Pray for the Persecuted

AS 1958 drew to a close bishops of the Roman Catholic Church in the U.S. set aside a special Sunday as a day of prayer r Christians under Communist rule. They ere especially concerned about freedom of ligion — for Catholics. They said, "In sober uth, this is the worst persecution in the two ousand years of Christianity. It is, on a wide ont, a total war against God, a war of exrmination against all believers in God, the atholic Church in the first place."

Whether the present opposition to Chrisans in Communist countries is the "worst percution" in all Christian history, we will have leave to competent historians to decide. owever, the degrees of religious intolerance d inquisition in some centuries not too reote will not be quickly overtaken. Some of e persecution in years past was prompted by rotestants, but a lot of it was very definitely ompted and even directed by the church that e present-day bishops represent.

More to the point, for purposes of comparin today, is the claim of a Protestant missiony leader who said recently, "Roman Catholic ersecution of Protestant Christians in Latin merica is a hard reality that should disturb l freedom-living people." Dr. Jerome J. Fusll, missions editor of the Evangelical and eformed Church, continued, "The full story what Protestant Christians have been called bear at the hands of fellow Christians in atin America represents one of the darkest apters in modern church history."

If Protestants have any questions as to what oman Catholics mean by religious "freedom," t them observe the situation of their fellow hristians in Spain, where the law of the land akes it quite clear that "no other outward remonies or demonstrations than those of the atholic religion shall be permitted."

We agree with our Roman Catholic friends at persecution because of religion persists many parts of the world today, but it is ly fair to point out to them that not all the rsecutors are atheistic Communists, and not l the believers who are denied freedom of sociation are Roman Catholics.

When we remember the persecuted in our ayers, let us be careful to pray for all of em and not just for those of our own persuaon. Even more imperative is it that we pray also for the persecutors. They cannot be located by geography alone. We may even, in honest confession, acknowledge a spirit of oppression in ourselves, for which indeed we need to ask God's forgiveness.

The struggle for religious liberty has a long history and it is far from complete. As long as there is militant opposition on the part of non-Christians and rank intolerance on the part of Christians, persecution in some form will prevail. — K.M.

The Chief Seats

THE late Rufus M. Jones once went to a Friends meetinghouse to worship. Finding it empty, he sat in silent meditation in one of the facing benches near the front. After a time he was confronted by an elderly member of the meeting who sternly demanded of him, "Do you know that you are occupying my seat?" The beloved Quaker leader said later that he thought he could understand now why so many seats in the meetinghouse were empty at the time of worship.

One needs only to talk to a church usher to learn that a preference for certain chief seats is not limited to Friends or any other Christian group. Sometimes the familiar place is prominently in the front of the sanctuary; more often the choice bench is as far away as the worshiper can get. The chief seats are not always the ones nearest the pulpit.

The idea of paying rent for a family pew is distasteful to most Brethren, but we are often guilty of acting as if we had a vested interest in the Amen corner or the elders' bench or the solo chair in the choir loft.

Scribes and Pharisees came in for the sharpest castigation from Jesus because they loved the chief seats in the synagogues. They paraded their piety before men. We are not so obvious in the methods we use, sometimes even choosing the back seats from a sense of false humility. In either case, by letting pride or habit determine our place of worship, we are in danger of missing the blessing that comes from sitting where others sit. A new seat in the meeting may even provide a new viewpoint in worship. God is just as near in one place as another — and you cannot escape him by crowding up against the back wall. — K.M.

The Significance of the Mission Board

Alford Carleton

IN CONNECTION with preparations for the 150th anniversary of the American Board of Commissioners for Foreign Missions I had the interesting experience of reading over some of the documents dating from the early days of the Christian mission overseas. There was a stark simplicity about the whole proceedings. A few young men, and the wives of some of them, decided to go to the far ends of the earth to save the souls of the heathen.

There was the grandeur of willing sacrifice. There was the amazing faith, far more naive than the declaration of the student volunteers sixty years later, that they would evangelize the world in their generation, whereby it was thought that such a relatively small effort would change the face of the earth. There were the courage and daring of the small beginnings of great things. Those who set sail in the 1810's and the 1820's had no expectation of returning to their homeland alive.

A mission board was formed to support this valiant effort. It had very simple functions to perform: to make sure that the young people were prepared for their great mission; to find a ship going the right way on a long voyage of many months to a far distant destination; to see that money was sent out from time to time to maintain the enterprise; and to carry on occasional correspondence with the missionaries. Ther were no furloughs, no soci security, no problems of th education of the children missionaries, and no retiremer plans. The board at home ha also the problem of findi resources, and that in th midst of a group of churc people very little intereste on the whole in what seeme to many of them a distant an perhaps a scatterbrained e terprise.

Furthermore, at the outset the missions overseas the mi sionary had a direct relatio ship to the heathen populatio In several areas of the wor there were, in the first decad more missionary graves tha there were converts. Church were slow in being forme The mission was entirely a on way operation; a *sending; mission* from here to there.

And now, to jump over th developments of the interve ing years, see the complicat operation in which we are i volved. There are man branches of the work of th church: educational, from th kindergarten to gradua school; medical work, fro clinics in the bush to medic training colleges; social wor agricultural work; and all th forms of supporting servic necessary to maintain and e tend churches which are e pected to be strong in eve aspect of their life. In cons quence, most missionaries ha become specialists.

Executive vice-president of the American Board of Commissioners for Foreign Missions, one of the oldest mission boards in existence

Because of the change in communications around the world, terms of service are now shorter and furloughs are frequent. Now there must be provisions for retirement, and for the support and activity of those already retired.

There are other ways in which the conduct of work overseas has become more complicated. There have come to be passports and visas; correspondence is by airmail or cable and in rare cases by the telephone across the world. Missionaries today are very much concerned about the education of their children. Health requirements too have become much more rigid.

It is noteworthy that the difference in standard of living between America and what we now call the undeveloped countries of the world is far greater and more difficult to overcome in the present world than it was a century and a half ago. That is in spite of all the progress made by nations on the other side of the world and in spite of all our will to live more simply. It was a far easier step from the horse-and-buggy civilization of rural New England in the 1820's to the mule and donkey civilization of Asia or Africa in the same era, than it is from the frigidaire, radio, television, two-car garage, and gadget-filled life of America to the life of even the average town of Asia or Africa today.

During these intervening hundred and more years three great changes have come to pass, quite independent of the administrative organization of the work of Christian missions. The three are interwoven, and took place more or less at the same time. The first has been the formation of many other ties between nations. There was the time when the missionary was the only foreigner in most lands overseas. He represented not only his religion but his people and in some cases his government. His foreignness was often an asset.

If the missionary was occasionally an unconscious imperialist, carrying with him the products of his culture and the interests of his people, that was deceptively easy because there was a process of spontaneous Westernization, in which the peoples of the East were falling over themselves to acquire the arts and the knowledge of the West. Mission policy often tried to retard that process, but could not withstand the pressure of the people of the lands of Asia and Africa desirous of Western learning, Western manners, and Western techniques, as well as Western military, economic, and political organization.

During this time other foreigners took their places with the missionary, beginning with the businessman, the diplomat, then the tourist, and in some cases the soldier, sailor, or airman. Secular agencies took over the very term *mission* until the phrase *American mission* no longer referred to the missionaries of the cross, but a letter so addressed went to the embassy for the military mission, the economic mission or the political mission. The term *missionary* has likewise fallen into disuse in many areas, and it is unfortunate that no satisfactory substitute has been found.

The second great change has been that during these years the church overseas has come to maturity. That was, of course, the very purpose of the mission itself, and none should be more grateful than the missionary or the mission board. There have been various degrees of progress in different lands, but in many areas there is no longer a mission organization and the church of the country has the authority to invite or not to



he Foreign Mission Commission of the General Brotherhood Board, from he left clockwise around the table: George L. Detweiler, Edward K. Zieg-r, Paul M. Robinson, Paul E. Miller, and William M. Beahm. Seated at ght are the secretary of the commission, J. Henry Long, and the adminis-ative assistant, Geraldine Plunkett. This commission is charged with the orld outreach of the Church of the Brethren

invite missionaries to return to their work.

In spite of the problems of most missionaries from the readjustment psychologically, most missionaries from the West have made well the change to service under the leadership of the Christians of the land to which they go. The movement for unity got its impetus overseas. It was missions that began with the practice of comity and then strove for united action through National Councils of Churches, and in many cases worked for the formation of the United Churches of Christ.

During this century, in which church life has been organized on a denominational basis, it has been the lesson of the work in the mission fields that has led to the decline of denominationalism as the exclusive principle of organization of Christian work.

The third great change has been the technological revolution. The world has become much smaller — and the individual's world much larger — by the means of transport, the media of communications, the labor-saving devices and the flood of consumer goods. Isolation is gone. Populations have been startled into new life, with revolutionary consequence in thinking, social organization, economic life, and political alignment. New problems have been created, and new tools for the solution of problems provided by this technological revolution.

The readjustments called for in the function and structure of a mission board in consequence of these three great changes are largely implied in the difference between "missions" and "the mission of the church." The age of missions has ended in large parts of the world, but the mission of the church has but begun in new power and capacity as the new circumstances have come into being. The mission board as the agency of the church for the purpose of carrying out its mission in lands afar must be ready to adjust to modern conditions or it will find itself but the quarry out of which will be cut stones for the building of the new ecumenical church, leaving it but a hole in the ground.

The mission board which will express the mission of the church today must be mo closely related to the churc than was natural in the earl days of the Christian missio overseas. At the same time must be related to man churches — not to one. Rath than being the arm of a particular church it must be channel between churches home and abroad, equally r sponsive to the needs and t insights of Christians at eac end of the line. It must be ab to carry a current flowing either direction and not on the traditional flow from t "sending" to the "receivin churches.

"COME UNTO ME"

Miriam Cunningham

From where I sat and looked
The cries of all the world seemed to come to me,
Ascending like a muffled fog of grey and blackness.
And out of the dark and fog
Came all the aching, lonely fears of men
And all their muted moans for help.

And then came One with eyes of strong compassion,
And hands with scars,
And arms outreached to all the world,
And voice so strong and yet so sweet . . .
"Come unto me," he said.
"Come unto me . . .

Come unto me, you whose hearts are broken,
And I will comfort you and give you joy.
Come unto me, you who are afraid,
And I will give you courage, strength, and peace . . .
Come unto me you lonely ones,
And I will give to you the satisfaction of my companionship.
Come unto me, you who are misunderstood,
For I understand,
And you who feel unloved,
For I love you.
Come unto me, you who are strained and tense,
And I will give you quietness and calm.
And you who are bewildered and confused,
And I will show the Way.
Come unto me, with bodies tried and sick,
And I will fill you with new strength and life.
Come unto me, you who feel useless, worthless . . .
And I will show you how precious you are to me,
And how much you are needed in this world of mine.
Come unto me, you who are tormented — with anger, resentments, jea
and hurt . . .
And I will fill you with the peace and joy of forgiving love.
And you who are weighted down by failures,
For I will give you victory.

e unto me, you who are burdened with guilt,
I will forgive you;
I am he who made you and will make again.
e unto me all you who have no faith,
I will give you faith . . .
you who want to believe — but are bogged down with questionings and doubt . . .
l reveal myself to you.
e unto me, you who are homeless, hungry, wandering,
I will be your refuge and security.
e unto me all nations of the world,
I will lead you into peace.
e unto me, you sick and dying world,
I will make you whole.
e unto me you who are afraid of living . . .
I will give you life abundant,
who are afraid of dying — and I will give you life eternal."
as he stood there with his arms outstretched
v the cross . . .
then, beyond the cross, the risen Christ,
power and healing in his hands . . .
ouch with healing power all who would come . . . all, all the world.
in his presence fog and darkness seemed to lift, to melt away . . .
there was light and warmth and peace
no more cries, nor wars, nor moaning.
I said in anguished longing,
d, how can this really come to pass?
can you take the darkness and the cries away?
in their place put joy and life and peace?"
he said, "Through you, through you.
to all the world, your world,
little world, just where you are.
tell them that I'm asking them to come,
one, with each one's needs.
them the news, good news;
and more than tell them . . .
the good news in your own life . . .
roof yourself that I am he . . . and here . . . the answer to it all.
lo, I am with you,
with you always.
ery hour, in every need, through every day."

Meanwhile the church at ome, and other agencies of hat church, have likewise een affected by the shrinking vorld and the consequently nlarged responsibilities which ve all face. The church now as "ecumenical relationships." Councils for Christian social ction cannot but be concerned vith international affairs. Serv-e agencies have increased ctivity even to the point of ecoming secondary mission oards under some circum-tances. Even home missions ave overflowed the national orders at many points. So here must be some co-ordination of the outreach of the church across the world, and the mission board must enlarge its scope, and perhaps change its name, to make it comprehensive enough to serve the church in all these overseas relationships.

The problem of quality of work becomes even more important. It is not enough to know that the board is working in strategic areas of the world. It is necessary to ask whether the particular function we are performing in those strategic areas is the most adequate possible with the resources which we have in hand. To that end there may have to be higher specialization in the administrative organization of the boards. At the cost of added overhead expense many mission boards must go through the expensive process of retooling for the tasks and relationships of the new day.

And there remains the problem of terminology. So long as the average church member envisages a man wearing a beard and a frock coat and handing out Bibles under palm trees when he hears the word *missionary,* we are failing in our task. In one sense, there is no such profession as being a missionary, since all missionaries are merely exercising overseas professions more commonly known as pastor, teacher, doctor, nurse, and social worker.

The word *mission* has been put in doubt, and so it must be revitalized. Some have suggested that many of the functions performed by the mission board could best be done by an organization calling itself a foundation, and that the overseas work of the churches could learn a great deal from the functioning of the more advanced of the great foundations.

At the outset mission boards were great pioneering ventures, fitted to implement the most powerful religious urge of their time. Now the boards face again the urges of a new day for religious expression under new circumstances. They must have the courage of their convictions and the skill to serve as the brave and wise interpreter of the needs of this hour to the people of the churches to which they are related at home and overseas.

Galen B. Ogden Assumes Post

Norman J. Baugher

BRO. GALEN B. OGDEN is assuming the executive secretaryship of the Ministry and Home Mission Commission of the General Brotherhood Board. He succeeds Charles E. Zunkel, who left this position September 1, 1958, to accept the pastorate of the Mill Creek church in Port Republic, Virginia. In this capacity Brother Ogden will carry over-all responsibility for the work of the commission including ministry, evangelism, church extension, and church building counsel. Beginning approximately October 1, 1959, he will assume direct responsibility for the work in ministry along with his portfolio in general administration. This will coincide with a realignment of staff responsibilities aimed at more adequate meeting of the increased opportunities in the total work of this commission.

Brother Ogden brings to his new position proved administrative ability and a wide experience in the work of the church. He has served pastorates in the Monitor church in Western Kansas, the Monticello church in Middle Indiana, the Naperville church in Northern Illinois, and for the past fourteen and a half years the La Verne church in Southern California. He served for ten years as a member and five years as chairman of the district board of Southern California, a number of years as a member of the Pacific Coast regional board, one term as a member of Standing Committee, a three-year term on the Board of Directors of Bethany Biblical Seminary, and a two-year term as a member of the General Brotherhood Board during which time he was a member of the Ministry and Home Mission Commission. He has also held responsible positions in interdenominational city and state organizations and served for eight years on the board of education of the city of La Verne.



Galen B. Ogden

Galen Ogden graduated from McPherson College with a B.S. degree in 1935 and received a B.D. degree from Bethany Biblical Seminary in 1941. La Verne College awarded him the honorary degree Doctor of Divinity in 1956.

Brother Ogden is the son of Brother and Sister Orland Ogden of Southern Iowa. He is married to the former Ruth Wine, daughter of Brother and Sister G. L. Wine of Covington, Ohio. The Ogdens have two children, Philip and Mary Kathryn. They are making their home at 387 Hubbard Avenue, Elgin, Illinois.

Grandfather's Bible

Continued from page 4

It cannot be doubted that my grandfather took the Bible very seriously, and I have the greatest admiration for his devotion to the Christian enterprise. The Bible known to my grandfather, however, was at several points seriously misleading. Of his generation, we have to say what Paul said of some in ancient Israel: "I bear them witness that they have a zeal for God, but it is not enlightened" (Rom. 10:2).

My grandfather's Bible said that the creation occurred in the year 4004 B.C. Not knowing that this was a purely man-made addition to the Scripture, my grandfather believed this to be true, and was therefore violently opposed to those who taught the scientific doctrine of evolution. We now know that he was mistaken. The Bible tells us nothing about the date of the creation, nor about the methods which God may have used.

Perhaps for the reason that Mars prevented him from going into the ministry, my grandfather looked with veneration upon clergymen and considered them to be a race apart. He often quoted the phrase "the high calling of God in Christ Jesus" (Phil. 3:14). This he understood to be a description of the Christian ministry, from which, against his will, he had been excluded.

Since he was compelled to spend six days a week in business, he sought for all Biblical passages which might enable business to be touched with the splendor of God. One of his favorite texts was Rom. 12:11: "Not slothful in

usiness; fervent in spirit; erving the Lord." It is now een to apply to all sorts of eople — to housewives and achers and preachers, as well s businessmen.

ING JAMES VERSION

We now know that at some oints our grandfathers were nisled by the King James Ver- ion, the only Bible that they new. Paul did not talk about he high calling of God," but ther about the "upward call f God." The upward call of od is something that comes all people everywhere. No onest calling is more sacred more honorable than any her. Whatever our vocation, od is continually summoning s onward and upward. It was ght that my grandfather ould make the furniture usiness a means of serving od. He was wrong in sup- osing that this was a less onorable means of serving od than giving all his time teaching the Bible. Our eneration knows, as our randfathers did not, that the ible does not make distinc- ons between the sacred and e secular.

Grandfather's Bible was mis- ading at another point. Al- ough my grandfather was ercely Protestant in his con- ctions, he subscribed to a ible which supported a doc- ine of earning God's favor rough good works. The ing James Bible says: "When ou prayest, enter into thy oset, and when thou hast shut y door, pray to thy Father hich is in secret; and thy ther which seeth in secret all reward thee openly" Matt. 6:6).

My grandfather therefore lieved that if men were dili- nt in private prayer, God ould put outward marks of proval upon them and be- stow upon them public re- wards. Prayer, almsgiving, and fasting were means of winning God's favor. All of these, ac- cording to the King James Bible, God will reward open- ly. At all three points, how- ever, we know that "openly" was added to the Bible by a medieval scribe. What Jesus promised was that God would reward us in the way that his loved ones know.

APPEARANCE OF EVIL

1 Thess. 5:22 (KJV) says; "Abstain from all appearance of evil." My grandfather took this very seriously, and en- deavored to live by it. Al- though he lived in Georgia, the land of coca-cola, he would allow no one in the family to drink that beverage. For him it looked like wine and was a substitute for wine. It therefore had the appear- ance of evil and must be avoided. The same went for many forms of amusement. No deck of cards was ever allowed in his house. Gamblers used cards, and they had the appearance of evil. Somebody told me that his grandfather would not allow his family to have a bridge lamp because a bridge lamp was used to illu- minate a bridge table, and people gambled at bridge.

I am not sorry for the strict discipline by which my grand- father lived. I do not regret the Puritan heritage which is mine. But I am sure that in this respect I understand the Bible better than my grand- father did. The Revised Stand- ard Version does not say, "Avoid every appearance of evil," but rather, "Abstain from every form of evil." Liquor and gambling are no temptations to me. These ap- pearances of evil have not the slightest appeal. Unhappily I know, however, that this is not abstaining from every form of evil. Since every failure to love is a form of evil, I often come short.

THE TEST OF ACTION

There can be no doubt that present-day knowledge makes possible for our generation a deeper understanding of the Bible than our grandfathers could possibly have had. The real question, however, is not whether we know or our grandfathers knew the Bible better, but whether we are willing to act upon the truth that we know. More than once the question was put to Jesus whether other people would be saved. He never answered, but always turned the question back upon the questioner, say- ing, in effect, how about your- self? When he was asked whether those who perished under Pilate were greater sin- ners than other Galileans, Jesus answered: "Unless you repent you will all likewise perish."

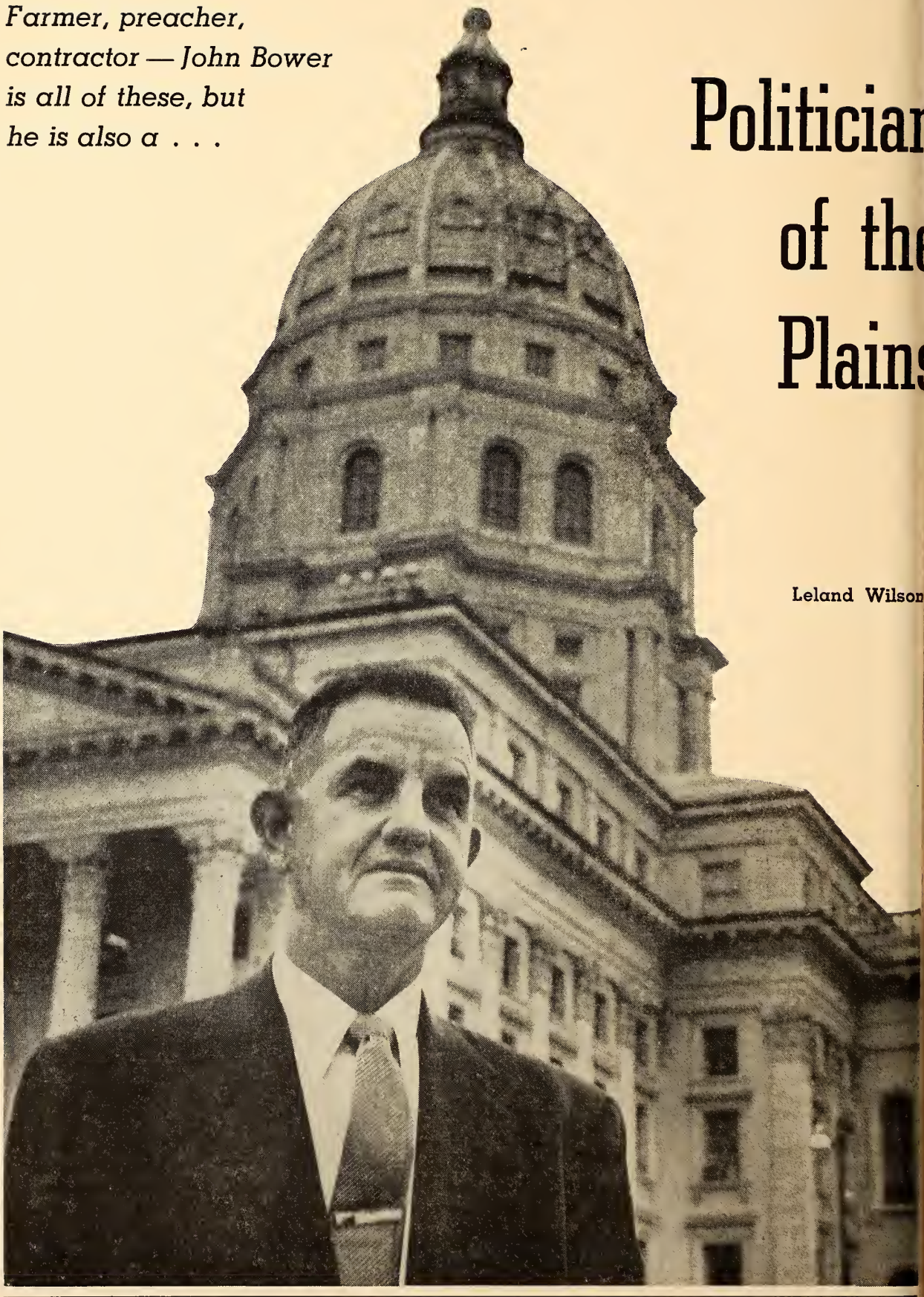
Our obligation is to respond to God's grace, which is made known to us more abundantly than to earlier generations. Are we as faithful to what we know as our grandfathers were to what they knew? For twen- ty-five years a man rendered devoted service as pastor in a metropolitan community. When he felt that the Bible required him to take a public stand with respect to Christ's concern about race, the con- gregation asked him to leave. To a supply preacher a few weeks later an officer of the congregation explained: "Our pastor took the Bible very seri- ously. You know as well as I do that in this day and age people just don't go for that."

Reprinted from the National Council Outlook and used by permission

Farmer, preacher, contractor — John Bower is all of these, but he is also a . . .

Politician of the Plains

Leland Wilson



HE IS a strong conscience in the Kansas Legislature." These were the words used by newsman Alvin McCoy of the Kansas City Star in describing Representative John Bower of McLouth. Reporter McCoy finds much support in this area when he says of Bower, "He is one of the most sincere members of the entire legislature. He has been quite active and has taken the lead in major statewide legislation. Not all will agree with him, but everyone respects his integrity."

Representing Jefferson County in the Kansas House of Representatives since 1952, John Bower strikingly resembles the popular concept of Lincoln. His appearance marks him as a homespun pioneer, a plowman of the good earth, and a commoner among common people.

Besides serving in the legislature, John is the pastor of the small McLouth Church of the Brethren, a farmer of some magnitude, and a dirt-moving contractor. Shortly after the electorate had named him for a fourth term, we were able to secure the following interview.

How did you first become interested in politics?

I first became interested in politics as a student in McPherson College. I was thrilled by Dr. Bright's presentation of the leaders of history as real people with strength and weakness like my own. I considered very seriously entering the race in 1948, where the Kansas Prohibitory Law was repealed. In 1952, with the interest and support of friends of mine, two of whom were county officials, I decided to go at it seriously. I found a great deal of support across the county and was successful.

Do you consider this a Christian vocation?

Yes, I certainly do. I consider that I have been called to do what I have done the same as I have been called to the ministry. D. W. Kurtz used to say that a job needing to be done and the ability to do that work constitute a call from God. I have had the feeling that not many of us hear voices out of the sky, but we see the work that needs to be done. We knock on doors; some of them stay closed; some of them open. When they open, we go through them.

How would you characterize your political philosophy?

I am a "Jeffersonian" Republican — that government is best which governs least. It is a good thing we don't get all the government we are paying for.

Are you able to witness to your Christian beliefs in public office?

I certainly am. There are repeated opportunities to stand in a quiet way for what you believe and people respect you for it. I have tried in debate to maintain a serious objective point of view toward questions, not to preach, not to inject religion as such, particularly sectarian religion. I think that I have gained stature in doing this. I have never felt that standing up for one's Christian convictions meant being obnoxious or unfriendly or hard to get along with.

As you represent the people, do you accomplish this by following your own convictions, or by voting as you assess the wishes of the majority of the electorate?

Well, you do both. I've lived practically all my life on a farm in Jefferson County and I think like my neighbors. Probably in seventy-five per cent of the cases I can do both. However, I consider that I was elected to use my own judgment; oftentimes my information is greater than theirs. My judgment ought to be better, and for that reason if my own judgment or my conscience conflicts with what I believe to be the will of the majority, I will follow my own convictions.

Do you ever find it necessary to "trade votes" or otherwise compromise in order to gain a desired end?

Again, you cannot answer that question "yes" or "no." You see, I'm getting to be a pretty good politician. I never vote for a bill just to get a vote from someone else. On the other hand, I have voted for bills about which I had no particular feeling because of people who wanted that particular bill. Without that being done, no city could survive in Kansas, because of their need for special legislation about which the rest of us have little or no feeling. Half or three fourths of the bills that come up you do not understand very well anyway. It's humanly impossible — at least for the average person. A genius might keep track of that many bills, but there aren't many down there, and there are some pretty sharp boys. You have to trust somebody. You have to play on a team that wins if you want to score. That's just plain truth. If you believe a bill is bad, you will vote against it; otherwise you will go along knowing you will need votes for your bill. As in a family, you can compromise on a choice for group action without compromising your own ideals.

What are some of the causes you have championed?

I have been most interested in our natural resources, education, and moral legislation. I have been on the Water Resources Committee three terms, becoming chairman last session, and have gained more statewide recognition in that field than any other.

Under the Watershed District Act, passed my first term, we are trying to solve the problems of excess run-off water. Soil and water are our most precious natural resources. We want to stop the water where it falls, where the most serious and lasting flood damage occurs. It hurts me more, my Christian conscience, more every year, to see our soil destroyed. I preach to my people that it's just as bad to wreck a farm as it is to run after your neighbor's wife or in some other way wreck his home.

Our children are our most precious resource. Graduating from a school board to the legislature, I have worked constantly for better schools. In my mind the basic question has never been, "How much education can we afford?" but rather, "How much do we need?" Needs in Kansas have outgrown the resources of the property tax, so we have turned to the sales tax for additional funds. I was a leader in the fight to extend state aid to high schools.



John Bower was one of five Kansas farmers cited last year for their good soil conservation practices

I have supported the state colleges in trying to build a sound, strong program of education, on the historical principle of an opportunity for a first-grade education for every man and to allow him to go as far as his ability and his inclinations can take him. As a graduate of McPherson College, I am a small-college man, myself. Yet, I see the need for state colleges also to meet the need. One thing we have suggested to state colleges is that their costs ought to be somewhere in line with costs in our church colleges so that a competitive situation did not prevent us from using our facilities at an efficient level. We don't want to price education out of the reach of anyone. Last session I co-sponsored a bill — lost for lack of funds — which would have provided scholarships which could be used in our church colleges.

Like the late Senator Morris Sheppard of Texas, I think alcohol is poison, and that it ought not be sold for drinking purposes. The Kansas Liquor Repeal amendment was not a wide-open proposition. The amendment gave the legislature the authority to regulate, license, and to tax, but also to provide for the prohibition of the liquor traffic in specific areas; those areas, of course, have reference to local option. I've been trying to secure a broadening of the interpretation of those local areas.

I have been the leader of the dry forces in the legislature since going there. One of the bills I introduced was a bill to give county option on the sale of hard liquor. As things now stand in Kansas, the only people who can vote on the question of liquor stores are the people who live inside the city limits of incorporated cities. This, in my opinion, was set up deliberately by the framers of the Liquor Control Act to keep the dry people on Kansas farms from closing liquor stores. It means no farmer can vote on the question of a liquor store in his community. To date, such a bill has never been able to get out of committee. I have hopes that it may at some future time. My hopes are not as strong as they once were. Perhaps that's the result of experience. Naturally, it has been fought pretty vigorously.

I'd like to say this much about my efforts. I've never gotten a bill out of committe, and I am inclined sometimes to feel a little blue. However, every session we have had continual reports that bills were being made ready to allow sale of liquor by the drink in the state. To date, none of them have come into the hopper. There has been no weakening of the liquor control laws during this time nor of the laws controlling gambling during this time. We haven't scored, but neither has the enemy.

How may the individual citizen have some influence in his government?

Of course, the first way is to vote — to become informed. I am amazed, and I might say aghast at the lack of interest and lack of knowledge of simple and elementary truths about our state government I find on the part of the citizens. People don't know when the legislature meets. They don't know who represents them. They don't know what he does. We ought to be concerned; we ought to let our legislators know how we feel about things. Your legislator wants to know. Write him; go to see him; send him a postcard; send him a letter. If you send him a petition he'll turn it in and it will be published, but he won't pay much attention to it because anyone will



In addition to farming John Bower is also a dirt-moving contractor

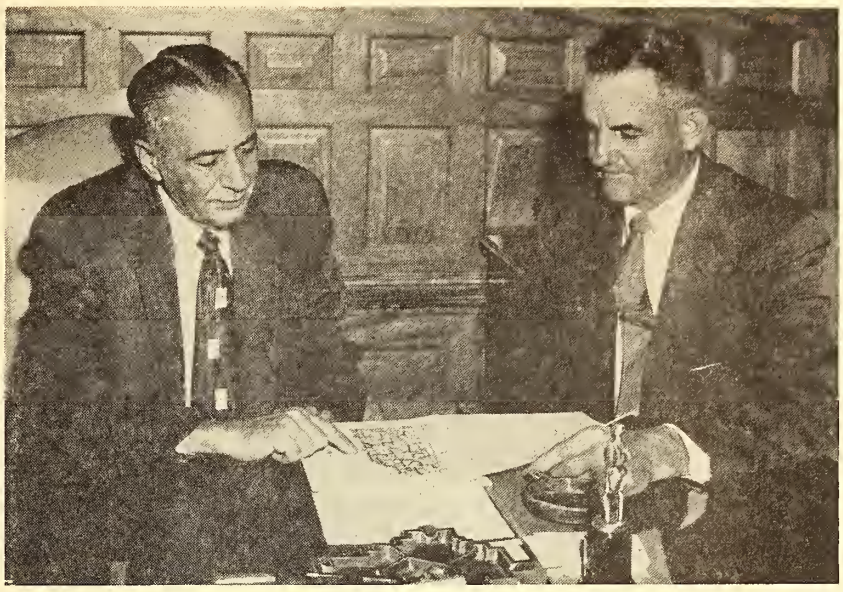
gn petitions. Whatever you do, ut it in your own words. On hot ublic questions you soon learn to cognize the letters that are copied f master lists. I could show you me gems I have received, many peated word for word.

hat part should political parties play in the life of the Christian citizen?

I think we couldn't have re-onsible government without polit-al parties. I have done what I n to try to build a stronger Re-ublican party as an instrument for od responsible government. Many ople say, "I don't vote for the rty. I vote for the man." But one an alone can't do much. It takes team to accomplish anything. A rty is such a team. Sometimes lament in my own thinking that r parties are so mixed up in the ings they stand for, and other nes I realize that the thing that s saved America from splinter rties and irresponsible govern-ent is that we have found room ithin them for wide variation of inion and point of view. I feel ch citizen should belong to a rty, support its financial cam-ign, attend its meetings, help oose its candidates, do work on e precinct level; and last, but t least, if it gets off base, to vote r the other party.

ould the church as a whole "dabble" in politics?

That depends upon what you ean by "dabble." If you mean partisan politics, I would certain-say "no." The church should be ove partisanship. My loyalty to e Lord Jesus and to his church ill always have to come ahead any loyalty to a party. If, on e other hand, you mean to en-urage the citizens to take an ac-e part in political life, I certainly ink it should. As to legislation d policies, in certain cases the urch should give support. We ght to realize there is danger ere. I could be critical of my llow ministers at this point. Often-nes when they come together they el more competent to discuss pol-cs than they do theology. They ake all kinds of pronouncements political questions but say very tle on theological questions. As supporting particular candidates, e would be getting on more ngerous ground.



State Representative John Bower discusses with Governor George C. Docking legislation for flood control needed in the current session

Do you ever find your various roles, legislator, pastor, farmer, contractor, coming into conflict with each other?

I certainly do! I find it hard to work in any one of them enough to make a living. My farming suffers. My pastoral work suffers. My public work suffers. I have not found any conflict within my personality. If you tell the truth, you don't have to remember what you said. However, I had to be a politician this fall if I was to be a statesman next winter, and the tendency is to lean toward whomever you are with. If I have any real regret out of my legislative experience it is those times when I might have taken a more positive stand for my convictions and I didn't. I was a good fellow. I went along. I had no idea beforehand how tremendous the pressure would be — the pressure of wanting to be liked, to be one of the crowd.

How do you view your mission as a pastor?

One of the first things I had to do when I got to Topeka was to live down that name "Rev. John Bower." People seem to think there are three classes of people: men, women, and preachers. Actually, I'm not a preacher dabbling in politics, farming, contracting and what-not. I am a farmer dabbling in these other things. I am a minister by virtue of the fact that I believe very strongly in the gospel of salvation of Jesus Christ and I want to tell others. I am a pastor by virtue of the fact that the home congregation needed a leader, and there I was — a job needing to be done and I could do it. I think of myself primarily as a farmer. That doesn't mean that at some future time it might change. If the doors open, I'd like to go to the national Congress. But that will be in the hands of God and the people of Kansas. But I always expect to be busy in the church.

Reprints of this article are available from the Church of the Brethren General Offices, Elgin, Illinois. Single copy free; quantity rates on request

• • •

One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, ". . . though we, or an angel from heaven, preach any other gospel . . . let him be accursed," also wrote the love chapter of Corinthians. Unless we get that combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds looking for heretics with hot heads and cold hearts.

Vance Havner in Repent or Else!
Fleming H. Revell Company

KINGDOM GLEANINGS

The supplement to the January issue of the Brethren Service News will be a summary of Brethren Service work for the year 1957-58 entitled Faith Into Works. Additional copies will be available upon request.

A peace laboratory for the Florida District will be held on Feb. 20-22 at Winter Park, Fla. Staff members for the laboratory will include Rod Wallace, who will make local arrangements, Ruth Rinehart, Ralph Smeltzer, and David Wieand.

An action sheet concerning the filibuster in the Senate has been sent to pastors. If the Senate has not already made a decision on this item when this word reaches you, contact your pastor for this material to guide you in writing to your senators.

First Virginia will hold a Brethren Service interpretation day on Jan. 25. The main speaker will be Desmond W. Bittinger, chairman of the Brethren Service Commission of the General Brotherhood Board. Two panel discussions will also be included in the program.

Dedication services for the new parsonage of the Battle Creek church, Mich., were held on Jan. 4, during the morning service. Harley Townsend was the speaker and led the litany of dedication. The pastor, Ernest R. Jehnsen, and his family held open house in the afternoon.

A grant of $4,000 was awarded Manchester College by the Du Pont Company in its annual program of aid to education. Each grant provides $2,500 for chemistry teaching and $1,500 for advancing the teaching of other subjects important in the education of scientists and engineers.

Coming Next Week

The issue of the Gospel Messenger dealing with youth in the life of the church, originally scheduled for Jan. 24, will be appearing Jan. 31. In it will be found the following:

Journey in Youth Work, by Fred Rice. The story of Lauree Hersch's work with the youth of the Central Region.

Introducing Peggy. A picture story of Peggy Deal, the president of the National Youth Cabinet.

Converting Ideas Into Action, by Guy Wampler, Jr. The York, Pa., CBYF tries out new ideas.

My Junior High Camp Album. A picture spread of camp scenes.

Guiding the Youth Program. Four workers with youth answer a number of questions concerning the youth program.

Wilmer R. Hurst, pastor of the Morgantown churcl W. Va., has been elected president of the Monongal County Ministerial Association.

Reprints of the article, The Story Nobody Tel You, reporting progress on race relations in the Soutl which appeared in the September issue of McCall Magazine, are available at 10 cents each from th National Association for the Advancement of Colore People, 20 W. Fortieth Street, New York 18, N.Y.

Openings are still available for delegates from th Church of the Brethren to attend the national peac conference sponsored by the Church Peace Missio April 20-23, in Evanston, Ill. Write to the Brethre Service Commission, General Brotherhood Board, 2 S. State St., Elgin, Ill., for additional information.

A total of 975 full-time students is enrolled Manchester College, according to the official statistic released by the registrar, Mrs. Maxine Domer. A additional 29 part-time students are enrolled for grand total of 1,004. This is an increase of sixty-eigl students over last year's enrollment. There are 54 men and 428 women.

William J. Gnagey, associate professor in the d partment of education at Manchester College, will b given the degree of Ph.D. during the commencemer exercises at Wayne State University in Detroit, Mich Jan. 29. Professor Gnagey majored in education psychology and wrote his dissertation about some a pects of discipline in the elementary school.

Elizabethtown church, Pa., will broadcast its mor ing services over Lancaster's radio station WLA 1390, for five Sundays, Feb. 1 — March 1, at 11:0 a.m. to 12:00 m. A. C. Baugher, Armon G. Snowde and Pastor Nevin H. Zuck will be the preachers this series of broadcasts, produced each year by twel representative Protestant churches of the area.

Word has been received from India that the go ernment there is "unable to authorize a visa for Robe and Joan Lenker." No reasons for the refusal we given, in accord with the usual procedure. Th Lenkers had been appointed for service in India soon as permission was received for their entry. The will continue in pastoral work in the United Stat pending reassignment to another mission field reapplication for Indian visa.

The Chicago Chapter of the Bridgewater Colle Alumni Association will meet on Jan. 24 at 5:30 p.r at the Old Spinning Wheel restaurant in Hinsdale. Th program will feature a forum on Higher Education the World Tomorrow. Participants will be Dean Jol Boitnott of the college; Paul H. Bowman, Jr., Unive sity of Chicago; John W. Martin, Butler Universit Ruth Cline, Eastern Illinois University; and Jesse F Ziegler, assistant executive secretary of the Americ Association of Theological Schools.

Brotherhood Theme: Brethren Under the Lordship of Christ

P. G. Stahly, the first president of Men's Work, who lives at South Bend, Ind., reports that he is seventy-five years old, still active, and in good health. He plans a trip abroad in the near future. Brother Stahly had a role in bringing about the organization of Men's Work at the Lincoln, Nebr., Annual Conference in 1926. At that Conference he made a stirring address on the Laymen and Church Extension.

The Commission on Alcohol Problems of the National Council of Churches met on Jan. 6 in New York. The commission made plans for preparing a study guide on the National Council statement, The Churches and Alcohol, and on How to Help the Alcoholic. It is also working with the denominations on a five-year research program on the church and the problem of alcohol. James Renz, director of the social welfare department of the Brethren Service Commission, was elected vice-chairman of the group.

Harl Russell, secretary for the Brotherhood Fund, reports that a total of $299,723 has been remitted for Brotherhood Fund causes during the first quarter of this fiscal year. This is $86,627 more than was given during the same period of 1954, or a 41% increase. Although this is a substantial gain it falls $126,469 short of reaching the new level set by the 1954 Annual Conference, when it urged that we double our 1954-55 giving in the year beginning Oct. 1, 1958. This goal was reaffirmed at the 250th Anniversary Conference.

Bethany Hospital, Chicago, Ill., honored eight doctors who had more than twenty years of service on the staff. At a dinner sponsored by the women's auxiliary these veterans were given engraved certificates of appreciation in addition to the verbal expressions. Those honored were: Dr. Curtis B. Bowman, Dr. William A. James, Dr. Clarence C. Saelhof for thirty years or more; Dr. Milo E. Vacin, who died suddenly shortly afterwards, twenty-five years; Dr. D. L. Horning, Dr. Joseph H. Just, Dr. Anthony C. Tivilini, and Dr. Augustus D. Yaney, twenty years or more.

Change of Address

Ernest R. Jehnsen, to 52 Ardmoor Drive, Battle Creek, Mich. This is the address of the new parsonage.

Ordained to the Ministry

LeRoy Hawthorne and James Ober, ordained in the West Green Tree church, Eastern Pennsylvania.

Three Corrections

The address given for the Miami fellowship on page 25 of the Dec. 20 issue of the Gospel Messenger is that of the pastor. The church address is 7181 S. W. 22nd St., Miami, Fla.

Louis Shirky of Lombard, Ill., is a member of the steering committee to plan a statewide stewardship education program for Illinois, not the chairman of the committee, as given on page 16 of the Jan. 3 Gospel Messenger.

Byron E. Dell is presently pastor of the church at Thomas, Okla., not of the Bethany church, Mo.

Ninety-seven per cent of the total Sunday offering of the Omaha Church of the Brethren is contributed in offering envelopes, observes the editor of this congregation's recent newsletter.

TV Program

The February series of the Look Up and Live program will deal with "musical Americana, expressing four moods of religious experience — joy, sorrow, thanksgiving, and commitment." These four telecasts will be shown over CBS, Sundays, at 10:30-11:00 a.m., E.S.T. As planned they are: Feb. 4 — Three hundred years of hymn singing in America as demonstrated by some of the Ray Charles singers. Feb. 11 — An attempt to reproduce the spirit of the Cain Ridge revival of one hundred years ago. Feb. 18 — A demonstration of the Shaker worship service. Feb. 25 — A survey of Negro music.

The Church Calendar

January 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Reveals His Authority. Matthew 21:1-27. Memory Selection: He taught them as one who had authority. Matthew 7:29 (R.S.V.)

Jan. 25 — Feb. 1 Youth Week
Jan. 26-29 Ohio state pastors conference
Feb. 1-6 Brethren Youth Seminar, Washington, D.C., and New York City
Feb. 8 Race Relations Sunday
Feb. 10 Spiritual Life Institute, Bridgewater College, Va.
Feb. 11 Ash Wednesday (beginning of Lent)
Feb. 13 World Day of Prayer
Feb. 15 Commitment Day for total abstinence
Feb. 22 — March 1 Brotherhood Week
March 2-6 Adult Political Seminar, Washington, D. C., and New York City

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., in the Okeechobee church, Fla., Feb. 15 — March 1.

Bro. Russell G. West of Wiley, Colo., in the Prairie View church, Kansas, Feb. 26 — March 8.

Gains for the Kingdom

Eleven baptized in the Jitali congregation. **Three** baptized in the Anklesvar congregation. **Five** baptized in the Andada congregation. All of these congregations are in India.

Five baptized at Garkida. **Eight** baptized at Kwagu. **Ten** baptized at Pelamberni, **three** at Dzamtikar, **thirteen** at Hyera, and **nine** at Zabu, all in the Shafa congregation. These congregations are in Nigeria, West Africa.

Three baptized and four received by letter in the South Whitley church, Ind.

Eight baptized in the Cherry Lane church, Pa. **Twenty** baptized and **three** received by letter in the Chiques church, Pa. **Seven** baptized and three received by letter in the West Green Tree church, Pa.

News and Comment From Around the World

Retail Associations Urge Sunday Closings

Protestant and Roman Catholic groups in New York were supported in their stand for noncommercial Sunday observance by two retail trade associations which asked the nation's stores to remain closed that day. A joint statement was issued by the National Retail Merchants Association and the Variety Stores Association, Inc., urging stores not to open on Sunday. The two groups together represent a total of nearly 20,000 retail department, specialty, chain, and variety stores.

Indian Woman MP Asks Moral Force to Outlaw War

Jamkumari (Princess) Amrit Kaur of New Delhi, India, first woman member of that country's Parliament, warned recently in New York that the world cannot be saved from communism by building up armaments. She urged the United States to use moral force to outlaw war. She said, "With truth and love we need not spend millions for arms."

For fifteen years Mme. Kaur was secretary to Mohandas K. Gandhi, spiritual leader and champion for India's freedom who achieved world fame before his death for his philosophy of nonviolence. In a tribute to the Christian missionaries who have built schools, colleges, and hospitals in India, she said their "great impact was in bringing ideas for social reform which the Indian people badly need." She is a member of the Church of India, Pakistan, Burma, and Ceylon.

New Kerala Bill Provides for Seizing Private Schools

The legislature of the Communist-controlled State of Kerala in India passed a new education bill which permits the government to take over any Roman Catholic or other private school it considers poorly managed. The only exception will be schools established under an Article of the Indian Constitution which provides that "all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice."

It appears that differences in interpretation of the constitutional clause of the bill may lead to its being challenged before the Supreme Court of India. About 7,000 of Kerala's 10,000 schools are privately operated. More than half the private schools are Catholic.

Lutherans to Build Interracial Center in Tanganyika

The National Lutheran Council's executive committee recently approved plans to build an interracial center in the capital of Tanganyika in East Africa. The council appropriated $175,000 for the center where Africans and whites will be able to meet, sleep, and eat under one roof without discrimination.

The center will include conference rooms, office space for Tanganyika church groups, East Africa headquarters of the Lutheran World Federation, guest rooms, and a cafeteria.

German Baptists Contribute $4,000,000 for Church Construction

Baptists in Germany have contributed more than $4,000,000 during the past 10 years for the construction and rebuilding of 180 places of worship throughout the country. The group plans to build eighty more churches, including twenty in the Soviet Zone.

There are about 100,000 active Baptists in Germany in 530 congregations served by 370 pastors. Some 35,000 Baptists live in the Soviet Zone. Wide attention has been attracted by the denomination in recent years through tent evangelism programs under which teams of evangelists hold services and lecture throughout the country.

N. Y. Protestants Push Fight Against Off-track Bets

The Protestant Council of the City of New York has set forth its opposition to a proposal to legalize betting away from race tracks, which the council describes as a moral, spiritual, and economic evil. The council represents some 1,700 churches of 31 denominations in the city.

The council charged that off-track betting would increase the number of persons gambling on horse racing, lead to the legalizing of other gambling forms, promote a type of gambling which most frequently leads to crime and creates problems of administration and control.

The council said, "Gambling is a moral and social evil that tends to undermine the ethical teaching of our churches, glorifies the philosophy of getting something for nothing, leads to social demoralization and, carried to its logical extremity, tends to undermine our economic order."

Non-Catholics in Italy May Open Churches Without Government Permission

Italy's Constitutional Court has ruled that non-Catholic religious groups in that country may open churches, oratories, and other places of worship from now on without prior government permission. The court stated that all individuals or groups may spread their beliefs and follow them, in private or public, provided their rites are not contrary to public morals.

The court also rejected a principle formerly held that the appointment of non-Catholic ministers must be approved by the government because they perform marriage and other ceremonies which have the force of official acts.

Atlanta Clergymen Urge Obedience to Integration Law

Three hundred twelve white clergymen in the Atlanta, Ga., area have urged state and community leaders there to devise a sound public school plan consistent with the Supreme Court's ruling on integration. In a signed statement the ministers also called for a citizens commission to preserve racial harmony in the community and appealed to churches and synagogues to encourage and promote "a free and intelligent discussion of the issues we confront."

The statement reaffirmed the sentiments in a similar manifesto issued by eighty Atlanta ministers on Nov. 3, 1957, in which they asked for obedience to the law and a prayerful approach to the problems raised by the Supreme Court's ruling on desegregation.

Signers of the new declaration included clergymen of sixteen Protestant, Greek Orthodox, and Jewish de-

ominations. The ministers stressed at they acted as individuals and ot as representatives of their re-ective churches. They comprised e majority of clergymen in the ty of some 400 Protestant churches id synagogues.

atholic Action Leader lected UNESCO Head

Dr. Vittorino Veronese, former esident of Italian Catholic Action id a militant anti-Communist, has en elected director general of the nited Nations Educational, Scien-ic and Cultural Organization. He cceeds Dr. Luther H. Evans, of e United States, a former Librar-n of Congress. He will be the st continental European to head NESCO since its inception in 945.

Dr. Veronese was elected despite attempt by the Soviet Union to ostpone the election six months in der to find an acceptable candi-te from Asia.

heater Owners Increasingly ejecting Objectionable Films

The International Film Office re-orts that the number of theater vners in Europe who are refusing show objectionable films is rapid-increasing. A meeting of the atholic Film League held in uppertal, Germany, learned that any owners of theaters represent-g all faiths are refusing to show ms rejected by the league.

The league operates in a similar anner to the Legion of Decency the United States. Members edge not to see objectionable ms and to stay away from theaters hich handle them.

ublishers Urged to Adopt oluntary Antiobscenity Code

The Churchmen's Commission for ecent Publications meeting recent-in Washington, D. C., adopted resolution asking the magazine d book publishers of America to et their own house in order," and lopt a voluntary code against ob-enity and indecency.

The commission also adopted a solution requesting all Protestant nominations through their proper encies to adopt statements setting rth their position with reference pornography. Members of the mmission took note that a number denominational bodies have in-ded such statements in recent solutions and reports.

Nigerian Independence Set for October 1, 1960

The month-long Nigerian constitutional conference ended in London on Oct. 25 with an announcement that Britain's largest colony would become independent Oct. 1, 1960. Details of the new federal constitution and the transitional arrangements will be issued soon in a White Paper, but these are the high lights:

- *The Timetable:* Internal self-government for the Northern Region in April 1959; federal general elections in autumn, 1959; independence no earlier than Oct. 1, 1960.
- *Nigeria* will remain in the Commonwealth and will conclude a defense pact with Britain.
- *The Southern Cameroons* will progress toward regional status, in accordance with the expressed wish of the Trust Territory's Prime Minister Endeley. Meanwhile, a UN plebiscite will be called for to determine whether the population of the Cameroons wishes to remain a region of Nigeria or join the French Cameroons.
- *Compromise formulas,* introduced by the British, seem to have resolved the serious initial differences over federal vs. regional powers. No new regions will be established, and protection of minorities will remain a function of the central government.

News Roundup, Africa Special Report, December 1958

Parents Urged to Avoid Christmas War Toys

Evangelical youth groups in the area of Dortmund, Germany, issued a joint declaration, urging parents not to give their children war toys such as miniature machine guns, armored cars, warships and bombers, or mechanized sputnik models. Stressing the importance of toys in the spiritual education of children, the appeal said: "Do not teach young people to play with toys which in case of war would bring nothing but death and disaster upon us."

German Communist Measures Strengthened Against Christmas

Communist authorities in East Germany increased their efforts again this year to rid Christmas of its religious meaning, according to reports and letters received from the Soviet Zone.

Official greeting cards sent by Communist organizations and functionaries wished a "Peaceful Feast of the Evergreen Tree" instead of the traditional "Merry Christmas." Missing from decorations in public squares and streets of East Germany were such customary adornments as stars and angels hanging from fir-tree garlands. They were replaced by Chinese and Negro dolls holding peace doves in their hands, while huge banners spelled out such slogans as "Peace on Earth to All Those Who Fight for It," or "Peace to the World, Joy and Prosperity to Mankind."

The Soviet Zone government decreed that all East German factories planning to close at noon on Christmas Eve were to make up for the lost production by putting on special shifts before Christmas.

Greek Orthodox Church Reaffirms World Council Position

A resolution adopted at the close of the month-long Triennial Assembly of the Orthodox Church in Greece reaffirmed its position that only lay theologians may represent the church in the World Council of Churches.

The resolution said the assembly had taken this stand because, according to Greek Orthodox circles, some Protestant member bodies of the World Council deny the doctrine of the holy trinity and "it is not possible for representatives of the Orthodox Church in Greece to take part in councils together with anti-Trinitarians."

The Orthodox Church in Greece is a member of the World Council of Churches and was represented by a delegation of lay theologians at the council's Second Assembly at Evanston in 1954.

National Council Affirms Right of Churches to Speak on Controversial Issues

The right and duty of the Christian churches to speak out on controversial political, economic, and social issues was reaffirmed at the last meeting of the General Board of the National Council of Churches.

With reference to the recent Cleveland World Order Study Conference, which had recommended the United States recognition of mainland China and its admission to the United Nations, the General

Board called attention to the fact that the conferees spoke only for themselves and not for the council or its member churches.

At the same time the board declared that the Study Conference had performed a valuable function in helping the churches "and their members" carry forward the process of the American people's development of their foreign policy. The board also adopted a record budget of more than $12,000,000.

Swiss Protestant Assembly Declines Vote on Atomic Weapons

The Federation of Swiss Protestant Churches reached no decision at a special assembly on the controversial proposal to equip the Swiss army with atomic weapons. Declining to vote on the resolution, the assembly agreed to leave delegates free to continue studies of the issue within their own churches.

Earlier, 300 members of the Swiss Reformed Church Pastors Association endorsed a resolution opposing possible equipping of the little nation's army with nuclear defensive weapons.

High Court Asked to Review Ohio Sunday Law

The United States Supreme Court has been asked to review the constitutionality of an Ohio "blue law" barring persons over fourteen from working on Sunday, or Saturday, except for work of "necessity or charity." The American Civil Liberties Union charges that the Ohio law is "a clear violation of the constitutional provision guaranteeing freedom of religion." It also maintains that application of the law "results in an illegal discrimination between people of different religious sects."

New Trends in Buddhism

A paper published by a Scandinavian Buddhist mission has stated that Buddhism is adapting itself more to Christianity. Because Buddhism recognizes no absolute truth, the publication says, it is not difficult to assimilate elements of the Christian faith, and points out that sometimes sermons by Buddhist priests can scarcely be distinguished from those given by Christians.

Buddhists have taken over some Christian hymns and now sing Buddha Is Love and What a Friend Is Our Buddha. In Japan a Buddhist priest is reported to have closed a service with the words, "Amen, in Jesus' name," while other priests are said to speak of "Jesus Buddha."

Kansas Wheat Growers Urge Food Surpluses Be Distributed to Hungry

The Kansas Association of Wheat Growers, meeting in Hutchinson, Kansas, in November, passed a resolution urging the moving of one billion additional bushels of wheat from American surpluses to be distributed among hungry peoples of the world. Referring to the surplus wheat, the association said, "God gave it to us with a purpose. We will be well repaid — maybe not in money — but probably in a continued, and we hope, everlasting peace."

The action was referred to the national association of the organization and also to the President of the United States and the Departments of Agriculture and State. Samuel Ebbert of Quinter, Kansas, and Dayton R. Yoder of McPherson, Kansas, are two members of the Church of the Brethren serving as directors on the Kansas association.

Soviets Open Another University of Atheism

Another "university of atheism" has been opened in the Soviet Union to augment the continuing government-sponsored campaign against religion. The new establishment is in Leningrad under auspices of the local branch of the Soviet Society for the Dissemination of Political and Scientific Knowledge, successor to the prewar Atheist League.

It was announced in October that a similar "atheist university" had been established in Ashkhabad, in a predominantly Moslem part of the country.

New Zealand Presbyterians Report Gains

Nearly 457,000 persons are under the pastoral care of the Presbyterian Church of New Zealand — a record number representing an increase of 65 per cent over the 1948 total. Church sources contribute this and other gains to the denomination's New Life Movement and evangelistic effort.

Average church attendance du ing the last 10 years rose 32% Total church contributions tripl in the decade to more th $2,800,000 last year. In the la national census 3,064 Maoris list themselves as Presbyterians, an i crease of 480% above the numb who did so 32 years ago.

The General Assembly of t New Zealand Church was warn at its annual meeting that raci tensions between Maoris and Eur peans cannot be ignored witho serious consequence. The assemb observed that in the eyes of t law the two races have equali with minor exceptions, but del gates were told that the final te must be made in other areas of lif

Northern Nigerian Premier Assures Christian Missionarie

The Moslem premier of Northe Nigeria, Alhaji Ahmadu, gave a surance recently that the work Christian missionaries will not l curtailed when that country b comes independent in Octob 1960. The premier paid tribute the work of Christian missionari and said they would continue be welcomed.

The premier reflects Mosle opinion in the predominantly Islar ic north section of the countr The regional government has issu a declaration of tolerance, statin that it "does not intend to pla any curb on the religious activiti of missionaries or their right receive converts from among oth religions."

Lutherans in Siberia Acknowledge Bible Shipment

Hilfswerk, the welfare arm of t Evangelical Church in Germany, receiving up to 100 letters a d from German Lutherans in Siberi acknowledging shipments of Bibl and religious literature. Bisho Theodor Heckel, head of Hilf werk's war prisoners and interne branch, said the letters voiced "u broken confidence in God, de gratitude for relief services, and u changing loyalty for the homeland

Protestant sources believe the le ters confirm that thousands of L theran families who formerly live on the Volga River, in the Caucas Mountains, and other Russian area have maintained church life despi isolation and distress for the la twenty years. An estimated 1,00

)00 persons of German ethnic origin are in Siberia.

The Lutheran Church in Russia was forcibly dissolved in 1938 and most of its members imprisoned or scattered over the country. First reports of the Lutheran groups were given by prisoners of war repatriated from Russia in 1956.

Increased Aid Seen for Britain's Church Schools

A White Paper, issued by the Ministry of Education in London, was seen as holding out promise of an increase in state building and maintenance grants to Britain's denominational voluntary secondary schools. Anglican and Roman Catholic authorities have been asking the government to raise grants from 50 to 75%.

The White Paper said that the government recognizes that the church may need some further help in carrying out their part in the country's expanding educational structure.

Most Poles Rear Children by Religious Principles

A poll conducted among Polish radio listeners disclosed that the majority of those questioned prefer to bring up their children according to religious principles and not Communist or socialist "ethics." The parents gave as their reason for preferring religious training the fact that it rendered their children less likely to become juvenile delinquents, engage in immoral conduct, or become drunkards.

One listener made this comment: 'Do not muddle our heads with Communist ethics. Before the war we had no Communist or socialist ethics, yet our children and youth were much better behaved than under Communist rule."

UN Moral Code Urged for Outer Space Exploration

The drafting of a moral code by the United Nations for man's exploitation of outer space has been urged by a leading Roman Catholic philosopher. W. Norris Clarke warned that if such exploitation was based only on "power politics" it would be a "moral failure of the first magnitude." He said it must not be guided by the "purely selfish interest of one nation or group of nations against the world, but by what use space can be put for the welfare of the entire world."

Religion Deleted From East German Funeral Ads

Communist newspapers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and notices. Many papers no longer print the name of the officiating pastor or if the relatives insist that the clergyman's name be mentioned, the papers refer to him as "Mr." This policy is obviously intended to keep readers in the dark as to whether or not a church funeral has taken place. Some newspapers also have deleted the cross from advertisements of undertakers which used to feature an urn and a cross.

Methodist Group Compiles Protestant Positions on Alcoholism

The Methodist Board of Temperance marked the 25th anniversary of the repeal of the 18th Amendment by publishing a booklet entitled Here We Stand. It compiles for the first time official statements of eighteen major Protestant denominations condemning alcoholism and urging that alcoholic beverage advertising be curbed. The Church of the Brethren is one of the eighteen denominations represented.

The Methodist Board points out that 19 Protestant bodies representing 26,167,000 members require total abstinence from alcoholic beverages as a test of membership, or at least strongly recommend it.

Quotes in the News

Dr. Truman D. Douglass, executive vice-president of the Congregational Board of Home Missions, speaking of the church building boom: "Here was our great chance to proclaim in visible form the insurgent, revolutionary, iconoclastic character of Christianity generally and of the Protestant spirit in particular. But instead of making this proclamation most of the new church buildings speak only of timidity, of the exaltation of everything that is sheltered and safe, of tired and dessicated respectability."

Dr. Peter Brunner of Heidelberg University, West Germany: "Among Christians who are well aware of what God's will is regarding the function of the power of the sword, there should be no difference of opinion about the fact that there can be no justification for the actual use of these bombs in a third world war. There must be no world war fought with nuclear weapons.

"Christians whose consciences are troubled should be advised not to obey a military order to employ nuclear bombs, even if that were to mean the forfeiting of one's life."

Lillian S. Gregory, executive secretary, National Fellowship of Congregational Christian Women: "The Christian gospel is not a balcony character or a voice from off stage in the main drama of life. It is related to all life and we are bound up inextricably with the destiny of peoples of all races, cultures, and nations."

Sheldon E. Mackey, co-secretary of the United Church of Christ: "Are we more impressed with the fact that churches of America are spending millions of dollars to construct, refurbish, and enlarge their facilities than we are by the purpose for which these same buildings are intended to be used? And is there not some strange distortion which leads us to spend time, energy, and material resources building monuments and temples to our faith while we take so little time, make such small effort, and give so pitifully little to the sharing, teaching, witnessing by which the wondrous wealth of our faith is made the riches of life for all men?"

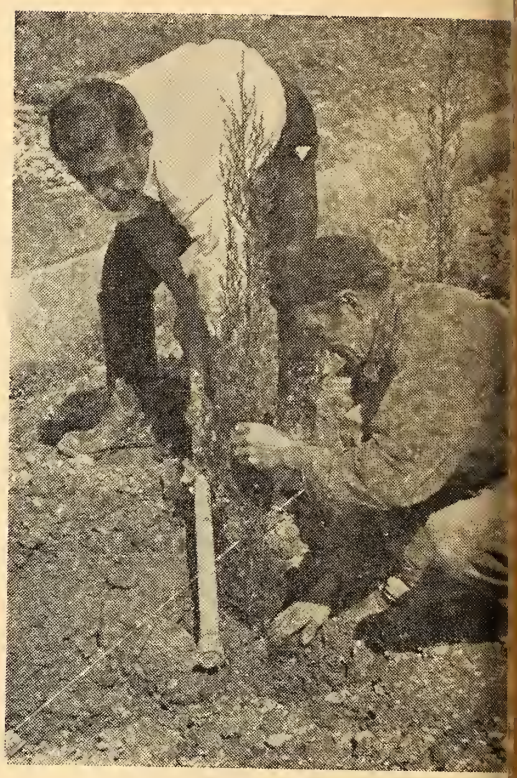
Dr. R. Norris Wilson, executive director of Church World Service: "I do not think it foolish that we should request missionaries from our sister churches overseas as they are requested from ours in order to help us meet the problems of race relations, secularism, industrial chaplaincies, and a whole range of specific ministries. Let the social worker from Calcutta, the industrial chaplain from Birmingham, the evangelist from Seoul come to us, not as an exhibit or as an administrator, but as a servant sent from God with an important ministry needing to be fulfilled."

Dr. Roger L. Shinn of Vanderbilt University Divinity School: "The god of the juke box is not the God of our fathers. The god of the hidden and unhidden persuaders who urge us to claim him as a weapon against 'atheistic communism,' is not the high and holy one who inhabits eternity. The vague somebody 'upstairs' is not the God who so loved the world that he gave his only Son."

HELP Reports Progress

Giles Y. Gamble

AS THE HELP project passes into its second year, we may look back on months which, although filled with struggle, have nevertheless born their measure of material and spiritual fruit. This project, located in Sardinia, Italy, is concerned with the resettlement of "hard core" refugees, men who for reason of health, politics, or police record are unable to emigrate. Not one of the refugees whom we now have was in camp for less than seven years. In this time span, owing to the repeated rejections and the degenerating influence of camp life, they lost almost all faith in their fellow men and in the basic standards by which most of us try to regulate our lives. We are experimenting to see if these men may be convinced through faith and example to put aside their camp standards and re-enter the world as independent and responsible people.



Two refugees work together in planting cypress trees



This refugee from Serbia now has about nine acres of land. He recently married a local girl

Our method to accomplish this transition is to invite a refugee to the project for a trial period. During this time, he works for the good of the community — on roads, on leveling land for irrigation, and on numerous other jobs. After doing nothing for so many years, just the simple act of working may involve a difficult adjustment. At the end of two months the refugee is free to decide whether to remain, and, if he does, whether to enter agriculture or some type of small industry. From this point on, he becomes increasingly more independent until he is completely on his own. For each venture of this kind, HELP provides the capital which the refugee is expected to pay back over a period of years.

A Cradle of Criticism

By far the greatest obstacles between us and our goals have been psychological. In the early months of our project the refugees who arrived had no faith in anything, neither in themselves nor in us Americans. We who had arrived to help found ourselves subjected to constant slander and accusations. We were supposedly here for our own material profit, or, with typical inconsistency, we might be considered evil profiteers one minute and naive do-gooders the next.

Then, too, there has been the ever-present handicap of working in a foreign country and with a foreign language. This problem has been somewhat intensified by the presence of a strong leftist political faction in the area. Thus, in a cradle of criticism, rocked by Communist rancor, and swaddled in Italian red tape, our project was born.

Material Accomplishments

During the past year, we have managed to systemize for irrigation seventy-five acres of land, erect five houses, a granary, and a poultry house, and establish a small concrete block industry. At present, we have six refugees who are farming their own land, two more who are connected with the block industry, one who is raising chickens, and three who are in their trial period. This represents about half

e number which we eventually pe to settle on the 140 acres in r possession.

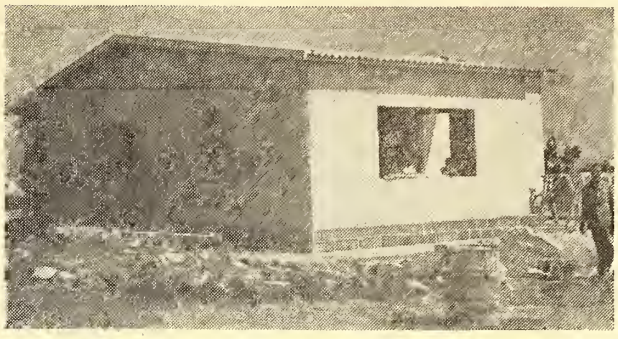
Strange as it might seem, it is fficult to get the type of refugee e want to help to leave the camp. has become his world; the outside here the rest of us live is fascinat-g, but frighteningly insecure. In mp there are food, a bed, a bar, leness, and the accompanying eakdown of moral standards. It sordid, but it is sure.

Change in Attitudes

In addition to our material ac-mplishments, we have seen a ange of attitude in those refugees ho found the necessary courage break with the camp and join in Sardinia. This does not in-ude all of them and varies as to gree, yet most are finally con-nced that we Americans, with all our faults and with our different ills, are here to help them. They ay disagree with us as to how is might best be done, but we ve the same end in mind.

With this shift in attitude toward as individuals has come an ac-ptance of the projects and the als which we would reach. hereas formerly our meetings th the refugees consisted largely violent criticism against our basic licy, they have of late become re orderly in discussions in which ch is concerned with his own par-ular problems and how they may resolved within the project mework.

Along with the usual chores of



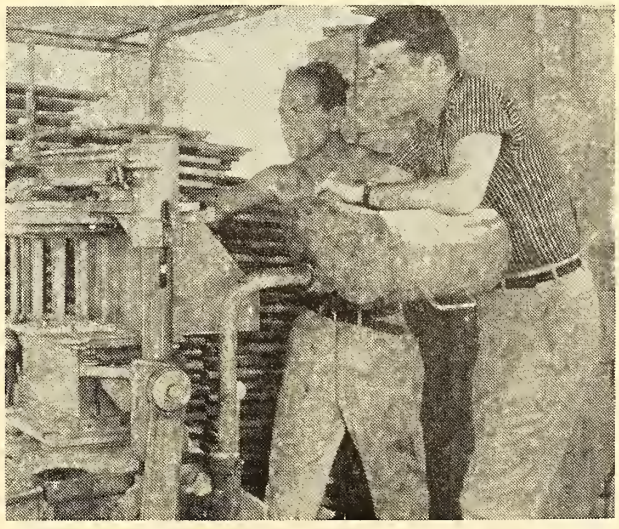
One of the first five homes nears completion



American staff of the project — John Earl Hutchison, Belden Paulson, Don Murray, Harold Armstrong, and Giles Gamble — pose in front of cement blocks from small industry program



One of the refugee partners in the project holds baby chicks newly arrived from Holland



Refugee man demonstrates the cement block machine to Don Murray, originator of the HELP program



The Desmond Bittingers visit with the first complete refugee family to arrive in Sardinia. They are standing in front of the family's newly built home

farming and construction, this change of attitude on the part of the refugees has given us good cause to consider the future. Unless we Americans can eventually leave, we will not have been successful. We would systemize some twenty-five families in such a way that they become self-supporting members of a community and are no longer dependent on us for financial, technical, and spiritual guidance. This project is still an experiment, but, with the growth which we have seen, we have the faith to move ahead.

Men being what they are, the establishment of a community usually involves the setting up of some kind of government. We are considering a co-operative registered under Italian law. Co-operation, as we envision it, is not one of our refugees' strong points. Still, we feel that this organization would provide the structure of a government and the opportunity for the benefits which could grow out of future co-operative endeavor. In Italy, a "co-operative" receives many forms of assistance, such as decreased taxes and excellent social insurance. The formal make-up includes the familiar executive, legislative, and judicial branches.

When the American administration leaves, there will continue to be common problems which will have to be decided. The communal roads, light, and water plants will have to be maintained. In addition, there are the many forms, requests, and documents which are necessary just to exist in Italy. And possibly most important, we feel that this structure of government would provide an atmosphere in which the refugee might prosper, in which his reborn faith in himself and others might be nurtured until the degenerate mores of the camp are replaced by honesty, compassion, and the ability to accept responsibility. It is toward this end that we are working.

Don't Forget!

BRETHREN ADULT SEMINAR

March 2-6, 1958

The deadline for preregistrations is Feb. 15. Write to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., for additional information.

Vocation: Minister

NIGERIA, WEST AFRICA

Background for the Call

Pastor Yakub Zoaka

Brother Zoaka was recently licensed to the ministry in Nigeria. In this article he shares some of his reflections on this new opportunity and responsibility.

IT WAS in 1957 that the church committee and education committee wrote a letter to us saying that we should go to a certain village called Zuwa to try to establish the Christian religion there and to continue in schoolteaching. When we received the letter we were very happy for it because it was the same work of God that we had been doing but with new opportunities. That was the important thing for us.

After that we went to consult with those who were in charge of that place. I went to Wandali and met Mr. Lunkley and Pastor Yanki Hamnu, and we went to Zuwa together for an interview with the people there. At the same time we searched for a place to build my house and chose a site.

It was just at this time when the education committee decided that all teachers should build their own compounds. There was no compound where I could go with my family, so Mr. Good took us to Marama, where I left my wife and children.

I started work at Zuwa in January 1958. I stayed in Mallam Pilsear Wakaw's compound and started building our house. I went at this time with a kit of medicine to help the villagers.

On Jan. 6, we opened school but there was an epidemic of measles in the village so the children who lived away from Zuwa did not like to come in. For that reason I walked from village to village, gathered children here and there, teaching them from 7:00 to 11:20 a.m. In Zuwa the lessons began at 12:30 and closed at 4:30 p.m. That continued for seven weeks and then we were able to gather them all together at Zuwa.

My work consists of prebaptism classes for twenty-five people, giving out simple medicines, school work for children and doing my own work around our compound.

I stayed alone at Zuwa for three months and three weeks before my family was able to come. During this time my wife, who was at Marama with our sons, gave birth to a baby girl. It was a happy day for me when Mr. Hess went with the jeep and brought my family to Zuwa over the terribly rough trace we had made.

Now we have thirty people who are asking for instruction toward baptism. The women meet twice a week for Bible study and fellowship. This is something to thank God about.

In 1947, when I had finished three years in the training school and was about to be placed by the education committee, I prayed very earnestly that God would give me strength to preach the Word to those who had never yet heard. In my prayers those days, Matt. 28:19-20 was written in great bold letters every day. Our hearts were open to take that message but our knowledge was small. We did not know then that I would have the title of pastor but we knew even then that there is no work in the whole world that has greater responsibility than this.

Then in this year when we heard that I would be called to become pastor I scarcely ate food for a week but during that time I was not hungry!

Will you remember my wife and me together with our children in your prayers that we may be his laborers until the day we leave this world to go to be with Jesus.

Editor's Note: Since this article was written twenty-three persons at Zuwa have received the covenant signifying their intention of becoming Christian.

DIA

Answering the Call

Manubhai Chaganlal Patel

T WAS my great privilege as a boy and youth to study in mission schools of Khergam and nklesvar. Another privilege was ing in Ida C. Shumaker's Sunday hool classes. She taught me the eaning of Ps. 23:1 and Matt. 6:33.

When my father died in 1943, an elder son it was my duty to k after my mother and seven others and sisters. At that time had only twenty-five cents in sh and food on hand for three ys. I wanted to study up to llege entrance examination. I ayed and promised God to work r his glory. God wonderfully essed me. Though I humbly con- ss here that I had sinned against m, my heart had a feeling that od wished to use me but I did t understand how.

In 1948 I did appear for college trance examination, after which worked at Khergam for two years a teacher. By this I got the cessary experience and the funds r entering Vocational Training ollege at Anglesvar and finished e two years of teacher's training ere in 1952.

This milestone in my life was llowed by marriage in the month May of that same year to a young hristian teacher, Padmavatiben by me, who had been teaching in yara mission school. We both con- nued teaching in the mission hool at Khergam until two years ter the mission schools were closed d then we joined the district local ard schools.

As a layman I was taking keen terest in our church activities but was considering my own personal terests first, working for my satis- ction, and I felt uneasy in my art.

I had encouragement from some rsons to enter the seminary and repare in a fuller way to serve od and the church. It did seem at God was calling me to the inistry. On the other hand, I had financial loan of approximately 170 to pay off, and I knew that ter the seminary course my wife ould no longer be able to teach d there would be one wage in- ead of two in our family. More- er, at this time I was offered a good job in a high school at increased salary. While some had encouraged me to consider the ministry, there were others whose advice was to stick to teaching.

For three months I puzzled over it. I earnestly prayed, confessed my sins, and emptied my heart before God. I felt more than ever that the ministry is a worthy and much needed calling in this day in India. My two memory verses now had clear meaning in my heart.

My God had blessed me in the past fifteen years and he will never leave me. "God is my shepherd."

There will be no end of the church in India. So "Seek ye first his kingdom and righteousness . . . all shall be given you" (Matt. 6:33).

Finally, we knew we could trust our God for life's needs and we decided, "We shall go." Now we are both studying in the Gujarat United School of Theology at Ahmedabad. Our family of five is each and every one happy here. I desire here to record my thanks and deep gratitude to all who have prayed for us and encouraged us in this venture. Especially do I think of my beloved teacher, P. G. Bhagat, and Mr. and Mrs. E. M. Zigler. It has meant a great deal to have the backing and support of my wife, my mother-in-law, and my own beloved mother.

Dear brothers and sisters, when God calls us he speaks in his own way. Then we should put our problems at the cross of Calvary, be calm at his feet, and we can hear his call. Before our Savior we truly know, "Thou hast the words of eternal life, to whom shall we go?"

"The grace of our Lord Jesus Christ be with us now and forever. Amen."

NIGERIA, WEST AFRICA

Called to Be a Minister

Pastor Ibrahim

I GREW up in the home of my father who was a farmer and a follower of idols which were not the true God. We did not know about Jesus or the way to worship him. Their idols were those which they call the god of the home, the god of the farm, and the god of the house.

There was one special idol that everybody regarded as their god and worshiped it. I thought all the people in the world followed that god. There was nothing that frightened people more than that idol. People killed chickens, goats, or even cows for it, for he needed meat, they said. If a person got sick, they took him to the idol in order that he would be cured.

But when the light of the gospel of Jesus Christ came, it was clear that the idols were things which people had made with their hands and created with their minds, and called them gods.

Now, brethren, the true God of life has called me out and I have been appointed as a probationary minister in order that I may do more work for Jesus Christ. Finally, I have joy in my heart. I am pleading for every brother in Christ to remember me in prayer so that Jesus may prepare me and that he may enable me to walk his way rightly. I want to take his light everywhere, and preach his word to the people. I want to give my life to the people who do not know Jesus Christ.

Out of the Mailbag

Bro. Govindji K. Satvedi, aged seventy-one, was one of the most effective leaders at a special two-day camp for educated young people of First District. These young people, living mostly in a Hindu atmosphere as students and public school teachers, turned eagerly to Brother Satvedi's experience and hung on his words as he advised them how to answer questions they meet from their non-Christian associates. He also led them into a deeper understanding of their own faith and a stronger devotion to it. Other leaders were Pastor Ishwarlal L. Kristichari of Anklesvar, Mr. Thomas of the Syrian Church of South India, Dr. George Solanky from Surat, an outstanding layman of Gujarat, and Earl Zigler, one of our own missionaries. At the closing session the young people made resolutions to serve their church more faithfully as Sunday school teachers, teachers of illiterates, and in other ways that would open to them. Several resolved to begin tithing their income.

The pastor of the Bulsar church, Bro. Jivanji Christian was asked to

speak to the staff of the government-controlled Bulsar railway hospital on Nov. 12, when the Hindu new year is celebrated. He talked to a group consisting of Hindus, Muslims, and a few Christians, on this day which is generally observed in India as a day of new beginnings.

An officially appointed group of representatives from First District recently visited every evangelistic outpost in the Bulsar-Jalalpor-Khergam area, and also met with the church officials of the organized churches. They went to see the work, discuss methods of work, the needs, and the hopes for the future, and to encourage the evangelists. In the near future they will visit the other sections of the district — Vyara, Anklesvar, Rajpipla — and after surveying the whole field will bring recommendations as to how the churches should proceed in their organized evangelistic efforts. — *Rachel Zigler, Bulsar, India.*

Family Life in Twenty-five Years

Paul Popenoe

FAMILY life in North Americ will probably show no strikin changes during the next qua ter of a century. Only a hardy op timist could believe that we sha eliminate any of the serious danger that now confront it. But there ar some forces at work which, if en couraged vigorously, will lead t improvement.

Any long-time trend is certain t be upset occasionally by economi conditions, which we cannot no predict. In years of prosperity peo ple marry earlier and oftener, hav more children, get more divorces and produce more juvenile delin quents. We have had prosperit much of the time since the las World War. When hard times ap pear, especially if they amount t

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We try to raise our children right and it does seem hard to have them say, "We have to do what the crowd does or we will be counted out of everything." We try to tell them that it is better to stand alone than to do everything the world does but it is hard to get youngsters to see that.

We are made to wonder whether it is students, teachers, or parents who need advice. We will appreciate some help.

Parents.

Dear Parents,

One of the most difficult periods parents encounter in rearing families comes when children always want to do what everyone else their own age is doing, be it right or wrong. You can profit by doing several things. First, you should give your children credit for having intelligence and a sense of moral values that you have instilled in them. Second, you should be on guard about pampering your own feelings. Third, work with other parents and your minister. Last, work together with your family in setting certain basic limits.

Initially, it might be well to express to them your concern about their simply following unthinkingly the ways of others. Then, too, you could ask them to tell you — without proddings and suggestions from you first; don't put words in their mouths — what they believe to be right or to be wrong. They might surprise you with their answers and even go so far as to tell you what some of their friends are doing that they personally consider improper.

Next, it is difficult for parents to give in sometimes. But if you hold out on minor points just to prove your own authority, and nothing else, you may lose on all other points. Allow your children to do and have as many things as they are spiritually, financially, and socially able to handle, and no more.

Thirdly, there may be a number of parents in your town who share the same concerns. You may be able to get together with them and make some common regulations so that your young people will be doing more or less the same things, and being restricted on similar things. This should help the one who fears to be "too different." Also, there are a number of ministers in your town who would probably not only be willing to listen to what you have to say, but are qualified to give constructive solutions to your problems.

Lastly, you should set up basic limits beyond which your children are not allowed to go, regardless of what everyone else does. These should be few and centered around the teachings of Christ and the church. It would be well if you could work through these few points with them so that they will feel they had a hand in shaping their own destiny; they will accept your authority in this area more readily. They may not agree with you on all points, but be agreeable and honest about your disagreement with them. It might be wise to tell them quite specifically why you believe certain things should absolutely not be done. Just to tell them they should not do so because you a parents said it or someone else sai it is not a sufficient answer for ma turing children.

Adolescents appear to want n parental authority at all; yet actu ally, while testing their own wings they are also testing to see if durin this upheaval their parents will stil stick with them and give them th undergirding guidance, love an support they so desperately need Stay by them, bending not infre quently to their wishes as thei needs vary, but never become up rooted from the basic conviction you hold. Your firmness on issue of greatest importance will giv them security.

Perhaps it is the experience o every generation, as they see thei young people growing up, to won der what the new generation is com ing to. In Egypt an ancient cla tablet was unearthed whereon a writer had deplored the fact tha the younger generation was goin to the dogs. Then, as now, th teachings and attitudes in the hom are still the essential way of passin on to children the basic spiritua ideals for the fullest and best wa of living.

Clyde and Kathy Weaver.

serious depression, the family re-onds quickly. People delay mar-age, avoid divorce, and have fewer ildren. Juvenile delinquency de-eases – partly because parents ay at home more and look after eir youngsters, partly because ere is less money for undesirable e of leisure time and for alcoholic verages. If we do not go through y genuine boom-and-bust cycle ring the next quarter of a cen-ry, we shall certainly have a few s and downs, with such results I have mentioned. These will nd to obscure, for the time being, y long-time trend.

Almost every student believes we all have more mixed marriages tween people of widely different ligious faiths. These have been creasing steadily in number, often ith unhappy results – they break o too easily, especially on the birth the first child, when the families d associates on both sides feel necessary to interfere. But studies dicate that any religion, or any mbination of religions, is better an none, in leading to successful arriage. The highest rate of vorce is between two persons, ither of whom is identified with y religious group at all.

Much has been said in recent ars of the husband's supposed loss authority in the home. Some re-rmers have been so enthusiastic out making him carry half of all e housework as well as his outside b, that they have turned him into mere assistant mother, rather than father, with disastrous results on e children and parents as well. ere is now a swing away from is toward a better distribution of rental responsibility.

Much has also been said in recent ars about the lack of discipline the home. The ridiculous ex-mes to which some parents were ged to go in letting the children anage not merely themselves but e entire household are being cut ck. The home certainly does not ant the kind of discipline which imposed on draftees in an army mp, but there are many indica-ns that parents are gradually arning how to make the children e more self-control and practice re teamwork. This should be flected in more successful mar-ges when these children grow up.

Getting along with in-laws is a oblem which needs more atten-n. One study seemed to show at the mother-in-law broke up more marriages in the first year after the wedding than did any other single influence. After that year her effect gradually disappeared until by the twentieth year it had vanished and alcoholism took its place. Both generations need systematic training in living together, not usually in the same house but always in the same world!

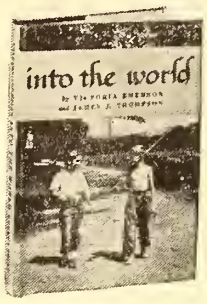
Meanwhile some extremely important constructive movements are developing. Education for marriage in high school and college has fully demonstrated its value, and is spreading slowly. We may hope that it will become an important factor in reducing the widespread subservience to a concept of romantic love that is largely infantile and largely harmful in making people disregard the necessity for intelligent choice of a mate.

Marriage counseling by highly skilled specialists trained for that specific subject has produced gratifying results. Some cities have attached counseling services to their divorce courts, and a surprisingly large proportion of the couples who file for divorce, one fourth or one third of them, are found not really to want to break up their marriages when they learn some other way of meeting their difficulties. Widespread alarm over the excessive divorce rate will probably lead to increase in the number of such clinics.

Churches particularly are taking an active and productive interest in strengthening marriage and family life by the many important means at their command. Adequate public support for all such constructive features as have been mentioned should eventually bring about a more stable and much happier home life on this continent.

Reprinted from FAMILY LIFE, August 1958

into the world



For children – how life comes into the world.

by Victoria Emerson and James J. Thompson

This exciting adventure story explains how living things come into being. It is a fascinating book for boys and girls from 9 to 13 to read themselves, and it is equally rewarding when read to younger children. It tells how Ellen, who lived in a city, met John, who lived on a farm – and how John helped Ellen with her "big idea."

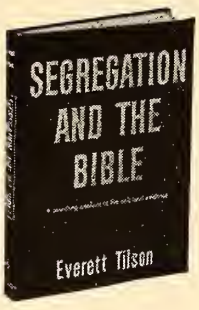
Horseback riding, fishing, and adventure with an angry bull and the mystery of the disappearing house plans all make a fascinating and informative story. The dramatic account of how babies are born as well as how peach trees, kittens, chicks, and calves begin their lives is woven naturally into a stirring adventure tale. **$2.50**

Church of the Brethren General Offices, Elgin, Illinois

Obituaries

Berkey, Lonie, daughter of Andrew Jackson and Frances Blough Berkey, was born Jan. 26, 1877, and died Dec. 2, 1958. She was a member of the Sipesville church, Pa. She is survived by one sister and four brothers. Funeral services were held in the Hauger funeral home by Bro. Earl Brubaker. Interment was in the Berkey cemetery. – Mrs. A. G. Maust, Sipesville, Pa.

Boehm, Rhinehart, son of Frederick and Margaret Eckel Boehm, was born in Erie, Pa., Oct. 1, 1877, and died in Johnstown, Pa., Nov. 16, 1958. He was preceded in death by his wife, Stella McCauliff Rhinehart. He was a member of the Westmont church, Pa. He is survived by one daughter, two grandchildren, and four great-grandchildren. Funeral services were held at the Westmont church by Bro. W.



SEGREGATION
and the Bible

EVERETT TILSON

A clear, sound examination of Biblical passages related to the current and vital segregation issue. The primary purpose of the book is to suggest answers to three often-discussed questions: Does the Bible demand segregation? Does it provide precedent to support segregation? What are the implications of Biblical faith for a Christian approach to segregation? The author shows that only when the Bible is seen as the source of the most relevant ethical teachings about race, and only when these principles are corrected in the light of Christ's purpose for man can guidance be found in the maze of human relations. **$2.50**

Church of the Brethren
General Offices
Elgin, Illinois

Clemens Rosenberger. Interment was in Grandview cemetery. — Mrs. Edward Dunkle, Johnstown, Pa.

Chilcot, Donald C., son of Curmel and Mary Miltenberger Chilcot, was born in Johnstown, Pa., June 9, 1916, and died Sept. 30, 1958. He was a member of Westmont church, Pa. He is survived by his wife, Lois Peterson Chilcot, two children, his father, and three sisters. Funeral services were held at the Westmont church by Bro. W. Clemens Rosenberger. Interment was in the Grandview cemetery. — Mrs. Edward Dunkle, Johnstown, Pa.

Cupp, Grover Frederick, son of Frederick V. and Elizabeth Stoutamyer Cupp, was born Dec. 29, 1884, and died Oct. 5, 1958. Surviving are three sisters and two brothers. Funeral services were held at the Lebanon church, Va., by Brethren W. H. Zigler and E. Russell Beahm. Interment was in the Lebanon cemetery. — Mrs. W. L. Crickenberger, Swoope, Va.

Entler, Margaret, daughter of Joseph and Virginia Watson Snyder, was born Sept. 30, 1875, and died at Boonsboro, Md., Dec. 3, 1958. She was married to William H. Entler, who preceded her in death. She was a member of the Martinsburg church, W. Va. Surviving are one daughter, three sisters, one brother, and one grandson. Memorial services were conducted at the Kogelschatz and Coffman funeral home by Bro. Robert L. Byrd. Interment was in the Green Hill cemetery. — Doris A. Byrd, Martinsburg, W. Va.

Fox, Ray Joseph, son of John D. and Annie Ringer Fox, was born at Zullinger, Pa., June 10, 1892, and died at Waynesboro, Pa., Dec. 4, 1958. He was a long-time member of the Waynesboro church. He is survived by his wife, Carrie Beaver Fox, two sons, two daughters, and two brothers. The funeral was held from the Waynesboro church by Bro. George L. Detweiler. Interment was in the Rest Haven cemetery. — Lillian R. Good, Waynesboro, Pa.

Hartland, Norman E., son of James and Catherine Mostyn Hartland, was born in Brisbin, Pa., June 5, 1919, and died in Johnstown, Pa., May 8, 1958. Surviving are his wife, Faye Clark Hartland, three children, his father, stepmother, one brother, and one sister. Funeral services were held by Bro. Earl C. Kaylor, Jr. Interment was in Grandview cemetery. — Mrs. Edward Dunkle, Johnstown, Pa.

Hofecker, Henry, son of John C. and Eva Anstead Hofecker, was born in Somerset County, Pa., April 1, 1868, and died June 27, 1958. He was preceded in death by his wife, Elsie Roddy Hofecker. He was a charter member of the Westmont church, Pa. Surviving are seven children, fifteen grandchildren, and twenty-five great-grandchildren. Funeral services were held at the Westmont church by Bro. Earl C. Kaylor, Jr. Interment was in the Grandview cemetery. — Mrs. Edward Dunkle, Johnstown, Pa.

Horner, D. Laurence, son of Myers W. and Ida Huffman Horner, died in Greensburg, Pa., Dec. 7, 1958, at the age of seventy-seven years. He was Sunday school superintendent and treasurer for many years at the Greensburg church. Surviving are his wife, Katherine McClain Horner, three daughters, two sons, fourteen grandchildren, two great-grandchildren, one sister, and one half sister. Funeral services were conducted by Bro. Wilfred N. Staufer at the Seeman funeral home. Interment was in the Memorial Park. — Mrs. Galen Bittner, Greensburg, Pa.

McCombs, Carl, son of David and Cynthia Grow McCombs, was born Oct. 1, 1880, and died Oct. 25, 1958. He was a member of the Wabash church and a deacon. He was married Dec. 24, 1904, to Lavina Baker. Surviving are his wife, one son, one daughter, one sister, one brother, and three grandchildren. Funeral services were held in the Hoover-Miner funeral home by Bro. Carroll Petry. Interment was in the Pleasant Hill cemetery. — Mrs. Ray E. Ulery, Wabash, Ind.

Miller, Robert V., son of Mr. and Mrs. Charles C. Miller, died at Nappanee, Ind., Nov. 21, 1958, at the age of thirty-nine years. He is survived by his mother and one sister. Funeral services were conducted by Brother Leland Emrick of the Church of the Brethren. Interment was in Union Center cemetery. — Mrs. Cassel Hoke, Nappanee, Ind.

Nedrow, William F., was born at Jones Mills, Pa., Feb. 26, 1884, and died Nov. 3, 1958. His wife, Sarah Miller Nedrow, preceded him in death. He was a member of the County Line church, Pa. Surviving are two daughters, two sons, two sisters, and one brother. Funeral services were held at the County Line church by Bro. J. H. Wimmer. Interment was in the Sparks cemetery. — Olive Nedrow, Jones Mills, Pa.

Nyce, William G., son of Abraham H. and Leanna Godshall Nyce, was born in Morwood, Pa., Dec. 13, 1888, and died in Abington, Pa., Nov. 21, 1958. He was a member of the Hatfield church, Pa. He is survived by his wife, Mary Price Nyce, two sons, two daughters, seven grandchildren, and one brother. Funeral services were conducted in the Hatfield church by Brethren Ralph H. Jones and Norman S. Frederick. Interment was in the adjoining cemetery. — Mrs. Mary A. Nyce, Lansdale, Pa.

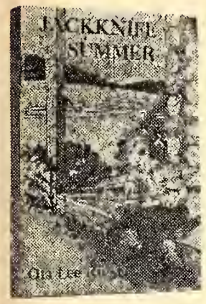
Rowland, Ralph Emerson, son of David and Sarah Breneman Rowland, was born at Lanark, Ill., Feb. 13, 1889, and died at Redondo Beach, Calif., Dec. 5, 1958. He is survived by his wife, Sybil Stauffer Rowland, one son, one sister, and a brother. Bro. Paul B. Studebaker of the Pasadena church, Calif., conducted the service. Interment was in Grand View cemetery, Glendale, Calif. — Marjorie Taylor Hoover, Pasadena, Calif.

Shenk, R. Paul, son of D. Norman and Sara Cohick Shenk, was born May 27, 1917, in Cumberland County, Pa., and died at Carlisle, Pa., on Nov. 19, 1958. He was a member of the Carlisle church. He is survived by his wife, Esther Cline Shenk, three sons, one granddaughter, his mother, four brothers, and two grandparents. Funeral services were conducted by Bro. Clarence Sollenberger and the undersigned at the Lutz-Hoffman funeral home. Interment was in the Westminster cemetery. — David J. Markey, Baltimore, Md.

Shock, Frank, son of Samuel and Mary Moore Shock, was born in Henry County, Ind., June 12, 1893, and died July 27, 1958. He was a member of the Nettle Creek church, Ind. He is survived by his wife, Nina, one son, one daughter, two stepsons, two stepdaughters, one brother, and nine grandchildren. Funeral services were held in the Nettle Creek church by Brethren Estle McCullough and Lester E. Fike. Interment was in the adjoining cemetery. — Mrs. O. D. Werking, Hagerstown, Ind.

Somers, Mary Jane, daughter of John and Edna Fearneyhough, was born at Nokesville, Va., March 29, 1922, and died Sept. 6, 1958. She had been a member of the Church of the Brethren since girlhood. On Sept. 22, 1946, she

BOOKS WRITTEN FOR BRETHREN CHILDREN BY BRETHREN AUTHORS



Jackknife Summer

by Ota Lee Russell

A teen-age boy moves to a Brethren settlement near Jonesboro (before Illinois became a state) and makes profitable use of his jackknife. His friendship with Elder George Wolfe, Jr., becomes a very important influence in his life. New. Published in October. Older juniors and junior highs. **$2.25.**



Of Such Is the Kingdom

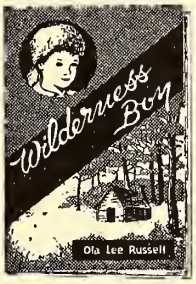
by Modena M. Studebaker

Sixteen stories about children in our four Brethren mission areas. Intensely interesting; true to actual life conditions. Older primaries and juniors. **$1.75.**

Wilderness Boy

by Ota Lee Russell

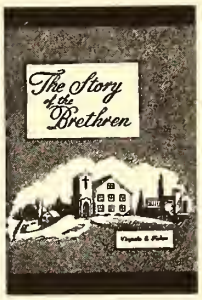
Adventures of a fourteen-year-old Brethren boy and his family migrating from Pennsylvania to Kentucky in the early nineteenth century. Older juniors and junior highs. **$2.00.**



The Story of the Brethren

by Virginia S. Fisher

In story form the history of the Church of the Brethren from 1708 until the present is given. Juniors and junior highs. Cloth, $2.00; paper, **$1.25.**

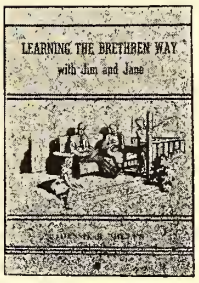




Venturing South

by Roy White

The Knagey family leaves Indiana to start life anew in southern Alabama. This historically based story lifts up the best in Brethren family living and community living as it portrays sympathetically the life of low-income people of the South in the early part of this century. Published in October. Junior highs and senior highs. **$3.00.**



Learning the Brethren Way With Jim and Jane

by Dessie R. Miller

A summer on a Virginia farm with their Brethren grandparents teaches Jim and Jane much about the Church of the Brethren. Useful in church membership classes. Junior age. **$1.50.**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

s married to Vance Somers. She is rvived by her husband, three chilen, her parents and two sisters. Fual services were conducted by Bro. orge H. Tinsman at the Nokesville urch. Interment was in the Valley ew cemetery. — Mrs. Geo. H. Sonank, Nokesville, Va.

Symonds, Thomas, son of Frank and na Symonds, was born near Mt. Et, Iowa, Feb. 29, 1872, and died near nox, Iowa, Nov. 14, 1958. He was ited in marriage to Laura Eckels on c. 28, 1898. He is survived by his fe, three daughters, three sons, twenone grandchildren, and twenty-two eat-grandchildren. Funeral services re held at the Salem church by ethren Ronald Lutz and Charles lyn. Interment was in the Salem metery. — Mrs. Alvin I. Gray, Lenox, wa.

Trostle, Wilda H., daughter of Mose d Elizabeth Fouts Cripe, was born Litner, Ill., April 13, 1877, and died t. 6, 1958, in Des Moines, Iowa. On n. 6, 1898, she was married to Ernest ifford Trostle. She is survived by o daughters, one son, three grandildren, five great-grandchildren, two ters, and two brothers. Services were ld at the Panora church, Iowa, by o. Albert Rogers and the undersigned. Interment was in the Panora cemetery. — Kenneth S. Frantz, Des Moines, Iowa.

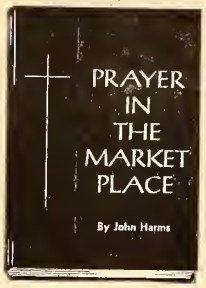
Walters, Lettie V., daughter of Daniel and Elizabeth Schulmire, was born at Hartford, Iowa, Feb. 27, 1885, and died in Pueblo, Colo., in October 1958. On Aug. 21, 1912, she was united in marriage to Ignace Walters, who preceded her in death. She was a member of the Church of the Brethren. She is survived by three children, ten grandchildren, one great-grandchild and one sister. — Robert E. Walters, Pueblo, Colo.

Wyatt, Rose Marie, was born at Russiaville, Ind., April 28, 1896, and died at Portland, Oregon, Nov. 18, 1958. She was a member of the Church of the Brethren. She is survived by one sister and two brothers. Services were held by Bro. Ralph Bowman at Little Chapel of the Chimes. Interment was at Lincoln Memorial Park cemetery. — Rose Brower, Portland, Oregon.

Church News

Southern California

San Diego — Our junior CBYF has taken a load of food and clothing to the Casa De Todos in Tiajuana. Their counselors are Mr. and Mrs. John Escovado. Their project will be the Lybrook Indian mission in New Mexico. An all church vesper picnic was held in the Presidio Park Grotto. The senior CBYF conducted a special song festival at the church on Oct. 26. A turkey dinner, sponsored by our senior CBYF, was held on Nov. 22. Open house was held at the parsonage for our pastor and his wife on Oct. 19. Rev. E. E. Krapf from the California Western University was our guest speaker on Oct. 26. The women have completed eleven gowns and thirteen baby sacques for the hospital at Castañer, Puerto Rico, and three quilts for relief. The chimes, a memorial to Bro. Jacob Boaz, and the cross and candleholders on the altar, a memorial to Sister Lydia Broadwater, were dedicated on Jan. 4. We had an evening of music and pictures on Dec. 21. We are having a family church night the second Sunday of each month; it consists of a supper, group meetings, and an inspirational sound film. Five have been received by letter. At our last council meeting, Mr. and Mrs. Gladden Boaz, and Mr. and



JOHN W. HARMS

Prayer in the Market Place

The business convention opened with a prayer . . . the banquet began with an invocation . . . the dedication service sought the blessing of the Father

This scene repeats itself over and over again in modern market places throughout the nation as an increasing number of secular organizations adopt the practice of opening and, sometimes, closing their meetings with prayer. This book is dedicated to the minister and layman who are called upon to pray before these groups.

The author reviews the function of prayers at secular occasions, their resurgence, usefulness, and motivation. The major portion of the book contains actual prayers given by outstanding religious leaders in a wide variety of situations. **$1.75**

Church of the Brethren
General Offices
Elgin, Illinois

Mrs. Maxwell Old were elected to the office of deacon. — Anna Schriefer, San Diego, Calif.

Northeastern Kansas

Granada — We began the new year with our new pastor and his family, Brother and Sister Samuel J. McCaman and their three boys. The men sponsored a project of getting the water into the parsonage, and they also had thirty acres of corn and ten acres of hay. The CBYF has been reorganized and a young married people's class has been started. We had a ten-day evangelistic meeting in November, conducted by Bro. Russell West. The meetings were closed by a communion service on Nov. 30. On Oct. 12 the Brethren Milton Early and D. W. Kesler installed Brother and Sister George Achten into the office of deacon. In October the church celebrated its thirteenth year as an organized church. On Dec. 1 the district workshop on evangelism was held at the Granada church. Our business meeting was held on Dec. 10. — Mrs. Donna McCaman, Wetmore, Kansas.

Nebraska

Antelope Park Community — Junior high boys and girls attended a week end camp at Camp Schwarzenau and four of our youth went to the National Youth Conference at Lake Junaluska. Our vacation Bible school was held Aug. 4-15. Our pastor and his wife, Brother and Sister X. L. Coppock, are now living here. On Oct. 4 we had a father-daughter party. In November Bro. John Grimley, a missionary to Africa, spoke at the church. We are taking part in the 250th Anniversary Call program. — Mrs. Metta Van Dyke, Lincoln, Nebr.

Middle Indiana

Bachelor Run — Three of our youth attended the National Youth Conference at Lake Junaluska. Bro. Jim Tomlonson of North Manchester gave a talk on BVS. Loyalty Sunday was observed on Nov. 16, which also was the beginning of our evangelistic meetings by our pastor, Bro. Dolar Ritchey. The primary department is sending two pigs to Ecuador. The men's work and missionary committee had as guest speaker Bro. Ira Frantz, who showed pictures and told of his recent trip to Ecuador. — Edna Allbaugh, Bringhurst, Ind.

Southern Ohio

Oakland — Ivan and Mary Eikenberry were guest speakers at our fellowship dinner. Bro. Murray D. Wagner was our evangelist for meetings in November. In a service on Dec. 7 fifteen were baptized and three were received by letter. We have co-operated with the Anniversary Call program in its various phases. Recently an evangelism committee has been elected to work with district directors in preparing and training for a program of evangelism. At our last council Brother and Sister Wilbur Long and Brother and Sister Norman Miller were installed in the office of deacon. On Nov. 23 the Ernest Shulls spoke to us in the morning service, shared in a fellowship dinner, and led an informal discussion of the India mission program. Our women's group gave garments and materials to Ecuador, Puerto Rico, the leper colony in Nigeria, sent bedding to New Windsor, and did relief work for our local hospital. While our pastor, Bro. Earl Hostetter, held evangelistic meetings in Indiana, Bro. Glen Rust preached for us. — Mrs. Ruth Neher, Gettysburg, Ohio.

Eastern Pennsylvania

Midway — At our fall council meeting our elder, Bro. Samuel K. Wenger, asked to be relieved of the moderatorship of the church. Bro. Paul Forney is now serving the congregation. At the same meeting Brethren Earl Forney and Carl Zuck were licensed to th ministry. Bro. Frank Carper from th Palmyra church held an evangelisti meeting, Nov. 16 to Dec. 1. Three ne members were added. — Mrs. S. W Sterner, Myerstown, Pa.

Palmyra — The month of January dedication month for the new educa tional building and the renovated san

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisting inc viduals or families to relocate or secu employment in Brethren communitie It does not provide for the advertisir of goods or property for sale or rer Information on paid advertising m be obtained from the Church of t Brethren General Offices.

This service is part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General O fices, Elgin, Ill.

Medical

No. 382. A doctor for rural area over 5,000 population in Greene Cou ty, Va. Close to famous Skyline Dri and Blue Ridge Mountains and Un versity of Virginia hospital, Charlotte ville. No doctor in the county. Co tact: Clyde H. Knight, Stanardsvill Va. Telephone: Daytime — Yukon 259; Night — Yukon 5-2355.

No. 383. Wanted: Graduate profe sional nurses for general duty in ob stetrics, surgery, medicine, pediatri and the operating room. Sixty-be general hospital owned and operate by the Home Mission Board of th Evangelical United Brethren Churc For further information write to Mi Bessie M. Crim, R.N., Director Nursing, Espanola Hospital, Espanol New Mexico.

No. 384. Needed: Graduate nurs to serve at the Community Hospital the Brethren Service Project in Ca tañer, Puerto Rico. For further info mation contact: Brethren Servic Commission, Church of the Brethre General Offices, Elgin, Illinois.

Miscellaneous

No. 381. Brethren elderly lady an son confined to wheel chair desi someone to stay with them in moder country home in exchange for roo board and small salary. Person mu drive family car and do light chore Brethren community, western Ohi Contact: Mrs. J. R. Halladay, R. Greenville, Ohio.

To celebrate our

10th Anniversary

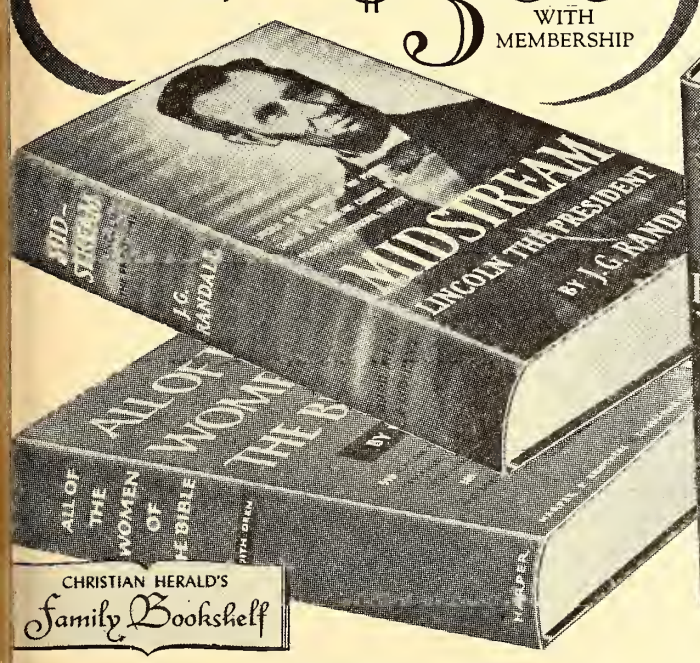
we invite you to accept

CHRISTIAN HERALD'S FAMILY BOOKSHELF

Library of Favorites

plus THE HEART IS THE TEACHER

(a $34.90 value) for only **$3.00** WITH MEMBERSHIP





CHRISTIAN HERALD'S *Family Bookshelf*

OUR GUARANTEE: Every Family Bookshelf selection will be free of illicet sex, filthy language or suggestive phrases. Each will be fit for every member of your family to read.

MIDSTREAM: LINCOLN THE PRESIDENT *by J. G. Randall.* The wonderful story of the *whole man* . . . how he worked, and thought and lived. Almost 00 pages. Reg. price, $7.50.

ALL THE WOMEN OF THE BIBLE *by Edith Deen.* As Dr. Poling says: "Never has there been anything like this before." There are 300 biographies, 52 studies. Reg. price, $4.95.

PAPA'S WIFE *by Thyra Ferre Bjorn.* A gorgeous story — another "I Remember Mama" — a family chronicle — a tale of romance you will never forget. Reg. price, $3.75.

TO LIVE AGAIN *by Catherine Marshall.* A fabulous success story, with Mrs. Marshall's answers to many of life's perplexing riddles. A story of the victory of faith. Reg. price, $3.95.

A HARVEST OF STORIES *by Dorothy Canfield.* Brings together 28 of the author's most popular stories over half-a-century. Rewarding reading for all the family! Reg. price, $5.00.

NORTH WITH THE SPRING *by Edwin Way Teale.* *Your* heart will leap when you behold the signs of spring in this masterpiece. 32 pages. of photos. Reg. price, $5.00.



THE HEART IS THE TEACHER
by Leonard Covello

The true-life story of a man who gave his life to the struggle and triumph of a teaching career in the "blackboard jungle" of a big city. Now . . . renew *your* faith in the sublime power of the human heart! Reg. price, $4.75.

A Cordial Invitation From Dr. Daniel A. Poling



Here is a wonderful opportunity for you to join Christian Herald's Family Bookshelf and become a part of our crusade. During the past ten years, many thousands of Christians are again enjoying the great rewards of good reading through membership. They are not bound to read filthy, immoral "literature" that characterizes so much of current writing. Their children, too, have been indoctrinated with a love of reading for its own sake — perhaps the most important preparation for responsible adulthood.

To celebrate our gala 10th Anniversary, we invite you to a Club that has previously distributed 209 superb selections — 96 of them on national best-seller lists. And not one volume contained a word or line you would not want your children to read! Yes, we invite you to accept *all seven* of the wonderful books illustrated on this page for only $3.00 when you join — a package for which you would have to pay $34.90 in the publishers' editions!

As a member of the Family Bookshelf, you will receive magnificent books of *lasting* value — books you will read with great enjoyment and keep in your family library with pride. You will never pay more than $3.00 for any book you accept, regardless of the higher publisher's price, and you will earn a valuable FREE Bonus Book worth up to $5.00 for each two selections you take. You will have the opportunity to read about each month's selection in advance, and you may accept or reject books as you please. You pay for your selections *after* you receive them — and you need accept only 4 selections a year.

I enthusiastically invite you to become a member of the Family Bookshelf while this unprecedented offer is in effect. What a feast of good reading enjoyment is in store for you and your family if you mail the coupon now!

ALL 7 BOOKS FOR ONLY $3.00

NORTH WITH THE SPRING — PAPA'S WIFE
MIDSTREAM — TO LIVE AGAIN
ALL THE WOMEN OF THE BIBLE — A HARVEST OF STORIES

and your first selection THE HEART IS THE TEACHER

CHRISTIAN HERALD'S FAMILY BOOKSHELF, Dept. 151
27 East 39th St., New York 16, N. Y.

Yes, I want to take advantage of Christian Herald's Family Bookshelf 10th Anniversary offer! Please send me at once the seven books listed above and bill me only $3.00 plus postage and handling. Enroll me as a member of the Family Bookshelf and send me your preview each month so I can decide whether or not I want to receive the selection described. I do not have to buy every selection — only four during an entire year to fulfill my membership requirement. For every two books I do accept, you agree to send me another valuable Bonus Book worth up to $5.00 FREE.

Name.....

Address.....

City.....Zone....State.....

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

tuary. We had our love feast and communion on Jan. 4. Formal dedication services were conducted on Jan. 11 with Bro. Norman J. Baugher, general secretary of the General Brotherhood Board, as the guest speaker. Open house was observed in the afternoon with guided tours. Jan. 18 was district night with services being conducted by Bro. J. Herbert Miller of the Spring Creek congregation. As a final service the music department presented an evening of music under the direction of Mrs. Kenneth Frey, minister of music, to complete the services of dedication. — Mrs. Charles Exler, Hershey, Pa.

Southern Pennsylvania

Upper Conewago — Bro. John M. Geary of Mt. Pleasant, Pa., held our evangelistic meetings. Five were baptized. On Sept. 28 Bro. Ammon Merkey of Fredericksburg, Pa., was with us at the Trostle house for the memorial services. Brethren Paul Newcomer, Richard Grim, and W. Hartman Rice were guest ministers for the love feast at the Latimore house. On Oct. 26 Bro. Harry B. Nell of East Berlin, Pa., was installed in the ministry by Bro. W. Hartman Rice of Shady Grove, Pa. We had a five-day Bible conference at the Mummert house, at which Brethren Irwin W. Heisey, Hiram Gingrich, Graybill Hershey, and D. I. Pepple were the speakers. Bro. Russell Martin brought the message on Thanksgiving Day. — Frances E. Shaffer, East Berlin, Pa.

Western Pennsylvania

County Line — Bro. Elmer B. Gleim, our pastor, taught an adult class during our vacation Bible school. The WCTU Institute was held in our church, with Mrs. Winifred Stouffer of Greensburg, Pa., as guest speaker. Bro. W. F. Berkebile officiated at our council meeting; we elected Bro. E. Ebersole of Mt. Pleasant, Pa., as elder. Bro. Robert Houff was our evangelist for our meetings, which closed with a love feast. — Olive Nedrow, Jones Mills, Pa.

Second Virginia

Barren Ridge — Our church participated in the 250th Anniversary Call in September when teams of laymen visited each member. Our giving has increased approximately forty-one per cent. Our new pastor, Bro. James M. Bryant, began his pastoral work on Aug. 31. Walter Daggett of Bangor, Maine, showed slides and gave a talk on a work camp in Puerto Rico. Our evangelistic meeting was held Nov. 5-9 by Bro. Carroll Ringgold of the Peter Creek church near Roanoke, Va. — Mrs. W. L. Crickenberger, Swoope, Va.



Express your Christion Trusteeship well by

- ☐ o bequest in your will
- ☐ o gift annuity
- ☐ o reol estote deed (reserving life use)
- ☐ o stock or bond gift (reserving life income)

Generol Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Speciol Gifts
22 South State Street, Elgin, Illinois

Send informotion to me confidentiolly
ond without obligotion

....
Nome

.....
Address

Church of the Brethren

CATALOG
for Church Workers

Write for your FREE Copy!

Church of the Brethren
General Offices
Elgin, Illinois

Classified Advertising

FOR SALE — Furnished, brow wood-shingled bungalow. 2 bed rooms, 2 baths, all electric kitche Located on valuable corner lot op posite Sebring Church of th Brethren. Picture window facin lake. Newly painted, in good con dition. Will sell on easy term Write: A. B. Gettel, Box 101 Sebring, Fla.

WANTED — Middle-age, Brethre woman to serve as director housekeeping at Juniata Colleg Should have experience directin and supervising a small staf Room and board provided, plus sal ary commensurate with experienc and ability. Address inquiries i own handwriting to: John T. Fik Treasurer, Juniata College, Hunt ingdon, Pa.

DISTRICT OF FLORIDA



Brethren, If You Are Planning A Trip T Florida, We Invite You To Visit Any O All Of Our Churches. If You Are Plannin To Move To Florida, We Invite You T Settle In The City Of Your Choice, An Unite With One Of Our Churches.

Church of the Brethren
Gospel MESSENGER

JANUARY 31, 1959



Ve are the Youth

the Church of the Brethren

part of the universal Church
of Christ,
are youth in a world
n asunder for lack of faith
men re-crucify Christ
crosses of steel bayonets
d rotting surpluses,
d on more subtle crosses
indifference,
judice,
d pride;
world where men
ss down upon his head the
horns
hungry children
ring for food,
d others
ring out in their hunger
friendship they have been
denied
n by the church.
seek a faith that will enrich
r fellowship with one another;
aith with power
which our very lives will wit-
ness;
aith that will motivate
Christlike outreach to our fel-
ow men;
aith that will inspire us to be
od citizens of our nation
d of our world;
aith in which we more fully
become
ldren of God in his kingdom—
aith tremendous
e God's faith in us.

— from the Convocation Service, National Youth Conference

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

JANUARY 31, 1959

Volume 108 **Number 5**

In This Number . . .

Editorial —

Youth in a Ministry to Youth 5

The General Forum —

We Are the Youth 1
Journey in Youth Work. Fred Rice .. 3
A Little Theme? (verse). Lauree Hersch 4
Introducing Peggy 6
Convert Ideas Into Action. Guy Wampler, Jr. 8
My Junior High Camp Picture Album 10
Transition (verse). Maxine Miller .. 12
Guiding the Youth Program 13
The Family Counselor 15
Reviews of Recent Books 27

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —

The Leader Asks, "What Think You That I am?" 22
A Motorcycle Speaks. Charles Kraft . 23
Sharing for Fellowship. Kathryn Kiracofe 24
"Not for Profit, Not for Charity, but for Service." W. O. Beckner 25
An Open Letter From Castañer. Louise Spall 26

• • •

"A tremendous faith
Encompasses all of life,
And no part of life
Is unrelated to faith.
God seeks us!
How shall we respond
To his tremendous faith in us?"

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Fight Hunger With Food

For the first time in his long, turbulent, and sometimes pathetic history, man now has, the experts say, the knowledge, tools, and skills to produce the food necessary for all people to have enough to eat. Marvelous, is it not?

But why then does one half of the human family still go hungry? Is it not because we have developed neither the sensitivity nor the creative imagination to distribute adequately these God-given blessings? We are plagued by abundance in a world haunted by shortages. As a nation we still try to reduce production and we search for new ways to consume this abundance. Is this the will of God?

With the church's many approaches, One Great Hour of Sharing, Share Our Surplus, regular denominational giving, etc., the thirty Protestant denominations comprising Church World Service average less than three cents per member per year for food to send to needy people overseas; Brethren average about a nickel. Should food production be cut . . . should food be stored, while children cry and die for lack of it? Let Christian men find a better way!

With rare exceptions, the denominations use their food funds for distribution of U.S. government donated food, now consisting of dried milk and wheat flour only. But many items not on the surplus list are needed in the churches' overseas feeding programs. Essentially all of these are furnished by the Christian Rural Overseas Program (CROP), which also pays for a large portion of distribution costs of surplus food.

CROP, a grass-roots movement, was organized by CWS for the denominations to strengthen and enlarge their Christian witness. To the extent that it has been used, and only to that extent, CROP has done an admirable job. But we need to use it and other facilities available much more fully.

The problems of surplus vs. shortage can be solved but they will never be solved politically until they are solved morally in the minds and hearts of people across our land. And who is better fitted than devoted Christian people to find that solution? I believe that every Christian and every church needs to d some significant thing to help solv the problem.

One that rural churches can d in 1959 is to rent a field and far it "to produce food to feed people. Suppose that the farmers donat the use of their machinery, othe men do the hand labor and pa the field rent. Suppose that th local fertilizer dealer, the local see dealer, the local oil dealer eac are invited to contribute their re spective products to help produc the food. Suppose that near th road a neat billboard carries thi message: "In 1959 this field wi not add to the problems of Ezr Benson or to the burden of th taxpayer. This field is dedicate to production of food to send vi CROP to feed needy people (church name below).

Suppose a thousand, five thou sand, ten thousand such fields be came "battlefields" where men figh hunger with food, fear with faith Communism with Christianity, crip pling surplus with Christian sha ing — a "battlefield," where th "hero" helps children to live rathe than causing them to die.

"Rise up, O men of God, hav done with lesser things," use hand and tools and fields and seeds, "t serve the King of kings." — Russe Hartzler, Clarksville, Mich.

Family Records

I have been interested for som time in the preservation and furthe development of the history of th Church of the Brethren.

In this great anniversary yea how wonderful it would be to hav a complete register of all the fam ilies of the Church of the Brethre as of this year. Bro. Don Dur baugh has whetted our sense o the value of preserved records o families in his recent source boo on Brethren history. The church as most churches, has grown largel around families. I was impresse with this fact in my study, a Doc toral Dissertation, Cultural Pattern and Social Adjustments in th Church of the Brethren. This loom up as more and more importa as the years go by. This is especiall true if we wish to make an analys of growth and changes in th church.

Continued on page 12



ourney in Youth Work

Fred Rice

SLIGHTLY more than three years ago Central Region CBYF and Laue Hersch embarked together on a journey. This journey was to take Lauree some 36,000 miles over the region during this three-year period as she became the first full-time youth fieldworker. For the cabinet this was also a journey in experimenting in one of the newer avenues of youth work.

Those who know Lauree will understand when I say that she entered this work with an enthusiastic dedication. She came to us with a good background in youth work, having served on the National Youth Cabinet and later as national youth president. She is a Bridgewater College graduate and comes from Manassas, Virginia.

Lauree's goal as she embarked on this journey was to help the CBYF become the kind of organization that would more effectively confront youth with God's claim on their lives. To this end, as Paul suggested, she literally "became all things to all men." She became an experimenter, counselor, stimulator, friend, book salesman, and even woodchopper! There was no precedent in full-time

youth fieldwork in the Central Region and on Lauree's shoulders fell the job of working, together with the cabinet, to plan a program of action which would lead toward fulfillment of the goal.

You might ask just what a full-time fieldworker could accomplish that could not otherwise be realized. Let me mention several things. First of all, Lauree was able to make many personal contacts with youth throughout the region. She estimates that she met personally nearly two thirds of the active youth, that she was able to talk with one out of five, and that she knows one out of ten by sight. This is no small achievement in itself. In this day of increased impersonal relationships this personal contact rates as extremely important.

Through this contact Lauree discovered a tremendous resource of potential leadership both in youth and in adults. Of this potential she kept close record. At every opportunity she challenged and guided this leadership into service. Also because of this personal contact the regional cabinet now has an ever-growing list of youth associates who are willing and eager to be used in the youth program. This is a reinvestment back into the program that is reaping rich dividends.

Lauree was able to serve as a personal link from the cabinet to youth and from youth to cabinet in a way never before possible. Because of this line of direct communication the cabinet was able to come closer to the real need that existed and in turn gear the program toward fulfillment of that need.

Another very important aspect of the fieldwork program is the opportunity for personal counseling. By its very nature this phase of the program lifts up the importance of every individual with whom the fieldworker comes into contact. It was a conviction of Lauree's that the strength of her fieldwork, yes, even her individual Christian life, lay in being able to relate personally with those she met. This meant learning to be a good listener and in turn helping guide those with problems toward a Christian understanding and fulfillment.

Lauree was sensitive at this point. She felt that very often leaders were prone to allow this personal warmth and touch to be crowded out by numerous responsibilities and contacts. She tried very hard not to allow this to happen. She earnestly tried to share every concern.

It might seem a bit strange to think of the fieldworker as a book seller, but Lauree was this in a very real sense. It is the fieldworker's job to secure, review, and promote the best of printed material available on the various aspects of the youth program. When I asked Lauree how many books and pamphlets she estimated she had placed in the hands of youth and counselors during the three-year period, she replied, "Mercy! I have little idea. Gobs and gobs!"

This is literally true, and conservative estimates run somewhere around 1,500. She promoted books on building stronger youth fellowships, stewardship, recreation, basic beliefs, prayer, youth counseling, and many more. Wherever Lauree went, along went her book display. It would be difficult to measure the effectiveness of this part of the fieldwork program but there is little doubt that printed materials play a large part in th program. When she met some one with a specific proble she was almost surely able t recommend a good book c pamphlet on the subjec Through the printed pag many were able to benefit fro the wisdom of great minds an the successes of others in sim lar circumstances.

No small part of an effectiv youth program lies in its adu leadership. Many hours we spent in personal conferenc and training retreats as th region tried to lead the way t better prepared adult couns lors. Through this part of th fieldwork program adult cou selors were led to a better u derstanding of their role counselors of youth, to a bett understanding of youth an their problems. Through sha ing, the adults learned wa and techniques to help you build a stronger program. W dare not underestimate the ir portance of this phase of th program.

Continued on page 15

A LITTLE THEME?

LAUREE HERSCH

A little theme? You speak of toa and worms and horns or tai and name them to be small, if to lack significance.

A little theme? Is there aught c be named small when sired God, the fathering power of ev the thought "creation"?

A little theme? Was not it Go own self, incarnate, who spired the realization of the credness of every part?

A little theme? But more—a lau ing melody in God's own voi to overjoy him in the lengthen process of complete creation.

A little theme? Perhaps. But we there not the small to counter the deep and great, what mu dled creatures we!

EDITORIAL

Youth in a Ministry to Youth

EVERY summer when Brethren workers in Europe come together for their annual conference they expect to hear firsthand reports from youthful volunteers who have been scattered over the continent. Even in the crowded program of last summer's anniversary conference, the young people were on hand to tell how they found it in Germany, Austria, Switzerland, Sardinia, Greece, Turkey, or Morocco.

Like the seventy volunteers whom Jesus sent out on a mission, these youthful ones return with joy, but not always because the demons are subject to them or because Satan falls like lightning from heaven. They do have accomplishments to speak of as well as difficulties to describe, but their joy seems to center in the Christian fellowship they find and in the sense of mission they discover.

Last summer we heard from our German friends many expressions of appreciation for the Christian youth we sent to them as work campers, exchange students, and volunteers. One lady put it this way, "What they have to share is surely Christ." It is not the material gifts they bring, but their attitudes of friendship, service and co-operation that endear them to European homes.

In contrast to these volunteers and to the German youth who work so closely with them, we could not help but observe the plight of other European young people whom we met in refugee camps — homeless, sometimes confused, bewildered by the events that uprooted them, and often betrayed by the leaders they had been taught to trust.

In Northern Germany we visited a refugee camp provided for youth who come from Eastern Europe, most of them from East Germany. We were told that fifty-five per cent of the refugees fleeing from the Soviet Zone of Germany are under twenty-four. Many of them were born in the days of Hitler and they have been educated under communism. They have known war and its aftermath and they have been taught revolution. As a result some of them are rebellious and belligerently opposed to Christianity. Yet among these there is a hunger for the kind of security and home life that a Christian community can offer.

We talked to YMCA workers who maintain Boys Towns especially for the purpose of rehabilitating such young men. We heard the pastor of a Reformed church in Austria, himself a refugee ministering to a congregation of refugees, report that "within a year many youth can be turned from communism to Christianity."

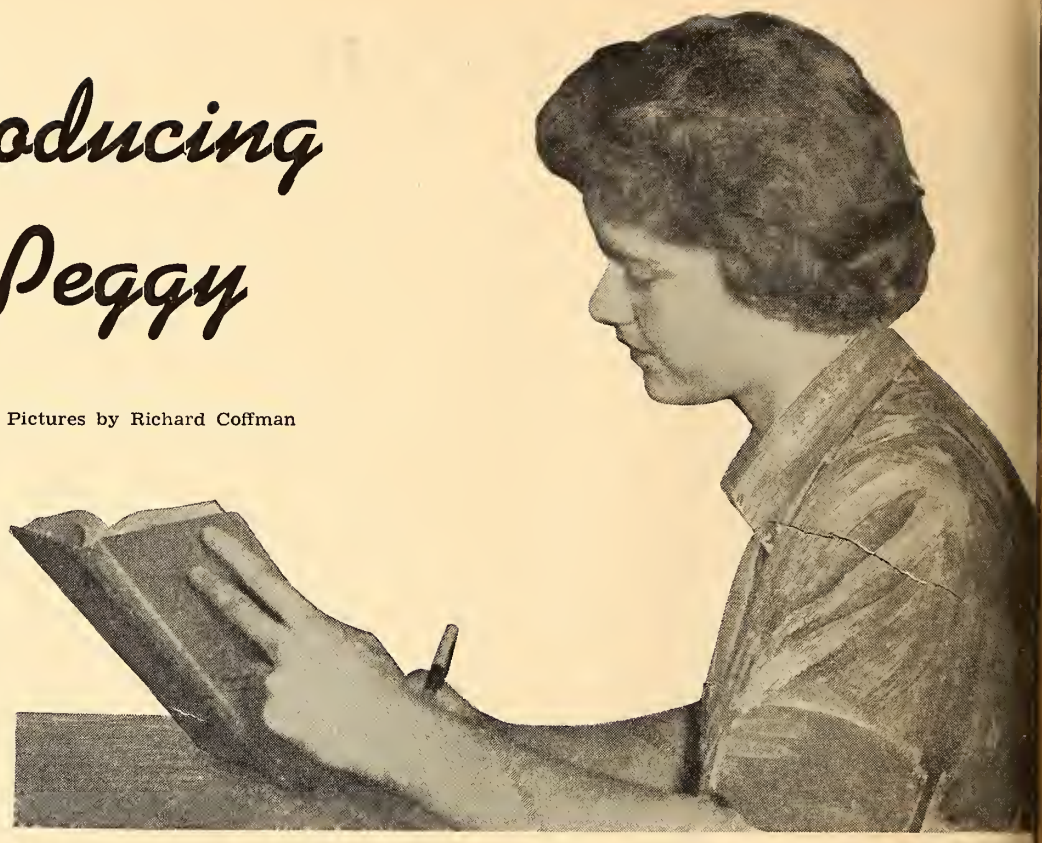
Other Christian leaders were not as optimistic. They pointed out that under Communist indoctrination some young people are taught to rebel against their parents and are introduced to alcohol and narcotics. Even those in East Germany who grow up in Christian homes (eighty per cent of the population is Protestant) are daily confronted with the conflicting claims of church and nation. Churches still strive to offer religious instruction and to insist that young people be confirmed in their faith, but state and school authorities bring pressure on them to observe the "youth dedication" ceremonies which are atheistic in character. Since most Christian youth have little chance for a university education if they refuse to go along with East German political demands, they are fleeing by thousands to a haven in West Germany.

Many of the homeless young men can be taught a trade or can obtain employment. Jobs for refugee girls are not as plentiful. What is more urgent is their need to find adequate housing. So often they become drifters even after they have made their break for freedom. Unless the church and other youth-serving agencies can help them find new homes in a stable community, they may become embittered, some even returning to the Communist order they once fled.

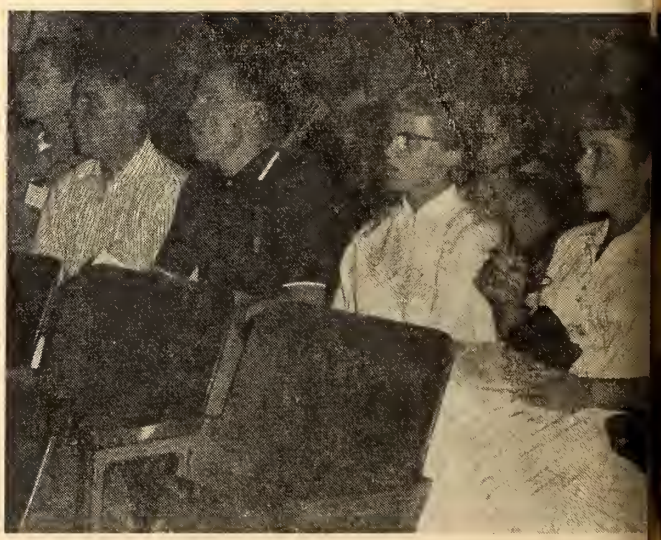
This special issue of the Gospel Messenger, coming near the close of Youth Week, deals directly with the place of youth in the life of the church. If the young people in our churches here at home, where they have had the benefit of Christian home life and Christian teaching — if our youth here face problems that are the concern of the church, how much greater is the need for a Christian youth program where boys and girls and young adults are homeless and neglected? We can thank God for every movement that not only strengthens the faith of our own youth, but also sends them out to share their faith and their fellowship with youth around the world. — K.M.

Introducing Peggy

Pictures by Richard Coffman



Having a part in just about every kind of college function does not keep Peggy Deal from making a contribution to her local church or the district, regional, and Brotherhood youth program. And she has time for fun too.



Peggy (right) attended the Lake Junaluska National Youth Conference in North Carolina, where she was elected chairman of the National Youth Cabinet



Peggy (right) and Beverly Butterbaugh, her roommate discuss their work as summer service workers with I. V. Funderburgh, interim pastor of the South Bay church, where the girls served last summer



Peggy (left) and Beverly browse through their favorite records in their room in the college dormitory



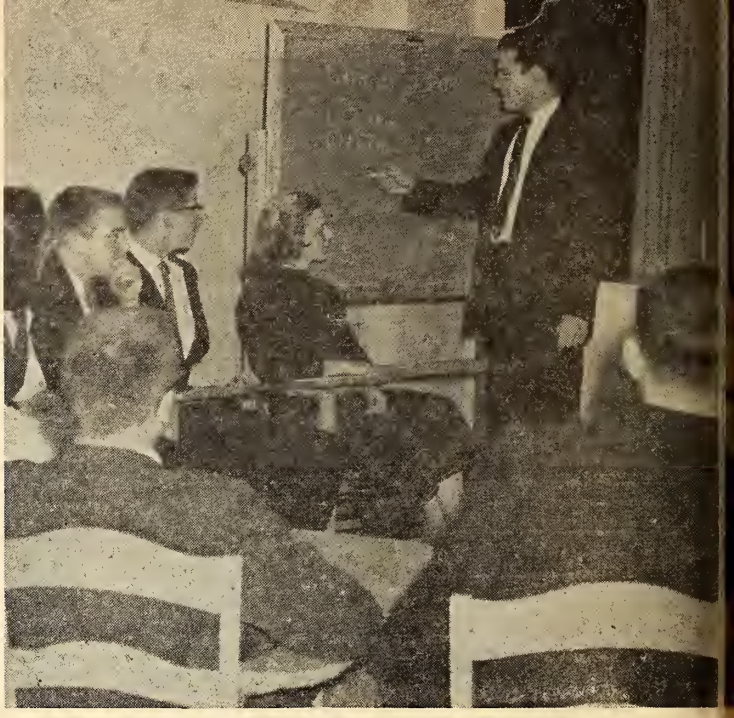
Peggy (extreme left) attended the regional youth cabinet meeting last year in a southern California coastal park. The meeting was presided over by Marlin Heckman, then chairman. Peggy is now regional chairman



hough a straight "A" student and active in school airs, Peggy, like many coeds, has a part-time job to lp pay her way through college. Here she helps a tomer at a nearby clothing store where she works

Peggy (right) was an officer of the La Verne College chapel choir last year. She is shown here with Kenneth Born, Lucille Cayford, and Director Douglas McEwen





"By no means a model CBYF," says the author, but here is how the youth in First church, York, manage to

Convert Ideas Into Action

Guy Wampler, Jr.

FIRST there was a chilly silence . . . then a wisecrack . . . then sharp laughter. No one needed to point out my blunder; my ears were red already. The officers-elect of the York CBYF were in session. The business at hand was to plan generally our youth activities for the coming year. "Why not have a series of discussions on boy-girl relations?" I suggested. And you know the response.

That was the first indication I had that youth interests and needs have changed some even within the last five years, that today's city teen-agers are different from the country young people I had known. "We're tired of the kid games we play. I wonder what the church would think if we had a dance?" "Sorry I can't help, but there's play practice, a yearbook meeting, a basketball game, junior prom and a YW banquet this week." "Boy-girl relations? We gave that up three years ago!" Such are the language, the interests, and the problems of modern teen-agers.

It is not true that Brethren youth today are more irreligious than the socially awkward farm boys that preceded them a decade ago. The basic desire to give themselves to a cause that really counts is the same. Youth's search for a "faith tremendous" is as intent now as ever before in Brethren history. Read the January Coronet article on BVS or the November Horizons report on the National Youth Conference, if you want proof of that.

At the same time, however, conflicting attractions also are more alluring, and problem more complex. Boy Meets Gi and Boy Dates Girl — the once popular topics are rath fatuous and out-of-date in cor munities where high scho pregnancies and teen-age d vorces are major problems.

Complicated affairs lil these can make a tragedy the CBYF's failure to tou the real problems of youth. C the other hand, the youthf yearning to ascend from te poral whims to a higher calli can make a CBYF success the more thrilling. This is t challenge to every CBYF the challenge to be more co rageous, creative, and conscie tious than ever before.

It takes real dedication, ıough, to get these lofty am- itions for a new and better :BYF across to the local gang. . dull or quizzical look on their ımiliar faces very often fizzles ıe sizzle of inspired ideas — nd back to the plodding rou- ne we sink.

ONCRETE SUGGESTIONS

At this point of converting leas into action, the York outh group is by no means a ıodel CBYF. Occasionally, owever, our fellowship has een resourceful. Perhaps a leaning of our best programs ill be suggestive to other outh groups.

In November, the CBYF aith Commission was respon- ble for the weekly programs f the month. This commission ıvited a rabbi to discuss with s, one Sunday evening, the asic beliefs of Judaism. Our outh talked with him about ewish festivals, Jewish homes, nti-Jewish prejudices, and, ıost seriously, Jewish views of ıe Messiahship of Jesus.

The following Sunday, the CBYF members attended the 7:00 a.m. mass at a Catholic church. At 8:30 p.m., we returned for a tour of the church and for a conference with the priest. Questions were asked about the ritual of the mass, the confessional booth, the priesthood of believers, infant baptism, the church ban on certain movies and books, and the influence of papal decrees on the politics of Senator Kennedy.

As you can ascertain, with the priest and the rabbi our youth dealt openly with controversial issues. This encounter with other viewpoints was challenging, but it made them more acutely aware of the difficulties of interfaith marriages, and more wholeheartedly, not narrowmindedly, in favor of Brethren doctrines and ordinances.

Other people of the community who will have stimulating answers to vital questions of youth include:

- an Alcoholic Anonymous member who knows firsthand the problems of alcoholism,
- a counselor from the Family Service Agency who will speak frankly about the problems of marriage and family,
- a social worker for the Welfare Agency who can suggest worthwhile service projects for the CBYF,
- a Negro teacher or pastor who endures the disfavor of racial discrimination,
- a minister from the Seventh Day Adventist or Christian Science church,
- a BVS'er or ex-CPS'er who has pondered the principles of peacemaking,
- a college professor who values a college education and can present the merits of a small Christian college,
- an amateur painter who can interpret religious masterpieces.

A painter was present among our group for an unexpectedly lively program in December, Dare to Be Different month. The local speech contest on this topic climaxed the month's activities.

Two remarks of caution about guest leaders are in place: (1), Beware lest you discover too late that they are as dense and unversed in their field as some Brethren ministers are about Brethren matters. (2), Outsiders should never replace those of your

Continued on page 12



Play and **fellowship go hand in hand with worship and study**



Our leaders arrived a day early to prepare themselves for our coming



We arrived the next day and were soon exploring the campsite

My Junior High Camp Picture Album

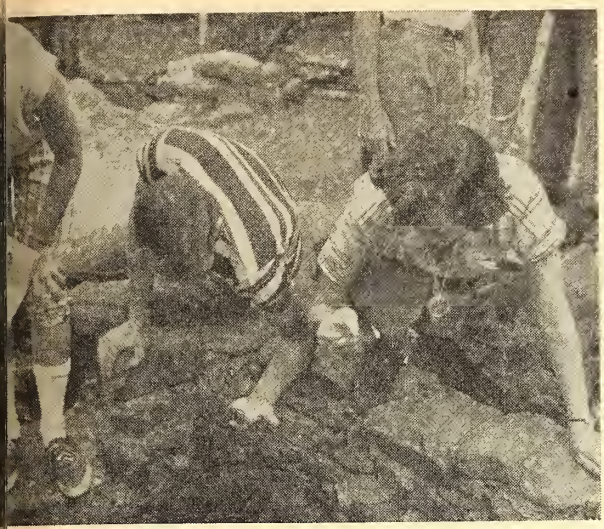
Junior High Jane

The all-camp "powwow" gave us opportunity to plan and share with the other small groups



In our cook-out each had something to do. Incidentally, the food was terri





Through discoveries about God's work in nature we got a new understanding of his purposes



Our camp theme, Living Together as Christians, took on new meaning in our small group

I learned to worship God in new ways in the outdoors. I'm really looking forward to this summer's camp



hrough crafts we learned more new skills



Convert Ideas Into Action

Continued from page 9

own youth group who can lead discussions with the help of a CBYF Program Kit. Quizzes, role playing, debate teams, and buzz groups activate group participation and develop youth leadership.

IN HIS SERVICE

Service projects ought not to be chores for the CBYF; they ought to be privileges. Visits to jails, orphanages, and mental hospitals can be joyful. Undertaking a rehabilitation project like that of the Brethren volunteers in Baltimore or leading recreation for the idle children of slum areas as the adults of our church do can bring unity and purpose to a CBYF.

Polishing tarnished memorial plaques, rebinding torn hymnals, repairing recreational equipment, trimming shrubbery, glueing velvet strips inside the backs of hymnal racks to make them noiseless, washing church windows, or painting Sunday school classrooms is more work than play but not less pleasant. Within the year every youth ought to be invited personally to help with one of these projects. It is as important a part of Christian stewardship for them as offerings on Sunday and commitment card signatures in October.

ADULT COUNSELORS

Work with youth, I have decided, is in some ways like work with Mexican burros. If you jerk and pull them from up front, they will plant their feet against you. If you beat them from behind, they will gallop in the wrong direction. If you stand beside them and go along the way with them, the work



The adult leader is a friend of youth and guides rather than drives

they do is unbelievable. The guidance of a friend is welcomed. The mandates and reprimands of a supervisor are spurned.

If this analysis is true, then the secret of success for an adult leader of youth is friendship — friendship that is free of any connotation of coddling or coercion. The counselor ought to be interested in the dramatic, musical, athletic activities at school. He should attend youth Sunday school classes and CBYF meetings regularly. He should visit the home of every active and inactive member of the CBYF and meet his family. He should know who has joined the church, who needs encouragement to attend college, who might become a successful pastor. He should know each member of the group — his abilities, his fears, his dreams. He should know him well enough to help incorporate him in the CBYF program, make him feel a part of the fellowship, and let him know he is missed if he is absent. Personal communication such as this is the most important part of youth work, and, more than anything else, ought not be neglected.

Transition

MAXINE MILLER

What does the rose think as
grows?
It somehow knows, today's gre
leaves
Prepare tomorrow's fragrant
bloom.
Beyond this consciousness m
rise
To greater knowledge. God
wise,
The Christ soul flowers fro
earthy tombs.

Readers Write

Continued from page 2

I have been impressed, as a ger
alogist, with the difficulty of findi
any records on Brethren famili
beyond the immediate present,
these records, if and when ke
in family Bibles, are soon lo
whereas if one wishes to find L
theran or Reformed families, v
can usually go back to the beginni
of their churches here in Ameri
or even for generations at tim
in Europe. This is dishearteni
and disappointing for those w
realize the importance of genealo
cal records.

I had at one time spoken wi
Brother Kurtz about the advisabil
of printing a card for Brethren u
and encouraging Brethren to
them out by congregations in st
districts. There was some express
interest but it was never carried o

Would it not be feasible to pr
a card and encourage members
register their families now? — Al
G. Faust, Pittsburgh, Pa.

)ut of many years of experience in youth work, everal adult leaders answer questions about

GUIDING THE YOUTH PROGRAM

How many years have you had a special interest the church's youth program? To what extent over ie years have you been involved in working with oung people?

Esther K. Crouse: I have been involved in district outh work since the organization of the Mardela istrict in 1944, and for some years before that. Our x churches belonged to two districts. Because it as difficult to attend district events, the youth in is area began to meet before 1927 in rallies, parties, nd such. I was involved then, too. Locally I work ith the second generation of youth. This is also true district work as counselor, Sunday school teacher nd, more recently, camp work.

Arlo Gump: I started in youth work in 1928 as part of a rural BYPD. We did not have an organized outh group during my high school years. Organization as just beginning and our home church organized 1928. In 1931 I joined the Northern Indiana cabinet fill a vacancy and have been in youth work since iat date.

Dorothy and I have been counselors from the time f our marriage in 1935. We served on the local level the Middlebury, North Manchester, and Pleasant ill churches, Indiana. We were counselors of Section ix in Northern Indiana for three different periods. In 934 we were elected counselors to Northern Indiana, ioved to Middle Indiana and were counselors there nd then came back to be counselors in Northern idiana again. In the early 1940's I began regional eldwork and for several years we served as counselors f the Central Region. Since 1957 we have been orking with older youth and young adults in Northern idiana as co-counselors with the George Heeters.

We have functioned in cabinet meetings, camps, etreats, hilltops, conferences, workshops, etc. Our est estimate is that during our married life we have pent one out of six working hours in some phase of outh work. If we had it to do over, we would do again.

Paul E. Miller: It has been about thirty years since entered the youth group at South Waterloo, Iowa. have been involved in youth work ever since. It has een good.

Ray and Elaine Sollenberger: We have had connections with youth or junior high work on a district r regional level since about 1945. We have served n local, district, and regional youth and junior high abinets. We have also worked with the camping nd hiking program in our area.

From your vantage point how would you summarize the present over-all strength and weakness of the church's program with youth?

Esther K. Crouse: As to strength and weakness of the church's program for youth, there seems to be much available material, equipment, and other facilities. Organizationally there is quite a structure. But with all this there is something missing — adult leadership, parental support, and general church backing. Many churches do not know the needs and problems of youth. One or two leaders cannot do the job. Parents leave much of the spiritual teaching and guidance to the church. Oh, for parents and other adults who will say, "What can I do to help?" and then come through with thought, time, prayer, and understanding as well as with homes in which to meet, transportation, money, and listening ears. Youth want dynamic, worthwhile challenges and well-planned, meaningful activities.

Arlo Gump: The program is now the best we have ever had, but is still far from what it ought to be. Our program misses many young people. For example, we have found many older youth and young adults who have not had a camp experience. We have some excellent counselors and workers on all levels, but our greatest need is for more adults who love young people, can understand them, will be accepted by them, are willing to grow with them, and are available. We find that many adults are afraid of youth groups.

We have more live, meaningful local CBYF fellowships than we have had before, but these seem to develop slowly, change often, and develop by accident rather than by careful planning. Our national youth conference, seminars and other regional or nationally sponsored activities have helped us to grow toward a wider sense of Brotherhood across the country. This has helped many of our youth to place a higher valuation on the power and program of the CBYF.

We have the best program materials we have ever had. Our weakness here lies in the lack of training on how to use them. BVS ought to have its best days ahead. We have something vital here, but it needs to be expanded and enlarged.

Paul E. Miller: It seems to me that the program is better planned, and there is much more help for both youth and advisers. Youth work calls for more effort to maintain the interest of youth.

The Sollenbergers: Strengths — The program material and ideas available such as the youth quarterly

and program kit are very good. We think it is good that there are more opportunities available for our youth than ever before to enjoy fellowship with one another through local groups, camping, district, regional, and national youth conferences, etc.

Weaknesses – We lose too many of our youth after high school, maybe because as our youth leave home after graduation we forget that they are still a part of our group and that we should count them as one of us until they become a part of another group.

Does the youth program demand more or less of the adult leaders today than it did twenty years ago? when you first entered youth work?

Esther K. Crouse: The youth program demands more and more of adult leaders because much is left to the leaders. One needs personal spiritual strength to keep going, knowledge and understanding as to why the youth act as they do. Leaders need an abundance of "know-how" in helping with planning, preparing, and carrying through with the youth so that the experiences will be worthwhile and meaningful to them.

Arlo Gump: There is more activity. This requires added sacrifice by the counselors on their own age level program in order that they can keep up with the youth activities. More in-service training for counselors is required. Our young people are more alert, better trained, and more experienced in many phases of the church work and require more fully trained help than in previous years.

There are more young people; more time, talent and energies are required to give individual attention to all who have needs. More inventiveness and creative ideas are required on the part of counselors to meet our stepped-up competition: TV, school, cars, population shift, etc.

Less leading is needed by the counselors and more counseling is in order. In the early days the counselors had to assume more leadership in getting the program into action.

Paul E. Miller: Youth work demands more adult leadership now. We should have had this sooner.

The Sollenbergers: The youth program demands more time of our adult leaders than it did ten years ago. It takes more skill, "know how," and ability to be a good youth counselor capable of helping youth choose more wisely from the many demands for their time, talents, and abilities. Today's youth leader must know something about many more subjects that interest youth today than in the past.

With many more youth interested in training beyond the high school level, youth leaders need to be aware of the many vocational opportunities and be able to give guidance to their youth.

What words of advice would you like to give to the younger adult leaders as they begin their work with youth?

Esther K. Crouse: Youth work requires much time, devotion, patience, energy, concern, and love. One needs to face the mistakes and failures and profit by them, and above all not to quit when things go wrong. Leaders need to talk honestly and frankly with the youth and never expect credit for effort and time consumed. That will come eventually maybe. A leader cannot undertake all the activities of the youth group lest it becomes burdensome and the creativeness of the work dies. Understanding parents and other adults should be used when possible. Start where the youth are, with their interests, homes, school activities, hobbies; then you will sense their needs and problems. Help them grow into realizing a personal responsibility for the ongoing church program and Christian service.

Arlo Gump: Counselors must grow with those they counsel. Much of the training for counselors can be acquired in service. The need for counselors is so great that some persons will need to volunteer their service, or be willing to be used if asked, even during the time they are raising a family. Some of our most effective counselors have small children. Some of the best counselor work is done by husband and wife teams.

Beginning counselors need to learn quickly that the counselor works through the youth leadership whenever possible. Every beginning counselor ought to do all the learning he can in the art of counseling.

Paul E. Miller: Young adult counselors should share their best creative ideas as a team. Their homes should be living examples of sharing, Christlike homes. Be one of the youth at heart.

The Sollenbergers: Be interested, enthusiastic, young at heart, recognize and draw out the abilities and talents of the youth, and identify yourself with the group.

What is the future of the youth program in the church? What goals should it be working toward?

Esther K. Crouse: The future of youth work in the church is going to depend on the personal spiritual strength and growth of the adults who are their parents and leaders. I know this sounds like an old statement but it is true. Attitudes, purpose, love of God and neighbor are catching. Youth need to have an experience, a feeling that motivates wholesomely and deeply when they take part in church activity. Just another meeting, program, or event on the calendar will not do this. Youth like adventure, excitement, and variety. It can happen in church. They welcome challenges that are bigger than they are. They also welcome friendships and sharing experiences with understanding adults.

As to goals, reach the youth now that their marriages and homes may be Christian. It seems to me that one of the next steps is to have a youth leaders conference to evaluate present methods and programs, to study local communities, to learn where the church is missing out, to work on preventive areas of juvenile delinquency rather than try to remedy situations at a late stage.

Arlo Gump: We have come to the place where our youth work faces its greatest opportunity. We need to devise new and better ways of getting young people to make a full commitment to Christ through their activities and fellowship building. We have the framework, the young people, a beginning core of workers

ıd the makings of the best youth program to date. ɔme of our goals ought to be: a warm active youth llowship in every church; one, or more, well-trained ıalified counselors in every church; at least one meangful camping experience for every person in the ıurch; every young person active at some point in ıe total local church program; a counseling system ıat helps teen-agers with their real problems effective-; a guidance and growth program for older youth ıd young adults who are delayed in their life desions; a district, regional, and national program that cuses every effort toward the local group.

Paul E. Miller: The youth work looks good to me. Ours is going very well right now both in numbers and in program planning; so this would increase my optimism. Set the goals in terms of present activities and help them to dig in on personal growth and fellowship. Outreach and witness are other goals to be considered.

The Sollenbergers: We need to see Christianity as a way of life and to think of the church as the channel that we work through in realizing this goal. We need more of our youth to be actively interested in and feel responsible for the church program.

Journey in Youth Work

Continued from page 4

Now the three-year experiıent is over. Has it been the ɔrrect step for us to take? ave we, through our full-time ldwork program, been able guide the CBYF into leading ore youth to a Christian comitment? When one works ithin the framework of an oranization whose ultimate purɔse is changing lives we must member that statistics alone ın never suffice as a measure effectiveness. Still, if there any parallel between this timate goal and increased terest and participation in ıe youth program, then there e some encouraging statistics. In stewardship of time and oney there has been a defite increase across the region. larger number of youth than ver before are entering Brethn Volunteer Service each ear. A tap on the shoulder ıd a "you are needed" personapproach by the fieldworker tributes for much of the inease. One local youth group thirty-two members comitted themselves to a budget over $2,000 for one year. alf of this amount was to go to the regular church proam and the other half was tained for worthy youth proams sponsored by the CBYF. t the end of the year the oup were within a few dolrs of reaching that goal! These are youth giving time and money! We are finding this spirit growing over the region as youth learn a deeper meaning of stewardship.

Another encouraging statistic concerns the number of youth who attended the National Youth Conference in North Carolina this past August. Out of a total of 2,800 youth who attended the conference from over the Brotherhood, 1,037 were from central region. It was no accident that this was well over one third of the total youth attending.

Granted, these are cold statistics. This is not the ultimate measure of effectiveness of the fieldwork program, but I believe it gives us confidence that something greater is happening over the region. We believe our journey was successful. We believe it to be an important step forward in strengthening the youth program and ultimately individual lives for God. Fieldwork is, of course, accompanied by some problems — what program is perfect in every respect? We believe that the good accomplished through fieldwork far outweighs its inherent weaknesses.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We know a man who has a responsible place in church and a nice family of his own but he continues to go with other women. Just how would you deal with a problem like that?

Church Members.

Dear Church Members,

You present a very difficult problem, and you are right in being concerned about a church worker who is looked up to.

First you need to ask yourselves the question, "Is this gossip or not?" When you are very sure that it is not, we would urge you to take this problem to your pastor and ask him what he thinks ought to be done. This man needs to be confronted with your concern by someone whom he respects. Perhaps your minister is the one best fitted to do this. If the man does not respect your minister, then seek out someone he does think highly of.

We do not believe that the fault of such behavior is at all necessarily the woman's. Sometimes, regardless of how attractive and attentive the wife is, the husband has some unmet needs which express themselves in promiscuous relationships. Oftentimes such a person needs spiritual and psychological help. An emo-

Continued on page 28

KINGDOM GLEANINGS

COMPARATIVE STATISTICS FOR 1957-1958

The statistics which follow give opportunity to study conditions and trends in the life of our churches the United States and Canada.

Fifteen new congregations were organized in the Brotherhood during the 1957-58 church year. Eight these, begun as fellowship groups, were entirely new; seven were organized from meeting points of existing co gregations. Our net total of congregations increased by seven. (Eight new fellowship groups were listed for t first time in the Yearbook.)

Church reports showed 6,209 persons received by baptism; 4,376 received by letter. However, the actu net gain reported by churches was only 1,406. This would seem to indicate the revision of membership rolls many congregations. Our small membership gain should be a matter of real concern to all members. The numb of nonresident members increased slightly, with this group continuing to make up more than 10% of our tot membership.

A 10% gain was achieved in per capita giving for all purposes. The total increase was $969,814.4 As in recent years the major portion of the increase was utilized locally. This trend undoubtedly will be mo fied considerably this year since churches currently are rising to new levels of sharing for Brotherhood work fulfillment of CALL goals.

In the area of financial administration, inclusive of every-member enlistment, some notable advances we made. Thirty-nine more churches began using a budget system. The 41 churches that incorporated the Broth hood Fund in the budget increased the churches doing so to 612. The number now using weekly offering envelop increased 102, to a total of 602 churches. Those congregations employing the every-member canvass now numb 482, an increase of 60% over the previous year and 193% over the year 1955.

The total of $581,272.99 contributed to the colleges and hospital was only $4,316.47 more than in t previous year. District programs benefited by a gain of $44,421.98, up 9%. Local work, including building a remodeling programs, received increased support of almost 12%. The Brotherhood Fund was accorded an increa of 5%.

Property indebtedness climbed much higher, to the level of $6,085,268.88. This averages $17,141.60 f the 355 churches carrying indebtedness.

	1957	*1958*
Ministry		
Free ministry churches	81	
Churches — full-time pastors	517	4
Churches — part-time pastors	345	3
Membership		
Baptisms	6,452	6,2
Membership	200,262	200,6
Nonresident members	21,206	21,8
Congregations		
Congregations	1,066	1,0
Average attendance morning worship	(882 cong.) 97,177	(868 cong.) 97,5
Average attendance evening worship	(490 cong.) 24,846	(440 cong.) 23,4
Sunday School		
Total enrollment	(1,008 schools) 154,324	(1,029 schools) 158,8
Average attendance	(1,008 schools) 99,968	(1,029 schools) 104,0
Finances of Congregations		
Pastors' salaries		$2,107,187
Expense allowances		259,634
Building programs		4,133,336
Sunday school		597,196
All other local expense		2,467,968
Total local church expense	$8,573,778.19	$9,565,323.
Local benevolence	142,846.25	158,510.
District work	481,525.09	525,947.
Brotherhood Fund	1,305,347.04	1,371,933.
Brethren colleges	*133,256.52	*141,607.
Other items	206,936.25	155,216.
Total giving	**10,843,689.34	**11,918,537.
Per capita giving to Brotherhood Fund	6.51	6.
Per capita giving for all purposes	56.37	61.
Budget		
Churches reported using budget system	615	6
Churches reported GBB Fund included	571	6
Churches reported use of weekly envelopes	500	6
Churches making every-member canvass	312	4
Churches with property indebtedness	(322) $5,091,560.45	(355) $6,085,268.

* Not inclusive of $339,665.93 given directly by Brethren individuals to the six colleges and Bethany Hospital.
** The total giving of Brethren inclusive of direct remittances to the colleges and hospital was $12,258,203.74.

Brotherhood Theme: Brethren Under the Lordship of Christ

The Feb. 21 Gospel Messenger will be a special issue on social welfare. Articles by prominent Brethren will lift up various aspects of the church's responsibility and opportunity in the field of social welfare. Additional copies of the issue will be available.

After spending sixty-four of his eighty-five years in the ministry, Bro. J. Edson Ulery died on Jan. 8 at his home in Onekama, Mich. Funeral services were held in the Onekama church, which he helped to organize and where he served as pastor for many years.

The Juniata College choir is presenting forty-six concerts in Pennsylvania, Ohio, and Maryland, beginning Jan. 29 and continuing through Feb. 8. Included will be concerts in Fishertown, New Paris, Shelocta, Davidsville, Pittsburgh,, Natrona Heights, Greensburg, Monroeville, Somerset, Meyersdale, Uniontown, Johnstown, Windber, Connellsville, Kantner, Hollsopple, all in Pennsylvania, and Youngstown and Poland in Ohio. Another feature of the schedule is television appearances on KDKA-TV in Pittsburgh, WKBN-TV in Youngstown, and WJAC-TV in Johnstown.

The 1958 Brethren Student Christian Movement conference at La Verne College, Calif., during the Christmas holidays was considered a success by the 135 students and leaders who attended. The conferees voted to meet at Bridgewater College, Va., in 1959. The newly elected cabinet members are: Iva Hylton (Bridgewater), chairman, Ken Kreider (Elizabethtown), Earl Kaydon (Juniata), Joyce Rupel (Manchester), Bob Faus (Bethany), Shirley Turner (McPherson), and Myrna Long (La Verne). While at La Verne the conference dug and dabbled at their theme, Do Dunkers Dabble or Dig? Looking ahead the conference urged the church to be more productive in providing opportunities for young men and women in drama, music, and the literary arts.

On Feb. 9 the first classes will begin at the Theological College of Northern Nigeria. In connection with the beginning of the teaching ministry of the new school, church bodies in North America have been requested to join with the churches in Nigeria in special and united prayer for the college during worship services on Sunday, Feb. 8, and in the prayer services the week preceding. Official opening ceremonies at the college will take place on Saturday, Feb. 14. The Church of the Brethren in Northern Nigeria is cooperating in the development of the school and will have ministerial students enrolled in the first class. We will want to join with our Nigerian Brethren in prayer for this new venture in providing leadership for the Christian church there.

Ordained and Licensed to the Ministry

Gerald Neher, ordained in the Osage church, Southeastern Kansas.

Mrs. J. Calvin Bright, ordained in the Richmond church, Southern Indiana.

Joe Woodcock, licensed in the Wabash Country church, Middle Indiana.

The Irven Stern family have returned to Nigeria to begin their second term of service. They have been assigned to work at Gulak, P.O. Mubi, via Yola.

James L. Houff, pastor of the Naperville church in Northern Illinois and Wisconsin, will be in charge of the Glad Day program on radio station WJJD, Chicago, on Feb. 1, 8, and 15, at 8:00 to 8:30 a.m.

House and Senate Armed Services committees intend to push through a simple extension of the draft for four years in hopes of avoiding major congressional debate. Concerned persons are urged to write immediately to Rrepresentative Carl Vinson and Senator Richard Russell with copies to their representatives and senators, opposing the extension of the draft law in any form and urging Congressional study of the issue. For additional information see a recent action sheet to pastors and the December Washington Newsletter.

The Church Calendar

February 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Questioned About the Tribute. Luke 20:19-26. Memory Selection: Render to Caesar the things that are Caesar's, and to God the things that are God's. Luke 20:25 (R.S.V.)

Feb. 1-6 Brethren Youth Seminar, Washington, D.C., and New York City
Feb. 8 Race Relations Sunday
Feb. 10 Spiritual Life Institute, Bridgewater College, Va.
Feb. 11 Ash Wednesday (beginning of Lent)
Feb. 13 World Day of Prayer
Feb. 15 Commitment Day for total abstinence
Feb. 22 — March 1 Brotherhood Week
March 2-6 Adult Political Seminar, Washington, D.C., and New York City
March 3-6 Pacific Coast regional conference, La Verne, Calif.
March 8 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Russell G. West of Wiley, Colo., in the Prairie View church, Kansas, Feb. 26 — March 8.

Bro. C. Ernest Davis of La Verne, Calif., in the Osage church, Kansas, March 1-15.

Gains for the Kingdom

Seven baptized and one received by letter in the Osage church, Kansas.

Five baptized and nine received by letter in the Richmond church, Ind. Thirteen baptized in the Piqua church, Ohio. One baptized and one received by letter in the Salem church, Ohio.

Twelve baptized and four received by letter in the Christiansburg church, Va. Twelve baptized in the Cloverdale church, Va. Fifteen baptized and one received by letter in the Fairview church of the Rocky Mount congregation. Ten baptized in the Pleasant View church, Va.

News and Comment From Around the Worl

Christians Urged to Support World Refugee Year

Dr. Elfan Rees, adviser on refugee problems for the World Council of Churches, has urged all Christians to support the 1959 World Refugee Year, recently proclaimed by the United Nations. He said that although the World Refugee Year would not solve the problem, it gives hope that both governments and the people will remember "the forgotten people."

Dr. Rees said that nobody had accurate figures on the number of refugees successfully resettled in recent years, but added that no less than forty million people have become homeless during the last decade. Of these at least twenty-five million are Asians who became refugees because of events in Korea, Vietnam, China, India, and Pakistan.

The number of Arab refugees in the Holy Land has grown to 1,035,000 because more than 240,000 children have been "born in the cesspools of hate known as Arab refugee camps."

UNICEF Receives Check From Youth Groups

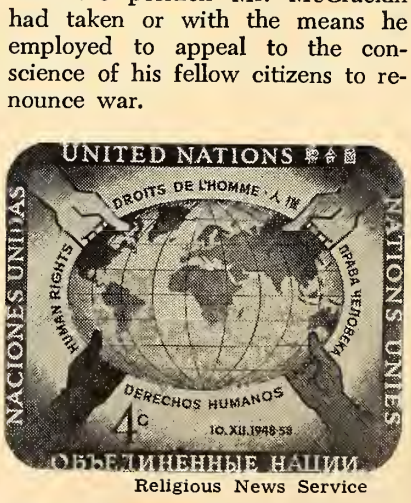
Representatives of the three major religious youth groups in the United States presented a check for $850,000 to officials of the United Nations International Children's Emergency Fund. The money was collected by teen-agers and elementary school youngsters on Halloween night in some 9,500 American communities.

It is estimated that when all local returns are received the 1958 program will have brought $1,200,000 to the United Nations organization.

Clergymen Ask President's Intervention for Imprisoned Minister

Thirteen clergymen appealed to President Eisenhower to intervene in the "persecution" of a Presbyterian pacifist minister who has refused to pay part of his federal income tax he felt would be used for war purposes. In a message sent by the Fellowship of Reconciliation the clergymen asked the President to bring Mr. McCrackin's case immediately to the attention of the Justice Department and urged that he be freed of the contempt conviction so the charges may proceed "in orderly fashion" to try him on the tax charges.

W. Harold Row, secretary of the Brethren Service Commission, was one of the twelve Protestant ministers who signed the appeal. The message stressed that the signers were not associating themselves with the position Mr. McCrackin had taken or with the means he employed to appeal to the conscience of his fellow citizens to renounce war.



Religious News Service

This postage stamp was issued by the United Nations postal administration to commemorate the tenth anniversary of the Universal Declaration of Human Rights. Four hands, representing the world's races, are seen supporting the globe, which is surrounded by the words, "Human Rights," in the five official UN languages: English, French, Chinese, Russian, and Spanish. It was designed by a New Zealander


Religious News Servic

Former Presiding Bishop Henry Knox Sherrill of the Protestant Episcop Church (center) was honored at a luncheon in connection with the Gene Board meeting of the National Council of Churches. Shown with hi are Dr. R. H. Edwin Espy, associate general secretary of the coun (left), and Dr. Edwin T. Dahlberg, president of the council. The counci first president, Bishop Sherrill is currently a co-president of the Wor Council. Addressing the 250 persons at the luncheon, he urg Americans "never to forget the scandal of a divided churc

Anglican Yearbook Underscor Clergy Shortage

A serious clergy shortage in bo the Canterbury and York provinc was underscored in the official Yea book of the Church of England f 1959. Statistics indicated that t church is faced with serious pro lems in its two jurisdictions becau populations are growing while t clergy are comparatively fewer number and have a higher propo tion of older men than was t case fifty years ago.

The publication said that of t forty million persons born and re dent in the two provinces at t end of 1956, it was estimated th just under twenty-seven million ha been baptized in the Church England and that slightly less tha ten million were confirmed membe

Ohio Amish Outnumber Sect in Pennsylvania

Members of the Old Order Ami Mennonites who reside in Ohio no outnumber those in Pennsylvania b more than fifty per cent, accordi to the curator of the Mennoni Historical Library in Goshen, In

Although the Amish are still n merous in Lancaster County, t area in which their ancestors settl in 1737 at the invitation of Willia Penn and his sons, fewer than o sixth of the sect's members now li in the Pennsylvania Dutch countr

Good farmland has become scar and high-priced there and for seve al generations young Amish m

ıve been seeking farms in other eas. Their religion recognizes rming as the only suitable occupa-ɔn, although many young men in cent years have been obliged to ke jobs in agricultural processing ants, such as feed mills, in order earn enough money to go into rming. New colonies are being arted by the Old Order Amish the rate of about one a year.

ternal Revenue Announces ew Tax Regulations Admissions

The Internal Revenue Service lls attention to the fact that taxes llected on admissions to lectures, ncerts, movies, and other events ere abolished, effective Jan. 1, henever the admission is less than . For admission over $1 the ten r cent tax applies, but only to at portion in excess of $1.

The new tax regulations will af-ct many churches and other non-ofit groups which operate teen nteens or sponsor concerts and ctures for which admission is arged.

The Internal Revenue Service al- announced that clubs and milk rs which serve nonalcoholic bev-ages will be exempted from the enty per cent federal cabaret tax they do not allow alcoholic bever-es to be served or consumed, but ly light refreshments.

50,000 Raised for New 'orld Council Headquarters

Nearly $750,000 has been raised ward the $2,500,000 goal for the w headquarters of the World uncil of Churches in Geneva. Of is total nearly $300,000 has been ised by churches around the rld, including $245,000 given or dged by church bodies in this untry. The remainder has come m nonchurch organizations and dividuals in the United States.

Final plans for the headquarters ildings will be submitted to the nual meeting of the World Coun-'s Central Committee on the Isle Rhodes next August. The build-g, in contemporary style, will be signed by Otto Senn of Basel, itzerland, and Otto Bartning of rmany. It will be located on an ght-acre tract near the United Na-ns' Geneva headquarters.

In addition to providing space the council's various offices, the ucture also will have a chapel d an international church library.

Church Synod Affirms Members' Right to Disagree

The Synod of the Evangelical Church of Hesse and Nassau in Western Germany has declared that church members must not be denied the right to express their opinions on controversial issues. The synod stressed the church's difficult role of proclaiming the gospel's message regarding modern mass destruction weapons. It also emphasized its determination "to remain united in Christ, despite differences of opinion existing within the church on whether West Germany should arm itself with atomic weapons."

The resolution was aimed at easing tensions among Evangelical Church members who are divided on the issue of atomic armament. Spearheading opposition to West German nuclear armament are the so-called Evangelical Church Fraternities of which Dr. Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, is a leader.

Legislation Sought to Ban D. C. Sunday Sales

Senator A. S. (Mike) Monroney of Oklahoma has promised to renew his campaign to enact congressional legislation to ban Sunday sales in the District of Columbia.

The Oklahoma legislator, who in private life is a prominent layman in the Protestant Episcopal Church, suggested such legislation two years ago but desisted when the Washington Board of Trade and other business organizations pledged their best efforts to obtain voluntary compliance. All major stores in Washington close on Sunday, but several dealers in electrical appliances have advertised Sunday "bargain sales" at their "warehouse locations" outside the downtown area.

Unitarians Plan $3,000,000 Expansion Drive

The American Unitarian Association plans to extend its program and services by raising from $3,000,000 to $5,000,000. The fund campaign is the largest ever undertaken by the Unitarians. The funds will be used for a building loan fund, recruitment and training of ministers, campus programs for college students, and information and educational services. Unitarian churches have increased in membership from 71,000 to 111,000 in the last ten years.



Religious News Service

This stamp, honoring Protestant theologian, Dr. Friederich Schleiermacher, is one of a series being issued by West Berlin to hail "great men of Berlin." Dr. Schleiermacher (1768-1834) spent most of his working life as dean of the theological faculty at the University of Berlin. Regarded as the father of modern Protestant theology, he was also one of the founders of the ecumenical movement, making many efforts to develop understanding between the Lutherans and Calvinists of his day

Religious, Civic Leaders Honor Brooks Hays

Nearly 1,000 leaders of government, religion, and civic organizations attended a dinner honoring Brooks Hays, president of the Southern Baptist Convention. It was believed to be the first of its kind ever given a member of Congress retiring because of defeat at the polls.

Mr. Hays was defeated by a segregationist write-in candidate in his Little Rock district. Religious leaders of all denominations joined with political leaders of both parties in paying tribute to Mr. Hays at the dinner. Billy Graham said that the South has not repudiated Mr. Hays or his program of mediation in the present crisis in race relations.

Mennonite Founder Honored

A memorial plaque honoring Menno Simons, the noted Reformation leader after whom the Mennonite Church was named, has been dedicated in the small rural town of Oldesloe in Schleswig-Holstein in Germany. It was here that Menno



Religious News Service

Three pioneer American missionaries are shown at a dinner marking the fiftieth anniversary of the National Council of Churches' Division of Home Missions. The missionaries are (second left to right): Mrs. Philip M. Rossman and Mrs. Edwin W. Lentz, who were among the founders of the Council of Women for Home Missions, and Dr. Charles Edmund Schaeffer, only living member of the group of ten denominational mission leaders who formed the Home Missions Council fifty years ago. With them is Mrs. Norman Vincent Peale, who served as toastmaster. The women's council and the Home Missions Council merged into one group known as the Home Missions Council of North America, and in 1950 this became the Division of Home Missions in the National Council of Churches

Simons spent his last years and the community became the center of his activities.

The project was jointly sponsored by the local Mennonite community and students of Kiel University as a demonstration of their gratitude for aid received from Mennonites in other countries after World War II.

Preparations are under way by German Mennonite groups for ceremonies next year to commemorate the 400th anniversary of the death of the Reformation leader.

East Asia Christian Conference to Hold First Meeting

Witnesses Together will be the theme of the first assembly of the new East Asia Christian Conference, which will meet at Port Dixon, Malaya, May 14-26. At the assembly the John R. Mott Memorial Lecture Series will be launched, honoring the late pioneer of the ecumenical movement.

This annual lecture program will feature speakers representing churches in East and West who will be selected to deliver lectures in Asia. The lectures will deal with basic issues concerning the church's call to mission, unity, and service.

The East Asia Christian Conference was organized at Prapat, Indonesia, in March 1957. Its purpose is to further the mission of the Christian churches in Asia through regional co-operation. The conference is related to both the International Missionary Council and the World Council of Churches.

Churchman Reported Translating Scandinavian Literature

Dr. Lajos Ordass, who was ousted by Communist authorities last June from his post of Bishop of the Southern District of the Hungarian Lutheran Church, is now engaged in translating Scandinavian literature into Hungarian. Dr. Ordass is living quietly in Budapest on his bishop's pension. He stated he is not asking for the right to preach, to speak in public, or to travel abroad.

Protestant and Orthodox Students of Theology Confer

Protestant and Orthodox theological students met in Heidelberg, Germany in late October to study the Orthodox teaching about the church and its bearing on the ecumenical movement. Various students in German universities spoke on the general theme in relation to their own fields of study, including a Greek student working in Germany, who presented the basic principles of Orthodoxy.

Discussion also covered the best methods of studying the Easte Church as Orthodox theologians s it, with a survey of new resear possibilities opened up by Orthod faculties and institutes in Athe and Paris.

The Heidelberg meeting was response to a warning recently giv by World Council Secretary W. Visser 't Hooft that Protestants still not adequately equipped intensive interchurch discussio with the Orthodox.

Sector Plan Increases Budgets of Canadian Churches

Six hundred fifty-two churcl across Canada will have budget creases totaling $4,000,000 this y as the result of increased local g ing through co-operative area fu drives known as sector campaig Together the 1959 budgets these churches will amount $18,000,000.

Congregations of more than dozen denominations took part fifty-one sector projects which w sponsored by the Canadian Coun of Churches. The sector progr is a simultaneous every-meml canvass by a number of churcl in the same area.

Unlike sectors in the U.S., wh there has been a marked tre toward canvasses in which churcl of only a single denomination operate, the Canadian counterpa are all interdenominational.

Communist Antireligious Propaganda Increased in 195

Communist newspapers behi the Iron Curtain considerably sha ened their propaganda against r gion and the churches during 19 Observers in Austria attributed intensified propaganda to the bel among Communist leaders that influence of religion had notal increased in the satellite countr after the abortive Hungarian up ing in the fall of 1956.

A paper published in Ostrava Czechoslovakia branded the Ch tian teaching of universal cha as unrealistic and unacceptable. said, "We are concerned about redemption of the whole society earth, about the redemption of suppressed. In this struggle y cannot get along with the princi 'love your neighbor as you l yourself.' Not every neighbor serves it . . . only in life, in tough fight of the classes, can y recognize those who deserve l

nd those who deserve contempt."
In Bulgaria, Islamic as well as Christian communities have been he targets of Communist attack.

hirty Thousand Attend glipayan Congress

More than 30,000 clergy and lay elegates attended the religious ongress of the Philippine Indeendent (Aglipayan) Church at an Nicolas, in the Philippines.

The Aglipayan Church was ormed in 1900 by priests and layien who broke away from the oman Catholic Church in the Philpines. With 1,500,000 constituits it is the largest Protestant group n the islands. In 1947 the Protesnt Episcopal Church in the United tates voted to co-operate with the hilippine Church and a year later ent three American bishops to conecrate the first three Filipino ishops.

ome Study Course Offered aptist Pastors

A home study course for Ameriin Baptist Convention pastors hose training does not meet eduational standards recommended for ie denomination will be offered arly in 1959. More than thirty-eight per cent of the pastors in the Convention fall short of the proposed ordination requirements of four years of college and three years of theological school.

The course has been designed to give pastors the essentials they must have. Subjects included are Old Testament, New Testament, church history, theology, Christian ethics, preaching, worship, pastoral work and Christian education. Only men over thirty-five years old may enroll. Younger men are expected to continue their education in college and seminary.



Religious News Service

urrounded by well-wishers, Dr. avida Margaret Finney, a United resbyterian missionary to Egypt, dmires the first Award for Disnguished Service which was preented to her by the Committee n World Literacy and Christian iterature. Head of Literacy House, out 150 miles south of Cairo, Dr. inney began work in Egypt fifty-ve years ago teaching adults of ile villages to read. A scholship in her name is to be rovided to help train nations in Christian literacy work

EPS Celebrates First Quarter Century

For twenty-five years Ecumenical Press Service has attempted to provide weekly objective news coverage in English, French, and German editions on the life of the churches and Christian movements. The service was sponsored in the first place by the former International Christian Council for Life and Work, and the former World Alliance for International Friendship through the Churches, the YMCA, and the YWCA.

Sponsors now include the World Council of Churches, The International Missionary Council, the World Council of Christian Education, and the United Bible Societies.

Today Ecumenical Press Service is published and sent out from Geneva, Switzerland. A unified English service crosses the Atlantic each week to subscribers in the United States and Canada, mostly by airmail.

The editorial work of the Service is provided through the Information Department of the World Council of Churches but all sponsoring agencies contribute news items. Many news releases appearing in the Gospel Messenger are obtained from this source.

Christmas Programs Beamed to Russia Round the Clock

Christmas religious programs and other seasonal festivities were broadcast to the Soviet Union around the clock by Radio Liberation, an anti-Communist station in New York. The short-wave broadcasts were the only reminder of Christmas for many millions of people in Russia where the Yuletide is no longer a public holiday.

Radio Liberation broadcasts around the clock in Russian and seventeen other Soviet languages from powerful transmitters in West Germany and the Far East. Its principal studios are in Munich.

Quotes in the News

Dr. C. Wright Mills, sociology professor at Columbia University: "The overdeveloped society of the United States is dependent on a privately incorporated economy that is also a permanent war economy. Many corporations affect more people than do the ninety-odd sovereign nations of the world."

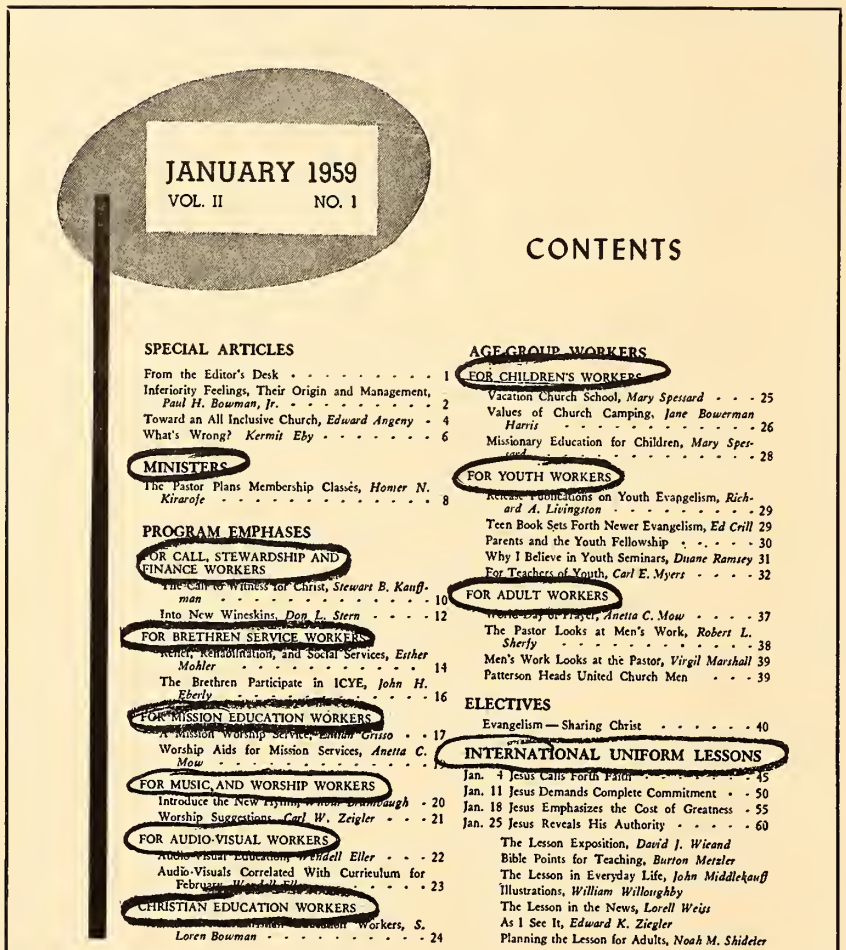
Dr. O. G. Malmin, editor of the Lutheran Herald: "A person who arrives at the conclusion that total abstinence from the use of liquor as a beverage is necessary for him because he is a Christian and deems this the right course to take is perfectly within his rights and should not be blamed. Would that such a stand were universal! But that, like every other Christian stand, carries its own temptations and dangers. One of them is that this may become a matter of self-justification so that that person's hope of salvation is in his self-imposed ethical standard. The second temptation is to judge others. Scripture gives no human being the right to judge others by standards which go beyond Scripture. The third temptation is that of wrenching Scripture out of its context in order to prove a point. Scripture interprets Scripture and context cannot be disregarded."

Rep. Brooks Hays, Arkansas, president of the Southern Baptist Convention: "If I'm an integrationist it's because I'm a constitutionalist. I don't believe in forced mass integration. I do believe in integration to the extent of complying with court orders and with the reasonable demands of the minority. A moderate is more an attitude and a method of approach than a creed. You don't have to hate and despise a person who persists in a different viewpoint."

Dr. Virgil A. Sly, chairman of the Disciples of Christ Division of World Missions: "The Christian mission is concerned with the whole relationship of God and man for each other. One gospel for the one world should be at the heart of the church's mission because the church is the mission and the mission is to the whole world everywhere."

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



JANUARY 1959
VOL. II NO. 1

CONTENTS

SPECIAL ARTICLES

From the Editor's Desk 1
Inferiority Feelings, Their Origin and Management, *Paul H. Bowman, Jr.* 2
Toward an All Inclusive Church, *Edward Angeny* . 4
What's Wrong? *Kermit Eby* 6

MINISTERS

The Pastor Plans Membership Classes, *Homer N. Kirarofe* 8

PROGRAM EMPHASES

FOR CALL, STEWARDSHIP AND FINANCE WORKERS

The Call to Witness for Christ, *Stewart B. Kaufman* 10
Into New Wineskins, *Don L. Stern* 12

FOR BRETHREN SERVICE WORKERS

Relief, Rehabilitation, and Social Services, *Esther Mohler* 14
The Brethren Participate in ICYE, *John H. Eberly* 16

FOR MISSION EDUCATION WORKERS

A Mission Worship Service, *Emma Grisso* . . 17
Worship Aids for Mission Services, *Anetta C. Mow* 18

FOR MUSIC AND WORSHIP WORKERS

Introduce the New Hymn, *Wilbur Brumbaugh* . 20
Worship Suggestions, *Carl W. Zeigler* . . . 21

FOR AUDIO-VISUAL WORKERS

Audio-Visual Education, *Wendell Eller* . . . 22
Audio-Visuals Correlated With Curriculum for February, *Wendell Eller* 23

CHRISTIAN EDUCATION WORKERS

Workers, *S. Loren Bowman* 24

AGE-GROUP WORKERS

FOR CHILDREN'S WORKERS

Vacation Church School, *Mary Spessard* . . . 25
Values of Church Camping, *Jane Bowerman Harris* 26
Missionary Education for Children, *Mary Spessard* 28

FOR YOUTH WORKERS

Release Publications on Youth Evangelism, *Richard A. Livingston* 29
Teen Book Sets Forth Newer Evangelism, *Ed Crill* 29
Parents and the Youth Fellowship 30
Why I Believe in Youth Seminars, *Duane Ramsey* 31
For Teachers of Youth, *Carl E. Myers* 32

FOR ADULT WORKERS

World Day of Prayer, *Anetta C. Mow* 37
The Pastor Looks at Men's Work, *Robert L. Sherfy* 38
Men's Work Looks at the Pastor, *Virgil Marshall* 39
Patterson Heads United Church Men 39

ELECTIVES

Evangelism — Sharing Christ 40

INTERNATIONAL UNIFORM LESSONS

Jan. 4 Jesus Calls Forth Faith 45
Jan. 11 Jesus Demands Complete Commitment . . 50
Jan. 18 Jesus Emphasizes the Cost of Greatness . 55
Jan. 25 Jesus Reveals His Authority 60
The Lesson Exposition, *David J. Wieand*
Bible Points for Teaching, *Burton Metzler*
The Lesson in Everyday Life, *John Middlekauff*
Illustrations, *William Willoughby*
The Lesson in the News, *Lorell Weiss*
As I See It, *Edward K. Ziegler*
Planning the Lesson for Adults, *Noah M. Shideler*

The Leader Asks,

"What think you that I am?"

"WHAT think you that I am?" If the Church of the Brethren Leader could speak, this would be a very appropriate question.

Some workers assume, according to our correspondence, that the Leader is for Sunday school teachers only. True, indeed, is the fact that pages 45 to 64 each month are prepared especially for teachers of the International Uniform Lessons. There are seven specific columns on each Sunday's lesson, each designed to throw specific light on the lesson of the day. All teachers should, of course, get the Leader.

For Children's, Youth, and Adult Workers

Other workers assume the Leader is for age-group directors, and Christian education workers. Indeed, again, special pages are designed for all workers in age groups, Sunday schools, and other aspects of the Christian education field. The editors regularly confer with the Christian education staff to plan the pages headed in the table of contents "for Christian educatio workers," "for children's workers, "for youth workers," "for adu workers."

For Stewardship, Music, Worshi Service, Evangelism, and Missio Workers

Others have assumed that ther are specific pages "for all churc workers." This is absolutely co rect. The editors regularly confe with the Brethren Service staff o the content of the pages designe to help local Brethren Service work ers. They likewise confer with th home and foreign mission staffs, t plan the pages for local worke in these fields.

The editors regularly confer wit representatives of the National Mu sic and Worship Committee, to pla the pages "for music and worshi workers."

There are regular consultation with the evangelism department t plan the pages on evangelism, mo recently embodied in the Call t Witness.

The editors confer regularly wit the audio-visual department to pla the content of pages designed t help local workers in audio-visu education.

Representatives of the stewar ship, finance, and promotion d partments meet to plan the pag designed to be helpful to loc treasurers, finance secretaries, nance committees, and the like.

Does the Leader have anythi in it for ministers? The answer *yes*. Regularly there are conferenc with the ministerial department find articles, and to have articl prepared which are especially hel ful to ministers.

It is obvious, therefore, that t Leader is designed to help worke in every aspect of the church pr gram. So whatever your assignme in the local church is, there a pages designed to be of help you. The special article sectio provides specific suggestions on to ics of help to workers in all aspec of the church program.

The marked table of contents f the January issue, shown here, illu trates the broad coverage of t Leader.

IGERIA, WEST AFRICA

A Motorcycle Speaks

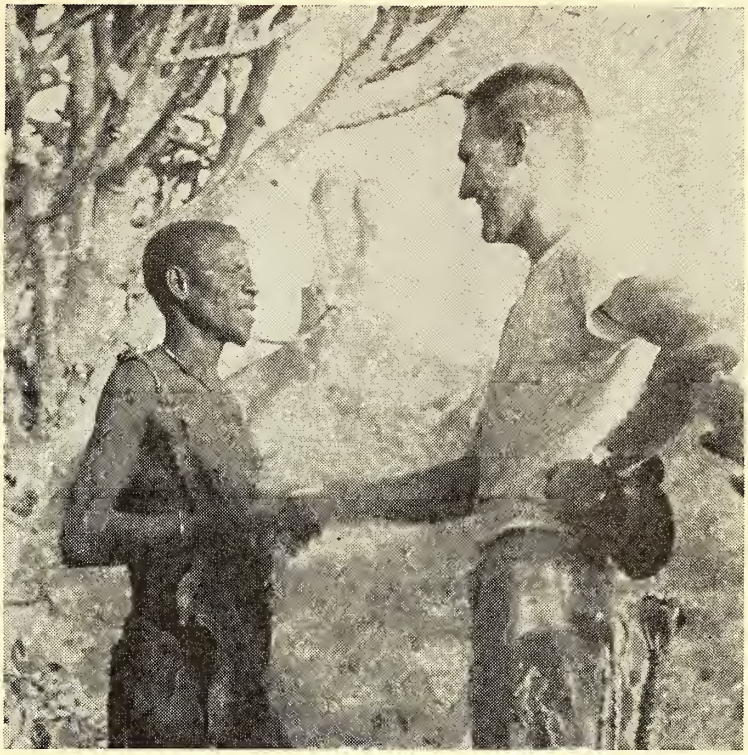
Charles Kraft

What a busy life it is that puts 000 miles on a motorcycle in ree months when the average trip only ten to fifteen miles and the erage speed on bush roads (none wed) and footpaths (none straight) only ten to fifteen miles per hour! ut in a place where you are at e end of the only motor road, the otorcycle becomes most indis-ensable to a missionary's work. I n a Hercules cycle, and this is y story:

One day, a short time ago, my vner-to-be got his first glimpse of e as I sat on a raised platform my dealer's showroom in Jos. nd, like everyone else, when he w my price tag he began looking sewhere! I feared I was in for nother long wait but it seemed if love at first sight might sur-ount the price-tag barrier, for my vner-to-be visited me again and ain. Then on Thursday after-on, after hearing some low-voiced lking at the other end of the show-om, I felt someone climb on my ck and give me the signal to start.

After a trial run of ten miles or on the paved roads of Jos, I as loaded into a truck, from the p of which I said goodby to Jos nd to paved roads) as I had pre-ously said goodby to my home-nd, Germany. The next day we rived at Waka and I started my rvice as a "bush" missionary's rse — we traveled the 134 miles m Waka to Mbororo with only e stop, and that for gas at one the mission stations.

My owner was at this time pre-ring to invite all the outvillage angelists in the surrounding areas Mbororo for a week of fellowship d Bible instruction; so I soon got see Lassa, Mubi, Gashella and zza. From my resting place in owner's storehouse, I could hear t the more than forty evangelists o came were very enthusiastic out the meeting and talked about



Max Baughman

Charles Kraft greets a Nigerian. In the background is Finger Mountain

having a month or more of such instruction next year.

Of course, many of these evangelists were already friends of mine. For instance, there was the former leper, Mbugwa, whom we had taken out to the village of Garta, five miles from Mbororo, to start a new Christian work there. Also, I couldn't miss the smiling voice of another former leper named Daniel, the keystone of our most thriving work out at Moda, the man who has meant perhaps more to the rapid growth of the Christian church in Higiland than any other. I had met him and his many disciples several times in my travels to the various outvillages and knew how highly my owner values his judgment and how he appreciates the many unpaid evangelists that fill the nearby hills with the gospel story each Sunday at this man's direction. I was glad to see him here.

Then there was Bulus, whom we had visited in his work at Kwallia, a leprosy segregation village — a man eager to learn and full of questions but eager to pass on the Word of Christ to the hundreds afflicted with this dread disease who weekly receive treatment in his village. And Bitrus, the evangelist at Kuda where last month twenty were examined for covenant and baptism.

Adam, the blind evangelist, was prominent at the meeting. As I saw him pass, I remembered vividly the night that I spent at Kamale where Adam had held preaching services until late at night and where he and my owner had slept on grass mats until morning. I remembered also the many other trips that we have made there, the great interest of these people in the gospel so completely new to them, and the love that my owner has for this needy village of more than 3,000 people which has led to the sending of Stephen, one of Daniel's disciples, as their Christian evangelist-teacher.

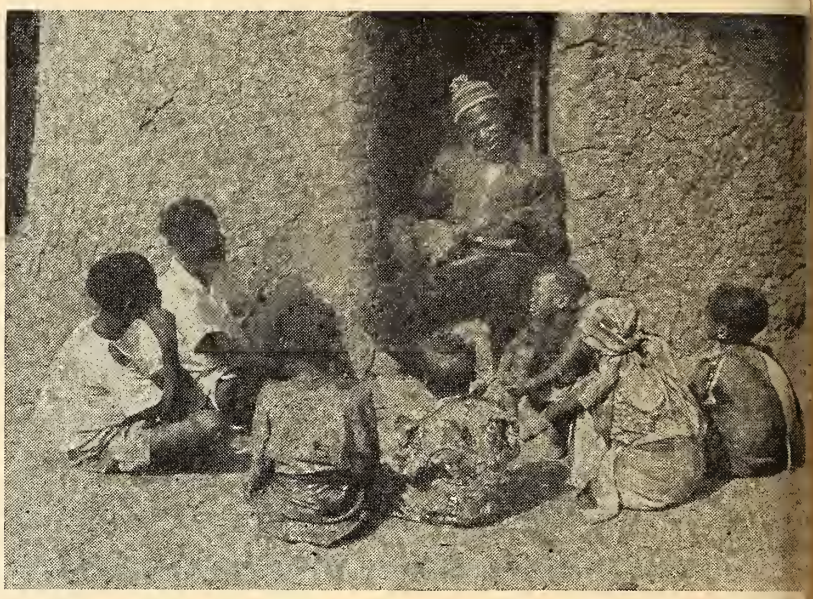
Another Stephen, of Kuber Shosho, and Burgi, our evangelist at Lidle, were songleaders at the meeting. You should hear these Higi people sing! They have converted a large number of their folk tunes into a thrilling means of glorifying Christ and are beginning to transform the very folk games themselves!

The week of these meetings was a week of rest for me — the outvillage evangelists had come to us

for a week. But I could hardly escape the many pleasant memories that crowded in as I think of the ten to fifteen days per month that I spend on bush paths, dodging goats and dogs, and visiting the gospel frontiers where these evangelists work.

But we've been other places also. We have been to Mubi and Garkida supervising the program of missionary language study. (I almost got as far as Marama one time with a tape recorder on my back but a sudden change of plans vetoed that trip.) And imagine the surprise of the Lassa nurses when I carried my owner and his wife to Lassa for an operation (which, by the way, was a perfect success) because I can provide an easier ride than a car on these washboard roads!

So it is a busy life for me in a new mission area but a rewarding one, as I get to help out on the very frontiers of Christian work and to see the light in the faces of those who are hearing the message of Life for the first time. And it is a wearing life — 1,000 miles on bush roads and trails — but the knowledge that the scope of my owner's work would be cut to less than a third and the expense of it more than tripled if I were not around, keeps me cheerfully traveling. So I thought you might like to hear what things look like from a motorcycle's point of view.



Malam Dandi Oaya of Bazza and Mbororo entertains some friends

Sharing for Fellowship

Kathryn Kiracofe

FOR many years we have had a women's institute at Anklesvar for the wives of all workers of the area. All expenses for these institutes were paid by the mission. Several years ago we began inviting other Christian women to this institute, but very few came. We realized it was asking quite a lot of village women to expect them to come as far as Anklesvar.

This past year we decided that we should have village church institutes and that they should be self-supporting. But how, we did not know. Elizabethben and I thought and prayed about it for some time. Then we decided to have our first such institute in the Jitali church.

Elizabethben talked with the women of Jitali village. She said, "Our village is to be hostess to this first institute. What can we do to help? How can we feed the women who come? They will come at their own expense. We live here so we will not have any expense in getting to the meeting."

When Elizabethben brought up this matter the women seemed absolutely helpless. "We would like to help," they said, "but what can we do? You know how poor crops were this year, so we have not had regular work, hardly enough to feed our own families." Elizabethben suggested that they think and pray about it for several days then they would meet again.

At the next meeting the women were even more discouraged. "Where can we get enough money to feed even a few women, and we are hoping that many will come," they said dispairingly. "You know God doesn't ask us to do anything we can't do," explained Elizabeth. "Let's think about what we have. We cook two meals each day for our families, don't we? Sometimes when a relative comes, we are very happy and we stretch what we have and share with him. The women who will come are just like us. They eat just what we eat. Shall we think of them as our relatives? They are our sisters in Christ. Cannot each one of you take one into your home as your guest for this one day and night?"

Light began to shine on the faces of a few women. They began say, "So and so is my relative. she comes I will take her into r home." It seemed that several h relatives who might come. "B how about those who have no re tives here?" asked Elizabethbe "How many of you will take o woman in your home, relative not, for this one day and night

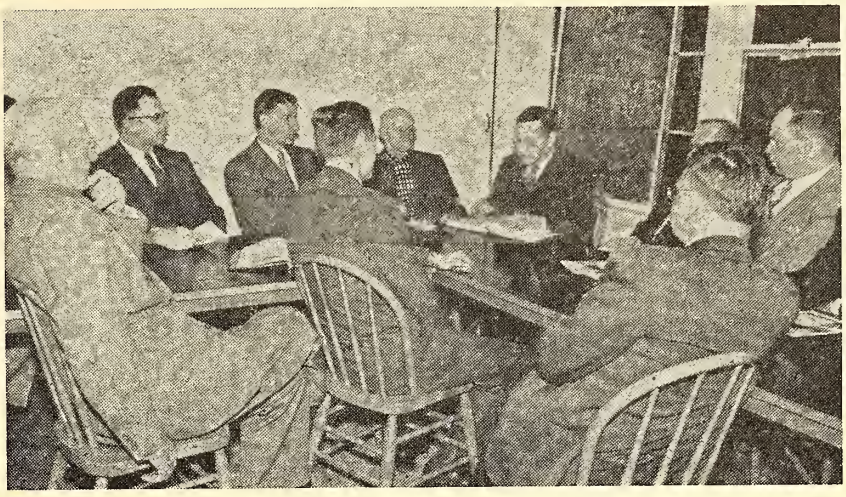
There was silence. "It is alm a month until our meeting," Eliz bethben continued. "If we take c just a little grain each day, it w not be missed and that will provi for the guest." Again there w silence. Then one woman spoke u "I will do as you suggest. I w take one woman, relative or n into my home for our meetin Then another spoke up, then anot er, and before the meeting clos most of the women had promise

The day for the meeting can The Christian homes in Jitali h been swept and given special atte tion. The women began to arri The local women were there welcome their guests. Twelve can not really enough for each lo woman to have a guest for a f day.

We had a lovely meeting. T theme for the day was, "She h done what she could" (Mark 14:8 The Jitali women felt that th too, had done what they cou Their service was a challenge the other women. All were inspir to do more for their Lord with wh they have.

Not for Profit, not for Charity, but for Service"

W. O. Beckner



WE MUST get into our own home as soon as we can," John Doe, aged twenty-ght, and his wife Marie, aged enty-six, had said to each other ıny, many times since their mar-ge six years ago. They felt that ere is something about owning e's own home that brings a stabi-ing influence into the lives of a uple. Also they felt that their o children, aged four and two, ould absorb something of this me stabilizing influence by being ared in an owned home. To own eir own home was an undying eam of each of them.

But, "money, money" – that was e question. Even though they ere ambitious and had saved regu-ly out of their income, they found at their accumulated savings were t enough to make the down pay-ent required.

edit Union to the Aid

John and Marie's church had a rish credit union. Here was their swer. They went to the officers their credit union and applied r a loan to bridge the gap between eir savings and the required down yment. They contracted to make gular monthly payments on their ın with a modest rate of interest. ithin a few weeks John, Marie, d the children were cozily located their own home.

"What is a credit union?" you k. A credit union is a co-operative sociation of a group of people ıo have a common bond of attach-ent, such as the members of a urch parish. Persons who are oved by the spirit of co-operative lpfulness put in of their savings form a fund, a working capital, ɔm which anyone of their mem-rs may borrow for any legitimate ırpose.

Credit unions are now flourishing all states of the United States, Canada, and in a number of other untries around the world. Indus-al groups have been quite active establishing credit unions. Many urches, especially Roman Catholic rishes, have such organizations.

Membership in a credit union is luntary, and those who join elect their own officers and administrators for their activities. The interest which is paid by the members who borrow from the credit union is used to pay a dividend to those who have invested their money in shares of the organization.

Mutual Aid

Thus all are helped. Those who have put their savings into credit union capital for lending get a fair return on their investment, and those who borrow are helped in ways which words cannot describe. And all because they are willing to help one another!

The story of John and Marie Doe can be duplicated again and again in congregations which have provided such help for their members. The credit union of the Highland Avenue Church of the Brethren at Elgin, Ill., of which the writer is a member, has helped more than thirty John and Marie Does to buy their homes since its establishment in 1941. It considers home-ownership loans its most valuable service.

Buying a home, however, is not the only thing for which people borrow money in these times. Some are caught short by sickness, accident, or other emergencies which make it almost imperative to borrow money for a short time. There is the ever-growing matter of financing new (or newer) cars. There are educational expenses and a hundred other matters that come up for which ready cash must be provided. The Highland Avenue credit union has made hundreds of loans, amounting to a grand total of more than half a million dollars, in its seventeen years of operation.

What About Banks?

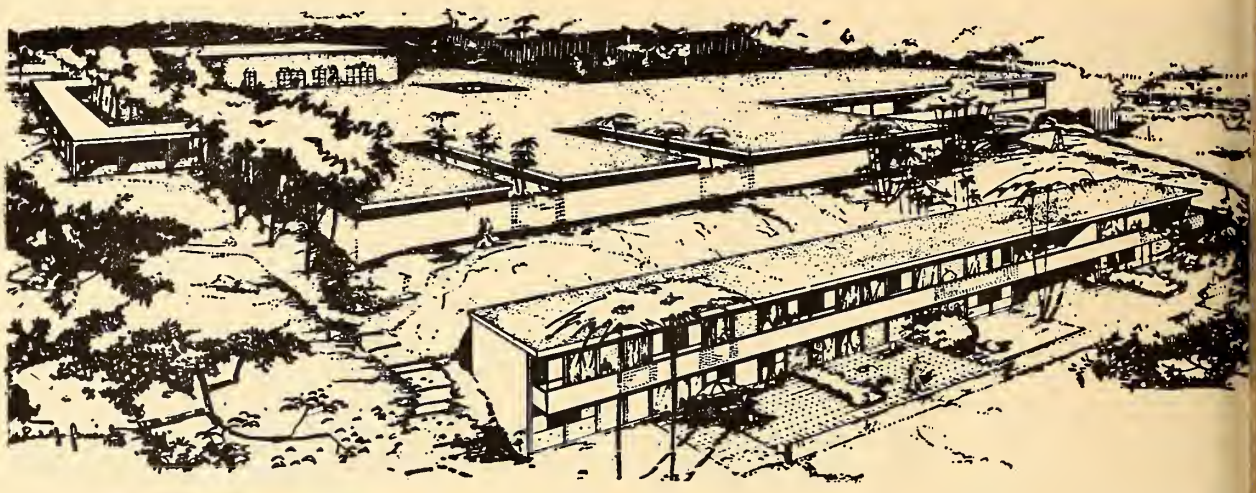
"We have banks and other financial institutions – why not go to them?" someone asks.

Since credit unions are organized and maintained "not for profit," they are able to meet needs which are not ordinarily met by banks. Because the members of a credit union own and operate their own institution for their own purposes, they are able to set lower rates of interest on loans. Because the credit committee knows the applicant, they are able to guard against unwise borrowing. They are also able to assist with "small loans," which banks are reluctant to handle.

The purpose of credit unions may be summed up in the words of the credit union motto, "Not for profit, not for charity, but for service." This service results when the spirit of mutual helpfulness and co-operation is applied in money matters.

Students Accepting Desegregation

A meeting of 200 Catholic sociologists, assembled in the annual convention of the American Catholic Sociological Society, heard that high school students who are "independent of adult encouragement" rarely show any overt resistance to school desegregation. A Jesuit priest recounted results of his study on desegregation in five unidentified communities in five different states which had compulsory racial segregation in their public schools before the 1954 Supreme Court decision.



The architect's drawing of the new hospital on which construction began in December

An Open Letter From Castaner

GREETINGS from Castañer, Puerto Rico, to all past members, visitors, and friends. We are especially happy to greet you at this time, for we who have been here this past year feel that we have been viewing the fruits of seeds sown by those who have been here before us. We are very proud of your and our people here in the Castañer community.

Many things remain the same except for the new faces which come and go every two to three years. For instance, the administrator's office is now occupied by Ralph Townsend and his secretary, Sharon Neher, with Esther Petersime as treasurer. These three people have had a tremendous increase in work load since January owing to plans for our new hospital.

The farm looks very much the same except for the person of Doyle Neher. Gene Hartman with the help of David Bollinger is keeping things running smoothly in the maintenance department. The fellows have been spending some added effort in remodeling the barn to accommodate more cows in preparation for an increase in the dairy service in the near future. The hill back and above the academy buildings has been planted in grass and should be ready for use when the time comes.

The little schoolhouse remains the same on the outside, but inside we find Arlene Coy as teacher for the nine students in eight grades.

Our outpatient department remains very much the same, with people pouring through its doors every daylight hour and sometimes far into the night. New faces here include Drs. Tom and Francoise Hall, Dr. John Hamer, and Elsa Groff, R.N. We are very grateful to have Dr. Hamer come to Castañer for a few months of his furlough from mission work in Africa. Elsa Groff recently returned to work as our head nurse. Elsa had previously worked here during CPS days. Drs. Tom and Francoise gave us the newest member of our project when they became the proud parents of a girl on Nov. 24.

The laboratory and X-ray are always humming with activity, keeping the doctors well informed with special diagnostic information. It is in the very capable hands of John Forbes and Nathan Leopold. We are very happy to have Felix Lizaswain back with us as our pharmacist.

Obstetrics continues to be our largest hospital service, with pediatrics running a close second. It is always a big thrill to watch and be a part of a new life taking its first breath and fun to love the babies after they are here. Pediatrics deals with a high percentage of parasitic infections, and, though the rate is much lower than in past years, it shows that education and more thought to sanitation are still needed.

The most heartwarming thing of the whole year has been watchin the community awake to the fa that they are capable of sponsorin and working on a campaign for new hospital in their communit Our pride mounted to its peal observing them work long days pre paring for the big banquet in Apri which started our island-wide cam paign. This almost duplicated th beautiful picture they painted bac in January when a handful of peopl in this community said, "Let's sta the campaign here." The hospit workers started it by giving a pa of each monthly wage. It sprea throughout the community and th surrounding areas, till the whol island was aware of our need. I was like a pebble tossed into th water radiating its vibration in eve widening circles, and with eac widening circle enthusiasm seeme to grow.

Each gave as he could, from th little barefooted man who pulle perhaps his last cent from his bel less pants, saying, "I've never bee sick a day in my life, but my grand children may need this hospital, to the men with large farms an good positions. It took work i those months, and it is still takin work, but our people have raise more than their allotted amount.

From the time God made ma and breathed into him the breat of life, we have all had that litt bit of God in us, and in that sens we are all brothers. It is a goo feeling to be a part of a proje that believes in helping our brothe until they can help themselve This help could never have bee

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Fun Plans for Church Recreation. Agnes Durant Pylant. Broadman Press, 1958. 125 pages. $2.50.

This book is filled with ideas for your church party. Ideas run from games, skits, stunts, and races to songs, all-church socials, and family nights at church. Particularly interesting for recreationists are the musical games, action songs, and rhythm games.

Local churches will want to secure a copy for their church library or purchase a copy or two for their church recreation committee. — *Ed Grill.*

Prayer in the Market Place. John W. Harms. Bethany Press, 1958. 96 pages. $1.75.

Most pastors get called upon to give invocations at all kinds of meetings. Sometimes we wonder why a certain group even wants to begin its meeting with prayer! If they request it, then the prayer ought to have meaning and not be a rote, set form of prayer.

Dr. Harms, with his experience as executive vice-president of the Church Federation of Greater Chicago, has sensed the need for this collection of prayers for various occasions. They give suggestions for prayers of invocation, or general prayers, for city council, businessmen's associations, radio, T.V., political meetings, victims of racial segregation, etc. The volume fills a need. — *W. Glenn McFadden, Elgin, Ill.*

The Amplified New Testament. Lockman Foundation. Zondervan, 1958. 994 pages. $3.95.

Midway between a translation and a paraphrase the Amplified New Testament is an attempt on the part of an unnamed "Editorial Committee" of very conservative Christians to make available to the English reader the "multi-shaded" meanings of the Greek. The basic manuscript was the work of Research Secretary, Frances E. Siewart, B.Lit. B.D., M.A. This document was then edited by the Committee and finally submitted to three Greek consultants.

While offering a tremendous improvement in clarity over the King James, the Amplified New Testament is no adequate substitute for the standard versions. This volume seems to be based largely on 19th century authors whose works are available in English. The theological views of the editors are much more in evidence than in any of the authorized translations. It is not in this reviewer's opinion adequate as an accurate representation of the Greek New Testament, though there will be many who for Bible study purposes will derive much good from it. — *David J. Wieand, Chicago, Ill.*

possible without the help of the General Brotherhood Board, and they could never have done it without the financial help of each and every church and its members. Even then, it would be impossible if these hearts had never been touched by the love of God and the desire to further his kingdom here on earth. Each of us has been casting our pebbles into the water, and now our brothers here in Castañer are casting their pebbles too. Who knows where the ever-widening circle of these vibrations will stop? They have come a long way, but your help is still needed.

Louise Spall.



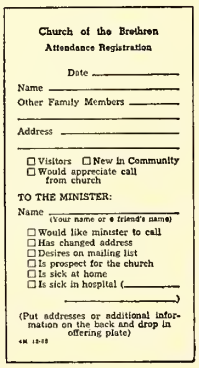
The old wooden structure which has served as a hospital for the past sixteen years is now termite-ridden and badly in need of replacement

New

FOR

CHURCHES

Attendance REGISTRATION CARDS


Church of the Brethren
Attendance Registration

Date _____

Name _____

Other Family Members _____

_____

Address _____

_____

☐ Visitors ☐ New in Community
☐ Would appreciate call from church

TO THE MINISTER:

Name _____ (your name or a friend's name)

☐ Would like minister to call
☐ Has changed address
☐ Desires on mailing list
☐ Is prospect for the church
☐ Is sick at home
☐ Is sick in hospital (_____)

_____)

(Put addresses or additional information on the back and drop in offering plate)

Designed for registration of the congregation in the pews. Cards can be kept in envelope holder on back of the pew, within easy reach of each worshiper. Space for date, name, address, other family members, visitors, new in community, would appreciate minister to call, has changed address, desires on mailing list, is prospect for the church, is sick at home, is sick in hospital.

Price per hundred, 85c

Church of the Brethren
General Offices
Elgin, Illinois

Stories on the
STEWARDSHIP
of
TIME,
TALENT
and
TREASURE
of women
in the Bible
and in modern life

TWELVE BASKETS FULL

by Margaret T. Applegarth



Taking as her theme the Gospel story of the loaves and fishes, the author has infused a time-worn but central subject with her own special brand of insight and attractiveness, supplemented and enriched on every hand with striking quotations and stories. Miss Applegarth has found in baskets around Everyman's home or office or church enough stories to fill *Twelve Baskets Full* with refreshing stewardship material.
$3.00

Church of the Brethren
General Offices
Elgin, Illinois

Family Counselor

Continued from page 15

tionally mature married man does not need to be overly attentive to other women.

Should you discover that your concerns are valid and confront this man with them, it is our hope that you, as church members, can be redemptive and not destructive in your attitudes towards him. While standing firm in requesting that his extramarital attentions must cease, we trust the church can be loving and understanding. If such a redemptive approach is taken, he may not continue to feel such a strong need to express his loneliness in this way.

Christ, when confronted with the woman who was taken in adultery, said, "He that is without sin, let him cast the first stone." Most of us are not immoral or openly improper in our behavior, but all of us have helped create a society in which we overplay sex and make immorality exciting. We need not accept wrong behavior, but we do need to accept the persons involved. Remember also, "It is never he that is without sin who casts the first stone."

Clyde and Kathy Weaver

Obituaries

Andes, Nancy Jane Palmer, was born in Davenport, Iowa, May 30, 1859, and died Dec. 2, 1958. She was married to Joseph Andes on Dec. 30, 1875. She was a member of the Glendale church, Calif. She is survived by four daughters, fifteen grandchildren, thirty-one great-grandchildren, and four great-great-grandchildren. — Ena I. White, Glendale, Calif.

Arnold, Frank Benjamin, son of Joseph and Martha Smith Arnold, was born in David City, Nebr., Sept. 15, 1881, and died at Empire, Calif., Dec. 12, 1958. He was united in marriage to Ellen Sweitzer. He was a member of the Empire Church of the Brethren. Surviving are his wife, one daughter, and three grandsons. Funeral services were held in Modesto, Calif., by the undersigned and Bro. M. S. Frantz. Interment was in the Lakewood Memorial park. — Lorell Weiss, Empire, Calif.

Cripe, Sailey Irvin, son of Adam and Susanna Cripe, was born Feb. 13, 1873, and died Oct. 21, 1958. On Aug. 16, 1901, he was united in marriage to Claudia Whitehead, who preceded him in death. Surviving are five daughters, one sister, one brother, fifteen grandchildren, and fourteen great-grandchildren. Funeral services were held at the South Beatrice church by Bro. John Ditmars. Interment was in the Brethren cemetery. — Mrs. Albert Kuhn, Beatrice, Nebr.

Crook, Taylemachus, son of Robert Thomas and Mary Elizabeth Fisher Crook, was born in Franklin County, Va., Aug. 29, 1873, and died Nov. 11, 1958, in Modesto, Calif. He was married to Nora Elizabeth Jamison on April 11, 1917. He united with the Church of the Brethren early in his married life. He is survived by his wife, seven children, seventeen grandchildren, one brother, and one sister. Interment was at the Lakewood Memorial park. Mrs. Ralph Webber, Modesto, Cali

Emig, Helen Mae, daughter of Job and Mazie Emig, was born May 1 1925, and died Nov. 3, 1958. Sh united with the Church of the Breth ren at an early age. She is survived b her parents, one son, five brothers, an one sister. Funeral services were hel at the New Fairview church by Breth ren Norman Reber and Roger Marke Interment was in the Codorus cem tery — Charles R. Cleaver, York, P

Fawns, Minnie J., daughter of Jam and Anna Coyle Craig, was born Ma 10, 1888, and died at Tipp City, Ohi Oct. 7, 1958. On June 10, 1919, sh was married to Ellis B. Fawns, wh preceded her in death. She was member of the New Carlisle churc Ohio. She is survived by two son two daughters, and thirteen gran children. Funeral services were he in the New Carlisle church by the u dersigned, assisted by Bro. Geor Wright. Interment was in the Ne Carlisle cemetery. — Chester I. Harle New Carlisle, Ohio.

Hamberger, Lucy Markey, was bo March 12, 1882, and died Oct. 7, 195 She was united in marriage to Thom S. Hamberger on March 23, 1902. Sh is survived by her husband, fifteen ch dren, thirty-three grandchildren, twel great-grandchildren, and one broth Funeral services were held in the Ne Fairview church, Pa., by Brethren Mu ray Lehman, Jacob Miller, and Norm Reber. Interment was in the Ne Fairview cemetery. — Charles R. Clea er, York, Pa.

Heaston, William Walter, son John and Maria Fields Heaston, w born in Nebraska on July 25, 1886, a died Dec. 15, 1958, in Santa Cru Calif. He is survived by his wife, E M. Heaston, eight children, and t sisters. Interment was at the Lakewo Memorial park. — Mrs. Ralph Webb Modesto, Calif.

Heisey, Sadie, daughter of Samu and Amelia Weber Kline, died Lebanon, Pa., Nov. 31, 1958, at t age of seventy-five years. She was t widow of Bro. Aaron S. Heisey, w preceded her in death. Surviving a two children, four sisters, and o brother. Funeral services were co ducted in the Midway church, Pa. I terment was in the adjoining cemete — Mrs. S. W. Sterner, Myerstown, P

Kauffman, Aaron M., was born Mastersonville, Pa., Dec. 10, 1875, a died Dec. 6, 1958. He was a long-tim member of the Hanoverdale churc Pa. His wife preceded him in dea He is survived by two daughters, fi sons, twenty-grandchildren, and twe ty-three great-grandchildren. Funer services were held at the Spring Cre church by Brethren Norman Patri and Robert Markley, pastor of t Grace Brethren church. Interme was in the Spring Creek cemetery. Mrs. John Swope, Union Deposit, P

Kimmel, Frank, son of Dave a Cora Kimmel, was born near Milled ville, Ill., March 8, 1901, and died November 1958. He was united marriage to Neva Dyson on Feb. 1923. He was a member of the Che Grove church, Ill. Surviving are wife, two sons, four grandchildren, a

>rother. Funeral services were con-
:ted by Bro. Merle Hawbecker. In-
ment was in the Lanark cemetery. —
s. Mildred Pauley, Mt. Carroll, Ill.

Maust, Mary Florence, daughter of
ome and Mary Maust Newman, was
n in Elk Lick Township, Pa., June
1897, and died at Sewickley, Pa.,
t. 31, 1958. She was a member of
Salisbury church, Pa. She is sur-
ed by one daughter, three brothers,
l four sisters. Funeral services were
d in Sewickley, and graveside serv-
s were conducted by Bro. Daniel
nitacre. — Ada Maust, Salisbury, Pa.

Mishler, Paul, son of Henry and Ella
shler, was born in North Manches-
, Ind., Jan. 31, 1900, and died in
leman, Mich., Dec. 24, 1958. He
s united in marriage to Nora Berg-
n on Dec. 20, 1919. He had been
nember of the Church of the Breth-
since boyhood. Surviving are his
e, two sons, two daughters, thirteen
ndchildren, one brother, and two
ers. Funeral services were held at
Church of the Brethren by Bro.
rl Hilbert, assisted by Bro. Clyde
rshall. Interment was in Dale ceme-
y, Beaverton, Mich. — Mrs. Chas. E.
rd, Beaverton, Mich.

Myers, Alcesta Merial, daughter of
n W. and Barbara Horst Kuhn, was
rn near Greencastle, Pa., Feb. 9,
31, and died Dec. 18, 1958, at New
ford, Pa. She was united in mar-
ge to Clarence L. Myers, who pre-
ded her in death. She was a mem-
of the Waynesboro church, Pa.
rviving are two daughters, two sis-
s, and two brothers. Funeral serv-
s were held from the Grove funeral
me in Waynesboro by Bro. George
Detweiler. Interment was in the
ntgomery cemetery. — Miss Lillian
Good, Waynesboro, Pa.

Peiffer, Cora A., daughter of John
l Rebecca Rudy, was born March
1877, and died at Campbelltown,
, Dec. 11, 1958. She was a member
the Fredericksburg congregation,
Her husband, Morris Peiffer, pre-
ded her in death. The funeral serv-
s were held in the Frystown church,
, by Brethren I. W. Heisey and S.
Meyer. Interment was in the ad-
ning cemetery. — Grace E. Meyer,
edericksburg, Pa.

Repine, Molly, daughter of Lewis
l Emma Seese Rummel, was born
rch 27, 1887, and died Dec. 5, 1958,
Windber, Pa. She was a member of
Rummel church, Pa. She was pre-
ded in death by her husband, George
pine. Surviving are three sons, four
ghters, three brothers, and one sis-
. Services were held in the Shank
neral home by Bro. A. Jay Replogle.
erment was in the Richland ceme-
y. — Mrs. L. Ernest Ott, Windber,

Rose, Ralph, was born in Somerset
unty, Pa., Nov. 25, 1891, and died
t. 29, 1958. He was a member of
Somerset church, Pa. He is sur-
ed by his wife, Kathryn B. Rose,
o sons, and four grandchildren. Fu-
al services were conducted by Bro.
nes Boitnott. Interment was in the
merset County Memorial park. —
's. Lawrence Bowman, Stoystown,

Shafer, James B., son of Eli and
ry Ann Prowant Shafer, was born in Paulding County, Ohio, March 14, 1888, and died Dec. 7, 1958. On Aug. 5, 1908, he was united in marriage to Amelia Stork. He was a member of the Dupont church, Ohio. Surviving are his wife, six daughters, four sons, twenty grandchildren, ten great-grandchildren, and a sister. Services were held at Dupont church by Bro. Robert Heeter, assisted by Bro. Roy Shafer. Interment was in Monroe cemetery. — Gladys S. Prowant, Dupont, Ohio.

Wampler, Bertie Ellen, daughter of Jacob F. and Barbara Miller Weaver, was born Dec. 2, 1876, at Lima, Ohio, and died at Bridgewater, Va., Nov. 14, 1958. She was married to J. D. Wampler on Dec. 2, 1900. She is survived by her husband, three sons, three daughters, thirteen grandchildren, and three great-grandchildren. The funeral services were conducted by Brethren Bernard N. King and N. D. Cool in the Bridgewater church, Va. Interment was in the Oak Lawn cemetery. — Mattie Glick, Bridgewater, Va.



Written especially for the coming Easter season, the March-April number of The Upper Room will help you to appreciate more fully the glory of this, the most meaningful of all Christian holy days.

Use of The Upper Room will stimulate prayer and meditation in Lenten days, and lead up to the high point of Christian worship at Easter. At the same time, using The Upper Room during the Easter season will strengthen the habit of daily devotions in the lives of those who use it.

Order your March-April number of The Upper Room NOW. Ten or more copies to one address, 7¢ a copy. Individual subscriptions (by mail) $1 a year, three years for $2. Air Mail edition, for servicemen and youth, same price. Address

The Upper Room

The world's most widely used devotional guide
37 Editions — 30 Languages

1908 GRAND AVENUE NASHVILLE 5, TENNESSEE

Just Published!

YEARBOOK 1959

ORDER YOUR COPY NOW

50c

Church of the Brethren
General Offices
Elgin, Illinois

Church News

Northern California

Chico — We observed World Communion Day with a love feast in the evening. We participated in the entire program of the Call. Chico was host to the district directors of children and junior high activities of the Pacific Coast Region. Mary Spessard and Paul Weaver of Elgin were here. The district conference was held in San Francisco in late October with Bro. S. L. Barnhart of Chico as the moderator.

On Dec. 14 we observed the golden anniversary of the Chico congregation. Bro. George Webb, of Sacramento delivered the morning sermon. Fred and Alta Butterbaugh, now at Hillcrest school in Nigeria, were recently here in pastoral service. Brother and Sister Russell West conducted evangelistic services Jan. 13-25. — Mrs. Martha Simkins, Chico, Calif.

Colorado

First church, Denver — The congregation purchased a parsonage near the church and our pastor and his wife, Brother and Sister Paul Wright, have moved into it. The basement rooms are used for Sunday school classes and our youth group. We have added twenty-two members by letter and baptism in the last several months. In September our men made the every-member canvass. Our church has cooperated in the Call program. We observed communion on World Communion Day and had our fall love feast Nov. 16. The church enjoyed a fellowship dinner in the church on Thanksgiving Day. The adult and junior choirs presented the Christmas program on Dec. 21. — Mrs. Lulu B. Miller, Denver, Colo.

Fruita — Following the resignation of our pastor, Bro. R. W. Hoover, in July, our pulpit was filled by a number of able speakers. Our new pastor, Bro. J. Ira Metzker, and his wife and daughter, arrived on Sept. 15. Bro. Edward Duncan had charge of the installation services. We observed World Communion Sunday with a love feast. We had members of the First Grand Valley church as our guests. A women's work fellowship has been organized and will meet regularly to sew for relief and do every helpful thing possible. Our church joined with other churches in our town for a union Thanksgiving service, with our pastor bringing the message. Our church has adopted a refugee family for Christmas. Our choir gave the Christmas cantata, Night of the Star. — Mrs. Paul High, Fruita, Colo.

Nebraska

Enders — Dwight Oltman was licensed to the ministry for one year. Bro. Edward Duncan conducted the installation service. Five were received by baptism and one by letter. Our church took part in the Chase county religious survey. On Oct. 31, John Grimley, returned missionary to Africa, gave a talk and showed films on his work. The men's work group meet once a month for fellowship and business. Sister Anna Warstler was here to talk to the women's group. The work on the Call program is progressing, and the visitors are training for the every-member canvass. Miss Lillian Aotaki of Hawaii came to Enders with Miss Glenda Wine for the Christmas vacation. Brother and Sister Lehman held open house on Dec. 21. In the evening the young people went caroling and then had an hour of fellowship and refreshments at the church. — Mrs. Albert Applegarth, Wauneta, Nebr.

Southern Illinois

Peoria — Our church has put out five pieces of literature: a revised organization and job analysis, the annual report, an organization and program folder for the new church year, a revised church directory, and a brochure for use in our community work. The Call program was promoted and now we are planning for the second phase of the program through our deacon commission as undershepherds and the evangelism commission. Our pastor, J. F. Baldwin, and his wife started on their sixth year last September. He is also serving as president of the Peoria Area Ministerial Association. World-wide Communion Sunday was observed; three have recently been baptized. Mrs. D. Sims, a colored lady, spoke to our men's work group on delinquency. She has been on the Peoria police force for sixteen years. We are continuing our support of Terry Lee Baldwin as our witness in Africa. Ten of our teachers attended a six-week leadership training school. We have assumed full pastoral support. — Mrs. Betty Roeder, Peoria, Ill.

Northeastern Ohio

Springfield — We held our love feast on World-wide Communion Sunday. Our pastor, Bro. Jacob Dick, held a meeting at the Union Bridge church in Maryland. In his absence, our guest minister was Bro. Roland C. Pickhardt, chaplain at Akron University. Our annual birthday dinner was held on Nov. 23. Our pastor's sister, Velva Jane Dick, missionary to Africa, told us about the mission work there. This year union Thanksgiving service was held in the Methodist church with our pastor as speaker. The choirs gave a Christmas program and the young people a play. — Mrs. Vera Donovan, Akron, Ohio.

Northwestern Ohio

Dupont — Family night was sponsored by the women's work group; they used the theme, Family Worshipers. A surprise party was held in the church dining room for our pastor and his wife, Brother and Sister Heeter, for their thirty-eighth wedding anniversary. We held a Sunday school picnic with the Methodist church. Our pastor was moderator for our fall council meeting. The Christian education board has planned to have a host and hostess each Sunday for the coming year. Our church observed its harvest home service in conjunction with its annual home-coming. Our pastor gave the morning message and included in the service the installation for the new church and Sunday school officers. Mrs. Rolla Etter was the guest speaker for the afternoon service. Communion service was observed on Nov. 2. — Gladys S. Prowant, Dupont, Ohio.

Lick Creek — The educational building which will have sixteen classrooms, an office, and a parlor was started in the summer. At our 125th anniversary celebration Bro. Donald Rowe was our speaker. A licensing service was held for John Buehrer by Bro. A. P. Musselman. Our young people held a weekend retreat at Camp Mack. We have received five new members by baptism. A number from here attended the district meeting at Marion, Ohio; Ro[illegible] Watson and Joan Leslie were our [illegible] egates. We now have five young [illegible] licensed to the ministry and t[illegible] young people in BVS; four have [illegible] cently completed their service. We [illegible] ceived a new electric organ, a gif[illegible] Mr. Claude Foster. It was dedic[illegible] with an appropriate service. El[illegible] Newcomer was the speaker at [illegible] men's work meeting; he spoke at [illegible]

Brethren Placement Service . . .

This column is conducted as a f[illegible] service in the interests of assisting in[illegible] viduals or families to relocate or sec[illegible] employment in Brethren communit[illegible] It does not provide for the advertis[illegible] of goods or property for sale or re[illegible] Information on paid advertising n[illegible] be obtained from the Church of [illegible] Brethren General Offices.

This service is part of the Broth[illegible] hood program, assigned for administ[illegible] tion to the Social Welfare Departm[illegible] of Brethren Service.

The right to edit and reject noti[illegible] is reserved. Since no verification [illegible] notices is made no responsibility [illegible] be assumed.

When writing about a notice, it[illegible] necessary that the number be giv[illegible] Write Brethren Placement Servi[illegible] Church of the Brethren General [illegible] fices, Elgin, Ill.

Medical

No. 383. Wanted: Graduate prof[illegible] sional nurse for general duty in [illegible] stetrics, surgery, medicine, pediat[illegible] and the operating room. Sixty-l[illegible] general hospital owned and opera[illegible] by the Home Mission Board of [illegible] Evangelical United Brethren Chu[illegible] For further information write to M[illegible] Bessie M. Crim, R.N., Director [illegible] Nursing, Espanola Hospital, Espan[illegible] New Mexico.

No. 384. Needed: Graduate nu[illegible] to serve at the Community Hospita[illegible] the Brethren Service Project in C[illegible] tañer, Puerto Rico. For further in[illegible] mation contact: Brethren Ser[illegible] Commission, Church of the Breth[illegible] General Offices, Elgin, Illinois.

Miscellaneous

No. 386. Baby sitter wanted: [illegible] ture woman to share home with yo[illegible] working mother and two small c[illegible] dren. More for home than wa[illegible] Pleasant modern country home [illegible] proximately ten miles from Tole[illegible] Ohio, in Brethren community. Re[illegible] ences exchanged. Contact: Mrs. J[illegible] Clarey, R. 1, Walbridge, Ohio.

Farming

No. 385. Wanted: Married man, [illegible] perienced with dairy cattle and gen[illegible] farming. Two-bedroom modern h[illegible] within six miles of Church of [illegible] Brethren. Good school, top wages v[illegible] extras, full line of labor-saving [illegible] chines. Contact: Harvey W. Moec[illegible] Polk City, Iowa.

trip to Quito, Ecuador. We held chool of missions in January. — Mar- Watson, Bryan, Ohio.

Southern Ohio

Marble Furnace — On Sept. 1 Bro. n L. Blickenstaff came as our new tor. Installation services were held Sept. 22 by Bro. Walter E. Hawke. have purchased a parsonage in bles. A surprise shower was given our pastor and his wife. We had a ite gift service for several needy ilies at Christmas time. The con- gations of this circuit are planning take part in the evangelistic phase he Call program. — Irene McGonau, bles, Ohio.

Troy — The Ivan Eikenberry family sented a day's program of worship discussion on missions in Nigeria. Ernest Shull family presented a ilar day's activities in respect to the ia mission work. The Frank Brow- are hosts for this year to Miss Inga lo, daughter of a Baptist minister Kassel, Germany. Two membership ruction classes are being held; one junior highs and one for adults with pastor, Bro. M. L. Wagner, as her. The ministerial committee an- nced that Ivan Eikenberry will be pre-Easter evangelist. — Mrs. Ray- d Becker, Troy, Ohio.

North Atlantic

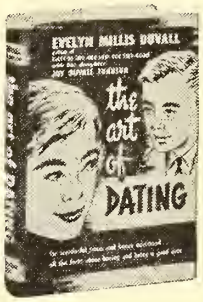
Ambler — A teacher's training school conducted in our church for four nday evenings with twenty-two rches represented. The commis- form of organization was adopted ur district meeting. Walter Bucher elected a trustee of Camp Swa- at our district conference. A rch loyalty dinner was held. We a "ladies night out" in our social n with the ladies showing their ity in baking, sewing, decorating, planning for Christmas. A prayer eat for all women of the North ntic district was held in our church. e children were dedicated on Nov. A going-away party was held for and Mrs. Irvin Hoffer. Dr. E. C. nrighausen of Princeton University the guest speaker at the annual 's and women's work banquet. At Christmas party each person ght a gift which was sent to the Creek mission in Kentucky. Mrs. K. Steely of the Quakertown church ved slides of the Flat Creek mis- . The white gift service was on . 21. Colored slides of the 1958 k camps in Europe were shown he New Year's Eve service. — Mrs. y E. Haring, Lansdale, Pa.

Middle Pennsylvania

Hughwick — Our pastor had charge services at the Brethren home at tinsburg on one Sunday. At the cation services for the five new lay school rooms in the Sugar Run se Bro. Roy E. McAuley, dean of abethtown College, was the speak- Evangelistic services were con- ed by our pastor. Our love feast held at the close of these services. were added to our fellowship. Our ch is showing a missionary picture a month. A Christmas program presented in the German Valley

THE *Art of Dating*

ALL
THE FACTS
ABOUT HAVING AND
BEING A GOOD DATE



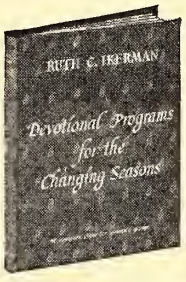
Evelyn Millis Duvall with her daughter

Joy Duvall Johnson

Thousands of teen boys and girls in junior and senior high schools, and thousands of young men and women on college campuses have heard Dr. Duvall speak; many thousands more have been guided by her best-selling book, *Facts of Life and Love for Teen-Agers,* and by her well-known *When You Marry.* All of them agree that she is one of those rare adults who truly understands young people's problems, and answers their questions frankly, responsibly, sympathetically . . . and in their language.

This book covers all of the important questions: getting the right date, being a good date, keeping affection within bounds, etiquette, what to say and do, going steady, engagements, etc. **$2.50**

Church of the Brethren General Offices, Elgin, Illinois



40 complete plans for women's groups

Devotional Programs for the Changing Seasons

by RUTH C. IKERMAN

This is a collection of devotional programs in which the author relates the varied situations in life to the seasonal changes. With simplicity and warmth she writes about everyday incidents familiar to everyone — a child's remark, choosing a valentine, a housewarming — and then draws a brief spiritual application. Each program includes an appropriate scripture, a leader's introduction, the meditation, and a closing prayer. The material is conveniently arranged in four sections — ten programs for each season.

Edward K. Ziegler, a Brethren pastor and writer, says of this book: "Miss Ikerman's book is ideally adapted for use in women's groups. The devotional chairman of women's circles or groups will find it a rich treasure." *$2.00*

Church of the Brethren General Offices, Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

house by the children and young people. — Helen Garver, Mount Union, Pa.

Southern Pennsylvania

Codorus — Bro. Martin M. Hartman was elected moderator and Bro. Lawrence Hartman assistant moderator. We have participated in the Anniversary Call and had an every-member canvass. Bro. Eugene Rohrbaugh was elected chairman of the Call committee. The love feast in charge of Bro. William M. Beahm was the climax of our 200th anniversary. Bro. Cyrus Bucher and George Kryca, a Polish exchange student, were guest speakers. The film, Martin Luther, was shown. Our Bible institute was conducted by Bro. R. W. Schlosser. We had a service of dedication for the picture, The Good Shepherd, placed in front of the sanctuary by the adult men's Bible class. We combined our Thanksgiving Day with harvest home services. Since our last report we have received two by baptism and one by letter. — Ruth B. Hartman, York, Pa.

Western Pennsylvania

Living Stone — Our former pastor and his wife, Brother and Sister Arthur Scrogum, showed colored slides of the highlights of their visit this summer to Schwarzenau, Germany, and other European countries. A social hour followed the showing of the films. A group of our young people attended a rally at the George's Creek church in Western Maryland. Our pastor, Bro. Wayne Eberly, directed the recreation laboratory at Elizabethtown College in December. — Anne H. Harden, Cumberland, Md.

Middle Maryland

Longmeadow — Our love feast was held on Oct. 2, with our pastor, Br Harold Kettering, officiating. Film strips, Bringing Christ to the Home an Sharing the Fellowship, were shown preparation for our evangelistic mee ing, which was held Nov. 2-9 by Br A. Ray Showalter. Sister Sonja Berg has entered BVS. Two have been ba tized. On Thanksgiving morning a d nation of canned goods was given the Rescue mission. The pastor and h family have moved into the new pa sonage. — Mrs. Frank E. Bywater Hagerstown, Md.

Southern Virginia

Danville — In September our ne pastor and his wife, Brother and Sist Joseph E. Whitacre, began their wo here. The five Sunday evenings in N vember were set aside for special eva gelistic services with our pastor brin ing the messages. Several of the Su day school classes and the young peop took charge of the devotions with t choir bringing special music. The la men carried out the Anniversary C program by visiting each home. Ea fourth Sunday night we join togeth with the congregations of two of o neighboring Methodist churches f the regular worship with special ch and congregational singing. The lo feast was held on World Communi Sunday. — Mrs. Orva Shaw, Danvill Va.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a reol estote deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

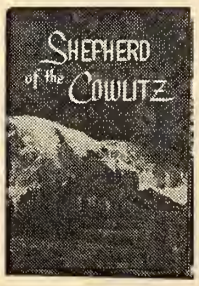
General Brotherhood Boord,
Church of the Brethren
H. Spenser Minnich, Director of Speciol Gifts
22 South State Street, Elgin, Illinois

Send informotion to me confidentiolly
ond without obligotion

Name .....

Address .....

A memorial to all — not just to one



SHEPHERD OF THE COWLITZ

by EZRA WHISLER and GERALDINE ELLER

IN A SPECIAL SENSE this volume is a memorial to the life and work of Elder Ezra Whisler, a self-supporting minister of the Church of the Brethren in the Cowlitz Valley in Washington, for over forty years.

BUT IN ANOTHER SENSE it is also a memorial to the countless thousands of other self-supporting ministers who have carried or are still carrying heavy responsibility in the ministry of our church.

Price, $2.50

Church of the Brethren General Offices . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

FEBRUARY 7, 1959



Fujihira from Monkmeyer

IN HARMONY

T S difficult to imagine a successful choir operating on a segregated basis. Suppose l e director insists on keeping the sopranos in one room, the altos in another, the r rs and basses in still another. Perhaps some individuals can concentrate better n getting their notes, but their ears will miss the blending of voices that makes for a nony. And even if the director can somehow be in each room at the same time, e vill have difficulty maintaining the same tempo and sustaining the same pitch. How u h better when the various voices are "together in one place," under one baton, l wing the same notes and singing individually but with ears attuned to fellow sing- s So in the great choir of Christian fellowship, we are never individualists, nor are e partisans divided by artificial barriers into separate rooms. The Director wants us a ding side by side, like the Brazilian girl and her American friend in the picture, so c brothers and sisters can live together in harmony and peace.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

FEBRUARY 7, 1959

Volume 108 **Number 6**

In This Number . . .

Editorial —

In Harmony 1
Change of Heart and Change of Policy 5
First Course in Mathematics 5
Christians in Politics 5

The General Forum —

Early Church Decides for Integration. Douglas Cedarleaf 3
Problem and Solution (verse). Dare Montgomery Wise 4
The Beckoning of a Dream. Gardner Taylor 6
Repentance. William M. Beahm 9
Prayer (verse). Edna Hamilton 10
In Quietness (verse). Mildred Long .. 10
". . . What Does the Lord Require . . .?" Edwin T. Dahlberg 11
Politics Is Not Dirty. Franklin Wallick 12
Reviews of Recent Books 15
Family Fun Fare 27

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Overseas Report From Japan. Albert Huston 20
Church News 29

Toward His Kingdom —

Treasures in Earthen Vessels. Donald E. Miller 22
Questions on Disarmament and Your Job 23
News Notes 23
A New Year's Look Ahead. D. J. Bhonsale 24
Lost: One Hospital. Ellen Cunningham 24
Forward in Stewardship. Elizabethben Gershom 25
Regional Council Supports Delegate to Seminar 25
To Help Us Be Faithful 25
Mutu: Witch. Lora Mainard 26

Mission-Grams 26

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Christmas Traditions

I want to commend the editors of the Gospel Messenger for the four-page special Christmas feature in the Dec. 20 issue.

One of the traditions of our family is that on Christmas Eve we gather for carol singing, reading of the scriptures about the Christmas story, and any poems, articles, etc., which we may have found in our reading.

In reading over the issue of the Gospel Messenger, I discovered the pages mentioned above. The young people (who as children started this tradition) decided to use this as a basis for our Christmas Eve devotionals. One of our daughters, a McPherson College student, arranged it alternately with carols which would correspond with the written word in the script. All the grandparents, aunts, uncles, and cousins there agreed it was the best family program we have had.

Our children love to have family traditions such as these, and I do not feel alarmed for the preparation of life ahead when families grow up together with Christian traditions. — Mrs. John M. Miller, Oklahoma City, Okla.

Too Busy?

"I was in prison and ye visited me not." I was in prison once, and should have been there oftener. A man was sent to the penitentiary. A Christian woman wrote to him, but since she didn't have his number right, another prisoner got her letters and the literature she sent.

In time the prisoner asked for baptism. For some reason unknown to me, I was asked to go and baptize that man. Now that was a new one! I wrote the warden telling him what I would like provided.

He responded that all arrangements would be made. I set the day, and when I got to the gate, a guard met me and took me to the warden's office, and soon after the guard and I went to the prisoner's cell. After instructions and prayer we went to the place of baptism, a cement pool of water, nice and clean. After baptism and after our clothes were changed, I said goodby to the prisoner and went back to thank the warden. How I wish now that I had kept in touch with that man. I hur home. I was too busy. Bro pastor, brother laymen, are you busy? — I. C. Snavely, Vermonty Mich.

Quotation

Can you use this quotation so where? It is from Henry L. Stin of the State Department in 1 "The problem of Russia is thus duced to a question of our own ness to survive . . . the esse question is one which we sh have to answer if there were a communist alive. Can we n freedom and prosperity real in present world? If we can, com nism is no threat." From The C lenge to Americans in For Affairs. — O. E. Gibson, Westm Ill.

Bible Is Against It

We in Pennsylvania are intere in keeping horse racing out of state. It is a form of gamb The Bible is against gamb "Where?" many people ask. breaks the first commandment second; many people worship god, chance. It breaks the f commandment; much gamblin done on Sunday. It leads to bling debts which lead to mu at times breaking the sixth mandment. Adultery is physiolo gambling, breaking the se commandment. Gambling from a man's normal income, philanthropic enterprises more lose because of it rather than this breaks the eighth comm ment. A man commits false w on himself (delusion) if he t he can win in gambling; this b the ninth commandment. Men money and seek to gain it th gambling; this breaks the commandment.

New York, with all its hors ing, faces a $200,000,000 defi Myron C. Horst, York, Pa.

A Strange World

Today the whistles sudden gan screaming for a civil d drill. We are preparing for su against a war the $80,000,000, supposed to prevent. Wouldn' wiser to drill for peace? — R B. Hughes, Hershey, Pa.

Early Church Decides for Integration

Douglas Cedarleaf

T WAS about midsummer in the year 49 A.D. when Paul and Barnabas re-ned with joy from their first sionary journey. But not y days passed before they nd themselves embroiled in er controversy, a contro-sy which threatened the life of the young and vig-s Christian movement.

n their travels through Asia or, both Jews and Gentiles been accepted into the istian fellowship simply on ession of their faith in ist. It had been a thrilling erience for them to see ancient wall between these ps crumble and begin to

ut the Jewish Christians Jerusalem were horrified he thought! And so they Peter to Antioch to see what outrageous things happening there.

was true. Jews and Gen-were worshiping, eating, working together, and the salem church heard later Peter sat at the same table the Greeks and enjoyed fellowship.

is stirred them to send a gation to make protest. I re them arriving just as , Paul, and Barnabas were g down to the evening at a church supper in ch. There are a few Jew-Christians present, but the majority are obviously erts out of paganism. Abraham, Joseph, Aaron, and Zechariah of Jerusalem stand before the table where the leaders of the church of Antioch are seated.

PETER: Grace to you, brothers, and peace in the name of our Lord Jesus Christ. It is an honor to have four of our leading brethren from the mother church at Jerusalem pay us a visit. Come, sit down at this table, and you will hear of the wonderful works of God from our brothers Paul and Barnabas, who have preached with great success in Asia Minor.

ABRAHAM: Peace, brethren, but we cannot understand the meaning of this mission to the Gentiles. We had heard that good Jews were eating here in Antioch at the same table with the goyim. And now we see it with our own eyes.

BARNABAS: Yes, Brother Abraham, we know that this is new and shocking to some who love the law.

AARON: Indeed it is shocking. Do you men feel that the coming of the Messiah is to cause us to disregard the teachings of our fathers?

PETER: Please, brothers, can we not discuss this after the meeting? We have come together to rejoice with the church of Antioch over its growth in numbers and spirit. Will you not join us in the love feast?

JOSEPH: Is that not the joint of a rabbit I see upon the serving plate? In the Book of Leviticus the Lord spake unto Moses saying, "The hare . . . is unclean to you. . . . Of their flesh you shall not eat, and their carcasses you shall not touch." Let us go from this place of abomination, brethren!

BARNABAS: Wait. In the name of our Lord Jesus Christ, remember how he said, "Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man."

JOSEPH: But our Lord never ate with Gentiles, and he said that heaven and earth may pass away but the law would not.

ABRAHAM: Yes, brother, and where will all this end? The Lord commanded Moses that we must not mix with the Gentiles. If we eat and worship together, soon we shall be one. Uncircumcised men of the Greeks will take our daughters to wife. What will happen then to the chosen people?

JOSEPH: Yes, you remember that our forefather Nehemiah told the people of Israel that they should not give their

Pastor of a congregation of the Evangelical Mission Covenant Church of America

daughters to the sons of Ashdod and Ammon and Moab or take their daughters for their sons or for themselves.

PETER: What these good men say is true, Barnabas. The coming of the Messiah should not make us turn our backs upon all the holy traditions of our fathers. Let us clear a table here for all the sons of Abraham. Let no unhallowed food be placed upon it. While the Gentiles eat after their custom, we who are Jews shall wash our hands in living water and partake of the feast of love in this little corner.

PAUL: Peter! Barnabas! I have meant to remain silent, but now my heart burns within me like a roaring furnace. Simon, tell us again of your vision on the housetop at Joppa.

PETER (musing): It was a great vessel like a sheet — I was hungry — there were animals — clean and unclean — I heard a voice saying, "Rise, Peter; kill and eat." Three times it came — and three times I said, "No, Lord; for I have never eaten anything that is common or unclean."

PAUL: And what did the Lord say?

PETER: "What God has cleansed, you must not call common."

PAUL: Now tell us about your visit with Cornelius, an unclean Gentile.

PETER: Well, one of his lieutenants came just as I descended the stairs after the vision, and I felt led to go with him to the captain's house. He said he had been praying and expected me. I told them that it was unlawful for a Jew to associate with or visit anyone of another nation but that God had shown me that I should not call any man common or unclean.

PAUL: And what happened to these unclean Gentiles when you told them the story of Jesus?

PETER: The Holy Spirit fell upon them just as it had done upon the Jews, and I baptized them.

ABRAHAM: This is an old story. We heard it shortly after it happened, and some of us declared our surprise that God had granted repentance unto life to the Gentiles. This may be true, but we don't have to be together . . .

Problem and Solution

DARE MONTGOMERY WISE

Segregation. Integration!
Several million strong —
Regardless of right or wrong.

Institution. Constitution!
Isn't there a guarantee
That all men shall be free?

Discrimination. Elimination!
By whose authority does one ban
His heritage from any man?

Prejudice. Justice!
Where along the toilworn way
Did compassion stray?

Intolerance. Deliverance!
How much longer span
"Man's inhumanity to man"?

Anticipation. Emancipation!
"With malice toward none" —
"Thy will be done."

Remandment. Commandment!
"Love thy neighbor as thyself."
He said.
Be he black, white, yellow,
brown, or red!

Complication. Supplication!
Help us, dear God, to erase
This national disgrace!

Gethsemane. Calvary!
Jesus Christ showed the way —
Oh, that man would follow it
today!

PETER: Maybe he is rig
Let us have one church for t
circumcised and another
the Gentiles. It would be t
rible if all these many natic
should become mixed up a
one couldn't tell who was
son of Abraham and who v
not.

BARNABAS: We are not c
ing anyone unclean. It's j
that we are different. And
doubt God himself, who m
us that way, wants us to s
that way.

PAUL: God wants no s
thing. There is neither J
nor Greek; there is neit
slave nor free; there is neit
male nor female; we are
one in Christ Jesus. If the G
tiles are Christ's, then they
Abraham's offspring accord
to the promise. Man is
justified by keeping kos
food laws and obeying
traditions of the elders but
faith in our Lord Jesus Ch
He has broken down all th
dividing walls between
Peter, if you, though a J
live like a Gentile and not
a Jew, how can you compel
Gentiles to live like Jews?
are acting the part of a h
crite.

AARON: But this would n
intermarriage. I see why
can talk this way. You hav
daughter.

PAUL: We have not fully
derstood the kind of rebirth
Savior calls for. Pleasing
is no longer a matter of a
upon the skin, or a restri
diet, but a new spirit. If
young people share the
spirit, the blessing of God
be upon their lives I am

ZECHARIAH: We want
Gentile half-breeds growin
in our community. We
establish another church.
us keep the purity of our

Continued on page 15

EDITORIAL

ange of Heart and Change of Policy

NE thousand Negro marchers walked through the streets of Richmond recently. On their way to the Virginia state itol they sang hymns and asked for "a nge of heart and a change of policy" by ir state government on the question of racial gration.

The demonstration began with a prayer eting in the Mosque auditorium, where thren gathered not long ago in an Annual ference. Then the marchers walked the enteen blocks to the state house in their rimage for the cause of integrated schools. A few weeks later both a federal and a state rt invalidated Virginia's "massive resist-e" laws against integration. But there was ndication of a change of heart on the part he state lawmakers.

Not only in Virginia but in practically every e in the Union there is urgent need for a nge of heart as a prelude to change of policy. changes that are demanded are not al-s in the public school system, although the ols in a few Southern cities have become focus of attention. Yet Little Rock and mond and Montgomery are not the most portant front lines in the struggle for brother-l and civil rights. The battleground is in human heart. For this reason Race Rela-s Sunday not only calls for a look at policies schools, in governments, and in com-ities — but also for a searching of each stian's heart.

The church itself often fails to practice the herhood it preaches. The church too needs ange of heart, and a prayer meeting for searching and penitence might be in order. y church members think the question is simple, "Why don't minority groups go heir own churches, where they will be ier, while we keep ours as we like it?" Christians forget that the church is not church or "their" church, but Christ's ch. The standards of membership are his, ours. And the New Testament makes it nt that God has no favorite race or nation. hrist there is no accepted distinction be-n Jew and Greek, between slave and free, een rich and poor, between white and . A change of heart, leading to a change olicy, is long overdue in a majority of tian churches. — K.M.

First Course in Mathematics

FROM New South Wales comes a new version of a mathematical table, especially for the benefit of those who use alcoholic beverages. A Bible conference in that country displayed the following bit of arithmetic: Two pints equal one quart; one quart equals one argument; one argument equals one fight; one fight equals one judge; and one judge equals a thirty-day sentence.

Sometimes the consequences of intemperance total up much faster. The twenty-nine-year-old father of five children in Chicago had a liking for guns and loved to practice his "fast draw." He also had a liking for beer and on Christmas Eve, after he had downed three or four quarts of beer, he whipped out his .22 caliber revolver and took some quick draws in imitation of the gunslingers he watched on television. He did not notice when his fourteen-month-old son, named after Wyatt Earp, walked in front of his fire.

An immature father plus a diet of violence on television plus three or four quarts of beer plus too many guns lying around the house add up to tragedy. Subtraction of a few of these dangerous elements is necessary if such disasters are not to be multiplied. — K.M.

Christians in Politics

TWO weeks ago the Gospel Messenger introduced our readers to a farmer-Republican of Kansas, who happens also to be a Brethren minister. In this issue we call attention to the views of a young Democrat closely associated with the labor movement. Both of them bring to their interest in political life the motivations for service that they find in their Christian experience. And while they may uphold quite different viewpoints on many current issues, they are together in their emphasis on the responsibility that all of us should accept as Christian citizens. They tell us that political life, like most other vocations, is never free from complicated problems and seldom offers us issues that can be decided quickly on a good or evil, black or white basis. Yet it offers a constructive service in developing policies and legislation that affects millions of persons. Thank God for Christians in politics. — K.M.

The Beckoning of a Dream

Gardner Taylor

Minister at the Concord Baptist church in Brooklyn, New York, and president of the Protestant Council of New York City, the first Negro to be elected to that office.

THE decrees and the justice of God ne spare nations the pain of making choi A nation must choose to make peace v the ultimate terms of justice on one hand or, the other hand, must choose to turn and toward the dark abysm of special privilege disdain for human rights. The United State no exception.

Our nation is a strange phenomenon. Ra in history has a people or a region come nationhood under such apparently provider conditions as this land. For F. Scott Fitzge was eminently correct when he spoke of Ar ica as "the last and greatest of all hu dreams; for a transitory enchanted mon man must have held his breath in the prese of this continent, compelled into an esth contemplation he neither understood nor sired, face to face for the last time in his with something commensurate to his capa for wonder."

Fitzgerald's political or geographical es tology may be overstated, but there is profo truth in his eloquent assessment of this l The sheer hugeness and the beauty of this tinent, its variety of climate and wealth natural resources astound the mind. Surel of this has been granted our nation for s good and decent purpose. The decree of tory has willed that here on this magnifi continent a republic should come to pass setting blown clean, so to speak, of an political shibboleths by the winds of two oc

Here, likewise, there has come to re dream. It is a dream which makes the hu heart leap toward something worthy and mate. Here the ancient vision of a lan brotherhood has taken on the flesh of an a society — a nation, "so conceived and so cated." Enshrined in our national docun are great phrases of freedom, so lofty in pronouncements as to snatch the breath a "We hold these truths to be self-evident, — all men are created equal; that they ar dowed by their Creator with certain un able rights; that among these are life, lib and the pursuit of happiness." Althoug quent repetition has dulled this for so of us, yet these words read anew soar and and give a certain ennoblement to the h mind and heart. We are tempted to b that a nation so rich in natural setting a lofty in political commitment must sure a favorite of history.

America is a strange amalgam. As match the capacity with the requirement

has thrust on our land an almost incredible alism. There would probably be no great in imposed on our society if the people of land were all white or all black, all Gentile ll Jew, all Protestant or all Catholic. This ld not make for greatness or the fulfillment ur "exceptionalism," but it would make for er agonies and corporate heartbreaks.

A strange irony of history has made our a world in miniature. It is not too much onal pride to suggest that here God and ory have created a national situation of alism designed to test whether a world larly diverse in racial and political com- ion can survive. To bring to pass a society nutuality and unity is our contract with ory and our mandate from God. "For unto msoever much is given, from him shall h be required: and to whom men have mitted much, of him they shall ask the e."

The convulsions which shake our nation y are due to the thrust and counterthrust ur diversities of race and beliefs, and the of our ultimate faith in the Hebrew-Chris- God and democracy. Even the most firmly sincerely committed foe of integration has



Religious News Service

ation is no problem in many schools throughout untry. At Whittier elementary school in Pontiac, gan, five white and Negro students were honored utstanding citizens" for their contributions to hool and the community; each received a pin

uncertainties of soul about the moral sanctions of his position! This is revealed in the fact that in this country we have seen a steady retreat in the matter of the moral sanctions for segregation. Once the idea was seriously advanced that segregation, and its attendant "inferior-superior" formula, was ordained of God and supported by the Bible. And yet the Old and New Testament could not permanently reside in the same household with that doctrine. To their credit, many of the believers in a segregated society had a higher loyalty to the Bible; so they drove the doctrine of God-ordained segregation out of the house in order that the Bible might stay.

Thus being deprived of a moral reason for segregation they took refuge in the historical assertion that Negroes were not ready because they had not achieved in education, politics and economics. This lasted for a while, but inevitably there came to mind the assertion that "God is no respecter of persons." Negroes began taking their places in the arts and sciences, in music and statecraft, in honor societies, in the great universities, in high finance and business. When this position became no longer tenable, although we still hear faint echoes of it, the reason next advanced was that "the white community is not ready for integration." Thus the ultimate morality of an integrated society is no longer seriously questioned; only the expediency of time is invoked.

For any minority, and our Negro community must increasingly recognize this with a kind of stark clarity, to accept any goal less than meeting the full qualifications for responsible citizenship is to do violence to all that America might become, to the glory of God, and for the good of men, all men everywhere. This preparation must include for all minorities higher standards of cleanliness, decorum, morality, education, and love of the nation's destiny above selfish interests.

We desperately need now some straight, Christian thinking as we go forward to the fulfillment of our democratic commitments. The white American community needs honestly to face its fears that Negroes will assume control of too wide an area of political and economic influence in this country, and that wholesale marriage between the races will ensue. There is nothing in the Negro's history in this country to indicate any superiority of talents or gifts, just as there is nothing, when the penalties of deprivation are drained, to indicate a congenital



Religious News Service

Marian Anderson, renowned contralto and currently a United States delegate to the United Nations, received the 1958 Bible Award of the American Bible Society for her "example of the principles of Christian living"

inferiority. Any different notion is an indictment of the impartiality of God and ill-becomes a Christian.

Even more irrational is the fear of widespread marriage between the races. The minimal Christian thing that can be said here is that marriage is a contract between two individuals and is consummated by the consent of both contracting parties. At the practical level of what will happen, it can only be pointed out that in areas where integration has more or less taken place, intermarriage is a very great rarity. In ten years of a ministry to a congregation of ten thousand people, and with hundreds of marriage ceremonies having been performed by me in that decade, my testimony is that less than ten marriages have been solemnized between people of what we customarily refer to as the white and Negro races.

Above all of these considerations must be the Christian one that if we act in accordance with the mandates of our Christian faith, the strength of the whole universe stands with us and we with it. Either in God's will is our peace, or we need to be done with pretensions to Christian discipleship. For the Christian, there is but one answer: We will take the high road with Christ.

The Negro-American community needs to give repeated evidence that its anger at discrimination and disparity is a disciplined, and yet undiminished, indignation. Those who work for social justice must remember that men do not easily risk the abandonment of favo status. Naturally, they are afraid that pec who have received injustice will visit that sa injustice on their tormentors if given a cha It is by such Christian projection of a dedica imagination that the minority community be able to crusade for a "land wherein dwel righteousness" with righteous indignation without bitterness, and with the spirit of h resolution minus the spirit of revenge.

Although these are difficult times in wh we live, yet they are not impossible of res tion on the side of justice. As Harriet Tubı cried out one night in Boston's Faneuil Ha the Negro abolitionist, Frederick Dou "God is not dead!" He is not! We Americ white and black, Jew and Gentile, Protes and Catholic, have a strange history of "h love," of interest in one another, admiration one another and fear of one another. "Per love casteth out fear." It is in the strength of Hebrew-Christian heritage that we shall our house in order, remembering that we the children of one Father and, therefore are brethren, and we need not fear each o Nay, we dare not!

In the area of race-relations we are pas through a dark and dreadful night. It may darker yet in our land, for God has never p ised, even to the children of truth that they not trudge now and again through the dark The path is painful. The hill is steep. The of morning tarries betimes beyond our We grope sometimes and we are often sad we follow the beckoning of a dream, dream of a "new nation, conceived in lil and dedicated to the proposition that all are created equal." It may be that this wa dream those shackled seers, the American N slaves, saw when they sang that strange, h ing spiritual:

"Great day! Great day, the righteous marchin Great day! God's going to build up Zion's

American Christians, let us live then b faith and not by our fears, let us face the f with trust in God and confidence in Ame bright, glad tomorrows. Our best days nation are waiting for us on ahead.

• • •

An American is one who believes in the ri men and women of whatever creed, class, co ancestry, to live as human beings with the becoming the children of God.

An American is one who believes in democra only for himself but for all his fellow America democracy he means not simply the rule of the m but the rights of the minorities, and those mi have rights, not because they are minorities, b cause they are human beings.

— Harold W. Ruo

epentance Is the Turning Point

William M. Beahm

EPENTANCE is a matter
h of common usage and
nuch confusion. Everybody
s of it and many have ex-
ienced it. It is a central part
evangelistic as well as of
phetic preaching. It is
tly recognized as a cen-
Biblical teaching, and
linked with belief or faith
ne of two major steps into
ation. It is good to have
eriodic look at it to clarify
neaning in our minds and
ay its claims afresh upon
hearts.

epentance is primarily a
ing point. It is more re-
l to an act of will than to
ood of feeling. To be sure,
ntance is usually colored
indeed motivated by re-
and godly sorrow. It
even be colored by re-
e and despair. It should
inly include a revulsion
eeling against one's sins
against oneself as a
er. The Greek word means
change one's mind," but
refers more to the whole
nality than merely to the
lect or to a set of notions.

there is an important
in repentance for the
ng of sorrow. The real
, however, is in the act of
vill to turn from going in
direction to going in an-
direction. This can be
l a reorientation of the
personality, or it can be
l a turning point in one's
The Prodigal was filled
sorrow in the far country
the turning point came
he arose and went home
father.

epentance is a continuing
t of Christian experience.
nters the Christian life by a central and inaugurative experience of repentance and faith. This gives life a permanent direction. But to keep going in that direction requires periodic renewals to overcome drift as well as repeated turnings into the right pathway as further choices have to be made. We need continuing cleansing and continuing forgiveness to keep our Christian lives up to date. We need renewal of the inner man day by day.

We should think of the church, not only as a fellowship of those who believe, but also as a fellowship of those who repent. These two, repentance and belief, are not only the first links in the chain of Christian living; they are also continuing strands in the cord of Christian living. Repentance, like belief, is once for all, and it is also again and again.

Repentance is a matter of both individual and group experience. We are clear on the importance of the indivdual's repentance. Each of us needs to do it to enter the kingdom. Each of us needs to keep on doing it to stay in the kingdom. No one is exempt from it.

Dean of Bethany Biblical Seminary and moderator of Annual Conference



Religious News Service

There is no place for second-hand or proxy repentance. We cannot do it adequately for others — though we are often eager to do so. But when we do repent it is not enough to refer to our private sins. We must confess also our share in community and public wrong-doing.

In each group we belong to we carry our own responsibility for general behavior and our own share of guilt of public sin. This may be because we have not spoken out clearly enough or often enough against wrong public attitudes and actions. It may be even more because we often participate in the unjust gains which our group enjoys by exploitation. It is most of all because each of us harbors prejudices and motives which, when writ large, issue in exploitation, in unjust discrimination, in war, and in other mass evils of society. We should, of course, seek to disavow such prejudices and motives. We should be ready to declare, "We must obey God rather than men."

But the cure for our involvements lies not alone in neat and formal disavowal. It lies primarily in repentance and the receiving of forgiveness. Each of us must say, "I am a man of unclean lips and I dwell amidst a people of unclean lips." Then we can bear witness to one another and share with one another our common sorrow and confess our common guilt. Thus there is need for families to repent, for committees and boards to repent, for local councils and congregations to repent, for the church to repent, for nations and governments to repent. Only so can we receive God's healing touch and have our sins forgiven.

Where Peace Abounds

RUFUS M. REED

In a grove of beech and hemlock
I trod green aisles of peace,
And I thought:
If the world's leaders could sit here together
In this great outdoors cathedral
Of beauty and peace,
Where the wind sings lullabies
And bird songs fill the skies,
If they could pray here for each other,
And talk and counsel together,
They would know that trees and sky and men are brothers,
And surely their turmoil and strife would cease!

Repentance is an act of man and also a gift of God's grace. In the Bible the call to repentance is directed to men so as to seek their own voluntary response. All the might of God's omnipotence stops at the threshold of man's will awaiting his free response. The claims of his love work by persuasion, not by coercion. God desires for man to repent and to believe the gospel. But repentance — the acknowledgement of being wrong and the desire to be right — cannot be exercised offhand. It is hard to do because there is war in our members.

Only when we are called o order by God's judgme melted down by his suffe love, and quickened by grace, is it possible for us change our minds at the cen It is possible when the H Spirit of God convicts hearts of sin and fills our he with grace.

Our repentance, while i necessarily our own act, i response to the persuasio God's love. The kingdom rule of God are indeed at h Let us repent and believe gospel.

IN QUIETNESS

MILDRED LONG

I still my mind and listen;
I turn my heart toward God and wait.
Out of the great unknown
There comes a voice, a thought, a feeling,
Weighted with comfort and hope.
I am assured.

I still my body and rest.
Body and mind and soul are centered
In the love and peace of God.
I yield myself completely to this love;
I fill myself completely with this peace;
And new life surges through me.
I am made whole.

What Does the Lord Require?"

A Message for Race Relations Sunday

Edwin T. Dahlberg

MANY hundreds of years before Christ was born there was a prophet in Old Testament whose ıe was Micah. He raised question, ". . . *what does Lord require of you to do justice, and to love lness, and to walk humbly ı your God?*"

s a nation we are not walk- as humbly with our God as ought. North, south, east, west, too many are walk- either arrogantly or com- ently — and this at a time n the shadows of injustice falling more and more om- isly across the landscapes of national life.

licah's question calls for an ıediate and vigorous an- r in our time, particularly he field of race relations. he Supreme Court decree awing segregation in the ools came like a burst of ight and hope to millions eople who had been denied ce and equality in educa- . Now the clouds of fear violence have rolled over entire American scene. y darken our efforts toward grated housing, education, eation, industry, and reli- . They threaten our integ- and our unity as a nation. y shadow the witness for st in the non-Christian d. Every racial incident, ther in Chicago, New York, Montgomery, or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of newer Christians and undermining the fundamental values of our society.

What is the trouble?

Too long have we acquiesced in a system which is riddled by prejudice and injustice. Our children come into the world without any sense of racial superiority or inferiority and without hatred. They become poisoned by practices of racial discrimination in our society. The acquired prejudices of many adults contribute to the difficulty. Thus prejudice in the heart and injustice in society reinforce and perpetuate each other.

Rather than apportioning blame upon this section or that section of the land, we must accept responsibility as one nation under God to bring about

Continued on page 14

President of the National Council of Churches



ren come into the world with nse of racial superiority or in- ity; such prejudice is acquired the racial discrimination prac- by the adults around them

Religious News Service



Campaign headquart is a busy place near election time. Contac must be kept with th workers in all parts o the district; strategy must be mapped out

POLITICS IS NOT DIRTY

Franklin Wallick
Photos by courtesy of the autho

JERRY VOORHIS of California, former congressman, said that a dedicated group of six people could transform any congressional district in the United States in six years. Many of us are inclined to think that the average person is helpless before the gargantuan forces of power politics, that an innocent bystander cannot make a dent in the political hurly-burly of the modern world.

After nearly ten years in active political work, I am inclined to agree with Jerry Voorhis, who was, it is important to realize, one of the most thoughtful Christian men ever to serve as a member of Congress. I have seen completely unknown political figures rise to national fame in a matter of a few years. They did it by hard work, imagination, and personal sacrifice.

Many church people are skeptical of politicians of all parties. To hold public office, a person must compromise, he must often accept half a loaf. People who take the Scriptures seriously are not easily persuaded that compromise is compatible with devotion to religious principle. Yet even the devout conscientious objector to war and preparation for war soon finds that absolute consistency in a complex world is rarely, if ever, achieved.

Brooks Hays, the Southern moderate from Little Rock, Arkansas, who was narrowly defeated in the recent elections by a segregationist write-in candidate, is a Southerner who has earnestly sought to balance the realities of what his own people think about racial mixing and what his religious conscience tells him is Christ principle.

Both Hays and Voorhis w beaten by political opport ists who resorted to trick to get ahead politically. D



A graduate of Antioch Colleg Yellow Springs, Ohio, Franklin lick has had a varied career. unteering for the China Tr Unit, he went to China and rem to teach in Yenching Universit a few years. In recent years h been an administrative assista Congressman Reuss. At preser is publicity director for the Wi sin AFL-CIO

eir defeat mean there is no ace for the idealist in modern litics? Again I register a ong dissent.

Our government is actually n by a very few people who ve acquired the knack for ning campaigns, seeking t candidates, and influencing e electorate. These profesnal politicians may manipue the voters part of the time, t they must bend to the will the voters in the end. A charan in politics can survive y so long.

I have worked in many polit-l campaigns. I have rung orbells for promising young n seeking a modest seat in e state assembly and have n them lose. I have stuffed velopes for a friend who ran governor and surprisingly ough got elected. There are ironclad guarantees for sucs or failure in seeking public ce.

Always I have worked in npaigns where the opposin had more money, a friendi press, and a name as niliar as highly advertised sehold detergents. Dedied campaigning by dedied people is a match against se adversities.

Brethren people especially ve tended to look askance at iticians. Often suspicious the state, Brethren have frently felt that the less of any vernment they had to deal h, the better it would be, l the less contaminated they uld be by the world.

Yet today this attitude has nged. Brethren realize that y are in the world and they st grapple with the practical blems presented by modern ernment. During the past r, Brethren officials have with government officials untangle a problem which vented U.S. funds from paying for the shipment of heifers destined for overseas.

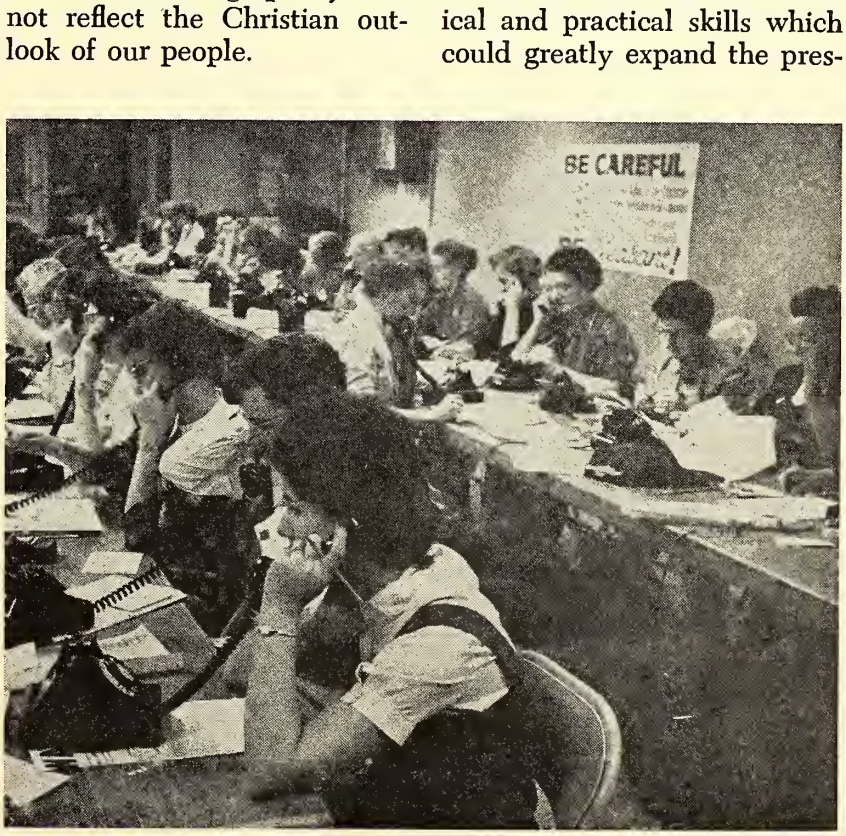
There have been numerous other encounters with government. And politics — the art of gaining the possible — is something that we instinctively employ in our local churches, in our families, and in our PTA's. We may not call it "politics," but no person is elected to any position in anything unless he indulges in the same gentle art of persuasion and nose-counting which is at the root of any political machine.

What makes an understanding of the idealist in politics a great urgency today? Enormous responsibilities have been thrust on the American people. We are considered a Christian people in the eyes of the world. We are also the most powerful nation in the world. Unfortunately we are disliked and feared by many people — often because our foreign policy does not reflect the Christian outlook of our people.

The great world-wide outreach that has moved many generations of Christians to generously support missions and service programs is needed today to give heart to what the American government does.

The Brethren Tractor Unit which served briefly in China at the end of World War II was the beginning of something which could revolutionize the world for Christianity. The poverty-stricken peoples of the world do not want Communist speeches or American guns; they want practical training to help inch their way to a higher standard of living.

An automobile mechanic, a county agent, a farm boy who can rig up an irrigation pump, and a girl with home economics training can combat any Communist in Asia, Africa, or Latin America. The Church of the Brethren has dozens of young men and women with mechanical and practical skills which could greatly expand the pres-



Telephones keep the campaign headquarters in touch with the polling places in the district as the votes are counted on election night

ent technical aid program under way under religious, U.S., and UN auspices. The Protestant church is a great reservoir of idealistic, trained manpower which must be mobilized for a great adventure in peacemaking around the world.

But this great human force will not be put into action unless there is a demand for it in government, and that is where church people must begin to make their voices heard. And to be heard, it is time for Christions to get into politics at the ground floor.

If we want a government which is sensitive to human needs around the world, we must be willing to do more than attempt to deal with government as it is. I am convinced from firsthand experience in local, state, and federal government that a handful of religiously motivated people given six years can capture any congressional district in the United States for an outspoken Christian.

It would not be a simple task. It could not be done only with prayer or pious talk. But the spiritual zeal of young Christians today put to work in practical politics can mobilize the latent goodwill which Christianity has bestowed on this land and is only waiting to be tapped.

A group of dedicated Christians intent on electing a congressman must be active in a political party. They must groom an intelligent, forthright candidate. They must know the make-up of their district. They must raise money. They must bombard the voters with informative material on issues. They must go house to house with their message (although the average congressional district numbers 350,000 people, many candidates have reached every registered voter). They must register new voters. They must set up machinery to get the voters to the polls on election day.



Much of the work of Congress is done in committee meetings

Most politicians are motivated by "ambition" – which by itself is not a bad thing. "Ambition" for the Christian idealist must be harnessed to faith in the ideals of the Christian church. And there is no better way to put ideals into action than to have the platform of public office.

At this very moment decisions are being made in government. How much should be spent to irrigate land in the Middle East? How much streptomycin for India? Will there be a school and teacher for a Brazilian village? Will the military aid budget again overshadow the economic aid budget?

All of these decisions will affect the kind of world we live in. Will you have any influence in the shaping of these decisions? If you take the plunge into politics – as a Christian idealist – you can be part of the decision making.

Politics is the housekeeping job of a democracy. And if we want to keep our democratic form of government under t influence of religious-thinki people, more church peop must become practical po ticians.

"What Does the Lord Require?"

Continued from page 11

justice and equality for all pe ple.

Attempts to justify rac segregation and discriminati are often based upon fa theology, wrong biology a bad economics.

Many people bolster th ideas about white supremac with the story in Genesis where Noah cursed his s Ham, for looking on Noa nakedness during a drunk debauch. "A slave of sla shall he be to his brothe said Noah of Ham's son C naan. There is not the slight evidence that this incident h anything to do with the orig either of racial variation or man slavery. We should t this erroneous interpretat back where it belongs, in dark abyss of human ignoran It was Noah, not God who p nounced the curse. Noa anger did not change the p mentation of his grandso skin.

There are those who contend
t the blood of the white race
of a type superior to that of
y other race. Biologically
re is no evidence to support
s contention. Also, the
ristian religion refutes it.
n's value in God's sight is
determined by blood, but
the dignity and worth that
d gave him in creation.

egregation is bad econom-
In the long run, any na-
n that tries to sustain a
ble racial system of educa-
n, transportation, and other
lic services, as well as ra-
discrimination in employ-
nt and housing is doomed
lose out in our kind of a
ld. Our nation cannot af-
l this waste at a time when
ry human resource must be
d effectively to assure the
on's future welfare and its
ticipation in the creation
better world. Racial broth-
od is good economics, in
e of temporary difficulties.

xperience has made it
ndantly clear that where
ple associate freely without
rd to race, there is ulti-
ely a more wholesome com-
nity, a more responsible
zenship, and an enriched
ure. The churches must
the lead in bringing this
pass. They must set their
houses in order. At the
e time they must work to
te a society which affords
opportunity in every aspect
fe for all persons.

. . what does the Lord re-
e of you but to do justice,
to love kindness, and to
humbly with your God?"

he teaching of the Bible is
. God is no respecter of
ons. He made man in his
image. There is in the
ptures no distinction among
e man, black man, red,
w, or brown.

l of us have sinned and

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Gospel According to St. Luke. A. R. C. Leaney. Harper, 1958. 300 pages. $4.00.

This is another handy volume in the very readable and usable Harper New Testament Commentary series. Its strength lies in its compact summaries of scholarly opinion and sound judgment, expressed both in a good introduction and the exegetical notes on paragraphs and verses. It is often too brief, however, or too much concerned with matters of source or style to treat those elements of the gospel of greatest concern to the preacher and teacher — *Chalmer E. Faw, Chicago, Ill.*

God's Song in My Heart. Ruth Youngdahl Nelson. Augustana Press, 1957. 418 pages. $3.50.

In this book are 366 meditations closely related to contemporary everyday living. The meditations are hymn-centered and Bible-centered. A hymn constitutes the central theme for each week, and a Scripture passage is the immediate basis of the day's meditation. The author's style of writing as well as the contents of the book are permeated with a vigorous faith. Repeated challenges to the Christian life appear throughout the book.

This can be used either for personal or family devotions. — *Anna M. Warstler.*

***Growing Up to Love.** H. Clair Amstutz, M.D. Herald Press, 1956. 103 pages. $2.50.

This book was written with warm human interest. It puts sex education in the context of love in the family. Giving children facts about sex at the proper time is important, but inadequate and even dangerous apart from the deeper meanings of life. Dr. Amstutz constantly emphasizes the fact that he believes that people will grow up to love if they grow up in love! Our supreme task is to make the home the effective school of character it was designed to be. A must for every parent who wants his child to have wholesome attitudes about sex. — *Mrs. Gordon Yoder, McPherson, Kansas.*

---

come short of the glory of God. Racial segregation is sin. If we are the servants of sin, we are slaves. If we have been redeemed through Christ, and know the truth that makes us free, we are moved "to do justice and to love kindness." This is the good news of the gospel, whereby we may walk humbly with God and enter into his kingdom.

The Early Church Decides

Continued from page 4

the chosen race of God.

PAUL: It will not be a church you have then. It will be a synagogue, the same institution which by its very nature must deny salvation to most of the human race. The choice is integration or disintegration. Let us with courage choose the path of life that we, for whom the Savior shed his blood, may be one in truth.

PETER: Since this question is so important and there is much difference of opinion, I would suggest that we consider it at a council of the whole church in Jerusalem.

MANY VOICES: Yea. Yea. Let it be so.

NOTE: *The Council at Jerusalem gave unanimous approval to Paul's position. By that time, Peter and Barnabas realized the implications of their error. Had the infant church made purity of blood instead of purity of spirit its primary concern, we today would be members of an insignificant "Synagogue of Moses and the Messiah" or living yet in heathen darkness.*

Reprinted from the Covenant Weekly by permission of author and editor

KINGDOM GLEANINGS

Spiritual emphasis week at the Stone church, Huntingdon, Pa., is scheduled for March 2-8, with Carl E. Myers, pastor of the Mt. Morris church, Ill., as the speaker.

East Fairview church, Eastern Pennsylvania, will observe the eighth anniversary of worshiping in the new church on March 1, at 10:00 a.m. Henry Bucher is the speaker.

Reprints of the article, Politics Is Not Dirty, by Franklin Wallick, which begins on page 12 of this issue, may be obtained from the Church of the Brethren General Offices, Elgin, Ill.

The film, Alternatives, explaining the alternatives to military duty open to conscientious objectors, which was described on page 23 of the Jan. 10 Gospel Messenger, is now available from the Church of the Brethren General Offices. Rental for this twenty-four-minute color film is $7.50 daily or $25.00 weekly.

Berkey Knavel, pastor of the Roaring Spring church, Arthur Hunn, pastor of the Meyersdale church, and Dr. Robert M. Barr, member of the Coventry church, are new members of the Juniata College trustee board. They represent Middle Pennsylvania, Western Pennsylvania, and North Atlantic districts respectively.

Twenty-five Juniata College students are assisting with Girl Scout and Boy Scout programs, teaching in Sunday schools and singing in church choirs — on a voluntary community service arrangement. One of the noteworthy community projects sponsored entirely by the students was the Christmas party for underprivileged children of the area.

Elizabethtown College will take part in the new government student loan program established last September, according to Earl Kurtz, college treasurer. This program is designed to provide needy students with financial aid in order to get a college education. The loans will go to those preparing for careers as teachers, scientists, or mathematicians. The amount of money given each institution will be determined by the enrollment and the cost of education at the respective institutions.

Coming Next Week

Christian Basis for Human Rights, by E. Stanley Smith. A report of one of the sections of the Cleveland Conference on World Order.

"I Would Do It Again," by Ruth B. Statler. An interview with M. J. Weaver, minister and pastor for many years.

To Be a Witness, by Walter D. Bowman. An introduction to the Call to Witness, which begins Feb. 11.

Tom Dolby has returned to the States after c pleting his term of service at Castañer, Puerto R He is presently living in Elgin, Ill.

Mrs. Charles L. Rowland, once a member of faculty of Elizabethtown College, died on Jan. The funeral was held at Shippensburg, Pa., on Jan.

The Search, a fifteen-minute radio drama se has replaced the familiar and popular Let There Light. With Robert Young as host, the series be the first of January. Watch the radio announcem in your local paper for time and station.

The film, The Long Stride, which shows how churches work together in helping refugees in Ko Hong Kong, the Middle East, and Austria, is available for rental at $8.00 from the Church of Brethren General Offices, Elgin, Ill.

Anniversary gavels, made of wood from Schwa nau, Germany, and similar to the one used at Des Moines Conference, can be obtained from H M. Fields, 1209 Miller Ave., Winter Park, Fla. $2.00 to Brother Fields to cover all costs of and workmanship for each gavel desired.

The laying of the cornerstone for the new hos at Castañer, Puerto Rico, is planned for Feb. 15. Harold Row, executive secretary of the Brethren S ice Commission, will travel to Puerto Rico for cornerstone laying, for an administrative visit, an assist in the fund-raising campaign on the island.

A special packet of literature on conscription been prepared by the American Friends Service C mittee in view of the hearings on extension of draft which are expected to begin early in Febr Packets may be obtained at 50 cents each by wr directly to Peace Literature Service, AFSC, 20 S. St., Philadelphia 7, Pa.

A number of Brethren will be attending the ar meeting of the Division of Christian Education, Na al Council of Churches, in Omaha, Neb., Feb. On Monday afternoon the Brethren will meet tog at the YMCA. Floyd Bantz, executive secretar the Western Region, has arranged the program the afternoon and evening. The sessions will run 2:00 until 9:00 with a dinner at 5:30. (Inadverte the place and time were incorrectly given in February Leader.)

A church in the Central Region was visited man claiming to be a minister from South Africa asked for the privilege of speaking and singing t congregation. He used the opportunity to appe funds for help in attending school. He claimed to some association with Brethren colleges and in tions. Subsequent investigation indicated that the is not reliable and his claims are not supp Churches are advised to make careful investig before giving financial support or a public heari unworthy individuals.

Brotherhood Theme: Brethren Under the Lordship of Christ

Do you want a record of the best choir music and congregational singing at the Des Moines Conference? If you would like to have such a record made, please write: Wendell Eller, Department of Audio-Visual Education, Church of the Brethren General Offices, Elgin, Ill. The response will determine whether such a record will be produced.

Studies in Christian Belief, by William M. Beahm, has been included in a recommended list of books for Lenten reading by the Presbyterian Outlook, published in Richmond, Va. Prominent Protestant writers and teachers made the selection. In any list of Lenten reading for Brethren, this basic work by the professor of theology at Bethany Biblical Seminary should rank near the top.

Urgently needed at the Castañer hospital between now and July 1959 are the services of one additional doctor — **either one to serve several months** or several to serve **shorter consecutive periods.** Nurses for two-year terms are also needed. Persons who can qualify are urged to contact the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., immediately.

Daily Prayer Calendar

Part of the Call to Witness program from the beginning of Lent to Pentecost is personal spiritual enrichment. As an aid to daily meditation this prayer guide is offered.

Feb. 11 Personal growth ..... 2 Tim. 2:1-7, 20-21
12 Strength to climb ..... Psalm 121
13 Abundant life ..... John 10:1-8
14 Increasing faith ..... Luke 12:22-31
15 A heart of devotion ..... Psalm 42

Laboratory Schools for Children's Workers

The best source of leadership training for children's workers is to be found in the following laboratory schools. Local directors of children's work should request the Christian education committee of the church to send several workers to the school nearest them. Write the contact person for further information.

Church of the Brethren Schools

Central Regional Laboratory School, North Manchester, Ind., July 26-31. Contact person: Mrs. R. L. Michael, 202 E. Third St., North Manchester, Ind.

Eastern Regional Laboratory School, Huntingdon, Pa., Aug. 2-8 (includes division for junior high leaders). Contact person: Mrs. Charles Weaver, 64 S. Main St., Manheim, Pa.

Southeastern Regional Laboratory School, Bridgewater, Va., July 12-16 (includes division for junior high leaders). Contact person: Miss Nancy Flory, 2608 N. Augusta St., Staunton, Va.

Interdenominational Schools

Faribault Laboratory School, Faribault, Minn., Aug. 4-14.

Chicagoland Laboratory School, Naperville, Ill., July 18-25.

Texas Laboratory School, Dallas, Tex., Aug. 3-14.

For further information on the interdenominational schools contact Miss Mary E. Spessard, Church of the Brethren General Offices, Elgin, Ill.

The deadline for advance registrations to the Brethren adult seminar at Washington and the United Nations is Feb. 15.

An end-of-service training conference will be held on Feb. 26-28 at New Windsor, Md., for the BVS'ers in the United States who are just completing their year of service. I-W's return to their projects for their second year of service following the conference. The purpose of the conference is to evaluate the experiences of the year of work and to prepare the BVS'ers for continuing their witness as they return to their communities. Leaders at the conference will be Robert G. Mock, Frances Clemens, James Renz, and Ralph Smeltzer.

The Church Calendar

February 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Questioned About the Resurrection. Luke 20:27-40; John 14:1-7. Memory Selection: He is not God of the dead, but of the living; for all live to him. Luke 20:38 (R.S.V.)

Race Relations Sunday

Feb. 10 Spiritual Life Institute, Bridgewater College, Va.
Feb. 11 Ash Wednesday (beginning of Lent)
Feb. 13 World Day of Prayer
Feb. 15 Commitment Day for total abstinence
Feb. 16-18 Indiana State Pastors Conference, DePauw University
Feb. 22 — March 1 Brotherhood Week
Feb. 24-26 Retreat for Central Region district executive secretaries, North Manchester, Ind.
March 2-6 Adult Political Seminar, Washington, D. C., and New York City
March 3-6 Pacific Coast regional conference, La Verne, Calif.
March 5-8 Western Region Youth Conference, McPherson College, Kansas
March 6-8 Eastern Maryland CBYF round table, Frederick, Md.
March 8 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. C. Wine of East Petersburg, Pa., in the Salunga church, Pa., March 4-15.

Bro. Ivan Eikenberry of Trotwood, Ohio, in the Troy church, Ohio, March 8-15.

Gains for the Kingdom

Three baptized and one received by letter in the Ashland City church, Ohio. Two baptized and one received by letter in the Elyria church, Ohio. Six baptized in the Lakewood church, Ohio. Six received by letter in the Troy church, Ohio.

Nine baptized and one received by letter in the East Fairview church, Pa. Eighteen baptized and eleven received by letter in the Martinsburg church, Pa.

Sixteen baptized and seven received by letter in the Mill Creek church, Va.

News and Comment From Around the World

C. Ernest Davis Returns From Round-the-World Trip

C. Ernest Davis, former secretary of the Christian Education Commission, General Brotherhood Board, returned to the General Offices in Elgin on Dec. 23, climaxing a five-month trip around the world.

After attending the World Convention of Christian Education in Tokyo last August, Brother Davis spent two months visiting the mission work of the church in India and Nigeria, Africa. He spent another month visiting Brethren Service work in Europe.

In his report to the staff and office personnel Brother Davis described the political unrest and tensions that he found in many of the countries that he visited. He said, "There is a terrible refugee situation in Hong Kong." In Baghdad the scene was one of "barbed wire barricades, sandbag embankments and implements of war waiting in readiness." "Nigeria, Africa, will receive her independence in 1960 but the people are not ready for it," commented Dr. Davis.

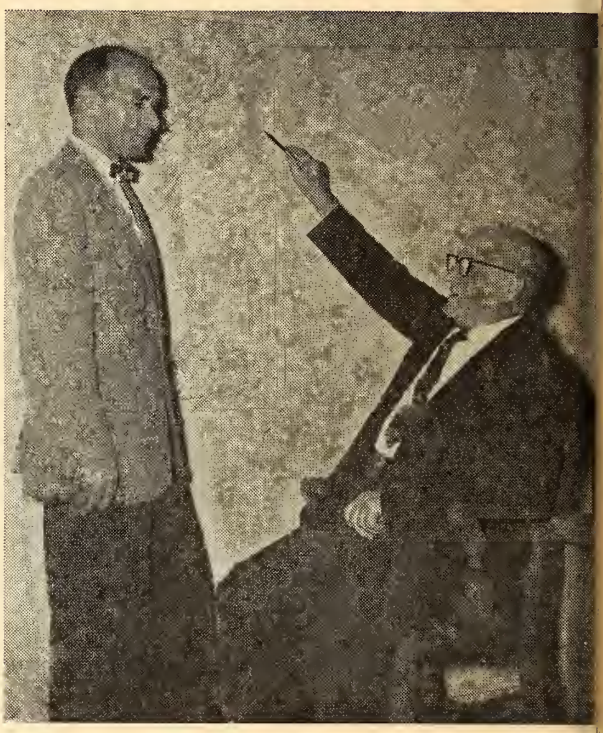
"As I left Berlin I heard Khruschev's announcement that the four-power occupation in Berlin must cease and," said Dr. Davis, "we are not going to get out without talking about it."

In describing the young nations he commented, "These new countries are hanging on by their eyelashes. Before there can be more stable governments there has to be better religions."

At the close of Brother Davis' report, Norman Baugher, general secretary, presented him with a ten-year service pin award. Brother Davis retired from his post on last Aug. 31.

When asked about his retirement plans he answered, "I am going to catch up on loafin', take care of my wife, and be a better grandfather." He continued by outlining a full schedule of speaking engagements, conferences, and committee meetings and added, "A year from now I hope to be home."

He left immediately following his report for La Verne, Calif., where the Davises are making their home.



C. Ernest Davis (seated) reports to his successor, S. Loren Bowman, regarding the World Convention of Christian Education in Tokyo, Japan

Missionaries Abroad Alerted on Tax Reports

The U.S. Internal Revenue Service has issued a warning that all American missionaries serving abroad must file income tax reports for the year 1958 even if their income is tax exempt on the ground that they have established a bona fide foreign residence.

Hitherto, missionaries whose income was exempt from U. S. taxation because of foreign residence have not been required to file reports. Congress, however, has changed the law so as to require all U. S. citizens living and working abroad to file.

The Internal Revenue Service is ready to supply through U. S. consulates abroad Form 2555, upon which missionaries may state their claim to tax exemption. If all their income is tax exempt, they need file only this and the name and address portion of the regular U.S. income tax form 1040.

It is estimated that 28,000 American missionaries are now serving abroad.

Post Office Concerned Over Indecent Holiday Cards

Postal officials expressed concern about the number of indecent Christmas cards sent through the mails. They said that the majority of such cards were sent through first class mail, which the department is powerless to open for inspection. Publishers and vendors of the cards have been avoiding prosecution by moving the cards to dealers by means other than the mails.

The cards were described as "extolling drunkenness and sexual license" as a means of celebrating the Christmas holiday and "otherwise mocking the observance." The Post Office Department acknowledged that it had received protest from religious groups against th indecent cards, but said it is primar ily a matter for local law enforce ment at the places of sale of suc cards.

One postal inspector said, "Any one receiving a card which he con siders objectionable or in bad tast can help stop future mailings b protesting to the sender and ques tioning his spirit in purchasing an mailing such cards."

Religious, Voluntary Organizations Contributed $128,769,000 Relief in 1958

American religious and voluntar organizations contributed $128,769 000 worth of relief and rehabilita tion supplies to needy persons over seas last year, according to th Department of State. The Interna tional Co-operation Administratio aided the religious and voluntar groups by contributing more tha

$25,000,000 to defray the costs of ocean transportation.

Much of the food that was distributed abroad was donated to the agencies by the U. S. Department of Agriculture from surplus food stocks acquired in price support operations. Total shipments amounted to 691,973 tons.

Church World Service, the interdenominational Protestant agency distributed some $14,700,000 worth of food, clothing, and medical supplies.

Missions Mapping Program to Meet New Challenges

AMERICAN Protestant mission leaders are being increasingly urged to reshape their thinking and programs to cope with new challenges, especially in lands swept by tides of materialism and bent on securing a higher place in the economic sun.

One of the most vital emphases is on the potentially rich contribution of the so-called younger or indigenous churches in the mission areas. Another is on the need for a greater sense of oneness among mission bodies, instead of the traditional denominational rivalry which many leaders believe often tends to thwart the Christian cause.

Some of the most explicit pleas along these lines were spelled out before 400 delegates gathered at Pittsburgh, Pa., for the ninth annual assembly of the National Council of Churches' Division of Foreign Missions.

The delegates to the Pittsburgh meeting represented seventy-five mission boards and agencies of forty-four Protestant communions affiliated with the National Council's Foreign Mission Division. Representatives of the Church of the Brethren in attendance were Norman J. Baugher, William M. Beahm, Juan and Matilde Benalcazar, Ivan L. Eikenberry, Kathryn Kiracofe, J. Henry Long, and I. W. Moomaw.

A report pointing up America's role in the mission movement noted that 11,000 of the 38,606 Protestant missionaries around the world are supported by churches affiliated with the National Council of Churches. The report said, "An increasing number of mission boards are thinking of their workers now not as missionaries in the old sense but as fellow workers with the churchmen and churchwomen in the so-called younger churches."

This theme was strongly underscored by Dr. Virgil A. Sly of Indianapolis, a vice-president of the National Council. He said, "We are in a dramatic struggle" and Protestant leaders must work with missionary experts of the younger churches as "real Christian partners."

One of the most provocative talks was given by L. Norris Wilson, who recently returned from a survey of relief and rehabilitation work in fourteen countries as executive director of Church World Service. He proposed that missionaries from overseas churches serve in this country just as American missionaries minister abroad. Dr. Wilson asked, "Can we say that the zeal and the single-mindedness, the vitality and joyousness of church life in India, Japan, China, or Europe have nothing to say to our condition?" He added, "There may have been one iota of good in the Little Rock trouble. It is news in every language under the sun and may have helped our Christian friends to feel that there is one need at least that we cannot meet ourselves."

The existence of churches alive in countries outside the U.S.A. was dramatized when a theologian from Ghana stated that the "un-Christian behavior" of Christians in Christian countries is causing disillusion in Ghana, when the moderator of a Philipino church asked from United States churches not only money, "but more American lives invested overseas," and when a Negro South African anthropologist pointed out, "A mission field is people, not an impersonal thing. Missionaries go to people with a valid way of living and must be prepared to work with and not for Africans even in the back seat."

The same impression was emphasized when a Formosan chemical engineer asked uncritically but provocatively, "Why do you send missionaries?"

One of the major decisions of the assembly was to invite all evangelical denominations not related to the National Council of Churches Division to consult with its members on common mission problems. One of these problems is the damage done overseas by the identification of the West with power politics and materialism. In a special resolution, the meeting denounced racial segregation in the United States as not only involving the denial of elemental justice to American citizens but "as invalidating to some degree our Christian witness abroad."

Protestant foreign mission agencies in North America received in 1957 nearly $150,000,000 in support of their work overseas — an increase of 11 per cent over 1955, the last year this total was reported. The figure indicates a per capita giving of $2.34 for every church member in 1957. The largest missionary force is still in Southern, Southeast and East Asia, including India, Pakistan, and Ceylon.

Japan now has the greatest number of North American missionary societies, with a total of ninety-seven, while India is a close second with ninety-five. Next comes Formosa with fifty-two agencies compared to two before the last war. In the tiny area of Hong Kong, there are forty-six mission organizations. The most notable increase has been in sub-Sahara Africa where the percentage of all American missionaries has risen from 23.8 per cent in 1952 to 31.87 per cent in 1958.



Religious News Service

Elected 1959 officers of the National Council of Churches' Division of Foreign Missions at its ninth annual assembly are (left to right): Dr. Earl S. Erb, first vice-chairman; Dr. C. H. Lefever, second vice-chairman; Dr. Clara M. French, chairman; Rev. Paul N. Kraybill, recording secretary; and Dr. Hugh E. Kelsey, treasurer

Overseas Report ... from Japan

by Albert Huston

Tokyo — One of the biggest political storms since the end of the occupation raged throughout Japan during the latter months of last year, with Christians in the thick of it. This fact is quite significant, since in the past Christians have been very reluctant to take sides on political issues. The furor revolved around a proposed revision of the Police Duties Law, the current law governing the activities of the police. The present law, penned during the occupation, sought to provide safeguards against former abuses, and so stripped the police of much of their power. In recent years, however, there has been a considerable increase in crime and in violent demonstrations, many of the latter by leftist students and unions, so the government felt the need of increased power to cope with the present situation. This they proposed doing by giving the police broad preventive powers.

No sooner had the proposed revision been introduced into the Diet (the legislative branch of the government) than the repercussions were immediate and widespread. Scientific, intellectual, civic, women's, labor, and religious groups joined in expressing their grave apprehension. At the base of the opposition was a general mistrust of the police, for memories were still vivid of what the police had done in the past with their power. Prior to and during the war, for example, the church had been constantly harrassed with policemen in regular attendance at church services to be sure that nothing improper was said. Ministers were often interrogated, and at times imprisoned, as was one who prayed for the emperor, a gesture of disrespect since it suggested that someone was above him.

The new amendments were vague, open to a variety of interpretation and without safeguards. Specifically, opposition revolved around the authority to be given individual policemen to rely on their own judgment in (1) preventing a person from entering a place judged as "excessively congested"; (2) restraining persons when "safety and order are to be seriously disturbed"; (3) deciding when a person is contemplating a crime; and (4) searching anyone "suspected" of carrying concealed weapons.

Although a quick glance might suggest that each of these points was harmless and in fact the right of any government to enforce, the opposition feared that in their vagueness they could be used as a pretext to curtail labor activities, political opposition, freedom in education, and religious liberty. This general fear Mrs. Uemura, president of the YWCA, expressed in these words: "Force and power have a magic which never fails their possessors to use them. . . . I think it is inevitable that the new police power would be abused. . . . If policemen of lower ranks are empowered to act under the vague phrase "public safety and order" on their own discretion, it would be next to impossible to ascertain whether they abused their power."

Among other Christian groups to express themselves, the United Church of Christ in Japan shared its concern that the new amendments were "a possible source of grave danger as it threatens fundamental human rights and thus endangers the freedom of faith. Therefore we feel impelled to oppose this measure."

As opposition grew, the ruling party attempted to ram the bill through the current session. Conventional procedures were bypassed, and when it appeared impossible to pass it within the time limit of the session, this was extended by legal but questionable methods. In the process legislative procedures were thrown into turmoil with fist fights occurring among legislators, the opposition Socialists boycotting proceedings *en masse*, a nationwide strike being called, and massive demonstrations being held around the Diet building which was guarded by three thousand policemen barricaded behind riot squad trucks.

Because of the ensuing crisis the government was forced to retract the amendments, but not until legislative processes had been severely strained and considerable apprehension expressed by the public concerning the effectiveness of democracy, all to the joy of those groups at both the extreme righ and left.

The above is one of the mor spectacular growing pains of de mocracy in Japan. There are those of course, who would like to se this "imported form of government collapse altogether, and there is growing concern over the increase activities of Communist and extrem right-wing nationalist groups. Wha influence they will gain only tim will tell. Public response to th Police Bill revision, however, is healthy sign that individuals, an particularly the Japanese Churc are coming to feel their responsibi ity for helping govern their countr

Two American Evangelists to Preach in Japan

Two internationally known Ame ican Protestant evangelists, Dr. I Stanley Jones and Billy Grahan will conduct crusades in Japan th year as part of a nationwide ol servance marking the 100th ann versary of Protestantism in th country.

Dr. Jones will lead a series ashrams from Feb. 4 through Ap 22. This will be his fifth evang listic campaign in Japan since t end of World War II.

Mr. Graham is scheduled to r turn in May or June. Sponsors the Graham meetings are the N tional Christian Council and t Evangelical Association, which t gether represent more than eight per cent of Japan's Protestants.

Church Leaders Honor Dr. Malik

Dr. Charles H. Malik, preside of the United Nations General A sembly, was honored by top Prote tant leaders at a luncheon sponsor by the Commission of the Church on International Affairs.

Dr. Malik has been a memb of the commission since its incepti in 1946. A Greek Orthodox layma he was a member of the Centr Committee of the World Coun of Churches from 1948 to 195

The Commission of the Church on International Affairs, a joi agency of the World Council Churches and the Internatior Missionary Council comprises fort four men and women in twent seven countries, including chur leaders, cabinet ministers, educato historians, and experts in ma fields. It has offices in New Yo London, and Geneva.

Business As Usual on Christmas in Yugoslavia

Offices, stores, and factories in Communist Yugoslavia were open for business as usual on Christmas Day, but large crowds filled Roman Catholic churches for mass and many families gathered privately for prayer around Christmas cribs.

The Belgrade government does not recognize Christmas and even parliament was in session on the Feast of the Nativity. However, large numbers of Catholics managed to find time to attend services conducted by bishops in the large cities and towns and by the priests in the villages.

Yugoslavia Extends Social Security to More Clergymen

The Reformed Christian Church of Yugoslavia has signed an agreement with the Communist government making its clergymen eligible for benefits under the state social insurance scheme. The agreement guarantees clergymen and their families free medical benefits. It also provides for pensions in case of illness, disability, or old age.

Similar agreements have already been signed between the government and the Serbian Orthodox Church, the Association of Baptist Churches, the Christian Evangelical Church, the Slovak Evangelical Church, the Romanian Orthodox Church in Yugoslavia, and the Moslem community. Roman Catholic priests are also entitled to the state benefits, but only if they are members of the government-sponsored priests' association. Catholic authorities have never recognized this group.

Russia Beams Religious Christmas Message

Although Communist Russia is officially atheistic, a religious Christmas message was beamed to Britain over Moscow Radio. The message was delivered by Alexander Karev, general secretary of the All-Union Council of Evangelical Christians (Baptist). Unusual for the Moscow Radio was any such reference to Jesus. The station almost invariably echoes the official Soviet belief that Jesus never lived and that stories about him are capitalistic myths.

Conference on Word of God in Nuclear Age Announced

The Church Peace Mission announces the calling of its third national conference, April 20-23, to be held at the First Baptist church of Evanston, Ill. The conference has as its theme The Word of God in the Nuclear Age.

Speakers for the conference include Edwin Dahlberg, president of the National Council of Churches, and Bishop Barbieri of Uruguay, a president of the World Council of Churches.

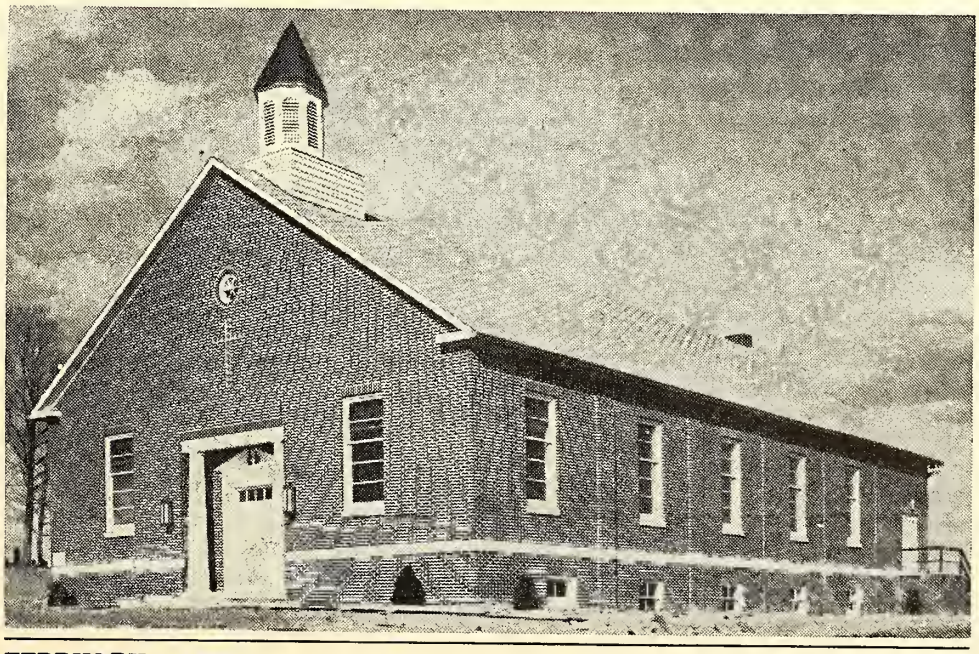
The Church Peace Mission is an outgrowth of the conference held in Detroit in May 1950, attended by delegates representing the historic peace churches, the Fellowship of Reconciliation, and a number of denominational peace and pacifist fellowships. The same groups are sponsoring the forthcoming conference.

The Church of the Brethren has been apportioned a quota of forty delegates to this conference. The Brethren Service Commission is receiving nominations of Brethren who are interested in attending.

Mission Schools Play Major Role in Belgian Congo

Mission schools continue to play a dominant role in education in the Belgian Congo, according to statistics issued by the Belgian Ministry of the Congo and Ruanda-Urundi. More than 1,450,000 pupils are enrolled in 11,000 Protestant and 15,000 Roman Catholic mission schools in the territory.

Sixty per cent of all children in the Congo are enrolled in schools, an extremely high rate for an African country. Of this total, however, only about twenty-five per cent are girls. With a view toward expanding educational facilities for women, fifty government social centers have been founded to co-operate with existing mission establishments in teaching native girls domestic skills. This policy has resulted in advancing schooling in general housekeeping, sewing, knitting, child care, cooking, and washing as well as elementary hygiene for 50,000 native women.



The new church of the Ridge congregation was dedicated on Nov. 23. The morning message was brought by Harold Z. Bomberger, regional secretary; M. Guy West, pastor of the First church, York, Pa., preached the dedicatory sermon; and Howard Whitacre, pastor of the Mechanicsburg church, Pa., gave the evening message. This day's service was the culmination of work which began with the breaking of ground on April 13. The cornerstone was laid in July. The sanctuary will seat 325 and the two classrooms at the rear will hold 100 more. The cost was $50,568, with more than four thousand man-hours of donated labor.



Most of us try to hide many things about ourselves. At the Camp Mack laboratory for peace workers, many discovered that even though we carry our message "in earthen vessels" we need not try to conceal our spiritual poverty

Treasure in Earthen Vessels

Reflections on the Camp Mack Laboratory for Peace Workers

Donald E. Miller

THE message of peace, which is so central to the faith of the Brethren, is far from being realized in our personal relationships and in our corporate church witness. Which of our congregations can claim to have risen above petty jealousies? Which can claim to have been fully granted the peace of God which passes all understanding?

These weaknesses have been part of human nature itself. Paul wrote to the church at Corinth: "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree that there be no dissensions among you, but that you be united in the same mind and the same judgment" (1 Cor. 1:10). Which deacon board can measure up to this standard? or which elders' body? That the problem is recurrent can no more excuse Brethren today from falling short of the message of universal peace and reconciliation than it could excuse the "brethren" of the first century.

Yet God's mercy and grace work through the Brethren, and perhaps best in expressions of self-giving love. It is in the matter of peace that Brethren are most open to, and possibly thereby most resistant to, the message that all men are reconciled in the Lord Jesus Christ.

The laboratory for peace workers held last summer at Camp Mack was the second attempt to apply newly formulated approaches to the ancient problems that have hindered the message of peace for generations. Under the direction of Dan West a group of dedicated leaders, including Paul H. Bowman, Jr., Louise (Morehouse) Meek, Raymond R. Peters, Mark Schrock, Paul M. Weaver, David Wieand, Jesse Ziegler, Don Miller, W. Randolph Thornton from the National Council of Churches, and Olcutt Sanders of the American Friends Service Committee, met together with forty-three Brethren youth, laymen, laywomen, and pastors from across the country. Most of those who attended agreed that the laboratory was unlike anything which they had ever experienced.

God grants new approaches to ancient truths to those who await them (John 16:12). This new approach is based upon the deep underlying truth that peace and love come into any group by our being peaceful and loving rather than by our expecting and directing others to be so. Convention attenders are so accustomed to learning new techniques that they often forget the veil which techniques throw over the abiding problems of our existence. Here was a group interested primarily in what stands between ourselves and those around us, making a real attempt to cast out the logs before looking around for the specks (Matt. 7:3).

These brethren were there to heighten their awareness for everyone else and to allow everyone to be himself in his own right. One pastor, after hearing candid reactions of others about him, confided "I have never realized I make that kind of impression upon other people." Each person was there to look for barriers that separate him from his day-by-day associates. Said one layman, "I begin to see why others so often make me angry. Such barriers are not easily left behind. We always carry our spiritual luggage along.

No Longer Strangers

The good news of the New Testament is that men are no longer strangers, but that the barriers are broken down (Eph. 2:14). In small intense groups of twelve or thirteen members, each person watched what happened to himself and others as the fences of immaturity were examined. Each group acted as participant bystanders in a realistic drama of a man's life being attacked. What does a Christian do in such a situation?

Each group planned a welcoming visit to a non-Christian in the community, acted it out, and saw how pitifully shallow our motives for evangelism often are. Each group looked at itself in order to discover the source of authority, the nature of leadership, the road to agreement, and the steps to decision making. They went back over conversation, tried out new ideas. Hence the name *laboratory*.

To Become Aware

Throughout the week everyone was encouraged to understand how he himself contributes to resentments, misunderstandings, and disagreements. Understanding Your Many-Sided Self, Conflict and Growth, Nonconformity and Social Change, and Styles of Leadership were topics of discussion. The purpose was always to become aware, to make love the primary aim, and to earnestly desire the spiritual gifts (1 Cor. 14:1).

Discoveries were made, discoveries which differed for each person. Some said that they had learned how to listen as never before. Some saw the possibility of congregations in which every person accepts responsibility to the extent of his ability. Some said that they had never been in a group in which leadership was so keenly shared by all. Some were released from the obligation of displaying a protective cover of sophistication in order to hide a deep feeling of worthlessness. Nearly all gained a new appreciation for the glory and misery which is inevitably woven into the personal life of every person.

Poverty of Spirit

But the greatest discovery was that as each of us gives up a futile attempt at covering his own spiritual poverty, he stops demanding of others that they hide their spiritual poverty. Before the week was over, people in each group were saying, "I wasn't going to tell you this, but I really want to now." "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3).

Our peace witness inevitably touches the ocean depth of the spirit, and to this extent a laboratory for peace workers might better be called a laboratory of life and might better be open to all who are poor in spirit. The basic need is the same in every case. We carry our message in earthen vessels, all too earthen (2 Cor. 4:7), but always our hope is in the constant renewal of the spirit which our Lord has promised (2 Cor. 4:16).

Questions on Disarmament and Your Job

The booklet by this name prepared by the Friends Committee on National Legislation discusses the real and supposed problems of changing from a military to a nonmilitary economy. It provides a beginning for the much needed studies in the economics of disarmament. Copies of the booklet may be obtained at 10 cents each by writing directly to the Friends Committee on National Legislation, 104 C St., N.E., Washington 2, D. C.

NEWS NOTES

Kassel, Germany

Two women who have come to Western Germany as resettlers from Polish-occupied areas of Germany spent two weeks of rest and recuperation at Brethren House during late November and early December. Their presence made it clearer to residents of the house how much the "little" things in life mean. They spoke often of the single deck beds, the curtains at the windows, upholstered chairs, and many other things. On Dec. 6 Shirley Hamilton accompanied them back to Camp Iba. While there she went on a tour of this family camp of about 300 people and joined the usual soup line for the noon meal.

Susanne Windisch, assistant to the director at Kassel Brethren House, Nina Weldy, housemother, and Shirley Hamilton, material aid representative, traveled to the *Mutter-erholungsheim* in Elben, Germany, on Dec. 16. Miss Windisch spoke to a group of refugee and resettler women from Iba and Hanua camps about the structure of the West German government and its development since 1945. Most of the women in attendance had been in camp about a year waiting either for husbands to find work or for somewhere to live. Groups from camps throughout Hessen meet regularly at Elben for a type of spiritual retreat for a week. The sponsoring group is the Evangelical *Frauenhilfe* (women's work).

Linz, Austria

Volunteer John Stites writes: "I have been working jointly for the Upper Austria YMCA language department and the U.S. escapee program as area secretary. This means that it is my job to go to four or five refugee camps in this area per week, visiting English classes for refugees who hope or expect to emigrate to some English-speaking country, usually the States.

"More specifically, it includes listening to teachers' problems, trying to help the teachers with supplies and ideas, making reports on each class, and helping with difficult words by pronouncing them slowly and clearly in my midwestern accent.

"In addition, I am to help with some of the orientation preparation for those refugees immediately emigrating. Finally, I will be assisting with some of the bookkeeping of our department of the YMCA."

On Dec. 13-14 John attended a conference for teachers of English in refugee camps in Upper Austria and Salzburg held at Voecklabruck.

During the Christmas season the material aid – refugee health department made and delivered 490 packages to private sources and organizations, such as a home for the aging, the Methodist Church, an integrated refugee settlement in Marchtrenk, and the Talham tuberculosis hospital.

During December twenty-five baby packages were given out, and two packages of medicaments were sent to Czechoslovakia and one to Poland. Through the UNREF fund administered by Brethren Service, three refugees received prothesis and a cure treatment. Another new piece of equipment was made available to the Talham TB sanatorium from the World Council of Churches Self-help Fund given to be administered for Talham by Brethren Service.

Vienna, Austria

The *Evangelische Hilfswerk* is moving its relief supplies from the rooms of Karlsschule so that the volunteer workers can move in to finish the rooms. Besides the model classroom which has been completed, there are three other finished rooms in the upper story of the school. Outside work is being finished so that the fence can be

removed and the curbstones laid around the sidewalk.

Volunteer Assignments

Members of the September 1958 BVS unit completed their orientation period at Kassel and began their project assignments during the latter part of December and the early part of January. Doris Hoover went to work with the East Zone refugees in Camp Garde Schuetzen-Weg in West Berlin under the sponsorship of the YMCA. Myrtis Becker was assigned to the camp for girls at Westertimke, under the YMCA. Bob Durnbaugh is working with East Zone refugee teen-age boys at Jugenddorf Iffezheim in Baden. Ray Canfield was assigned to the Karlsschule project in Vienna and from there went to a project in Poland.

Bruce Dickey, Ralph Buffenmyer, and John Heisey traveled to Vienna on Jan. 5 to begin work at the Karlsschule project. Vera Mohler worked temporarily at the Friedland camp and began work on the first of January in Uschlag, a village near Kassel, at the church-sponsored kindergarten which a Brethren Service international work camp helped to build in 1957.

Mike Yoder was assigned to work with the Tabor-Gemeinde, a Protestant congregation in West Berlin. He will work in close contact with the pastor, specializing in work with the youth. Dale Maust is working as a general secretary at the Kassel Brethren House.

Puerto Rico

Mr. and Mrs. E. M. Hersch and Mr. and Mrs. Leland Brubaker, all of Elgin, Ill., spent their Christmas vacations in Puerto Rico, visiting the project at Castañer. Mr. and Mrs. Everett Coy, of Dayton, Ohio, also traveled to Puerto Rico to visit their daughter Arlene, who is a BVS'er serving in the Castañer project.

Greece

Royce Roesch, a member of the Greek team in Ioannina writes: "I have been working on a pen which is enclosed with wire for housing several rabbits. Close to this I had my fall garden plot, which took quite a bit of work because of lack of rain. In a small field down the valley I had sorghum planted. It is a new crop for this valley, and we are trying to see what it will do. The juice will be used for a syrup, the stalks will be fed to the cows, and the grain will be sowed for another year. If the crop turns out well at all, it should be of some help to these people."

A New Year's Look Ahead

D. J. Bhonsale

THE Christian life is like riding a bicycle in a race. The rider must go forward else he falls. In the same way if we do not go forward in the Christian life, our growth stops and we slip. One cause for not growing and going forward is that we always tend to look at the things behind us. We often think we can continue to do as we please and as we used to do. The General Brotherhood Board has always sent money and we have our living, so why do we want any new plan? The reason for this kind of thinking is that our minds are on things of the past.

Suppose doctors in the hospitals said: "Oh, the patient's fever will come down in twenty-one or forty days. Why should we search for a medicine to bring his temperature down in three days? Let well enough alone." If the doctors had said this there would have been little progress in the search for better medicines. In the Palghar hostels this year we had forty children sick at one time but, because of a new medicine given by injection, within three days all had recovered. What if the doctors had been content with the past? We love the past and hesitate to go forward. Such conditions are not confined to 1958. St. Paul says: "Forgetting what lies behind, I press on."

You know the story of the people of Israel. They looked back to past events. How many times they longed to go back to Egypt! "Oh, in Egypt we used to receive even our fish without cost!" They also remembered the luscious melons, cucumbers, vegetables, onions, and garlic that they used to eat in Egypt. So they began to grumble and complain about life in the desert with Moses. In Num. 11:5 we read how the memory of those Egyptian foods tormented the Israelites and they wished to go back to Egypt — and to slavery! In our day, we must not turn our eyes backward. We must look ahead!

A pastor received and accepted an invitation to preach in a remote place. Later on his wife gave birth to a fine baby. Two or three days later it was time to go on this preaching tour, but he was reluctant to leave. However, since he had accepted the invitation, he felt he must go. The time to leave came and he started for the gate. At that moment he heard the baby cry, and, although he had said good-by to his wife, he turned back to the house with the excuse that he had forgotten a pair of shoes. The pastor remained with the mother and baby a short time and then started out again, only to hear the baby's cry a second time! He wanted to turn back, but he could not think of a good excuse and he thought the neighbors might laugh. Then it seemed he heard the words of Jesus: "No one who puts his hand to the plow and looks back is fit for the kingdom of God." As he heard these words he began to pray, "O Lord forgive me! I am going forward!"

We must go forward. But we like to spend night and day talking of events of fifteen years ago. We forget that times have changed

A sermon preached last New Year's season at Ahwa, Dangs, India

Lost: One Hospita

Ellen Cunningham

A LOCAL merchant h member of his family i hospital. One day som of-town friends came to visit. were directed to the hospital walked on past it and about a beyond. They returned to town without finding the hos

Some days later the me called our business manager shop, and said, "We, in apprec for what the hospital has do our family, have decided to a gift to you. We feel you something that people may where the hospital is; so we decided to present you with a

A few weeks later during a mony at the hospital the sig



sented and unveiled. Now no
can miss the hospital, for the
utifully done sign, written in
h English and Gujarati, stands
ve our front gate.

The work that the mission carried on is now turned over to our district meeting. Sometimes we blame the missionaries but the times have changed. We must use all our wisdom so that the work may grow and go forward! We must forget the things that are behind, and put our minds to those that are ahead of us.

The story is told in one of Charles Spurgeon's books of the man who came to the barber shop for a haircut. Halfway through, the Christian barber began to strop and sharpen his razor. While doing this he said to the customer, "Are you ready to go to heaven? Be prepared to meet Jesus." On hearing this strange talk and noting the sinister action of sharpening the razor, the customer jumped from the chair and ran away. The Christian barber had zeal enough but no common sense, so the Holy Spirit was unable to use this barber for a spiritual victory. We must use our common sense so that the Spirit may win in our day. We must leave the past. We must press on toward what lies ahead.

Someone asked Alexander the Great the secret of his many victories. Alexander replied: "I give attention to the things in front of me."

We must look ahead and go forward!

INDIA

FORWARD IN STEWARDSHIP

Elizabethben Gershom

SISTERS, we have heard about the Bible Society and have decided we want to do all we can to help." I was speaking to the women at our regular monthly meeting. "We can help by our prayers, by selling gospels, and by giving our offerings." Most of the women are illiterate and poor, and they had never been challenged to give more than a pittance.

"We will be glad to do all we can but you know we are poor; we can't give much," was their immediate response.

"Yes, I know," I replied, "but if we do all we can God will bless our efforts. I have a surprise for you today. See these little bags. I've made one for each of you. Shall we each take one and when we get a pice or an anna or any amount we are happy to give to the Bible Society, let's put it in the bag. We will call this the Lord's bag. After six weeks we will bring back our bags and see how much is in them."

The women were thrilled with the colorful little bags. Each one took one. Six weeks later Miss Sarah Paul, the secretary of the Women's Branch of the Bible Society, came to Jitali. I told the women to come and bring their bags. When we opened the bags there was almost ten dollars in them. The women were so surprised they could hardly believe it. They wanted to take the bags immediately again. A few weeks later again they brought them. This time there was almost eight dollars in them.

This was in 1956. In 1957 the women decided to give at least one rupee each to the Bible Society. But crops failed and there was very little work in the fields. Again I encouraged the women to do what they could. Most of these women work as day laborers in the fields of Muslim farmers. I said to them, "When you come from work each day, if you wish you may give me something from your day's earnings, and I will keep an account for each of you." They did this. When it was time to give the offering for the Bible Society most of the women had their rupee to give. It was a real joy to them.

This year I am giving each of the women a tin with a hole in the top. They have decided to put all pice of certain years in this tin as their offering for the Bible Society. We are so glad our women are learning to give and find great joy in it.

Regional Council Supports Delegate to Seminar

• The Western Region Council of Men's Work sets aside $100 per year to assist a delegate to attend the Brethren Adult Seminar in Washington and the United Nations. This procedure may prove very helpful to districts, local churches, and other church groups in securing representation at this seminar. The influence of a seminar experience can be expected to radiate much beyond the person who has the privilege of attending.

To Help Us Be Faithful

Realizing that church membership is worth nothing unless we make it so by active participation, the Sunnyside church adopted at the last council the following minimum standards of membership, for the purpose of helping its members better discipline themselves in faithfulness to Christ and their baptismal vows:

In view of the truth that Christian discipleship demands complete dedication of life and also in view of the fact that we have been quite unfaithful in reminding our members of this fact the following minimum standards are adopted:

1. That we expect members to be present at every church service, with a minimum of attendance of twelve Sundays a year. Illness and unusual circumstances will be taken into consideration.

2. That the kingdom work be supported through regular systematic stewardship.

3. That nonresident members express their faithfulness to the home church by regular financial support and by attendance when in the community.

MISSION-GRAMS

- Builders are ahead of schedule on the Cherokee Hills Community church, which is being constructed at 91st Terrace and Antioch in Overland Park, Kansas, reports Leland Wilson, pastor. To be able to begin worshiping in the new church this month is the hope of the congregation. Services continue to be held in the basement chapel of the parsonage, where services were begun by the group in August 1957.
- The long-planned Theological College of Northern Nigeria has come into being. One of our Nigerian leaders was elected to the executive committee. Among the first students who will enter in January are two from our mission area.
- The mortgage-burning ceremony observed in the Antioch church, Yoder, Colo., on Dec. 7, marked completion of payments ahead of schedule on the church building and the parsonage. The church building and site were purchased by the church in April 1956. Early debt retirement was accomplished by funds from the sale of twenty-one calves raised and dedicated to the church by members and friends of the church.
- During the month of December district Bible fellowship meetings on an area basis were held in Nigeria. At the three spiritual life conferences Nigerian leaders and missionaries taught classes on Christian doctrines.
- Raymond R. Boose, pastor of the Indiana church in western Pennsylvania, shares: "Our church is looking forward to the once-in-a-lifetime experience of building a new church. Even though there is tremendous blessing in being a part of a new mission church and building a new fellowship, we cannot overlook the importance of the joy and enthusiasm that comes to those who unite sacrificially to construct a house for God and our neighbor's good. Our trustees have been busy studying available properties to suggest a suitable location for a new church site." Regular services are now held in the Indiana Community Center building.
- At Ahwa, India, during the past year courses of religious education were arranged for the boarding school, a Bible class was started for twenty-five young people of the Christian community who are attending the local high school and month-end discussions on stewardship were initiated with the teachers and evangelists. Visual aids in Sunday school and weekday religious instruction received special attention.
- The Pleasant View church in West Virginia started the new year with a decision to become self-supporting.
- The first girls' camp to be attempted by the church in Nigeria was held in the Lassa-Chibuk area during December. The three-day camp for girls was followed by a full week of boys' camp.
- Eleven hundred were in attendance at the dedication service of the new Kaurwatakari church building in Nigeria. In addition to the dedication formalities there were also a service of child dedication and a baptismal service in which eight were baptized. This baptismal service was unique for Nigeria in that it was held inside the new church in a portable tank which had previously been used for mixing concrete for the construction of the building.

4. That the total membership rolls be reviewed annually by the membership committee and the church board, and brought up to date on the basis of these standards. Members are to be notified of any change of status.

5. When a member withdraws from the church fellowship by default, continued efforts to restore such a person should be made by the church. When sufficient demonstration of church activity is made, the person will be reinstated to membership.

6. That these standards be put in effect with the every-member canvass this fall. Genuine Christian concern is to be expressed by visitors as they clarify the standards. — *From the Knobley-Sunnyside Newsletter, August 1958.*

Mutu: Witch

Lora Mainard

Tizhe had a *mutu:* an evil spirit — a witch! He knew it was going to kill him. The witch doctor had told him so and all his friends knew it. The *mutu* made him vomit everything he ate; so he was slowly starving to death. He was only seventeen years old and he did not want to die but what could he do about it?

Some of his friends knew about the hospital at Lassa and finally persuaded him to go. Everything was strange and frightening at first but he was soon made to feel that it was a good place. The African nurses who bathed him and put him into a clean white bed made him feel comfortable and he soon lost his fears.

The hospital was built in the shape of a cross. His bed was near the center where he could look into the wards in all four directions and he soon saw others who were suffering worse than he. There was a woman whose head, arms and body were a mass of burns, received while rescuing her old mother from her house which had caught on fire. The burning grass roof had collapsed on her. In another bed was a little girl who was in a pitiful condition from nephritis, brought on by malnutrition. Her body was swollen up like a balloon and her eyes were swollen almost shut.

Another little girl was being treated for guinea worms. The egg of a guinea worm is swallowed in polluted water. After hatching

wends its way through the body until it finds a large bone (usually in the leg) where it develops into an adult worm thirty to thirty-five inches long the size of a heavy thread. It then begins to emerge from the body, tail first, forming a sore like a huge boil. Many are crippled by this worm.

As Tizhe looked into the men's ward he saw a boy about his own age with a broken leg, which was held in tension by some poles and straps. There were many other patients with a variety of diseases.

When Dr. Petcher came to see him, Tizhe liked his friendly smile but was puzzled to see the doctor's right hand and lower arm in a plaster cast. Then he learned that the doctor while riding his motorcycle had collided with a dog and had broken several ribs and a bone in his wrist. Tizhe watched Dr. Petcher going from one patient to another, cheering and reassuring them, studying their charts, and prescribing for them.

He saw a boy brought in who had been bitten by a small but very poisonous viper. He watched the doctor working over him, giving him antivenom shots and watching his reactions. Tizhe was terrified when the boy died for it reminded him that it might be his turn next, and fear gripped his heart.

In the meantime, Dr. Petcher was studying Tizhe and trying to determine the trouble. He felt there was an obstruction, probably at the pylorus, and that an operation was necessary to save Tizhe's life. So less than a week after he arrived at the hospital, Tizhe found himself in a strange room upon the operating table. He saw the doctor and nurses bow their heads in prayer and somehow it gave him a feeling of reassurance, although he hardly understood why.

By this time he was too weak to be given a general anaesthetic, so he was wide awake when Dr. Petcher, who had removed the cast from his wrist in order to do his surgery, began to work. He felt the pricks of the first needles as the doctor injected the novocain, and gradually all feeling seemed to go out of his body. He could still feel Miss Brumbaugh's hands on his forehead and wrist as she kept careful check on his pulse, and he could look up into her reassuring face. The presence of an African operating assistant gave him some feeling of being at home in the midst of all the shining metal of the operating theater.

For a long time Dr. Petcher worked on him. He found the pylorus completely closed and made a new opening from the stomach directly into the small intestine. While he was working one of the Nigerian nurses called his attention to a small hairlike worm about a quarter of an inch long. Dr. Petcher removed it. It was a hookworm. Now the doctor knew what had caused the trouble: Hookworm — not a witch!

The next day Miss Brumbaugh brought Tizhe a delicious custard. He ate it. The sickness was gone! His hope came back. As the days passed he became stronger and stronger. It seemed, too, that he was always hungry and could hardly wait for his food. He kept wondering about the prayer the doctor and nurses had offered before they started to operate on him. Dr. Petcher told him he had prayed to Jesus, asking for help to make him well. When Tizhe finally went home, he was sure that the *mutu* was gone and he went home with a determination to learn more about Jesus, who helped make him well.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

WASHING DISHES is a daily chore which cannot be avoided but can be made almost pleasant with the addition of game ideas.

Have you ever tried to estimate how many items will be washed? Let each helper guess how many items he feels there will be. Each piece is counted separately, that is, a lid and pan are two pieces, a percolator may have three or four pieces, etc. As each one takes an article to be dried he calls the number "one," "two," etc., until the job is completed. It is fun to see whose estimate is most nearly correct.

For variety, alphabet games can also be used to help make dishwashing time pass quickly and pleasantly. Decide on a category — birds, animals, vegetables, girls' names, boys' names, cities, occupations, and the like — and have the first person begin by naming an object beginning with A, the next with B and so forth through the alphabet. — *Submitted by G. W. Baker.*

Anniversaries

Mr. and Mrs. Alvin G. Faust of Pittsburgh, Pa., celebrated their fiftieth wedding anniversary on Aug. 9, 1958. They were married in a double ceremony with Josiah and Hannah Weaver by Elder William M. Howe. — Alvin G. Faust, Pittsburgh, Pa.

Brother and Sister Phares B. Ginder celebrated their golden wedding anniversary on Oct. 26, 1958, with open house. They are members of the Chiques church, Pa. They have five children, twenty-one grandchildren, and one great-grandchild. — Mrs. John K. Stauffer, Lawn, Pa.

Mr. and Mrs. Mason R. Hicks celebrated their fifty-ninth wedding anniversary on Nov. 29, 1958. They are both seventy-nine years old and are members of the Church of the Brethren in Sterling, Ill. They have five children, twelve grandchildren, and fourteen great-grandchildren. — Mrs. Katherine A. Miller, Sterling, Ill.

Mr. and Mrs. John Measel of Oakwood, Ohio, observed their fifty-fifth wedding anniversary on Nov. 26, 1958. They have been members of the Church of the Brethren for forty-two years. — Gladys S. Prowant, Dupont, Ohio.

Mr. and Mrs. Leon Replogle celebrated their sixtieth wedding anniversary on Dec. 7, 1958, with a reception in the church parlors. — Marvel Watson, Bryan, Ohio.

Mr. and Mrs. Fred Rush of Logansport, Ind., celebrated their golden wedding anniversary on Sept. 21, 1958, with a reception at the church. — Mrs. Florence Stineman, Logansport, Ind.

Mr. and Mrs. Lewis Shafer of Continental, Ohio, observed their fifty-eighth wedding anniversary on Dec. 23, 1958. They are the parents of one daughter and two sons; there are five grandchildren, and four great-grandchildren. — Gladys S. Prowant, Dupont, Ohio.

Brother and Sister Edward Stump of South Bend, Ind., celebrated their golden wedding anniversary on Dec. 24, 1958, with open house in the Osceola church. Brother Stump is retired after forty-three years in the ministry. The couple have six children and twelve grandchildren. — Mrs. Mary Rhodes, Elkhart, Ind.

Obituaries

Anderson, David P., died Dec. 29, 1958, at the age of eighty-seven years. He had been a member of the Brick church, Va., since young manhood.

The Apron-Pocket Book of

MEDITATION and PRAYER

compiled by Cynthia Wedel



The title describes this small, convenient, inspiring meditation book filled with prayers, quotations and spiritual thought by anonymous writers. The compiler, Miss Wedel, seems to know what the modern, busy homemaker needs — to catch the vision of her profession beyond the kitchen sink.

This is a book one may want nearby — on the kitchen shelf, on the table by the window, or in the apron pocket. It is designed to offer moments of inspiration and spiritual strength to help meet daily concerns of women of today.

$1.50, spiral binding

Church of the Brethren
General Offices
Elgin, Illinois

Surviving are his wife, Lou Ellen Boitnott Anderson, two daughters, three sons, ten grandchildren, twelve great-grandchildren, two brothers, and one sister. Funeral services were held in the Brick church by Brethren Eugene Lenker and Frank B. Layman. Interment was in the church cemetery. — Mrs. Levi Angle, Wirtz, Va.

Baker, John G., was born July 7, 1891, and died at Manheim, Pa., Oct. 17, 1958. He was a member of the East Fairview church. He is survived by his wife and one son. Services were held at his home in Manheim by Bro. J. Norman Weaver and the undersigned. Interment was in the East Fairview cemetery. — H. A. Merkey, Manheim, Pa.

Baker, Nora, wife of Samuel G. Baker, died at Manheim, Pa., Dec. 9, 1958, at the age of sixty-three years. Surviving are her husband, two daughters, and one son. Memorial services were conducted at the East Fairview church by Bro. Wilbur Lehman and the undersigned. — H. A. Merkey, Manheim, Pa.

Bennett, Ray, son of Alonzo and Annie Patts Bennett, was born in Bedford County, Pa., Aug. 28, 1893, and died Nov. 28, 1958. He was united in marriage to Elsie Dibert on Nov. 29, 1919. He is survived by his wife, four children, five grandchildren, two brothers, and one sister. Funeral services were held at the Cherry Lane church, Pa., by Brethren D. I. Pepple and Perry Liskey. Interment was in the Everett cemetery. — Ferne Koontz, Clearville, Pa.

Binkley, Amanda W., daughter of Jacob and Lizzie Witmer Stauffer, was born Sept. 17, 1872, and died Dec. 23, 1958. She was united in marriage to John F. Binkley, who preceded her in death. She was a long-time member of the Elizabethtown church and Bethany Bible class of that church. She is survived by one daughter, one son, two grandchildren, and four great-grandchildren. Funeral services were conducted from the Miller funeral home by the undersigned. Interment was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Blickenstaff, Ellen, daughter of Isaac and Mary Blickenstaff, was born Dec. 27, 1876, and died Dec. 18, 1958. She was a devoted Christian throughout her life, and held her membership in the church at Pyrmont, Ind. Funeral services were held in her home church by Brethren A. P. Wenger and Ralph Petry. Interment was in the cemetery nearby. — Mrs. John Wagoner, Delphi, Ind.

Bowser, John W., son of J. Quinter and Rebecca Walter Bowser, was born near Claysburg, Pa., Sept. 18, 1890, and died Nov. 18, 1958. His wife, Lena Kagarise Bowser, preceded him in death. He was a member of the New Enterprise church, Pa. Surviving are two sons, two daughters, nine grandchildren, and two sisters. Funeral services were conducted at the Salemville church by Bro. Merle Detwiler. Interment was in the Salemville cemetery. — Fannie Dunkle, New Enterprise, Pa.

Brown, Harry S., died in Lancaster, Pa., Oct. 22, 1958, at the age of sixty-eight years. He was a member of the Chiques church, Pa. He is survived by his wife, Marion, and seven children. Funeral services were held at the Miller funeral home by Bro. Robert O. Hess. Interment was in the Eberly cemetery. — Mrs. John K. Stauffer, Lawn, Pa.

Cobb, Margaret Henard, was born in Rogersville, Tenn., July 11, 1869, and died in Swink, Colo., Dec. 23, 1958. Her husband preceded her in death. She is survived by one son, one daughter, several grandchildren, and four brothers. Funeral services were conducted by Bro. Wilbur Hoover. Interment was in the Fairview cemetery. — Mrs. O. C. Frantz, Rocky Ford, Colo.

Deavens, Frank E., was born March 28, 1894, and died Nov. 19, 1958. He is survived by his wife, Lizzie Patrick Deavens, two daughters, one foster daughter, one son, three grandchildren, one sister, and two brothers. Funeral services were held in the Hanoverdale church by Brethren John Patrick and Harold Fahnestock. Interment was in the adjoining cemetery. — Mrs. John Swope, Union Deposit, Pa.

Dibert, F. Ray, son of Daniel W and Susannah Smith Dibert, was born in Snake Spring Township, Pa., Aug 12, 1887, and died Sept. 12, 1958. On Oct. 18, 1910, he was married to Reda Bussard. Surviving are his wife, three daughters, six grandchildren, two brothers, and two sisters. Funeral services were held in the Cherry Lane church Pa., by Brethren Perry Liskey and D. I Pepple. Interment was in the church cemetery. — Ferne Koontz, Clearville Pa.

Dixon, Thomas W., was born a Lima, Ohio, Nov. 15, 1894, and died at Elkhart, Ind., Dec. 19, 1958. He was united in marriage to Agnes C Graham Dixon in September 1921 Surviving are his wife, one sister, and four brothers. Funeral services were held at the Hartzler-Gutermuth funeral home by Bro. F. B. Statler. Interment was in the Oak Hill cemetery, Janesville, Wis. — Mrs. Arthur Becker, Elkhart, Ind.

Geib, Amos Philip, son of Philip Clinton and Malinda Earhart Geib, was born near Manheim, Pa., Feb. 28, 1887 and died Oct. 9, 1958. He was elected to the ministry in 1910, advanced to the second degree in 1911, and was ordained to the eldership in 1914. He is survived by his wife, Ada May Oldham, and two sons. Funeral services were conducted from the Beck funeral home by Bro. Floyd McDowell. — Mrs Eugene Ludwig, Lititz, Pa.

Hambright, Benjamin B., son of George and Fannie Brenneman Hambright, was born March 31, 1875, and died Oct. 27, 1958. Funeral services were conducted at the Midway church Pa., by Brethren Paul M. Forney Clarence L. Sanger, and Howard W Bernhard. Interment was in the Cam Hill cemetery, Florin, Pa. — Mrs. S. W Sterner, Myerstown, Pa.

Helmick, Cleland, was born i Hardy County, W. Va., Oct. 31, 189 and died Dec. 5, 1958, near Hershey Pa. He is survived by his wife, Mary one son, one daughter, one grand daughter, two brothers, and two sisters. Funeral services were held in th Hanoverdale church by Brethren Norman Patrick and John Patrick. Interment was in the Hanoverdale cemetery — Mrs. John Swope, Union Deposit, Pa

Jacobs, Frank S., son of Henry C and Helen Staples Jacobs, was born o March 28, 1879, in Chicago, Ill., and died Dec. 19, 1958, near Astoria, Il He was united in marriage to Berth Mae McKinley on Nov. 6, 1923. H was a member of the Woodland church Ill. He is survived by his wife an adopted daughter, and a brother. Services were held at the Woodland church by the undersigned. Interment was i the Woodland cemetery. — Walter M Young, Astoria, Ill.

Kraning, Dr. Charles F., was bor in 1870, near Mexico, Ind., and die Nov. 9, 1958. He was a member o the Manchester church, Ind. He wa first married to Emma Hemlick, wh died, later to Carrie Arnold, who al died, and recently to Miriam Hoff, wh survives. Surviving also are two so

and two brothers. Funeral services were conducted by the writer, assisted by Bro. D. G. Berkebile. Interment was in the Pleasant Hill cemetery. — H. F. Richards, North Manchester, Ind.

Lawn, Stella Nitteour, died at Ft. Myers, Fla., Nov. 26, 1958, at the age of eighty years. She was a member of the Second Baptist church of Germantown, Pa. Surviving are twin daughters. Services were held at Harvey funeral home, conducted by Brethren J. L. Miller and Glenn Goshorn of the Church of the Brethren. Interment was in the Memorial Gardens. — Clara Beckler, Ft. Myers, Fla.

Church News

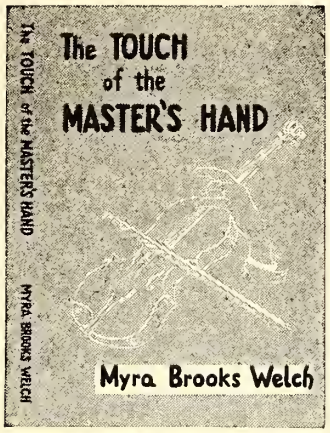
Northeastern Ohio

Hartville — In early June we welcomed our new pastor, Bro. Victor Bendsen, and his family into our midst. Brother Bendsen is already active in both local and district work. Our deacons are working with the pastor trying to discover any members who may respond to encouragement and become more active. The nominating committee prepared and sent out talent search questionnaires and now they plan to make the information received available to the pastor and church committees. We celebrated our annual harvest home with Bro. Gordon Bucher assisting in this service in November. Ivan Eikenberry brought us a message on his work in Africa. Our pastor delivered the community Thanksgiving sermon in the Christ Evangelical and Reformed church. The Sunday night preceding Christmas our junior and senior choirs presented the Christmas cantata, The Son of Christmas. We had a New Year's Eve watch night party in the church with fun, food, and worship for all. — Mrs. Vernon Machmer, North Canton, Ohio.

Northwestern Ohio

Lima — Roger Swain, now in Manchester College, was licensed to the ministry. Our Call visitation closed with a loyalty dinner for everyone. Bro. A. P. Musselman moderated the church council. The CBYF held a retreat at Camp Mountain Lake. Several of our members attended the district meeting in the Marion church. On Nov. 6 we had our evening Thanksgiving services. Dec. 7 was family night sponsored by women's fellowship. On Nov. 16 six babies were consecrated. On Dec. 21 the combined choirs of the Lima, Sugar Creek, and Pleasant View churches, gave the cantata, The Story of Christmas. Five new members have been added to the church by letter. — Mrs. O. E. Anspach, Lafayette, Ohio.

Stony Creek — Members of women's work are continuing the support of a missionary child, Phillip Flory. Several of our women attended regional conference at Manchester College. Leonard Cook was chosen to guide us in our call program in which an every-member visitation was made. Brethren Leonard Cook, Richard Kerr, and Bob Mayrook are serving as our Call to Witness committee. Two babies were consecrated in December. In addition to the Christmas program provided by the children, the sound film entitled The Christmas Spirit was shown. A progressive supper for the young people was held on Jan. 2. Bro. James Tyler conducted evangelistic services; three united with the church. — Mrs. Paul Early, Bellefontaine, Ohio.



the touch of the MASTER'S HAND

MYRA BROOKS WELCH

This is a completely revised edition of the former book of poetry written by this well-known author of inspirational poems. The nationwide favorite, "The Touch of the Master's Hand," which has been reprinted in leading national magazines and used many times on radio programs, is the lead poem in the revised edition.

There are 94 choice selections included in this edition with more than 30 of them completely new—never having appeared in any book. Renewed inspiration will be yours every time you read from this book.

96 pages. Cloth. $1.75

Church of the Brethren General Offices, Elgin, Illinois

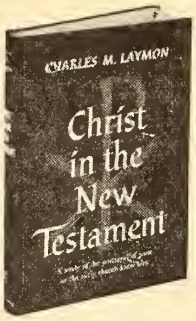
Southern Ohio

Covington — Our church has been active in the various phases of the Call program. Each Wednesday afternoon after school all children of the community are invited to the children's hour at the church for worship, a story, and a picture. The men's club meets once a month for a supper and a program. Bro. Wayne Weikert was in charge of the Call program. Jerry Royer, a Manchester College student and former student at the Japanese Christian University in Tokyo, showed slides and spoke. We have received three people by letter. Mrs. Ivan Eikenberry, a missionary on furlough from Nigeria, spoke at our women's work meeting. Our new piano and altar pieces were dedicated at a morning service. Our women's work sponsored a family night at which Billy Weikert showed pictures and told about his trip to Norway. Our Christmas program was a pageant with the choir assisting. The men's club provided a nativity scene in front of the church consisting of life-sized figures of Joseph, Mary, and the babe in the manger. A live donkey and three sheep were added. The community Christmas caroling took place in front of the nativity scene. — Ethel Manning, Covington, Ohio.

Eaton — The church canvassed every member under the leadership of Edward Kiracofe. During the year thirty-nine were added to the church by letter and baptism. Bro. Ellis Guthrie, our pastor, conducted four revival services. We had communion service with Bro. Glenn Rust in charge. The aid had Mary Eikenberry, missionary to Africa, as guest speaker. We are glad to welcome Kathryn Kiracofe from India. The Ivan Eikenberry family were present for the home-coming service and a fellowship meal. Mr. and Mrs. Virgil Brubaker showed slides of their tour in Europe. The children gave their Christmas program on Dec. 21. They brought socks for European children. — Mrs. Cyrus Kiracofe, Eaton, Ohio.

North Atlantic

Coventry — The youth department purchased an altar and a picture of the head of Christ and dedicated both for their worship center. The men's work of the district sponsored an anniversary love feast at our church. The leader was Bro. Ralph Schlosser. Our 250th anniversary celebration was held on Nov. 9. It was the 234th anniversary of the founding of the Coventry church



Christ
in the
NEW
TESTAMENT

A study of the portrayal of Jesus as the early church knew him

by Charles M. Laymon

This is a new presentation of Christology showing the New Testament portraits of Jesus in relation to the changing background of the early church's life and experience. Because these New Testament portrayals are written by authors who viewed the same individual from different personal, historical, and philosophical backgrounds, there are varied perspectives and delineations that appear in their portraiture. But the complete picture is needed for a final portrayal of the person of Jesus.

Dr. Laymon presents this total picture by relating the portraits in the 27 books of the New Testament to the developing Christian community, to each other, and finally to the Bible as a whole. This book will greatly strengthen the understanding of every adult reader, not only in regard to Christ, the center of his faith, but also of the New Testament, the basic document of the church's life. Particularly should Brethren, with their stress on the New Testament, avail themselves of this opportunity to become more adequately instructed and inspired for their religious task. **$3.50**

Church of the Brethren
General Offices
Elgin, Illinois

also. Bro. A. G. Breidenstine was our guest speaker. Velva Jane Dick, a missionary nurse from the leprosarium of the Nigerian field, gave an interesting narration with colored slides concerning the Africa mission. The youth of the district held a rally at the First church of Philadelphia. Galen Lloyd of Coventry is the district president. The four sessions of the district training school at the Ambler church were attended by seven persons from our church. On Nov. 17 Bro. John Grimley spoke at our church and showed a film prepared on the Africa field depicting the influence of missionary work. Our young people joined the district project of taking Christmas gifts to the boys and girls at the Neffsville Children's Home. The twelfth annual candlelighting service under the direction of our pastor's wife, Mrs. D. Howard Keiper, with the chapel and senior choirs participating, climaxed the year. — Mrs. Mary Jane Kulp, Pottstown, Pa.

Royersford — Since our last report, five babies have been dedicated in our church. Alvin P. Marley attended the Schwarzenau 250th anniversary convocation. The 250th Anniversary Call program was initiated with a special dinner in our church basement. Velva Jane Dick, missionary to Africa, was the speaker at our semi-annual missionary day. The pastor and his family moved into the new parsonage in December. A Bible conference was held in our church at which Bro. Ralph Schlosser of Elizabethtown, Pa., was the guest speaker. The young people of our church gave the Christmas play, Mine Eyes Have Seen. Other special Christmas activities included caroling for the Pennhurst state school and participating in the district Christmas party given for the children's home in Neffsville. — Martha A. High, Spring City, Pa.

Eastern Pennsylvania

Chiques — Our church in council licensed Bro. Glen Faus as a minister. He is a ministerial student at McPherson College. The women's work continues to make comforters, to roll bandages, and to send used clothing to New Windsor for relief. We had Bro. Alvin Brightbill of Bethany Seminary as our guest speaker for our harvest meeting. Bro. Howard Merkey showed slides and told of his experience in Europe on the Brethren heritage tour. Our church participated in the Anniversary Call visitation. We observed our annual home-coming service with Brethren Wilbur Lehman and Harry Dohner as guest speakers. Bro. Ralph Jones officiated at our love feast; he was assisted by Brethren Caleb Kreider and Clarence Horst. Ann Hummer showed slides and told of her mission work at the Flat Creek mission, where she served in BVS. Evangelistic meetings were held by Bro. William Longenecker. Twenty were baptized. Rachel Saylor is serving one year in BVS. For the Christmas season stockings were filled for a mental hospital and fruit boxes given to the needy. Five adjoining churches participated in a watch-night service held at our church on New Year's Eve. — Mrs. John K. Stauffer, Lawn, Pa.

Middle Pennsylvania

Leamersville — Bro. Hiram Gingrich, of Annville, Pa., preached for us one week, closing with our love feast. Four were baptized and one was received by letter. Our pastor held a meeting at Carson Valley, and in his absence, Brethren D. I. Pepple, Emmert Fre erick, and Joseph Clapper preached : us. Our women's work made can dressings and garments. At our coun

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisting ind viduals or families to relocate or secu employment in Brethren communitie It does not provide for the advertisir of goods or property for sale or ren Information on paid advertising m be obtained from the Church of t Brethren General Offices.

This service is part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General O fices, Elgin, Ill.

Medical

No. 383. Wanted: Graduate profe sional nurse for general duty in o stetrics, surgery, medicine, pediatri and the operating room. Sixty-b general hospital owned and operat by the Home Mission Board of t Evangelical United Brethren Churc For further information write to Mi Bessie M. Crim, R.N., Director Nursing, Espanola Hospital, Espanol New Mexico.

No. 384. Needed: Graduate nurs to serve at the Community Hospital the Brethren Service Project in Ca tañer, Puerto Rico. For further infc mation contact: Brethren Servi Commission, Church of the Brethr General Offices, Elgin, Illinois.

Miscellaneous

No. 386. Baby sitter wanted: M ture woman to share home with you working mother and two small ch dren. More for home than wag Pleasant modern country home a proximately ten miles from Tolec Ohio, in Brethren community. Refe ences exchanged. Contact: Mrs. Jo Clarey, R. 1, Walbridge, Ohio.

No. 388. Wanted: Caretaker to vacancy at Camp Ithiel. A furnish 4-room and bath cottage, sufficient man and wife with all utilities a phone furnished, and a small salary $30 per month. Anyone interested wr at once to C. E. Bower, Camp Mar ger, 1568 Indiana Ave., Winter Pa Fla.

Farming

No. 385. Wanted: Married man, perienced with dairy cattle and gene farming. Two-bedroom modern ho within six miles of Church of t Brethren. Good school, top wages w extras, full line of labor-saving m chinery. Contact: Harvey W. Moeck Polk City, Iowa.

meeting, Bro. Earl K. Ziegler was elected elder. Brother Showalter resigned because of ill-health. On Dec. 21 our children had their Christmas program. — Rachel Claar, East Freedom, Pa.

Southern Pennsylvania

Rouzerville — Home ministers officiated at our love feast. We observed our second father-son banquet. Our church has had several meetings in the interest of the Anniversary Call. On Nov. 30 Bro. John E. Rowland gave his last sermon as our pastor. He is retiring from pastoral work after forty-two years. The church gave a surprise farewell to Brother Rowland and his family. Representatives from former churches he served were present; also present were our regional secretary, Harold Bomberger, and Joseph M. Baugher, representing Southern Pennsylvania. Our new pastor, Kenneth Franklin, and his family moved into the recently purchased parsonage across the street from the church. During the past year our church received three by baptism and one by letter. Bro. J. Vernon Grim had charge of the installation services for our new pastor and his wife. — Mrs. K. Mildred McClain, Waynesboro, Pa.

Florida, Georgia, and Puerto Rico

Okeechobee — During the absence of our pastor, Bro. Russell Snyder, who was away holding a revival in the Fairchance church, one of our young men delivered the Sunday night message. Since our last report our ladies' aid has sent packages to the hospital in Puerto Rico, delivered six Thanksgiving baskets, six Christmas baskets to needy families, and flowers to the sick and shut-ins. The church has purchased a new grand piano for the sanctuary and six new communion tables. The latter part of January we held a school of missions directed by Brethren J. M. Blough, H. L. Alley, and Lynn Blickenstaff and Sister Goldie Swartz. During the last two weeks of February Bro. William Longenecker held our revival. — Cassie Arnold, Okeechobee, Fla.

Middle Maryland

Welsh Run — Brethren Ammon Merkey and Samuel Parmer were present for our love feast; the former officiated and also preached the Sunday morning sermon. Bro. M. Guy West, pastor of the First church, York, Pa., conducted our services on Thanksgiving Day. We also had services on Christmas Day at which our home ministers preached. — John D. Martin, Mercersburg, Pa.

First Virginia

Roanoke, First — Fourteen deacons were elected to serve a five-year term; eight of these were new deacons, and six had served one term. Bro. O. S. Garber had charge of the installation service. Our church engaged in the Anniversary Call and mission to the members. Our evangelistic services were conducted by Bro. Robert L. Emerfy. Our district executive secretary, Bro. H. Lawrence Rice, preached for us in November. Bro. Ivan Eiken-

GROWING UP TO *Love*

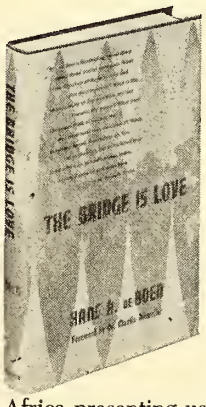
A must for every parent who wants his child to have wholesome attitudes about sex

by H. Clair Amstutz, M.D.

This book was written with warm human interest. It puts sex education in the context of love in the family. Giving children facts about sex at the proper time is important, but inadequate and even dangerous apart from the deeper meanings of life. Dr. Amstutz constantly emphasizes the fact that he believes that people will grow up to love if they grow up in love! Our supreme task is to make the home the effective school of character it was designed to be. **$2.50**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

The Bridge Is **LOVE**



Hans A. DeBoer

This book reveals the soul-searching questions and struggles, as well as the dynamic witness of a committed Christian's experience in meeting his fellow men around the world. His trip was mainly on business for his firm and lasted four years. It took him into South Africa, Asia and other areas of conflict. Hans DeBoer served time in prison during World War II because of his refusal to sanction violence. From this kind of conscience comes the question in regard to what he saw of conflict and tension: "What does it mean to be a Christian today?" From the epilogue of the book: "My report touches on those problems which unfortunately the press often passes over in silence and which get little notice even in religious papers. I believe my generation will live to see Asia and Africa presenting us with a bill for the wrongs we have done them. Nor should we place our hopes on the East or the West. Our hope is in Jesus Christ alone." He challenges his readers to become active Christians seeking to do something about the misery in the world.

Six editions of *The Bridge Is Love* were sold in one year in Germany! The author is a friend of Brethren workers in Europe and many Brethren people in the U. S. are acquainted with him. **$4.50**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

berry was the guest minister at our Thanksgiving service. The young people served breakfast immediately following the service. Donald Jordan was licensed to the ministry in a special service conducted by Brethren H. Jay Bower, Jr., and S. Earl Mitchell. Our white gift Christmas service was held on Dec. 21, with the children's Christmas program that evening. — Mrs. E. E. Wilson, Roanoke, Va.

Northern Virginia

Mt. Zion — We had our love feast and communion in the fall. The pastor, Donald Fancher, held a meeting at Gochenour's Chapel and one at Mt. Zion. Our Thanksgiving supper included a program on the 250th Anniversary Call. The children gave a Christmas program at Mt. Zion and Gochenour's Chapel. During the Christmas holidays the women fixed baskets and distributed them to the shut-ins of our community. — Mrs. T. C. Moyer, Luray, Va.

Second Virginia

Valley Bethel — We used Meditations on Brethren Life as part of our anniversary observance. Bro. Curtis Coffman preached for us for two months. Bro. Edgar Stauffer officiated at the council meeting. On resignation of Brother Stauffer, we elected Bro. Boyd Cupp as our elder. Brethren Boyd Cupp and Samuel Flora were here for our communion service. Sisters Cora Bussard and Vesta Ruckman represented our church at district meeting. Bro. Charles Passley, student minister at Bridgewater College, is preaching for us during the school months. — Mrs. Eustis Bussard, Bolar, Va.

Southern Virginia

Maple Grove — We purchased a house near the church and remodeled it for a parsonage. It was dedicated on the day our first full-time pastor, Bro. Walter E. Shank, was installed. L. D. Bowman, chairman of the commission on ministry and missions, and District Secretary Rufus McDannel were in charge of the service. Bro. William Longenecker of Mt. Joy, Pa., conducted our revival. Fourteen were baptized, four received by letter, and five by transfer. On Layman's Sunday the men of the church had charge of the worship service and launched the second every-member canvass. Paul Priddy, the moderator, officiated at the communion on World Communion Sunday. One has been baptized. — Mrs. Walter E. Shank, Lexington, N. C.

First West Virginia

Sandy Creek — An interdenominational Bible school was held in our church. Bro. Owen Horton left in September. Before he left, he helped Call chairman, Bro. Ward Thomas, with planning a loyalty dinner and the every-member canvass, which was a great success. At our council officers were elected for the coming year. Several people from the congregation attended the district meeting at Beaver Run. Bro. Ross Speicher of Accident, Md., is preaching for us until we get a pastor. The young people presented a play at Christmas. — Mae Darby, Bruceton Mills, W. Va.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Name .....

Address .....

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

DISTRICT OF FLORIDA



Brethren, If You Are Planning A Trip To Florida, We Invite You To Visit Any Of All Of Our Churches. If You Are Planning To Move To Florida, We Invite You To Settle In The City Of Your Choice, And Unite With One Of Our Churches.



Let me ask you

IS YOUR ENGLISH HOLDING YOU BACK?

I have helped thousands of men and women to overcome handicap of poor English and to become effective speakers, writers, and conversationalists. With my new C. I. METHOD you can stop making mistakes, build up your vocabulary, speed up your reading, develop writing skill, learn the "secrets" of conversation. You don't have to go back to school. Only 15 minutes a day at home. Costs little. 32-page book mailed FREE upon request. Send me a card or letter TODAY.

Don Bolander, Career Institute
Dept. E-12345, 30 E. Adams St., Chicago 3, Ill.
Please mail me your FREE 32-page booklet on English

Name .....

Address .....

City ..... Zone ..... State .....

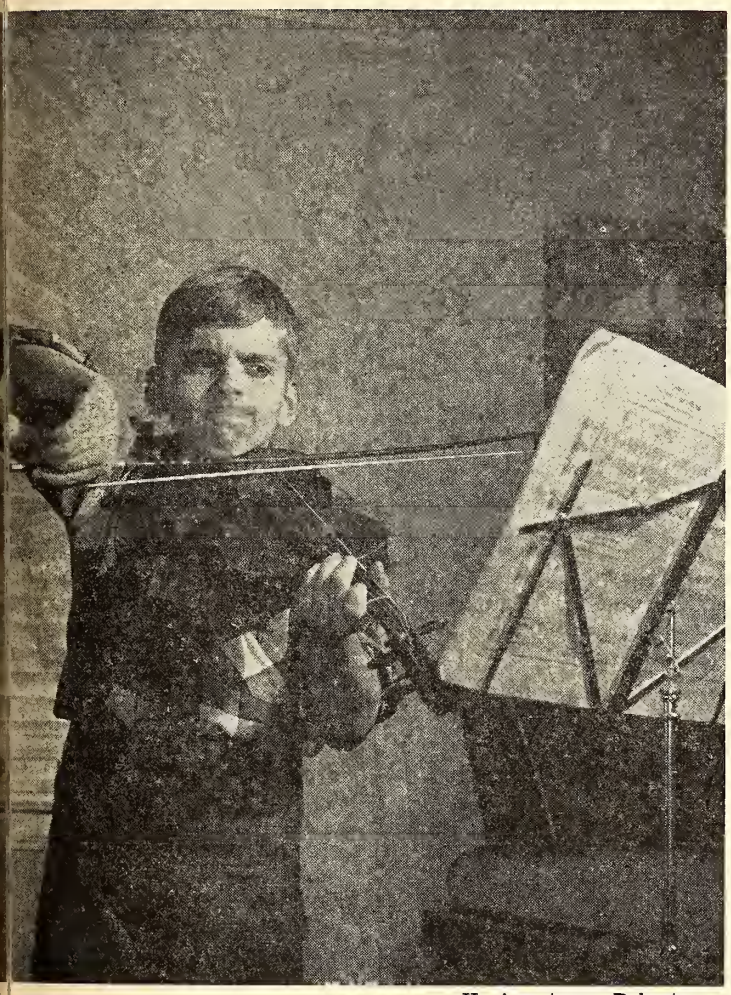
Classified Advertisin

FOR SALE — Furnished, brov wood-shingled bungalow. 2 be rooms, 2 baths, all electric kitche Located on valuable corner lot o posite Sebring Church of t Brethren. Picture window faci lake. Newly painted, in good co dition. Will sell on easy tern Write: A. B. Gettel, Box 10 Sebring, Fla.

FOR SALE: Royer History — S bastian Royer descendants, 6 pages published 1928 by Rev. J Francis, Lebanon, Pa. Limit number of copies for sale to set estate. Price $10.00 prepaid. Ma checks, etc., payable to: Estate Jay Francis, % Willard Franc Administrator, 35 E. Water S Middletown, Pa.

Church of the Brethren
Gospel MESSENGER

FEBRUARY 14, 1959



H. Armstrong Roberts

Practice and Patience

THE picture is as familiar as the boy next door, but who can give it an accurate name? How about Practice Takes Patience? It is quite evident that Junior's endurance is being tested and that his patience is nearly exhausted, even if the hour of practice has minutes yet to run. But how well he knows by this time that those golden tones do not rise easily from the drawing of a bow over strings. And the neighbors know it too. But with enough grim determination in that jaw and enough patience with bumbling fingers, Junior may one day surprise the neighborhood and appear as a budding Heifetz. . . . Yet the picture could just as well be called Patience Takes Practice. It will take repeated attempts at self-control before Junior resigns himself to finger exercises when he would rather be playing ball. The spirit may be halfway willing, but, oh, how the flesh is weak! . . . Perhaps it is safer to say that practice and patience go hand in hand. The period of Lent is one time when Christians are reminded how important it is to have both. Otherwise, we miss the discipline that leads to discipleship.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

FEBRUARY 14, 1959

Volume 108 **Number 7**

In This Number . . .

Editorial —

Practice and Patience 1
The Courage to Be Unpopular 5
No Longer a Foreigner 5

The General Forum —

Christian Basis for Human Rights.
E. Stanley Smith 3
The Giver of Meaning. Glen Weimer 4
"I Would Do It Again." Ruth B. Statler 6
God in the Basement. Carroll M. Petry 9
To Be a Witness. Walter D. Bowman 10
The Family Counselor 12
Benton Rhoades Joins Mission Staff.
Norman J. Baugher 13
Armaggedon. Roy White 13
A Modern Scribe at Work 14
Reviews of Recent Books 26
Family Fun Fare 27

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —

Progress Toward Enlightenment.
Betty R. Blickenstaff 22
Summer Pastor, India. V. S. Kamble 23
Out of the Mailbag 23
Women's Activities in Nigeria.
Mrs. James Bowman and Mrs. Charles Baldwin 23
Borders. Joan Lett 24
A New Day for Pacifism 24
The Brethren in the Middle East.
W. Harold Row 25

"Proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his family" (Lev. 25:10)

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Dangerous Stockpile

For several years now there have been statesmen, scientists, and others of stature who have warned us that a war with hydrogen bombs is a war that must not be fought, that it might well spell the end of the human race. If we must not use hydrogen bombs, why have we stockpiled them? Why have we spent billions for a chain of air bases in order to keep bombers in the air at all times?

Why not convert our bombs to peaceful uses? Some will say, "That is too dangerous. You can't trust the Russians." But what could be riskier than the present feverish arms race? With bombers and aimed missiles in constant readiness, how do we know that some Russian or American radar watcher might not someday mistake a rain of meteorites or other objects for enemy missiles and pull the switch that would set in motion the chain of reaction that would destroy the country of the other? Suppose that man came to work intoxicated?

If we would disarm unilaterally, would we really be in more danger? If we were defenseless and posed no threat to the Soviet Union, it would be insane for them to pulverize our cities with H-bombs. The winds which circle our globe are no respecter of persons and would carry the poisons back to fall on their own people. Our country wouldn't be worth occupying if our land and cities were contaminated and our people dead or dying of radiation.

You may say, "But we have made military commitments to our allies." Yes, we have. But if we realize that our present policy may lead to the destruction of the human race, then we are morally compelled to make some changes. And we would not be alone. In most of the NATO nations there are strong minorities who are not happy to have U.S. missile bases on their territory. They know too well that in a hydrogen war their little countries would be caught in the middle of it.

Suppose we should get rid of our hydrogen stockpile and were able to convince the world of our sincerity. What would Russia do with her great war potential? She has spent years trying to convince the people of the world and own people that she is a n of peace. Radio Moscow and munist literature continually s to the ends of the earth their p propaganda, and it has had it fect, especially on the younger tions of the world who must peace in order to develop their nomics and achieve dignity in family of nations. What would sia do? I can't tell you, b is plain that the Kremlin w be in a terrible dilemma.

Perhaps we would unders communism better if we w study the Communist Mani more. Their stated method of v conquest is by fomenting int revolutions rather than by war. tory shows that they have most of their gains this way are continuing to do so. Obvi a revolution cannot be fought a hydrogen bomb.

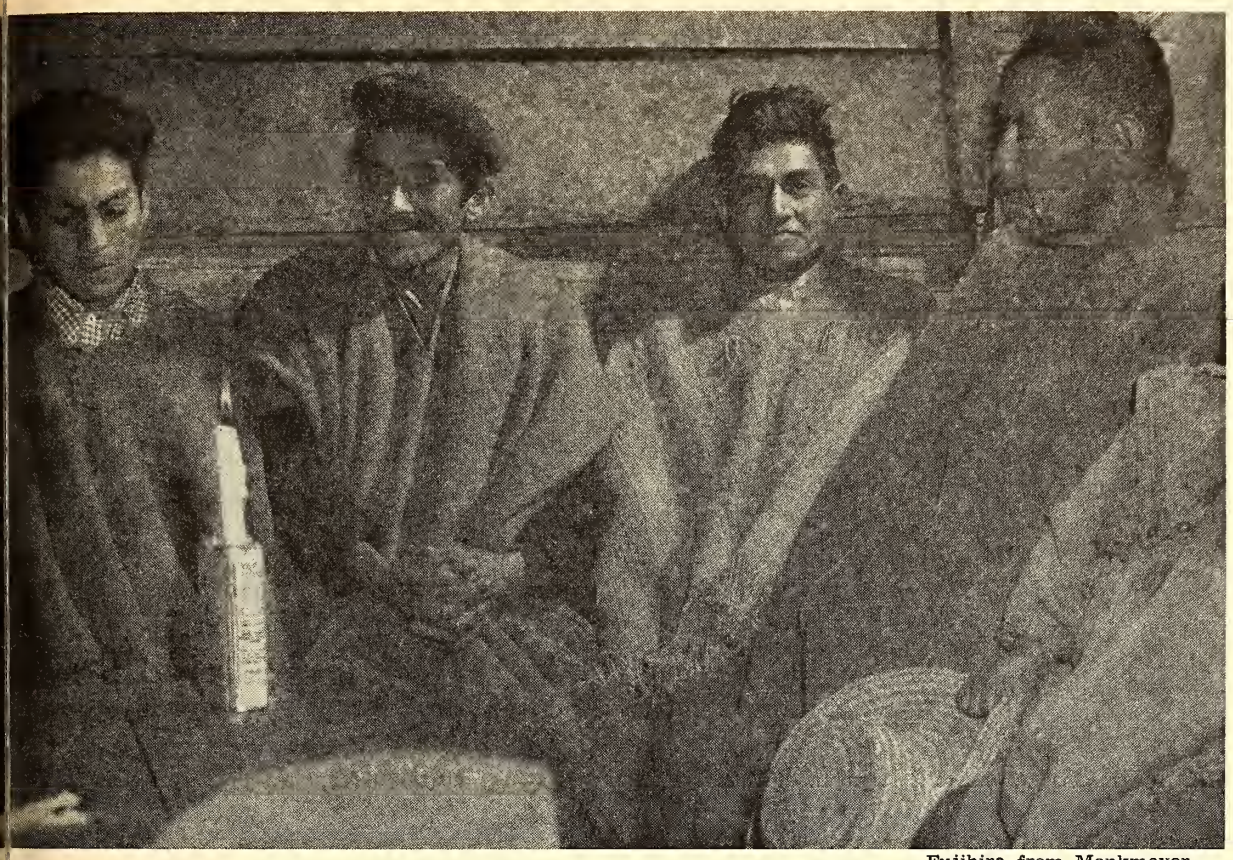
You may say, "You want p at any price. Isn't war some the lesser of two evils?" Per in the past, it may have bee but scientific discovery has cha that. Now hydrogen warfare i greatest disaster that could the human race. Communism very real evil in our world t its bloody atrocities, its deni God and the basic human of the individual are well k to us. But in global effect and manent horror it cannot co with the result of hydrogen slow death from radiation, p raining down on the earth for turies to come, babies born mental and physical defor What nation will be man e to say, "I refuse to have any in this crime against man Should not a Christian nation the way? Christ said, "It i the will of my Father who heaven that one of these little should perish." — Mrs. Emers Fike, Claypool, Ind.

Wider Implications

I appreciated greatly the a by Earl W. Fike, Jr., "Relu Revelators." While it is direct ministers, I hope that all who read it will get its implications.

When so many young men

Continued on page 25



Fujihira from Monkmeyer

an rights is crucial to the Christian, for every man, no matter who he is, is one for whom Christ died

hristian Basis for Human Rights

E. Stanley Smith

STAR of major magnitude has arisen upon the horizon of international irs within our lifetime — rising expectations of ples in every nation and ughout the world for the llment of human rights." observation made by the y of Section IV on human ts at the Fifth World Order ly Conference held in veland, Ohio, November 1, begins a stirring report ne aspirations of many disrited peoples to realize an dignity as proclaimed the philosophical basis of tern democracy.

ne urgency of the situation eightened by the fact that within these same democs certain minority groups still are denied the rights that are proclaimed for every man regardless of race, religion, or social position. The stumbling efforts of our own country to put into practice what its constitution declares puts our country in a bad light in face of the demands of oppressed people for their recognition as human beings, not tomorrow sometime but right now!

The demand for the recognition of human rights goes beyond that of mere political rights. The level of human dignity that the oppressed seek embraces social, economic, and religious goals as well. The scope of these rights has been expressed comprehensively in the Universal Declaration of Human Rights supported by the United Nations. Briefly they include such goals as equality before the law without discrimination, freedom of travel from one's own country and return thereto, freedom of religion, the right to marry and found a family, the equal freedom of organization and collective bargaining, the right to a standard of living adequate for the health and well-being of one's self and family, and the right of everyone to a free public education for at least the elementary and fundamental stages.

Pastor of the Decatur church, Illinois

The declaration of these rights and the realization of them are often two different things! The chasm between them raises two basic questions: On what basis do men declare their rights to these demands? How shall the declaration be implemented and the realization of them be guaranteed?

The answer to the first question foreshadows the answer to the second. In this respect I felt that Section IV of the Cleveland Conference as a whole expressed more of a humanistic basis for human rights than a distinctly Christian one. What was even more disturbing is that many in the section took for granted that this "humanism" was unquestionably Christian. Such assumptions are theologically naive! However, I take courage in the fact that some more important voices than mine took issue with this thinking and insisted upon sharpening our theological basis as Christians in this whole area of human rights.

The differences on this matter come in the area of one's view of man. Theologically the humanism of much liberal thought invests man with a dignity that is not radically conditioned by the fact of human sin. Such thinking blurs the realities of human society which greatly influence the matter of human rights. Such a liberal view of man rides too lightly over man's involvement in sin and need for redemption as basic considerations in the area of human rights.

For example, there seems to be a certain aggressiveness and self-assertion in the present clamor for human rights that lack the humbling restraint of a vivid consciousness of human sin and its radical hold upon life. Much is said about the dignity of the individual man as an inherent factor in his very nature, but this dignity is not based upon divine redemption but upon the mere fact of being human. Man's potential worth as a son of God and man's potential brotherhood under God are proclaimed in the revelation of Christ, but there is always a confessional and redemptive process that must take place before the gap created by sin between the potential and the actual is closed. Human rights based upon a sound Christian base reveal a much stronger sense of humility and concern over the welfare of others than is implicit in much of the demands for human rights at present.

Even the naturalistic basis for human rights undergirded by the sanctions of belief in divine creation are not necessarily Christian. The potential image of God in creation has been lost to man in sin and any natural basis for human rights that does not consider hu sin and divine redemptio Christ is basically more hu istic than Christian. In sh human dignity is not the of the individual sovere of every man, but comes f God's sovereignty over al life. Human dignity is a of redemption and is gua teed in human society by bond of love and faith Christ. On this side of crea and sin, human rights are fruit of redemptive love pressed both by Christ and Christian today.

Emphasis upon human nity as an inherent facto man as man rather than as in the hand of God tends to get the differences of skill ability which create inju in a sinful society. Muc the inequality and injustic human society, which b the realization of many hu rights for certain peo grow directly from the equality of ability and justification of social and nomic privilege that suc

Continued on page 8

The Giver of Meaning

Glen Weimer

God is the giver of meaning to each experience of life,
to each day's living,
to the pages of history.
God draws the thread of meaning through the tapestry of life
God calls us to discern the meaning of our days, of our ten of our opportunities, of our temptations, of our fr tions, of our comforts and joys.
God is in life as the rebuker of wrong,
as the commender of right,
as the destroyer of evil,
as the builder of good.
God urges life to be creative and contributive to the well-bei all persons.
God restrains life from destructive acts and attitudes.
God inspires in us the compelling desire to do good, to gr goodness, to become like his Son Jesus.
This hour, the restless age in which we live, is the medium of encounter with God. When we answer God with s der and obedience, life throbs with holy meaning.

O God, put the light of thy Son Jesus in my heart, and send me forth bearing his banner of love and truth. Amen.

EDITORIAL

The Courage to Be Unpopular

ALEXANDER MACK grew up in a village where about seven hundred people lived closely together. Many of these folks e his relatives and they took pride in beging to one of the leading families in Schriesm. Adding to the reputation of the Mack ily were former mayors and magistrates. ey were loyal supporters of the local Rened church, where the father of Alexander a member of the council.

For this young man to disagree with his tives and neighbors because he supported oppressed group of Pietists required more rage than many Americans, accustomed to ir religious freedom, can imagine. To ntify himself with heretics meant an even- break with his church.

tanding by Alexander Mack in his time of ing was his young wife, whose grandfather built the village inn. Her father also was elder in the Reformed church. An uncle been the burgomeister of the famous city Heidelberg. But Anna Margaret's father n lost his place on the town council and excommunicated from the church because he stand taken by Alexander Mack.

We do not know many details about the th of the founder of the Brethren, but what e we know bears witness that he had the rage to take an unpopular, even dangerous, rse that quickly alienated many of the nds and neighbors he had known all his

Today we are not called to make such a plete break with all we know and love for sake of freedom of conscience, but we etimes find that our convictions are unular with our neighbors. Often it requires pecial kind of courage to speak for peace n every voice cries for war, to practice al brotherhood when customs and some laws ld hinder us, to live by high moral standrs that are scoffed at by our neighbors.

How Brethren youth today face the social sures of their various "worlds" is the sub- of the Peace and Citizenship Speech Con- for this year. The theme is Dare to Be erent. Between now and Annual Conferre we may have several opportunities to r the orations that Brethren youth pre-, expressing their thoughts on this timely ne. We look forward to discovering how the spiritual descendants of young Alexander Mack manage to make their "Christian choices in a complex world." — K.M.

No Longer a Foreigner

The charming lady was making her first trip overseas. When her plane landed at the airport near a European city, instructions were given for "citizens" of that country to move in one direction and for all "foreigners" to go another. Without thinking where she was, this cheerful traveler, who always had regarded herself as a citizen, made the embarrassing mistake of going to the wrong customs official. Telling about it later, she admitted that the idea had never once entered her head that abroad she might be regarded as a foreigner.

Some of the distinctions made between aliens and citizens, perhaps without any thought of superiority, actually seem to imply class distinctions that are far from wholesome. Some visitors to the United States have felt that their treatment by immigration officers was humiliating, but others maintain that most countries are much alike in dealing with foreigners. Precaution must be taken against subversion and disease, but most officials try to be as friendly as possible. The trouble is that sometimes the attitudes of suspicion are deep within ourselves, and we forget our role as hosts and regard visitors to our shores more as foreigners than as guests.

The apostle Paul was writing once about a touchy subject when he discussed the barriers that separated the early Christians into "you Gentiles" and "we Jews." But he pointed out in the letter to the Ephesians that the situation was different now that they were all Christians. "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God."

As long as nationalism persists we can expect to be in turn foreigners or citizens, depending upon which boundaries we cross. But how much richer would our traveling experiences be if we could feel equally at home in another country, another state, another nation, another continent, perhaps, even in this space age, on another planet — but always at home because wherever we are we are citizens of the kingdom of God. — K.M.

Retiring for the second time after many years of service, M. J. Weaver says concerning his pastoral ministry,

"I Would Do It Again

Ruth B. Statler

"I WOULD do it again," says Mahlon J. Weaver, speaking of the fifty-nine years he spent in the pastoral ministry. The three hours we had to spend with him at his home near Windber, Pennsylvania, were all too short to review these years of service.

Brother M. J., as he is affectionately known, was born in 1879 on a farm near his present home. He acquired his formal training at Juniata College, having earned there the bachelor degrees in English and Sacred Literature. Later he studied for one term at Bethany Biblical Seminary, and at Western Theological Seminary, where for two years he carried one or two studies.

In 1899 the Shade Creek congregation called him to the ministry. Because of the final examinations at college his parents delayed writing him about it. However, as he was strolling through the cemetery one Sunday with fellow students from his home community, Lorenza Lehman and Norman Hoffman told him of the call. Mahlon was installed on July 9 and preached his first sermon on July 23.

Although his college training was invaluable, he recalls the tremendous impact made upon his life by his fellow students in the Student Volunteer Movement. The spark of interest in missions had been lighted at the Annual Meeting at Meyersdale in 1894, when Wilbur Stover was commissioned to go to India. But that spark became flame in such company as J. M. Blough, C. C. Ellis, Jesse Emmert, John Pittinger, Florence Baker Pittinger, D. W. Kurtz, Ida Himmelsbaugh, J. H. Cassidy, Olive Widdowson, and others of like devotion. The group talked and prayed missions constantly. They had time to pray, and when the Lord called them to answer their own prayers they obeyed. At least nine of that group went out as foreign missionaries. The Lord called Mahlon to serve at home and to make it possible for others to serve abroad.

When J. M. Blough was chosen by the student group and the Huntingdon church to represent them in India, Brother M. J. asked permission to solicit his home church, Shade Creek congregation, for funds to make it possible for Anna Detwiler to go along to India as a missionary and the bride of Brother Blough. That church continued her support through the years.

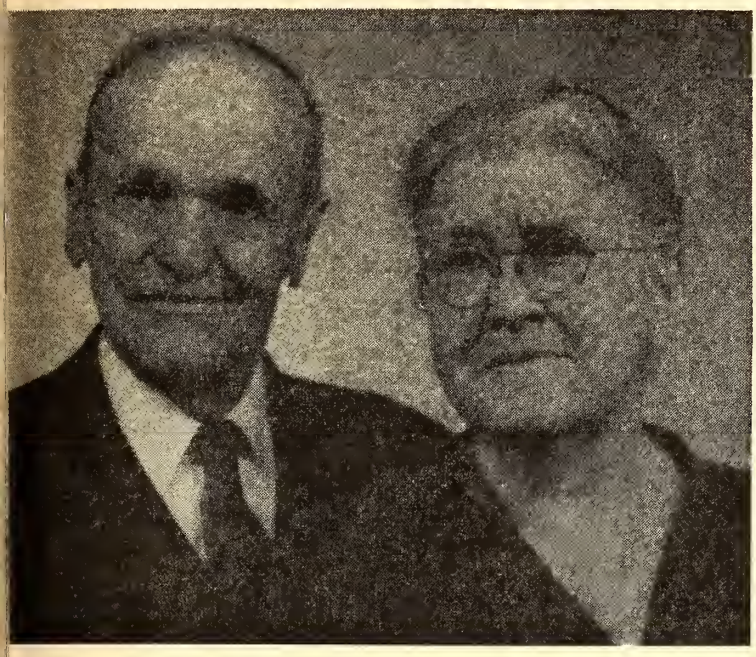
The deep interest in missions has never abated in the Weaver home. More recently it found fruitage in his son, E. Paul, being sent to Africa. He served there until health problems made United States climate [illegible] perative.

During the interview we [illegible] Brother M. J. that our h[illegible] church, only recently [illegible] cated with a still sizable [illegible] had voted to support a miss[illegible] ary. His quick reaction [illegible] "Good! Now you'll get [illegible] church paid for!" Then he [illegible] plained that outgoing, unse[illegible] churches always meet t[illegible] home problems with gre[illegible] ease. A pastor with al[illegible] threescore and ten years o[illegible] perience through twelve [illegible] torates and several mi[illegible] points can speak authorita[illegible] ly.

In our conversation wit[illegible] Weavers there was the co[illegible] ual flash back to those stu[illegible] days and the volunteer m[illegible] ment. He remembered [illegible] Northfield Conference he[illegible] tended as the president o[illegible] Juniata group. There the i[illegible] ration came to him that stu[illegible] visitation to area chu[illegible] would help to spur mission[illegible] port. He was right. In [illegible] such visit to Altoona fina[illegible] support was secured for [illegible] missionaries and one n[illegible] worker. What this mi[illegible] fervor on the part of a [illegible] dedicated young people [illegible] done to all our local chu[illegible] throughout the Brotherho[illegible] beyond human reckoning [illegible] brought about the first cra[illegible] our exclusive Brethren sh[illegible]

With this intense intere[illegible] missions it is easy to u[illegible] stand why the keynote t[illegible]

Author of Whither Thou Goest and House of Clay, living in Johnstown, Pennsylvania



oral work was evangelism. the main door to church bership was the Sunday ol. The results were in- able. While this pastor ted figures for the most part erms of Sunday school at- lance, those figures were cative of his efforts to win through the teaching pro- n of the church. "It was l," he finally admitted, "to people to come to church ear me preach. I invited to Sunday school. The rintendent always insisted people stay for church."

ne very successful method her Weaver used in a com- ity was what he termed ne extension." He would in homes, learn if the folks church homes or were stians; if not, he asked to ll them in the home study se. They were requested ead and study the Bible a lesson quarterly, and of- g envelopes were left with n. In one pastorate one lred persons were thus en- d. Later sixty of these were ized. Time and again he his people, "Go out into omes and make friends for s." One man remarked that he had said it so often that it should be put into a frame. The pastor retorted, "No, not into a frame; it ought to be put into action."

Such evangelistic effort resulted in growing congregations. The membership of one city mission increased from eighty-nine to one hundred eighty-seven in five years, and the Sunday school increased more than fivefold. Another church took in seventy-eight converts in two meetings alone. In another church where thirty-five men responded to his call to go out and visit and evangelize, from 1918 to 1921 the Sunday school increased from one hundred forty to four hundred seventeen.

Mahlon Weaver has always been a firm advocate of well-oiled, streamlined organizations through which to carry on the Lord's work. This ideal was the creative force back of having the first three national women's organizations welded into one group now known as women's work. Mrs. Weaver was then serving as national vice-president of the aid society. He contended that too much effort was wasted in keeping three groups running at the local as well as on the national level. He heartily favors the newer commission type of church government at all levels also, since it allows for a more efficient and better integrated church program.

It was difficult to learn of the negative aspects in pastoral work from a man so thoroughly endowed with faith and optimism. There certainly must have been many discouraging days for this family. As one Southern woman put it, "The preacher's wife must take a 'tator and wait." Often I am sure the preacher's wife in this home had to take a 'tator and wait for better days. Her husband's salary ranged from the free ministry through fifty, sixty, one hundred, to the highest of one hundred sixty dollars per month. In the whole of the fifty-nine years of active service the total earnings were not over sixty thousand dollars. The Weavers, with their abounding faith in God and man, are the living proof that to make a life is far better than to make a living. There were many times through the years when the sins and the obstinacies and cowardices of church members would have discouraged lesser men to discontinue in the ministry.

"What did I enjoy most in my ministry?" he echoed my question. "Visitation; a home-going pastor makes church-going people. Visiting the sick and evangelistic meetings; sinners used to come to meetings."

On that note he recalled a man he had once baptized, then immediately anointed. The convert had tuberculosis and was to be admitted at once to a sanitarium. At the institution he was put through all sorts of tests. They discovered

he was no longer ill and was returned home a well man. Brother Weaver also related a number of other remarkable healings. One man in a Pittsburgh hospital was told by fourteen doctors that he could not possibly live. But the Lord raised him up and he resumed his former occupation for about twenty-five years.

In reply to a query concerning changes in the church over the years he said, "The changes have been for the better. But we have slackened too much in foreign missions. Because the church failed when the doors were wide open, they have been closed. Communism has gone in. We are to blame."

In discussing the pastor's home he stated, "I owe much to two good women." In 1909 he was married to Fannie Ritchey, who bore him three fine children. Roxie Hankins became his wife in 1918 and raised his three motherless youngsters. "A pastor's wife," he continued, "must be as dedicated as her husband. She should have some church responsibility, but she should not carry the load for the whole group."

The Weavers' "home extension" idea worked well also in that his own family has been projected into the working life of the church. "The children were dedicated to God before they were born," he told us. The oldest, Ferne Weaver Speicher, is active as organist and in other work in the Lancaster church in Pennsylvania. E. Paul is now serving in the pastorate of the church at Mexico, Indiana. L. John is the pastor of the Potsdam church in Ohio.

In 1951, at the age of seventy-five, Brother Weaver retired with his wife to a small home near his place of birth. Or so they thought. There were mission churches nearby that needed him. Then in 1958 they retired again from active work — or so they think. But it is doubtful if mere age can still the gospel on the lips of this servant of God yet so active in mind and body and so vitally alive to the world about him.

"Would you do it again?" we asked.

"I would absolutely do it again! Every year of it!" was the inevitable reply.

Christian Basis

Continued from page 4

equality tends to support. Who is to determine the standard of living that is necessary to protect the health and welfare of one's family? And when it is determined, what about those whose ability nets them more than the standard norm and also those whose ability nets them less than what is necessary even with honest wage conditions? Socialism and communism make the adjustment here by governmental control, but in doing so reserve the right to bestow or withhold human rights which Section IV declared is not the right of the state. Christianity makes the adjustment by viewing each man as equal in need of grace, and ability is seen not as privilege but greater responsibility in sharing.

The argument is not over which human rights are good or bad, but upon what basis are they to be declared rights for every individual. For the Christian the legal or naturalistic basis is inadequate. Only the grace of God as Sovereign over life and as Savior of mankind is sufficient. The declaration and guarantee of human rights for the Christian finds sufficient motivation in the acts of God in both crea and redemption of man.

The cross alone is abl bridge the failures in socia tion and restore to man rightful dignity in Christ. implementation necessary realize this dignity for e man in Christ is again a ing of a cross beyond the of legislation. Therefore, message from Section should be addressed mor the church than to any leg tive body for the church is body of Christ that mus broken for the redemptio human society.

My concern theologically the basis of study in Sectio applies equally for the a of the whole conference. reason why so many of t conferences seem to moun horse of social action and off in every direction wit tle or no theological consi tion of the implications their action is that too mu our ecumenical action has to sell theology short for sake of unity. Such ecu icity is eventually going t the Protestant faith short its failure to consider fra some of the ambiguous t logical assumptions. Thu often find ourselves involv power politics more as a p cal lobbyist group than a voice of Christ's church sp ing for a sound Christian stituency.

Do not mistake what saying. Human rights are portant, and we need to s out for them more than have, but not from some timistic humanism but in realistic light of the cross its redemption of human nity. The star of major m tude still shines and the mands for human dignity in upon us. Either we l to be truly Christian in r

our neighbor's welfare or the have-nots will by vio-e claim what they see as r rights from those who e.

atural man may have po-ial dignity by virtue of l's creation, but by virtue of sin, he is no better than a t. Only the redemptive love of God will transform him into a son of God and recognize the human worth of individuals and their right to full and abundant life. Human rights are crucial to the Christian, for every man no matter who he is or where he stands is one for whom Christ died. Let us not forget this.

od in the Basement

Carroll M. Petry

T REALLY happened! God was in our basement! How wonderful and clean it es me feel when I think t. And it all happened so ngely.

r. E. Stanley Jones was in town leading a spiritual institute. Each day he e at the various schools, s, and service organiza-s, climaxing with a city-union evangelistic ice in the evening.

s a co-speaker and worker, Jones had brought Mrs. y Webster, the most vi-t and bold Christian wit-I have ever met. Her age was simple, as was her . It was merely, "Surren-yourself to the power of Don't get him. Let him you!"

back up her witness she l testify to many personal riences that proved the of what she spoke so ly and effectively. It Mary Webster who ght God to the parsonage ment. Here is how it hap-d.

Monday night, we at-d the first union service. e Dr. Jones gave his tre-lously stirring address, he l on Mary, who, he says, rates what he preaches. For twenty-five minutes her bold, simple, and soul-stirring witness held her audience in awe — not of her, but of the God who could impart such a firm and fixed faith.

After the service my wife and I went forward to meet her. My wife took the initiative and asked her the very thing that was on my heart. "My husband has a funeral tomorrow afternoon and the family will gather at noon in our basement recreation room for lunch. We know your heavy schedule, but we feel you could be such a blessing to these folks who are walking through the valley of the shadow of death. Will you come and tell them your story?"

This was a new field for Mary Webster. Though she has spoken to many groups, she had never before witnessed to a large group of grief-stricken sorrowers on the day of their deepest mourning. Her assent came quickly, and we made the necessary arrangements.

At noon on Tuesday, when Mary Webster descended the steps to the parsonage basement, God walked with her. We ate together, and then, calling the attention of the group to our guest, I introduced her and she began to speak. No preacher I have ever heard could have equalled the direct and inspiring approach she made to those sorrowing hearts. While she talked, it seemed as if those of us who heard felt God gently touching us on the shoulder and heard him saying in our hearts, "Listen to Mary and believe her. She has proved her faith in me."

She told of an accident in which she was seriously injured. When she regained consciousness she saw on her right her sister-in-law, probably injured fatally. On her left was her husband, dying. In the back seat was her little boy, hurt badly. At that moment, without panic, she put her hand in the hand of the Lord and asked him to guide her.

She walked with the Lord "through the valley of the shadow of death." No tears or hopeless grief came to her when they told her of her husband's death. She was joyful, for she knew he was with his Lord, and death had merely served as the means for him to go to God.

Mary Webster does not believe in death. She says, "Man is born to be reborn to live forever. To a Christian there is no such thing as death."

The effect of Mary's testimony to the sorrowing family was electrifying. New hope shone from recently dimmed eyes. The newly made widow came up to Mary and threw her arms around her. "I believe," she smiled. Mary answered, "I know you do! I can see it in your face."

Continued on page 13

Pastor of the Wabash City church, Indiana



Bramanti — Three Lio

Jesus' concern was for people — persons like Zaccheus, to whose home he invited himself

To Be a Witness

Walter D. Bowman

WHAT better response to two hundred fifty years of history could any church give than to consider the call of Christ to greater devotion and service? To witness the response of the Brethren to his call to stewardship has been a thrilling thing. It is even more heartening to see great numbers of our people emphasize our responsibility to witness as well as to give.

Our leaders have produced special materials and instructions which we will be using widely, materials which are attractively done, practical in their application, and inspiring in their writing. In the case of stewardship our real progress will have been made, not in proportion to materials or budgets, but in proportion to our acceptance of responsibilities growing out of our relationship with God. So also in the case of witnessing, our real accomplishments will be not in proportion to the materials used but in proportion to our growth at deeper levels.

In other words, the materials will not solve our basic problem in evangelism. Christ's call to witness must go deeper. We must experience growth in at least these three areas if we are to be the witnesses he would have us to be. (1) We must come again to an urgent sense of the lostness of pe without Christ; (2) we grow to the point of ca about people; and (3) we learn to communicate deepest experiences.

We are not convinced o lostness of people wit Christ. We have no stor for the preaching of a Jona Edwards, who spoke of m "sinners in the hands o angry God," men who wer ing dangled by a vengeful over the open flames of subject momentarily to dropped into flames of et torture. But at the same we have no equivalent fo urgency of this kind of sage. We are uncertain o future and unconcerned a the present.

We live in the midst of

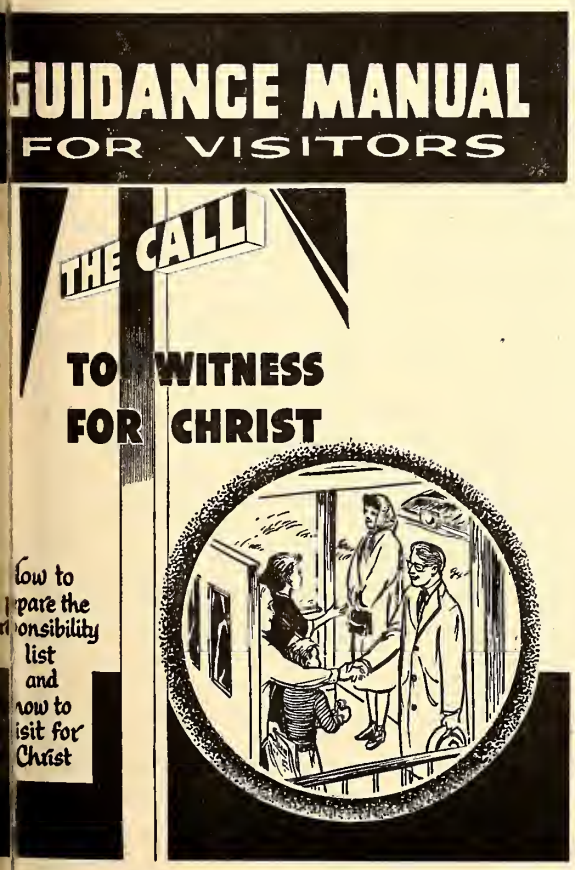
Pastor of the Ft. McKinley church, Dayton, Ohio

confused by a world chang- so rapidly that they must to rear their children for ife they themselves have er experienced, people al- t one fourth of whom are ooted every year by moving are left lonely and fright- d; people lost as to the cen- purpose of life, lost as to ication, lost as to fellowship leeper levels. They are lost hout Jesus Christ.

low much we care about ple is often illustrated by things for which our rches become known. The nen of one church recently lished a unique cookbook posed of the favorite reci- of each of the ladies and ying an accompanying ex- nation as to why each reci- had particular significance. posite a particular recipe chicken potpie appeared explanatory statement: r forty years the church famous for its chicken pot- pie suppers; this was the recipe that was used." Fortunately the same statement goes on to comment about the tremendous growth in their concept of stewardship.

Before any reader finds himself becoming critical, let him ask himself, "What is my church famous for?" That any of our churches should become more famous for ice cream socials or bazaars or any other such activities than for the winning of men to Christ raises serious questions about how much we care for people.

Since we have been lukewarm in our caring about people we have been willing to have the evangelistic job done for us by long distance. We have been happy to call in an outside preacher whose assignment was to "pour it on" while we sat back to project our sins on the poor unsaved who are not concerned enough to be present.



The success of the Call to Witness depends not on the materials, important as they are, but on the awareness of what Christ has done for us and our eagerness to share the experience

If we were really sinners forgiven, we would have been out on the frontiers of our community sharing the good news. Imagine, if you can, the prodigal son who has returned to his father and been welcomed with forgiveness. Again imagine this prodigal son sitting home by the fireside reveling in his new status while his other prodigal brothers (and there must be an infinite number of prodigal sons if this story is to be applied to our generation) are still groveling in their misery. This kind of situation I cannot conceive, nor can I imagine us as prodigals forgiven unconcerned about our brothers.

One of the things that seems clearest to me about our Lord is that he cared for people. Observe his reactions when people got in the way of the schedule or the institution. When he went apart for rest and they followed him he ministered to them. When the disciples would have sent away the noisy, bothersome children he bade them come. When he was meeting with interested people in a home and a man was let down through the roof to be healed, he cared for his needs. When a man needed to be healed on the Sabbath, he healed him.

When people get in the way of the schedule or of the institution in our churches how do we react? Shortly after one congregation moved into a remodeled sanctuary, during a series of Sunday mornings they emphasized the need for reverence and a worshipful attitude during the morning service. Once, as the Scripture for the morning was being read, a young mother from the community burst into the front of the sanctuary by a side door

frantically in search of her little girl who had not returned home from Sunday school when she expected her.

Here was a person in need but in her need she was getting in the way of the institution, for the Scripture reading and the worship must go on. I have often wondered (and not facetiously) what Jesus would have done in such a situation. I am still inclined to believe that his first concern would have been to meet the need of this desperate mother.

This is an exaggerated instance, of course, but in how many of our churches are we faced with the problem of people so busy singing in the choir, going to board meetings, attending class meetings, participating in prayer meeting, and being on committees that they have no time for the real work of the Christian? And wherever such a situation exists can it be said that we really care about people?

We must learn to communicate our deepest experiences. Raymond Peters tells us this story of an event which occurred at the initial meeting of the World Council of Churches in Amsterdam in 1948: after lengthy discussions as to the nature of the church in which there was comparatively little agreement, at last a bishop from Africa arose to call the group to basic realities by saying that in his part of the world the most important thing was not the nature of the church but what Christ has done for the individual personally. And is this not also the most basic aspect of our Call to Witness program? The success of it hangs not on materials, important as they may be, nor on training, helpful as it may be, but on the awareness of what Christ has done for me, and on my eagerness to share that experience.

Many of us are so close to our Germanic background that it is very difficult for us to express our deepest experiences. When we have difficulty telling our wives or our children how much we love them, it is understandable that we would have difficulty verbalizing this relationship between Christ and ourselves. But learn to verbalize we must, and as we do we will be evangelistic.

This brings us to the confession that many of us have not thought deeply enough to know what Christ has done for us. It brings many of us to the confession that not much of s... nificance has happened in ... lives that would be worth sh... ing and passing on to oth... But it also brings us to ... realization that in many li... many beautiful things h... happened in moments of ... render, in times of crisi... things which reflect the v... spirit and likeness of Chris... and nobody knows about it ... cause we have been afraid ... put it in words.

May God grant to each ... us a new sense of urge ... growing out of a heart fi... with compassion, and may ... spirit "give us what we hav... say in that hour" that we ... be his witnesses.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Zieg...**
Clyde Weaver **Leah Zuck** **Katherine Wea...**

The Family Counselor welcomes letters of inquiry. They may be addressed: Fa... Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

Even though my problem isn't necessarily a family problem, I hope you will be able to help me. I am a freshman at a college where smoking is considered socially correct. I have been opposed to smoking all my life and I have no intention of starting now. My problem is how to persuade one of my best friends to keep from starting. She argues that she is the only one in her family who doesn't smoke. The same is true in my case but since I feel that it is wrong I have not started. She sees nothing wrong with it. I have showed her Bible verses that say we should be temperate but she says she has no intention of making it a habit. Still I believe that it could become a habit once she started. Another problem I have is how to refuse a cigaret graciously without seeming too self-righteous. Still when I do refuse, I would like to state my reason for doing so in hopes that the person who offered it to me may somehow "see the light."

Troubled.

Dear Troubled,

You are to be commended for your concern about a social prob... which is untidy and exper... and has — for many of us — m... overtones.

I would encourage you to ... your witness in three ways: (... continued refusal to participat... the habit you deplore with a sin... "No thank you." Make it grac... and turn down a smoke wit... turning up your nose. (2) Be ca... that many other activities in ... life harmonize with this one spe... witness. (3) Tell your family ... close friends the reason for ... decision.

Smoking is not regarded ... moral issue by many people. ... seems to us a clear-cut answer ... not have validity to those wh... not accept our basic assum... about life. Nor can moral con... be imposed upon others. I fi... difficult to believe that you ar... solid ground in quoting scri... on this issue, but you can ex... your faith that the Bible tea... a way of life in which smoki... and a whole host of other prac... and expenses, habits, and i... gences — becomes inconsistent ... the spirit of Christ.

Harry K. Zeller,

J. Benton Rhoades Joins Mission Staff

Norman J. Baugher

BENTON RHOADES, ner missionary to Ecuador, accepted the call of the eral Brotherhood Board to e as director of education recruitment for the foreign sion program. In this ca- ity he will be responsible the various phases of mis- education and for the re- tment of mission workers. s work has been carried vard in recent years by sionaries on regular or ex- led furlough. The assign- t of a permanent staff son will make possible bet- planning for a long-range gram in mission education recruitment. His general rchmanship, his keen in- st in sharing the gospel h all peoples, and his ex- ience as a missionary all vide a splendid background the task to which Brother ades has been called.

enton Rhoades graduated n Manchester College in 2 and from Bethany Biblical inary in 1946. During his ege and seminary years he very active in the youth gram serving for a term as irman of the National Youth inet and also of the United istian Youth Movement.



J. Benton Rhoades

Immediately upon graduation from seminary, the Rhoadeses went to Ecuador to open our new Church of the Brethren mission. He served in this field for ten years, seeing the growth of confidence of the Ecuadorian Indian in our workers and the establishment of a church. During the past two years Brother Rhoades has gained further experience in Ecuador through the United States Operations Mission (Point IV).

Benton is the son of Brother and Sister Paul Rhoades of Astoria, Illinois. His wife was the former Ruby Frantz, daughter of Brother Ira Frantz of North Manchester, Indiana. They have four children, Jeanne Marie 13, Janet Lee 12, Rebecca Ann 9, and Robert Benton 7. They are living at 38 Woodland in Elgin.

Armaggedon

Roy White

ARMIES begin moving to the Near East. The godless nations are marshal- against those who partly fess the name of the Lamb. ou want to gather a crowd, put out a sign in red and te claiming to know what happen — and when. Even vents do not support your nions, you probably will get more attention, and possibly cash, than you would otherwise. Still you might do well to remember:

1. So far, all the end-of-the-world prophets have been wrong. Many another era seemed to fulfill every word of the Book. It looked like the end but it was not.

2. God keeps his own counsel. Even his Son admitted a lack of knowledge here. Most preachers who claimed special insight have had to eat their words. If any man did know times and seasons he might have a swelled head in heaven. Possibly God does not want that to happen.

3. God still is God. We must not slip into cynical irreverence. God waits long but he acts irresistibly. Each of us will be standing before him for judgment soon — listening breathlessly — with no hope of an appeal. Then it will matter little what America or Russia has done.

4. Men often are carnal. They love attention; they like a thrill; they would rather talk than work. If a person advancing in years finds himself seeking someone to tell him that he will not have to die, he should deepen his spiritual ties with God. Perhaps he is not ready.

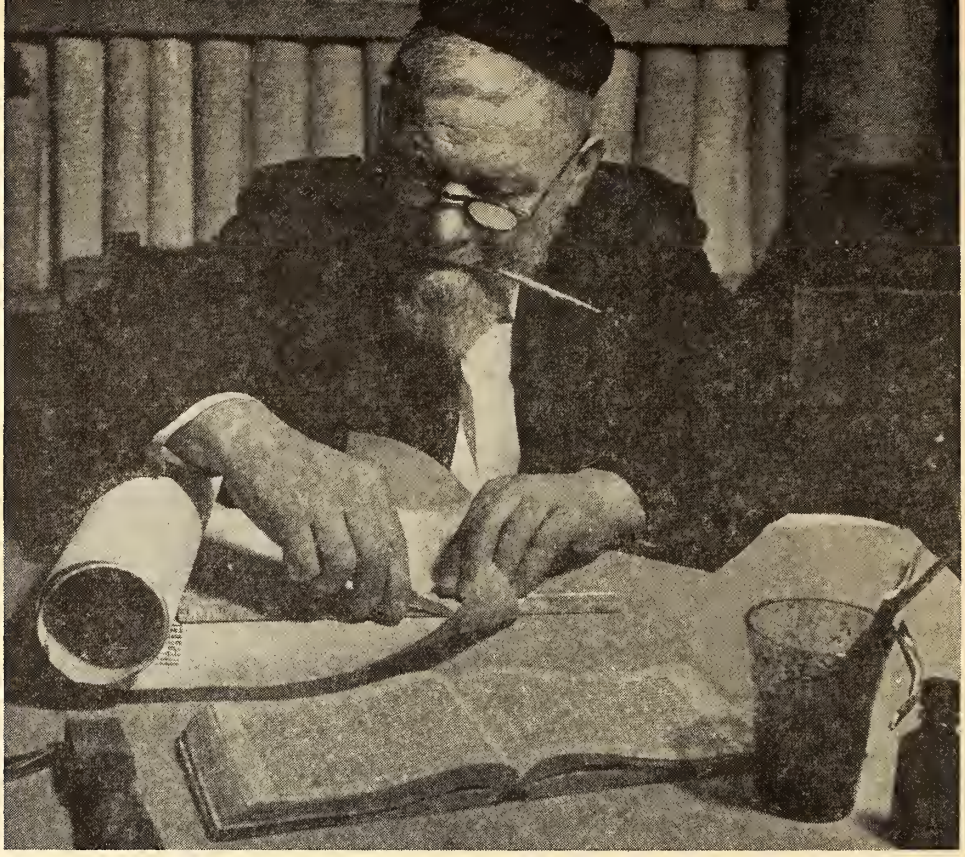
5. Our problem is to be ready. Even if we can guess what God will do it is not half as important as finding what God expects of us.

6. Do not let anyone panic you. Death on an exploded planet hurts less than death from old age. If you have professed your faith in Jesus and meant it, if you walk with him, then there is nothing to worry about. Christ will not forget you if you belong to him. Just be sure that you do.

God in the Basement

Continued from page 9

Yes, thanks to Mary Webster, we met God in the parsonage basement. And, as a result, the funeral service in the afternoon was a wonderful experience of Christian comfort and blessing.



Working on a parchr scroll for a Torah, M Nuremberger rules g lines with the blunt edge of a knife in th sheepskin. His pen i a goose quill, which holds in his lips whi making the lines

A Modern Scribe at Wor

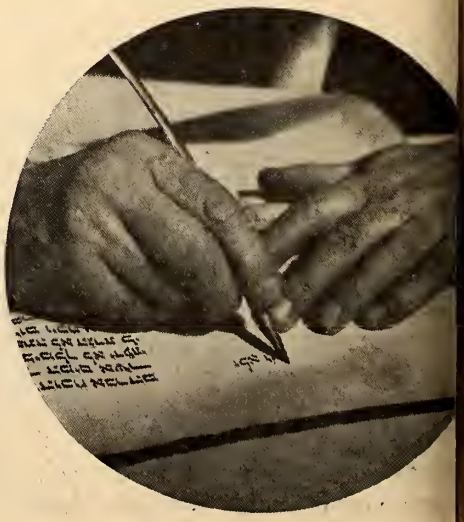
THE PENTATEUCH is the first five books of the Old Testament, known in Hebrew as the Torah, w means law. Consisting of the books, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, the Torah is div into a number of more or less equal sections for reading throughout the year. A special day is set aside to memorate the completion of one cycle of reading and the beginning of the next.

The Torah is comprised of a scroll wound around two staffs. The scroll consists of more than a hun pieces of parchment sewed together. The parchment itself must be inscribed. Writing and making a Torah work that may take anywhere from six months to a year. A special Hebrew calligraphy is employed with exte letters and elaborate serifs. Traditionally a goose quill has been and continues to be used in the scribing.

Prior to World War II the few Torahs a year that were made were made in Europe. Extermination immigrations have reduced that part of the Jewish population of Europe which did such work to an almost i tesmal number. The result has been that Torah scribes work primarily in Israel and the United States.

Bernard Nuremberger, shown making a Torah in these pictures, has developed his beautiful scrollwork over a period of forty years. In his New York studio, Mr. Nuremberger can be found at work almost any time, carefully copying the ancient text, sewing together completed sections, slowly building up the scroll of the law.

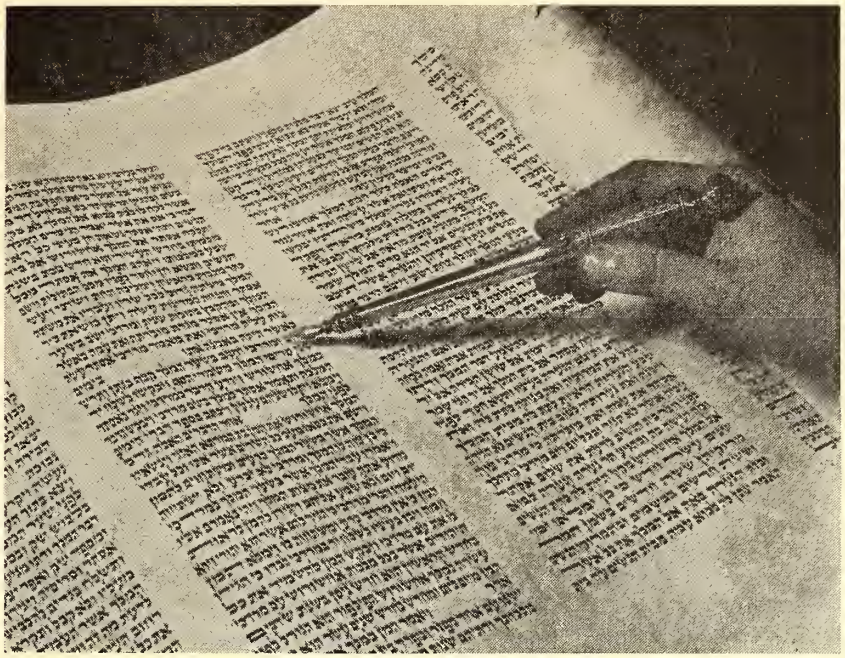
Pictures by Barry from Three Lions



A close-up view of the parchment and the lettering indicates the elaborate nature of the calligraphy



beginning and the end sheets of
parchment scroll are sewed to
staffs around which the Torah
ound and unwound as it is read

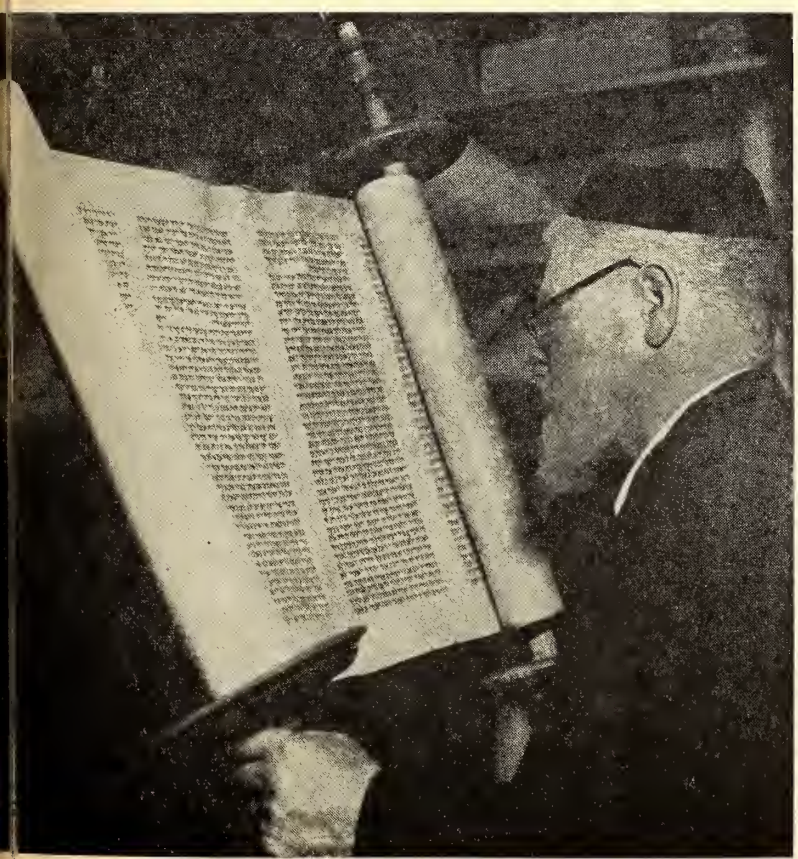


A silver pointer is used in reading the Torah

A velvet and satin cover fits over the rolled up scrolls. The double tablet in white indicates the two Tables of Law with the first words in Hebrew of the Ten Commandments



Torah scribe holds up an unfinished section of the scroll to show
manner in which it is lifted during the services in the synagogue



KINGDOM GLEANINGS

The World Council of Churches will observe 1959 as "Refugee Year" by joining with other voluntary agencies and with governments in an attempt to solve the refugee problem in Europe. Churches working through the council have resettled more than 200,000 refugees in the first decade of the council's existence.

Forty-five persons, representing fourteen Brethren Homes for the Aging and one district planning for a home, attended the Conference on Homes for the Aging held Jan. 30 – Feb. 2 in St. Louis. One regional executive secretary, one district executive secretary, and the Brotherhood director of social welfare were among those present.

Henry B. Gibbel, an active layman in the Lititz church, Pa., died suddenly after a heart attack on Jan. 26. He was a member of the executive committee of the Board of Directors of Bethany Biblical Seminary, chairman of the board of trustees of Juniata College, and a vice-president of the National Council of Men's Work. Funeral services were held at Lititz on Jan. 29.

Dr. Merrill D. McFall, pastor of the Irvington Methodist church in Indianapolis, Ind., was the guest minister during the annual observance of Christian Emphasis Week on the Manchester College campus, Feb. 4-6. Dr. McFall spoke at the chapel hour each morning and gave addresses each evening. In addition he met with smaller groups informally for discussion and questions.

The Evangelical Free Church of America will celebrate its seventy-fifth diamond jubilee this year, having already reached five of the nine goals set for its anniversary. The church has already started ninety-three new churches in the last three years, and has opened up two new mission fields. The denomination has 30,000 members in 450 congregations. It supports overseas work in seven areas carried on by one hundred fifty missionaries.

Coming Next Week

Next week's issue of the Gospel Messenger deals with the work of social welfare in the Church of the Brethren. Clyde E. Weaver considers the reasons for Christians engaging in welfare work, in the article Unto These . . . Social Welfare. The work with the aging, children, the sick is told in a series of short articles by D. J. and Anna Lichty, S. S. Blough, Franklin Cassel, Harvey Long, and John Eller. From material provided by Harry Miller the relationship between the church and social agencies has been set forth. A picture story shows how the church can minister to various groups in its fellowship and the community.

The rental price of the film, Alternatives, was correctly given in the Feb. 7 issue of the Gospel Messenger as $25 per week. The correct price is $20 a week and $7.50 per day.

Juniata College was among thirty colleges and universities in Pennsylvania which shared in the Education Foundation grants. It was an unrestric grant of $2,000 for 1958-59.

More than 6,554,000 persons in South Korea, of a population of some 25,000,000 belong to sc religion or sect. Buddhism is still numerically d inant in Korea, with more than 3,850,000 follow In second place are Christian bodies which h 1,440,000 members.

Each year a number of Juniata faculty mem serve as teachers in leadership training schools in surrounding areas. Participating in the Hunting school are: Morley J. Mays, T. F. Henry, Ida Rosenberger, Gladys Weaver. E. S. Kiracofe, and Paul Friend served as instructors in the Roaring Sp training school during October and November.

A Brethren Service disaster team arrived at Mi Shore, south of Dayton, Ohio, on Jan. 26 to help relief and cleanup in this flood-stricken area. The t of six I-W men worked under the direction of Edw T. Angeny, pastor of the Lower Miami Church of Brethren. Arden Longanecker of Columbiana, O one of the team members, was injured in an automo accident which occurred on the way to the project was hospitalized for a few days.

All phases of the program of Elizabethtown C lege will be evaluated by the Middle States Asso tion of Colleges and Secondary Schools, Feb. 15 The survey will involve all aspects of the college, cluding athletics, facilities, faculty policies, adminis tive procedures, and the academic program. Fac committees have been working for over a year paring reports on various phases of the college's gram to assist the evaluating committee during on-campus survey. These reports were edited co-ordinated by James Berkebile of the chemistry partment.

Telegrams or phone calls (CApital 4-3121) to y representative opposing extension of the draft are tim until you read in the paper or hear on the radio that House itself (not the Armed Services Committee) acted on this bill. The chairman of the House Ar Services Committee hoped to have House action du the week of Feb. 3. For additional information see Jan. 22 Action Sheet to pastors and the Decem Friends Washington Newsletter. Duane H. Ram pastor of the Washington City Church of the Breth presented testimony opposing the bill before the H Armed Services Committee on behalf of the Gen Brotherhood Board on Jan. 29.

Change of Address

D. D. Harner, from Lewiston, Minn., to 1603 Fifth St., Winona, Minn.

Brotherhood Theme: Brethren Under the Lordship of Christ

An action sheet concerning nuclear weapons testing s been sent to pastors aand Brethren Service repre-ntatives. Consult these persons for additional infor-ation.

Arthur Fiedler, noted conductor of the Boston Pops rchestra, will be the guest conductor of the annual ing festival, sponsored by the Manchester College ing symphony on Saturday, March 14. More than 0 selected advanced string players from high schools northern Indiana will play with the college string mphony under Mr. Fiedler's direction.

At their meeting in January, the Committee on gher Education elected Calvert N. Ellis as chairman the coming year. S. Loren Bowman, executive cretary of the Christian Education Commission, ves the committee as secretary. The presidents of the Church of the Brethren colleges and of Bethany blical Seminary constitute the Committee on Higher lucation.

A peace education workshop is being sponsored by e Southeastern Region office, the American Friends rvice Committee, and the board of Christian educa-n of Second Virginia at the Waynesboro church, aynesboro, Va., Feb. 15, 2:15 to 9:00 p.m. The aders are Lowell Heisey and Mrs. William Willough- of Bridgewater, Dr. McLeod Bryan of Wake Forest ollege, N. C., Dr. J. W. Edgerton of Charlottesville, .., and William Bagwell and Calhoun D. Geiger from e American Friends Service Committee. The ob-tive of the workshop is to help church people be-me better informed workers in solving problems ading to conflict and war.

anding Committee Delegates

Western Kansas: James H. Beahm, Elmer Dadis-n; alternates, Eugene E. Gnagy, Harvey C. Lehman.

Western Pennsylvania: Wilfred N. Staufer, Robert Houff, Mrs. Olin Brougher; alternates, Mrs. Merril einz, William L. Gould, Earl C. Brubaker.

ily Prayer Guide

b. 16	The blessed life	Matt. 5:12
17	Sincere love	Matt. 5:43-48
18	A fruitful life	Matt. 13:1-9
19	A seeking spirit	Matt. 7:7-12
20	Wisdom in building	Matt. 7:24-27
21	An understanding heart	Matt. 9:9-13
22	Right motives	Matt. 6:1-15

V Program

Frontiers of Faith came back to the television eens on Feb. 1 for a series of eight dramas drawn m contemporary life. It appears on NBC-TV, Sun-vs, 1:30-2:30 p.m., EST. On Feb. 15 the House of per, by Kevin O'Morrison, will be presented. This a play dealing with family conflict. Jerry Hazlett a teacher, born and dedicated to his unremunerative, far as money is concerned, task. Phyllis, his wife, preciates this, but she is ambitious for him and ir children. She wants him to take a job that is ered him, a job that will pay him what he is worth.

Licensed and Ordained

Richard Reinke, licensed in the Ashland City church, Northeastern Ohio.

John Byers, ordained in the Pleasant Hill church, Western Pennsylvania.

Allen B. Hollinger, ordained in the East Fairview church, Eastern Pennsylvania.

The Church Calendar

February 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Questioned About the Great Commandment (Temperance). Mark 12:28-34. Memory Selection: To love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices. Mark 12:33 (R.S.V).

Commitment Day for total abstinence

Feb. 16-18 Indiana State Pastors Conference, DePauw University

Feb. 22 — March 1 Brotherhood Week

Feb. 24-26 Retreat for Central Region district executive secretaries, North Manchester, Ind.

March 2-6 Adult Political Seminar, Washington, D. C., and New York City

March 3-6 Pacific Coast regional conference, La Verne, Calif.

March 5-8 Western Region Youth Conference, McPherson College, Kansas

March 6-8 Eastern Maryland CBYF round table, Frederick, Md.

March 8 One Great Hour of Sharing

March 13-14 Central Region daily vacation church school conference, Manchester College

March 22 Palm Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Russell G. West of Wiley, Colo., in the Sunnyside church, W. Va., March 12-22.

Bro. Rufus B. King of Elgin, Ill., in the Naperville church, Ill., March 15-22.

Bro. Arthur Scrogum of Hagerstown, Md., in the Longmeadow church, Md., March 15-22.

Bro. J. A. Robinson of Ephrata, Pa., in the Myerstown church, Pa., March 1-8.

Bro. Dorsey Rotruck of Miami, Fla., in the Tampa church, Fla., March 8-15.

Bro. Howard Bernhard of Florin, Pa., in the Swatara Hill church, Pa., March 8-22.

Gains for the Kingdom

Fifty-one received by letter and reaffirmation in the Larchmont Community church, Calif.

One baptized in the Milledgeville church, Ill. Three baptized and six received by letter in the Northview church, Indianapolis, Ind. Ten baptized and five received on former baptism in the Peru church, Ind. Two baptized in the White Branch church, Ind. Six baptized and five received by letter in the Lower Miami church, Ohio.

Nineteen baptized and five received by letter in the Bareville church, Conestoga congregation, Pa.

News and Comment From Around the Worl

Protestants, Catholics Gather at Christ's Birthplace

As the bells of Bethlehem heralded the birthday of Jesus, thousands of Roman Catholics and Protestants gathered at the spot where Jesus was born. Some four thousand tourists entered Jordan for the Christmas celebrations, both at Jerusalem and at Nazareth, where the young Jesus lived with his mother, Mary, and his foster father, Joseph.

Visitors from Israel crossed into Bethlehem through the Mandelbaum Gate in Jerusalem. The pilgrims, mostly Arabs, carried baskets of oranges and fish, both of which are scarce commodities in Jordan.

In Nazareth the twenty-four principal convents and churches were crowded for Christmas Eve services. Protestants held Christmas Eve and Christmas Day ceremonies in their churches, both in Bethlehem and in Jerusalem.

Many Americans were with a Protestant group that sang carols at the shepherds' field where the angels proclaimed the birth of Christ. Among the Protestant groups holding services were Anglicans, Lutherans, Presbyterians, and the Young Men's Christian Association. The participants heard the story of the first Christmas read from the Gospel of Luke.

Reports Publication of Two Ancient Religious Manuscripts

The publication of two recently discovered ancient manuscripts of John's Gospel, one in Greek and the other in Coptic, was reported at the American Textual Criticism Seminar held in connection with the annual meeting of the Society of Biblical Literature and Exegesis.

One of the manuscripts contains the latter portion of John in Greek and dates from about 200 A.D. The other includes most of the Gospel in the Bohairic dialect of the Coptic language, written in the fourth century. Their publication was announced by Dr. Bruce W. Metzger, professor of New Testament language and literature at Princeton Theological Seminary.

These fragments, nearly 1,800 years old, are part of the oldest known manuscript of any considerable extent of the Greek New Testament. They are surpassed in age only by a small leaf of papyrus containing a few verses from John's Gospel which is usually dated in the first half of the second Christian century.

Communist China Continues War Against Churches

Communist China's war against the churches — Protestant as well as Roman Catholic — continues unabated although not so much publicity is being given to it as before.

China's nationally circulated newspapers carry very little about denunciations of Christian leaders. However, provincial newspapers occasionally publish lengthy reports of meetings during which churchmen loyal to their faith are denounced as "rightists" and "reactionaries."

Church Federation Seeks Open Housing Support

Five thousand signatures in support of a policy of open housing regardless of race, creed or national origin are being sought by the Church Federation of Greater Dayton.

Signers of "personal commitment cards" offer their signatures as "concrete evidence" of their conviction that all persons are children of God, that the nation is built upon a heritage of equal opportunity, and that "this democratic principle is often denied in practice by discrimination against minority persons in housing." Each card states, "I hereby bear witness that I am ready to welcome into my neighborhood residents of whatever race, creed, or national origin." The names of the signers will be published later.

Edward Angeny, pastor of the Lower Miami Church of the Brethren, is chairman of the Federation's intercultural relations committee.

Deplores "Sorrowful" Life for East German Christians

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, recently said that life remains "sorrowful and miserable" for East German Christians who oppose the Communist regime's attempt to restrict their spiritual life. He said some attempts have been made to relax tensions following the government's rigid antichurch policies du ing the first months of 1958, b "in general, the situation remai the same."

Bishop Dibelius said that ma loyal East German churchgoers h found no other recourse but to jo the hundreds of thousands who fl to the West to escape Communi oppression. He noted, howeve that while the work of the church is being "continuously hampered" the Soviet Zone, the number churchgoers there remains undimi ished and Sunday collections ha even increased.

FOR Protests Seizure of Private Documents

The Fellowship of Reconciliati has protested the seizure of priva documents by the police of Birmin ham, Ala., from the organizatio field secretary there.

Excerpts from private pape were published in a Birmingha newspaper. The documents we taken from Glenn E. Smiley, fie secretary in Birmingham, by tv Birmingham detectives, without warrant and under threats of vi lence. The newspaper story th used the documents in an attem to suggest that the Fellowship not directly a Communist organiz tion, is certainly a Commun front."

The Fellowship points out th its basic principles "are in dire contradiction to the tenets of Sovi communism" and that the Fello ship "stands clearly for the f brotherhood of all men under Go regardless of race or color."

Over Half New York Protestants Nonwhites

Nonwhites comprise more th 55 per cent of the estimated 960,0 Protestants who are active chur members in the five counties of Ne York City, according to the Prote tant Council of the City of Ne York. The nonwhites include 44 000 Negroes and 90,000 Spanis speaking people, most of whom a Puerto Ricans. Dr. David W. Ban chairman of the New York Ci Mission Society, said that the figur show that for the first time in seve ty-five years more Protestants ha immigrated to the city than me bers of other faiths. He said N groes coming to New York ha

een overwhelmingly Protestant hile Puerto Ricans have had a ery substantial number of Protes- nts among them. The report oted that Protestantism is more tive in suburban counties sur- unding New York than in the city self.

eform Rabbis Oppose Transfer Immigration Jurisdiction

The Central Conference of Amer- an Rabbis has voiced strong oppo- tion to a proposal which would ansfer jurisdiction over immigra- on, naturalization, and passports om the House Judiciary Commit- e to a new Internal Security Com- ittee. The Central Conference, hich represents some 750 rabbis Reform Jewish congregations in is country and Canada, said that regard immigration as a problem internal security would be to it it in an "unfortunate context." The conference said, "This would rve to emphasize only one aspect immigration to the detriment of considered immigration policy. he implication that immigration atters are primarily a question of curity is one that should be jected."

New Zealand Anglicans Take Steps Toward Church Union

After three years of investigation, the Anglican Church of New Zealand has taken its first definite steps toward union with other churches. The Triennial General Synod voted to enter into "exploratory conversations" with the joint standing committee on union of the Methodist, Presbyterian and Congregational Churches, and the Associated Churches of Christ. At the same time, the Synod voted to establish limited intercommunion with the Church of South India.

India Holds Conference on Church in Industry

The first Conference on the Church in Industry ever to be held in India took place this year at the Ushagram educational center, planned and developed as a rural mission center.

A report from the Church Labor Letter published in Osaka, Japan, in September says that it is encouraging to note that the church in India is following the laboring man into the industry of his choice. In the Asansol industrial area, the church has presented a united approach to the industrial community in order to be effective. The Methodist Church, placed by circumstances in the midst of this cosmopolitan Christian community, has not aimed to change Anglicans or Baptists or Presbyterians into Methodists. It has rather aimed to create an atmosphere of goodwill and co-operation in caring for the thousands of Christians who come seeking employment, goodwill and co-operation in the proclamation of the gospel of Jesus Christ.

Panchet, in India, is the site of one of India's new hydroelectric plants. Here a village of a few mud-walled houses has become in a few years a modern city. As Christians moved in, a church was built and organized, and members of six denominations are now co-operating in evangelistic work while six days a week over one hundred children find schooling privileges under the Christian staff provided through the efforts of Ushagram educational center.



Dr. E. Stanley Jones, noted Methodist missionary evangelist and author (seated left), was honored on his seventy-fifth birthday at a dinner sponsored by the interdenominational Protestant Radio and Television Center at Atlanta, Ga. Named after the veteran missionary, a four million dollar institute in the communicative arts in religion will be established as an affiliate of the center to train ministers and laymen in the use of these media

Religious News Service

Student Christian Federation Sponsors Asian Conference

Seven Americans were among eighty-five delegates and observers who attended the opening of a week-long Asian conference sponsored in Rangoon, Burma, by the World Student Christian Federation. The purpose of the conference was to discuss the life and mission of the church in the Asian countries. The countries and areas represented included Burma, Ceylon, Hong Kong, Indonesia, Japan, Okinawa, Malaya, India, Pakistan, the Philippines, Korea, and Thailand.

Scholars Debate Dates of Biblical Scrolls

The dates of Biblical scrolls and other fragments found in recent years at Qumran, Jordan, near the Dead Sea, were debated at the annual meeting of the Society of Biblical Literature and Exegesis held in New York City. The issue was disputed by two Jewish scholars, Dr. Robert Gordis of the Jewish Theological Seminary, New York, who placed the writings in the early Christian era, and Dr. Solomon Zeitlin of Dropsie College, Philadelphia, who dated them from the eighth century or later. Another Biblical theory was advanced by Dr. Floyd V. Filson of McCormick Theological

Seminary in Chicago. He speculated that the unnamed beloved disciple mentioned in the Gospel of John was not the writer himself as generally accepted, but Lazarus, at whose grave Jesus wept before raising him from the dead.

Clergyman Travels 60,000 Miles in Unsuccessful Bible Search

An unsuccessful search for two lost Gutenberg Bibles took a Chicago clergyman on a 60,000-mile jaunt through Europe. Don Cleveland Norman, religion editor of the American Peoples Encyclopedia, says he believes the two missing copies are secreted somewhere in Russia. Both Bibles are among forty-seven Gutenbergs known to exist. Of these thirty-five are printed on paper and twelve on vellum. Gutenberg's press at Mainz, Germany, turned out between 180 and 300 Bibles before Aug. 15, 1456. They are believed to have been the Western World's first books printed from metal movable type.

News Briefs

Plans for a special publishing house to print millions of anti-religious pamphlets for distribution among children in Communist Czechoslovakia were announced recently by the Prague Radio. The station said the plans were discussed at a congress in Prague of the Czechoslovak Youth League.

A record $18,500,000 budget was recommended for the Southern Baptist Convention in 1960 — an increase of $1,000,000 over the 1959 budget. The new amount will be presented to the 1959 session of the Convention meeting at Louisville next May.

The Church of Central Africa (Presbyterian) founded by the Church of Scotland mission is being handed over to Negro African control and will become completely independent. A representative of the mission said, "We are now at the stage of integrating the mission and the church. The Africans must be given an opportunity to form a strong church and not to lean on us."

The International League to Oppose Racial Prejudice and Anti-Semitism has awarded its annual prize to Father Trevor Huddleston for his book, Who Is My Neighbour? Father Huddleston, a well-known Anglican priest, worked for many years near Johannesburg and has been one of the leading critics of the apartheid policy of the Union of South Africa.

Membership in the Protestant Episcopal Church reached an all-time high of 3,274,867 in 1958, an increase of more than 111,000 or 3½ per cent over the previous year. The 1959 Episcopal Church Annual also disclosed that the clergy increased by 164 for a total of 8,234. Despite these small gains, the Episcopal Church faces a severe shortage of priests because more than 1,700 are on the retired list.

Church leaders in Norway are considering planning a Kirchentag modeled on the big German lay rally. A committee in Oslo is charged with preparing a Norwegian Day and working out a program that will fit in with the structure of the Norwegian Church.

The Evangelical Church in Austria is appealing for a speedy settlement of the injustice done to the church under the Nazi regime which abolished state contributions to the church. In a debate in the Austrian National Council on the nation's budget, Dr. Geissler, a Protestant deputy, pointed out that the delay in arriving at a legal settlement of the question has serious consequences for Protestants.

In the autumn of 1959 young men and women in Austria will be able to give a year's voluntary service in institutions run by the Protestant Church. Similar plans are used in Germany, Holland, and Switzerland.

Quotes in the News

Dr. Ralph W. Sockman: "The word *preparedness* has come to connote the varied and vastly expensive means of military defense. We talk about the family of nations but we prepare for living together as fighters, not as members of a family. Even in the family we educate for competition rather than co-operation."

Cipriano Malonzo, president of the Mindanao Federation of Labor and the Philippine Trade Union Council: "If we would be true to the compulsion of Christian love we must help liquidate the social and economic injustices existing in the world. If we do not, these situations present a wide-open invitation for exploitation by Communists and racketeers."

Dr. Hermann N. Morse, general secretary of the Board of National Missions, United Presbyterian Church: "Millions of people are relatively inaccessible to churches and more millions are spiritually insulated from church contact."

Postage Stamps Reflect Growing Interest in Religion

A WORLD-WIDE REVIVAL of interest in religion has been reflected in recent postage stamps. As the albums of thousands of collectors around the world attest, postage stamps are a mirror of the lives and interests of people everywhere.

Therefore, it is significant that stamps with a religious design or honoring religious leaders and events have greatly increased in recent years. The number of 1958 stamps classified as "religious topicals" by collectors will apparently exceed 150, and establish an all-time record. The number finally counted in 1956 was 131 and in 1957 about 125.

The commemorative stamp issued by the United States on May 31, 1958, to mark American participation in the International Geophysical Year is typical of the trend toward inclusion of religious symbolism. This striking red-and-black three-cent stamp showed a photography of a solar flare on the sun, one of the phenomena American scientists studied during the IGY and across the face of the fiery disk two arms were seen. They were taken from a segment of Michelangelo's masterpiece "The Creation of Adam" in the Sistine Chapel in Rome, showing the hand of God about to touch that of Adam to give him life.

According to Postmaster General Arthur E. Summerfield, the design symbolized man's need for divine guidance in penetrating the awesome mysteries of outer space.

In 1952 printing of the Gute



Religious News Servic

Australian Christmas stamp

erg Bible was shown on a stamp onoring the 500th anniversary of ie invention of printing. In 1954, ie motto "In God We Trust" was laced on postage stamps for the st time on the 3-cent and 8-cent amps of the present regular issue, id this year has been used on the ew 3-cent postcard.

And in 1956, the stamp honoring ie 75th anniversary of the first ublic celebration of Labor Day owed a mother reading to her ild from the Bible, a segment om the mural in the lobby of the ew AFL-CIO headquarters build-g in Washington, D. C. Last year e Bible was pictured on a stamp mmemorating religious liberty in nerica.

Meanwhile the U.S. Post Office s continued its policy of turning wn stamps requested for sectarian ligious organizations, or commem-ating sectarian events, because the church-state separation inciple.

Australia issued a beautiful ristmas stamp this year picturing e three Wise Men. Last year's ristmas stamp, Australia's first, owing a child kneeling in prayer fore the Star of Bethlehem, oved so popular that the Com-nwealth will most likely issue annual Yuletide stamp.

Greenland, which just started is-ing its own postage stamps, sep-ate from those of Denmark, has nored Lutheran Bishop Hans ede, the intrepid Norwegian ssionary who in 1721 re-estab-hed the contact Europe had lost th that frigid land four centuries fore when the Vikings ceased ir travels.

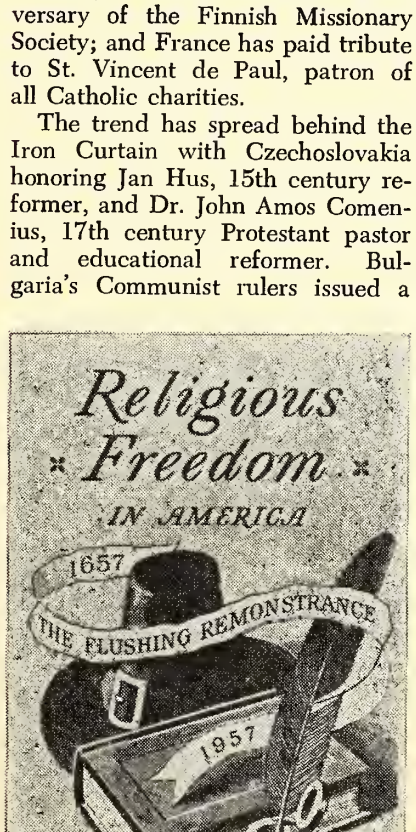
Down in the South Pacific, Pit-rn Island, home of the descend-ts of the mutiny of the Bounty, nored its most treasured posses-n, the ancient ship's Bible of MS Bounty, on a postage stamp. In Europe, the only countries un-t recently which used religious signs or themes on stamps were ain and Portugal and, of course, tican City. Increasingly, in the t five years such nations as nce, West Germany, Belgium, e Netherlands, Finland, Luxem-rg, Austria, and Prince Rainier's Monaco have been using reli-us themes on stamps.

West Berlin, for example, has just nored famed Protestant theolog-, Dr. Friedrich Schleiermacher as of the city's "great men." anwhile, Germany produced per-haps the most beautiful religious design of the year, in honor of the annual Catholic Day observance. It showed "Christ Over the Atom," and followed an equally inspiring design issued in 1957 in honor of the Kirchentag, the German Evangelical Church Day.

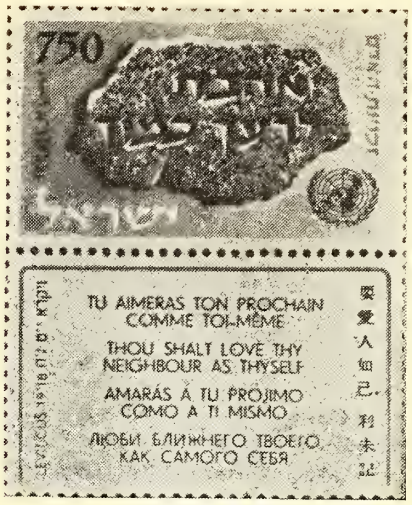
A trend toward intercreedal amity and understanding has been clearly discernible. Catholic Monaco has issued a set of stamps honoring the work of Protestant missionary Dr. Albert Schweitzer and followed it this year with a series honoring the centenary of Our Lady of Lourdes. Protestant Iceland recently issued a stamp picturing its last Catholic bishop, Jon Arason, martyred 500 years ago. And Catholic Austria issued stamps commemorating reconstruction of the Lutheran school in Vienna, one of which pictured its first Protestant school, now an inn in Steyr, where the Waldensians had a secret theological seminary in 1300.

Switzerland honored the 75th anniversary of the Salvation Army in Geneva; Finland the 100th anniversary of the Finnish Missionary Society; and France has paid tribute to St. Vincent de Paul, patron of all Catholic charities.

The trend has spread behind the Iron Curtain with Czechoslovakia honoring Jan Hus, 15th century reformer, and Dr. John Amos Comenius, 17th century Protestant pastor and educational reformer. Bulgaria's Communist rulers issued a stamp picturing Saints Cyril and Methodius, pioneer ninth century missionaries to the Slavs.



Religious News Service



Religious News Service

Israel stamp in honor of United Nations Human Rights Day, 1958

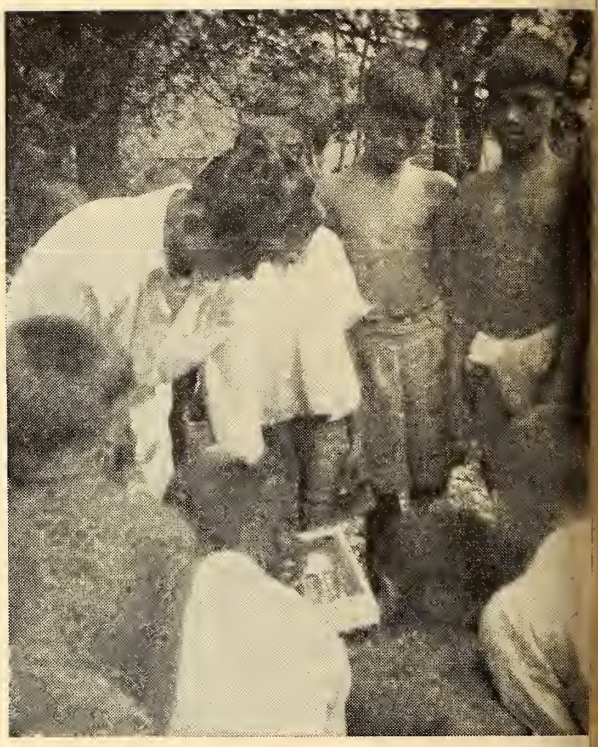
Russia itself depicted a Catholic priest on a stamp, Copernicus, the great Polish astronomer (1473-1543). It was a gesture of propaganda toward restive Poland and the Kremlin may have forgotten that Msgr. Nikolaus Koppernigh (Copernicus) was canon of the Cathedral of Frauenburg, in Prussian Poland, from the roof of which he conducted his observations.

No discussion of religious stamps is complete without mentioning the inspiring stamps of Israel, many of which are based on Old Testament themes. A stamp issued by Israel December 10 in honor of United Nations Human Rights Day carried the Biblical verse "Thou shalt love thy neighbor as thyself" engraved upon a rock, with a translation beneath in each official language of the UN — English, Russian, French, and Spanish.

So many stamps with religious designs have appeared that an organization, the Collectors of Religion on Stamps Society, has been established to encourage the hobby. An organization which includes in its membership Catholic priests, Protestant ministers, and rabbis as well as many laymen of all faiths, it has headquarters in Washington, D.C. COROS bestows annual awards on nations which are judged to issue the most outstanding religious designs. It also sponsors exhibits of religious stamps at collectors' shows. — Religious News Service.

Progress Toward Enlightenment

Betty R. Blickenstaff



Children crowded around the doctor, each clamoring to get his cholera vaccine injection first

ONE morning recently, Naomi-bai, the home economics teacher in the girls' school at Anklesvar, came to see Dr. Blickenstaff and said, "Doctor, we need your help. We've just heard there are three cases of cholera in the bazaar and one patient died of cholera. The headmaster has gone away for the day. What shall we do to protect these 100 and more girls from cholera?" After some discussion, it was decided that the teachers themselves should apply for free cholera vaccine from the government health officer and should state in the letter that the missionary doctor would give the injections and report to him. The government officer responded favorably.

You can imagine how busy we were sterilizing our syringes and taking the girls in groups until they were all inoculated. Then the principal of the Vocation Training College got vaccine for all the students and staff there and arranged for us to inoculate all of them and anyone in the surrounding community who asked to be inoculated. In all we gave about 600 persons cholera injections here in Anklesvar.

It was not long until cholera had spread to outlying villages. The government health officers asked doctors from distant cities to go out into remote places to do inoculations on a grand scale in areas where cholera was raging. The doctors were too involved in meeting this emergency to go to villages far removed from actual cases of cholera. That is where we had an opportunity to help.

One village Christian life worker (called *Gram Sevak)* asked if we would come to inoculate the people in his village. We agreed, if he would arrange to get the vaccine. He got the vaccine on Wednesday and we planned to go to his village on Friday.

When we arrived in the village to give the injections, we were mobbed by the children, all clamoring to get their injections first. Those waiting were terribly disappointed when the last sterile syringe had been used. The noise and confusion were maddening. Finally when we assured them that we would be there from 12 noon to 6 p.m. (we could do twenty-seven persons at a time every forty minutes), and that all the children would be inoculated before we left the village that day, they lined up and were quite orderly.

We kept asking ourselves how it happened that all these children were so eager to get their injections. Even the orthodox Moslem children, whose parents usually refuse all preventive medicine and take curative treatment very reluctantly, were there. Whence this enthusiasm?

Finally, as the crowd diminished with each round of injections and while we were sterilizing the syringes, we asked the *Gram Sevak* why all the children were so enthusiastic about taking their injections. We found he had done a good job of educating the villagers between the time he had gotten the vaccine and the time we got to the village.

First, he got the co-operation the village school teacher. Togeth they had a class for the student explaining how cholera spread what to do if a case broke out the village, and what to do prevent getting the disease at a The *Gram Sevak* had shown t students a series of flash cards th told in graphic form what he h told them in the class. In the ev ning, a visit to each home in t village explained to the adults t benefits to be derived from taki cholera inoculations. Thus, wh we got there, the people had a mi to protect themselves from t dread disease.

In two days, 425 persons out a total of 610 inhabitants were oculated. It represents part of t fruits of three years' teaching the *Gram Sevak* and of weekly vis by us for almost two years. T is a great step forward. This progress!

• • •

Dr. E. Stanley Jones, veteran m sionary evangelist — "People all o the world are alike and they all s fer from the same malady — an ward emptiness."

Women's Activities in Nigeria

Mrs. James Bowman and Mrs. Charles Baldwin

THE Chibuk women of Nigeria are a very active group. They are more isolated and have ewer distractions than other groups, id therefore have a closer fellow- ip among themselves. In other llages there are many things to ke the women's attention away om church — Sunday markets, fu- erals and pagan festivals of many nds.

Last year about fifteen Chibuk d Kaurwatikari women walked irty-three miles to Lassa for the ble institute. They arrived in od spirits, sang some of their own ngs for the other women, and ded much to the fellowship at e meeting by their friendliness d cheerful greetings.

This year we are working toward other such meeting during the ble institute at Gashala. We pray at, in spite of transportation diffi- lties, a good representation of men from each congregation will me. We further pray that, in ite of language barriers, the wom- will have a rich fellowship gether.

The list of activities which fol- vs indicates some of the things e Chibuk women did last year d will be continuing as a part their contribution to their local urch.

- Women's school — three and one-half months, two days a week; thirty-five enrolled.
- Regular women's business meeting each week.
- A large Lord's Acre of peanuts.
- A play on the book of Ruth.
- Teaching in the church school (three women teachers).
- Good neighborly deeds — grind corn, carry water, and cook food for any of the women who are sick or have new babies. (This is not only for the Christian women, but for their pagan neighbors as well.)
- A fellowship tea each Sunday after church in one of their homes followed by a visit to any who are sick. The women usually go in a group.
- Girls' Club each week — seventy-three enrolled during the year. The older girls go as a group each Sunday to two of the nearby villages to conduct religious services.

Out of the Mailbag

The women of First District formed their first district organization when Mrs. Leland Brubaker and Mrs. Rufus Bowman were with us in May 1949. Then about 150 women were gathered in a conference.

This year delegates from about twenty churches attended the tenth women's district conference at Umalla. The theme chosen was "Fear not, for I am with thee." Various Bible verses on "fear not" formed the basis of our Bible study periods.

From this we went to considerations of what it is our duty to do, since we are upheld by this comforting promise. "What thou doest, do with thy might," was the theme of flannelgraph presentations on our duties as church members. On the practical side there was a series of health lessons.

After a dedication service we parted feeling that God's blessing was on us. — *Tarabai P. Thakor.*

Summer Pastor, India

V. S. Kamble

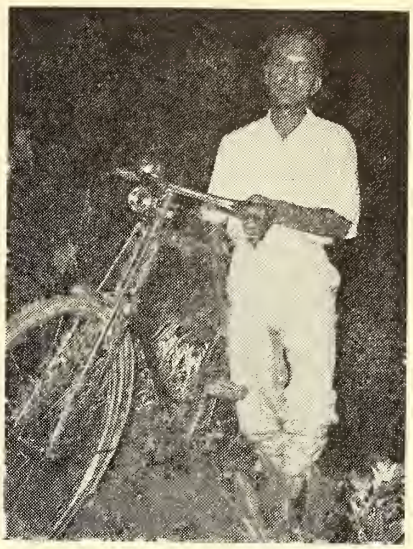
DURING the summer I stayed in Sawlaj, a village near Sangli. The church in this village has nearly sixty members, mostly farmers. When I went there I found that most of the people were not interested in church affairs. The attendance was less than one eighth of the members. The biggest problem was how to make them understand the teaching because most of them were illiterates.

First, I tried to make friends. Every day I visited their houses or their farms, praising their work and suggesting some ideas. Next, I opened a morning class for the children and started telling them stories and teaching them new songs. Gradually I taught them some of the easy psalms, the Ten Commandments, and stories from the New Testament.

How to gather the adults was another problem for me. Though they were very hospitable they were not interested in coming together for worship. So I started evening worship in front of each member's house, turn by turn. To my amazement many people who were not coming to church came to the outdoor worship. Although it was difficult to teach them in a systematic way, I was able to instill some zeal by use of the flannelgraph and posters.

There had been some quarrels among the members. I invited an old pastor, who knew the people, to come. After long discussion of the troubles, it was decided to form a co-operative society to help the economic life of the members. One condition for membership was that every member must be active in church and carry out the rules of the church. This brought about general goodwill. In the last meeting some of them got up and asked pardon for neglecting their religious teaching. They promised they would come to church regularly. We were happy to see the church taking new life.

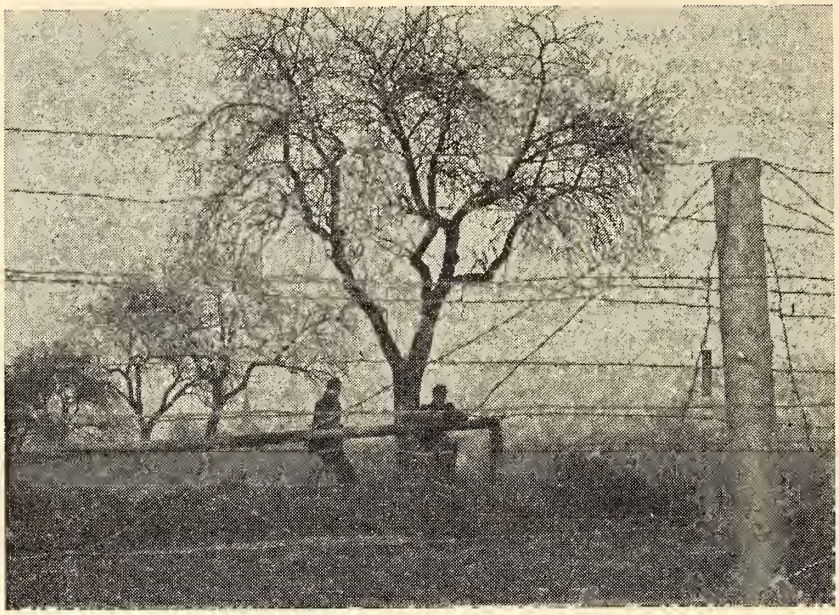
Third-year student at Union Theological School, Poona, India



Visiting the members at home or in the field was part of the work of the theological student in his summer pastorate

• • •

Dr. Gardner Murphy, director of Research for the Menninger Foundation, Topeka, Kansas: "The world today is so sick that normal young men and young women are everywhere preoccupied with the question of changing rather than adjusting to the world as they observe it. This defines our age as a crisis age. The problem is how to master the tremendous forces which have been unleashed in the world and to control them before they control us to our doom."



A barbed-wire fence and a plowed strip of earth separate Germans in the East Zone from those in the West. Why does man set up barriers when God does not?

BORDERS

Joan Lett

BORDERS — divisions among people. I will never forget my first trip to the border here in Germany. The experience was filled with the romantic excitement of stories I had heard and the danger that would be involved in crossing. But after two years of refugee work, the romantic thrill had turned into an ache.

My work took me right past the American control point between the East Zone and West Berlin. On one side was a group of guards in blue uniforms. Standing not more than fifty yards from them was a group in green uniforms. Both groups were German — all God's children — but still they did not speak to each other. Farther along on my way to work I passed a women's prison; standing between it and a boys' penitentiary is the refugee camp.

As I walked this road, I thought of the need for love and understanding of each person in these institutions and how little they receive. It made me feel very small. It was interesting and thrilling to watch the young people as they experienced, maybe for the first time in their lives, a little understanding. As this was a camp for families who sometimes did not get their papers for several years, the youth in the camp were well-organized among themselves and were often very hard to manage. There were times when, for the sake of the others, we would have to ask some of them to leave. When they came back again, they usually had a chip on their shoulders, and expected to be reminded of their earlier activities. Usually we acted as though nothing had happened and treated them in a friendly but firm way. This caught them off guard and softened them a bit.

The part of our work which required the most patience was our worship service after youth meetings. Most of the young people have had very little to do with the church and usually laugh at the suggestion of God. When we began the service, a good half of them would leave, then half of the remaining ones would laugh and talk through the whole service. Only one or two would bow their heads for a prayer. I never ceased to be astonished at the patience of my co-worker as he kept right on talking through the whole thing. He felt that one or two might receive something through this worship.

It is a normal struggle which the young people are going through as they strive to be somebody and make their place in the world. However, the tragic part is that their way of reaching this in many cases, may be their own destruction. Many of these young people are not far away from the two other institutions nearby. If we Christians could only grasp the need of help that so many young people around the world have. We who have had this guidance and understanding in our own lives have a tremendous responsibility to pass on a challenge and a helping hand to the youth who have no one to care.

BVS'er who completed her term of service in Europe in December 1958

A New Day for Pacifism

COME out of your hole, pacifist, and shout from the housetops! Some of us used to dream of the "captive audience," where we could protest to our heart's content against the headlong drive toward annihilation, where we could quote Scripture about Jesus' entreaty to love your enemies and bless them that curse you. But most audiences were not captive except to their fears, and we were cursed and cast out.

Well, a new day has come. Note the following examples:

It was a close election when Byron Johnson ran for Congress in Colorado; a pre-election poll gave him 51% of the vote. Then, when it was discovered by the public that he was a pacifist, he actually won by 60%!

The September McCall's Magazine carried a feature on race relations in the South — a breakthrough inspired by Fellowship magazine's issue on There Is Another South. Glenn Smiley, field secretary for the Fellowship of Reconciliation, dated the turning of the tide in race relations in America with that issue of McCall's.

Sept. 10, 1958, election day in Georgia, decided the fate of the gubernatorial candidate who had pledged to close Koinonia, the interracial pacifist community. He lost 156 out of 159 counties. Also defeated was the state representative who sponsored the bill to investigate the farm, while at the same time Robert Jordan, brother of a Koinonia leader, was elected to the state senate!

Finally, at long last, the church is slowly coming alive. The Methodists, for example, had only a han

ıl of local social action committees few years ago. At last count there ere over 11,000 (out of some 0,000 churches).

So come on up, pacifist — the orld is all ears. The true pacifist ı some instances may still have to bear the cross, but the world is asking for bread. Will we give it a stone?

So come up out of your hole, pacifist! — *Fred Cappuccino,* chairman of the Midwest Region Fellowship of Reconciliation.

The Brethren in the Middle East

W. Harold Row

Editor's note: The Middle East as been much in the news in recent ears. Occasionally the question is sked, "What have the Brethren one, and what are they doing in is area of the world?" To help nswer this question we print here brief article written some weeks go for use in this year's schools missions.

BRETHREN have long been actively interested in the Middle East area. Individually and little groups they have occasionly visited the Holy Land and its nvirons. The travel books and lecres of D. L. Miller, E. B. Hoff, C. Wieand, D. M. Glick, and hers did much to arouse interest the lands of Asia Minor. Bro. L. Miller's book, The Seven hurches of Asia, stirred a lively issionary interest which brought out one of our early (1895-1909) ıt short-lived missionary efforts in ırkey. Our largest relief effort fore the 1940's was our participaon in Armenian Relief through the ear-East Foundation. Our generıs gifts of money and personnel that work laid the groundwork r later Brethren Service relief road.

Most of our Brethren activities in the Middle-East area have been in co-operation with and largely through the administration of other voluntary agencies. We have taken major responsibilities in initiating and supporting some of these agencies. Brethren Service spearheaded Inter-Church Service in Greek Villages, a community rehabilitation program in twelve Greek rural villages, which is now a co-operative effort under the auspices of the World Council of Churches. Some thirty Brethren have served in this project.

We have also pioneered on behalf of the World Council in a farm rehabilitation project for Bulgarian refugees in Turkey, near Istanbul, where five or six Brethren have served. More than twenty Brethren have served in community rehabilitation projects in rural villages of Egypt, Jordan, and Iraq under the administration of International Voluntary Services, Inc., an organization which Brethren Service helped to form and continues to help direct. For years Brethren have participated through gifts of money, materials, and personnel in the cooperative efforts in Egypt, Jordan, Lebanon, and Syria of such well-established agencies as the YMCA, YWCA, Church World Service, American Friends of the Middle East, and the Near-East Christian Council.

Longest in years and perhaps most significant in influence has been the service of John and Laura Barwick in older Palestine (now Jordan) and Lebanon. Though mostly employed by the YMCA and the American Friends of the Middle East, the Barwicks have frequently represented Brethren Service both officially and unofficially.

Brethren are now participating in an agricultural rehabilitation project near Oulmes, Morocco, under the sponsorship of International Service for Peace (EIRENE) which Brethren helped to start and continue to support. Other Brethren have been or are engaged in various types of occupations in such places as Athens, Greece; Beirut, Lebanon; Aleppo, Syria; Baghdad, Iraq.

The Middle East continues to be for us an area of concern and an opportunity for service.

Readers Write

Continued from page 2

have been trained for the ministry leave it for some other work, every one of us ought to be deeply concerned. Brother Fike's article gives an important insight. Realizing that a minister has that "perpetual sense that he has no right to be there," it is not difficult to see that when in addition a congregation, intentionally or by default, gives confirmation to that feeling, God is left in the minority and may have a difficult time winning out.



Heifers Shipped From Falfurrias

The Brethren Service farm at Falfurrias, Texas, is serving as a gathering and shipping center for Heifer Project cattle to various places in Mexico. During the months of October and November eleven head of Jerseys were bought and shipped from Falfurrias to Seminario Conciliar at Merida Yucatan, Mexico. The products from these cattle will be used in feeding the seminary students. Also some of the products will go to a nearby orphanage. Dr. Tom Thaxton is pictured treating one of the heifers in preparing for shipment while BVS'ers Myron Ridgeway and Harley Broadwater assist. Olin Mason, director of the project at Falfurrias, is shown recording the data.

The average young minister is not a radical enthusiast out to lead a church into disaster, as so many seem to believe. He is generally one with a deep love for the church, a deep desire to see it move ahead, and yet one who feels deeply insecure. He does not need someone to break his spirit and make him humble. He needs love and warmth and friendly understanding. — Lyle M. Klotz, Bryan, Ohio.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

A Prayer Companion. Hazel T. Wilson. Abingdon, 1958. 80 pages. $1.00.

This is a very well-done little book of prayers from many sources. It includes, besides many of the classical prayers of our Christian heritage, prayers for special needs such as: The Aging, Brotherhood, Peace, God's Presence in Times of Sadness, Deeper Faith in Times of Suffering.

The book would be good for any who need some helpful suggestions in the realm of how and for what to pray in special times of need.

The author's note is that this is "more than a collection of beautiful prayers," but rather they are "chosen because of their special significance." This reviewer agrees. — *W. Glenn McFadden, Elgin, Ill.*

Invitation to Commune. Charles Ray Goff. Abingdon, 1958. 94 pages. $1.75.

Though it is a trite phrase it can be stated with real seriousness that "here is a book that ought to be read by those who occupy the pulpit and the pew." In relation to this book on the meaning and value of the Lord's Supper, this admonition is more than a platitude, it is a statement of hope that the book will find a large audience in the Church of the Brethren.

Dr. Goff is a dynamic preacher and an effective pastor. Invitation to Commune is a book of eight of his sermons based on the invitation commonly used by many denominations at the time the communicants prepare to receive the symbols of the broken body and the shed blood. The invitation is beautiful and challenging, making the Christian recognize that true communion with God is dependent upon true repentance, faith, fellowship, confession of sins, and love for his neighbor.

Dr. Goff sees the communion service, when participated in sincerely, as the church's central act of worship, and this book is written in the hope that it may add to the growing appreciation for the meaning of communion that is being sought and found by churches throughout Christendom. In this book, Dr. Goff not only enhances the meaning of the communion service itself but in a beautiful and gripping way he relates it to everyday life, using such phrases as the "sanctuary and the street," the "steeple and the people."

This is the March selection of the Brethren Minister's Book Club. —*Stewart B. Kauffman.*

Bible Challenges, Quiz Book No. 2, Geography. F. H. Moehlmann. Concordia Publishing House, 1958. 37 pages. 50c.

This book deals entirely with Biblical geography and can be great fun in locating many of the places on a map. By combining fun with the actual finding of places on a map it becomes educational and avoids some of the pitfalls of other Bible Challenges. The real danger, of course, is quoting out of context and the invariable "proof text" approach to teaching and use of the Bible.

Bible Challenges is no substitute for serious Bible study but when used for recreation purposes can afford much fun and entertainment. — *Ed Crill.*

***Men of Tomorrow.** Ewald Mand. Westminster Press, 1958. 224 pages. $3.00.

Many of our older books of Bible stories fail to capture the heart of the children and youth of today. Here is a fresh, new attempt to tell Bible stories in a way that will challenge youth. The author writes simply, clearly, and with considerable feeling and skill. This is a book one could wish to find in every church library, one which our adolescents and youth should be encouraged to read. It covers both Old and New Testaments in a selective way, presenting in its total sweep a fine overview of the Bible story. — *Chalmer E. Faw, Chicago, Ill.*

Seeking and Finding God. Roy Pearson. Abingdon, 1958. 112 pages. $2.00.

This is a book of devotion covering forty days. The writer presents the materials as a means to making Lent a continuing event in one's spiritual life, that is, a time of questioning, searching, and responding to God's enlarging truth. It is a devotional guide that will stimulate the mind and deepen the mind's love of God. Each meditation poses questions that are as windows into God's will for us. Too, these questions pierce the unreality of our lives. The thought is good and the prayers are simple but reach to the depths of genuine communion with God. He reminds us that we find God as Jesus did, "by going where God is." This guide in the spiritual life will give rich nurture to teacher and college youth. — *Glen Weimer, Arlington, Va.*

Old Testament Theology. Ludwig Köhler. Westminster Press, 1958. 257 pages. $4.50.

This is undoubtedly one of the most clearly outlined, carefully written, and generally useful books on Old Testament theology in print today. Written by a foremost German scholar and skilfully translated it treats rather exhaustively and yet in very readable style the doctrine of God, man and judgment and salvation in the Old Testament. Not least among its admirable features is its fifty-seven main topical headings and hundreds of subtopics offering clear direction to the one seeking help on some particular problem and helping steer a straight course for one reading the book through consecutively. Every informed Bible student, minister, or layman could well afford to own this book. — *Chalmer E. Faw, Chicago, Ill.*

Detour for Meg. Helen Diehl Olds. Julian Messner, Inc., 1958. 189 pages. $2.95.

This book is an interesting story of a girl and her many friends. It contains mystery, dates, summer jobs, and a host of other interesting selections. The story revolves around a driver's education class, which keeps you on your toes. It is a contrast of freedom and responsibility as teen-agers realistically grow up. — *Helen Averill, Hill City, Minn.*

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in nolesome family fun; why not send information about your best family games, ngs, contests, and informal worship ideas to the Recreation Department, eneral Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Decoupage

DECOUPAGE is an old scissors-id-paper art that is enjoying a vival among children and adults ike. The requirements are: sharp issors, long-handled brush, fancy rapping paper, creamy library ste, wallpaper scraps, old rags, ler, pencil, magazine pictures, etc. Containers to hold pencils, combs, rlers, etc., can be made by cover-g tin cans. Oatmeal boxes can come attractive small waste-skets. Boxes of assorted shapes d sizes become gift boxes and sk mail boxes.

A three-dimensional effect can be hieved by applying several sizes flowers, trees, and shrubs over background. Each layer overlaps, us building up the picture and eating the desired effect. Scraps of ribbon and rickrack as well as fabric flowers can be used with imagination to achieve different effects, but these are more difficult for the amateur to use.

Small children may need help in the cutting-out process, but love to do their own pasting and arranging. Pictures should be chosen for sharp outline, bright colors, and suitability for use. They should not be the type that become transparent when wet. To add to the beauty of the finished article and to lengthen its life, you may brush or spray on two thin coats of lacquer or clear shellac. This type of activity furnishes companionship with the children in the family, and gives them an opportunity to share their skills in making gifts for others. — *Submitted by Mrs. C. A. Thompson.*

nniversaries

Brother and Sister Harry G. Bruck-rt, Manheim, Pa., observed their fif-th wedding anniversary on Dec. 10, 58. They are members of the White k church and have four children and ht grandchildren. — Mrs. Mabel Dif-derfer, Manheim, Pa.

Mr. and Mrs. William Garver, Union dge, Md., celebrated their sixtieth dding anniversary on Jan. 5, 1959. ey have two children and one grand-ld. — Mrs. Samuel Glisan, Union dge, Md.

Mr. and Mrs. Frank Guthrie cele-ted their golden wedding anniver-y on Dec. 30, 1958, with open se. They have two daughters, five ndchildren, and three great-grand-ldren. — Mrs. Melvin Slaubaugh, gwood, W. Va.

bituaries

Austin, Anna Maria, daughter of rnelius and Anna Elizabeth Mohler rkholder, was born in York County, , Oct. 14, 1866, and died in Panora, a, Oct. 21, 1958. In November 6 she was married to David M. stin, who died in 1943. She was the est member of the Panora church, of ich she was a charter member. Sur-ing are five children, seven grand-ldren, and six great-grandchildren. neral services were held at the Pan-church by Brethren Albert Rogers Earl Deardorff. Burial was in the thren cemetery. — Carrie Bullard, ora, Iowa.

Baily, Dorothy L., daughter of Mr. and Mrs. Carl Baily, was born at Marshalltown, Iowa, and died at Lafayette, Ind., Dec. 26, 1958, at the age of thirty-five years. She was a faithful member of the Lafayette church, Ind. Surviving is her father. Funeral services were held at the Lafayette church by Bro. Ralph McFadden. Interment was in the Pyrmont cemetery. — Mrs. Byrel Leslie, Lafayette, Ind.

Bigler, Ora R., son of Amos and Lavina Boyd Bigler, was born Aug. 26, 1883, and died at Sarasota, Fla., Dec. 23, 1958. Surviving are his wife, the former Grace Greenwalt, two sons, three grandchildren, and one sister. Funeral services were held at the Yoder-Culp funeral home by Bro. Clarence B. Fike. Burial was in the West Goshen cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Brumbaugh, Daisy, daughter of John C. and Barbara Hawthorne Warner, was born near Union, Ohio, March 15, 1879, and died Oct. 12, 1958. On Dec. 15, 1897, she was united in marriage to Enos E. Brumbaugh. She was a long-time member of the Salem church, Ohio, serving many years as a Sunday school teacher and assisting her husband in the ministry. She is survived by her husband, two sons, two daughters, five grandchildren, and five great-grandchildren. Funeral services were conducted in the Salem church by Bro. Foster Bittinger. Interment was in the Bethel cemetery. — Hazel Brumbaugh, Union, Ohio.

Chandler, Minnie Alice, daughter of Joseph and Rebecca Oxley, was born Nov. 25, 1882, and died Nov. 12, 1958. She became a member of the Church of the Brethren on Jan. 20, 1894. On Dec. 25, 1901, she was married to Charles T. Chandler. She is survived by six children, twenty-five grandchildren, and thirty-five great-grandchildren. Funeral services were held at the Upper Fall Creek church, Ind., by Bro. Claudius Pyles. Burial was in the Miller cemetery. — Mrs. Howard Kline, Daleville, Ind.

Coffman, Ada, daughter of Daniel and Lydia Wine Coffman, was born Jan. 28, 1884, near South English, Iowa, and died at Shipshewana, Ind., Sept. 12, 1958. On Feb. 13, 1918, she was married to Ferd Coffman, who preceded her in death. She was a long-time member of the English River church, Iowa. Surviving are one son and four grandchildren. Funeral services were held at the South English church by the undersigned.—Jay J. Johnson, South English, Iowa.

Crawford, Robert, son of Albert and Mary Elizabeth Bannister Crawford, was born May 9, 1906, and died Dec. 23, 1958. On Dec. 28, 1941, he was married to Vivienne Weimer, who survives. Also surviving are two sisters. — Pearl I. Hasty, La Fontaine, Ind.

Denlinger, Clenna H., daughter of Aaron and Sarah Reed Pitman, was born near Ithaca, Ohio, on Dec. 10, 1892, and died Nov. 26, 1958. She was united in marriage to Levi Anderson, who died Nov. 22, 1933. Her second husband, Jesse Kreitzer, died July 12, 1949. She united with the Church of the Brethren in 1934. Surviving are her husband, George Denlinger, one daughter, three sisters, one brother, one granddaughter, and two great-grandchildren. Funeral services were held in the Brookville EUB church with Bro. Fred Hollingshead officiating. — Mrs. W. Russell Miller, Brookville, Ohio.

Erickson, Carl Herbert, was born in Omaha, Nebr., Sept. 12, 1891, and died at Haxtun, Colo., Dec. 28, 1958. As a young man he joined the Evangelical Church. On Sept. 3, 1919, he was married to Venus Nice. In the fall of 1932 he became a member of the Haxtun church, serving in various offices in the church. He is survived by his wife, three daughters, one son, and twelve grandchildren. Funeral services were held in the Haxtun church by Bro. Virgil Weimer. — Mrs. Charles F. Edwards, Haxtun, Colo.

Feiler, Alma A. Anderson, was born at Quinter, Kansas, June 27, 1886, and died at Grand Junction, Colo., Dec. 25, 1958. On June 22, 1904, she was married to O. H. Feiler. She was a faithful member of the First Grand Valley church, Colo. Surviving are her husband, four daughters, eleven grandchildren, and eight great-grandchildren. Funeral services were conducted at Grand Junction, Colo., by Bro. Russell Keister and at Quinter, Kansas, by Brethren Glen J. Fruth and D. Floyd Crist. Burial was at Quinter, Kansas. — Mrs. Bernia Norton Kelley, Grand Junction, Colo.

Friedley, Henry M., was born Nov. 19, 1872, and died Dec. 8, 1958. On Feb. 19, 1898, he was married to Elizabeth Heaston, who preceded him in death. He was a member of the Loon

Creek church, Ind., serving as a deacon for several years. Surviving are two sons, one daughter, seven grandchildren, and two great-grandchildren. Funeral services were conducted by Bro. Richard Simmons at the Bailey chapel in Huntington. Interment was in the Lancaster cemetery. — Mrs. Guy Lahr, Huntington, Ind.

Gilbert, John C., son of Levi and Sarah Brumbaugh Gilbert, was born near Union, Ohio, July 23, 1872, and died Aug. 22, 1958. On March 1, 1896, he was married to Allie Bollinger. He was a member of the Salem church, Ohio. Surviving are his wife, two daughters, three grandchildren, five great-grandchildren, and one brother. Funeral services were conducted at the Salem church by Bro. Foster Bittinger. Interment was in the Bethel cemetery. — Hazel Brumbaugh, Union, Ohio.

Heck, Lena, daughter of Henry and Mary Kolling Alexander, was born Sept. 19, 1885, and died near Union, Ohio, Dec. 14, 1958. She was preceded in death by her husband, Wesley Heck. She was a member of the Salem church, Ohio. Surviving are one daughter, two grandchildren, one brother, and one sister. Funeral services were held at the Roy H. Miller funeral home by Bro. Foster Bittinger. Interment was in the Bethel cemetery. — Hazel Brumbaugh, Union, Ohio.

A Woman Wants God

MARY LOU LACY. A woman wants God — but finding Him is not always easy. In these personal, deeply human messages, Mrs. Lacy invites the reader to seek God in the midst of a woman's busy world. Here is a book for strengthening your faith, for inspiration, for thoughts to ponder throughout the day. It makes an excellent gift at any season. $2.00

Walks of Jesus

B. LEWIS takes the reader on a series of walks with Jesus, providing rich inspirational material along the way. Useful for personal and group devotions, this can also be a thoughtful gift for someone who is lonely, ill, or discouraged. $1.75

Ask your bookseller

JOHN KNOX PRESS
RICHMOND, VIRGINIA

Ikenberry, Elizabeth, daughter of Mr. and Mrs. George Bucher, was born Feb. 6, 1869, and died Sept. 24, 1958. On June 20, 1894, she was married to L. D. Ikenberry, who preceded her in death. She is survived by two daughters, four grandchildren, four great-grandchildren, one half brother, and a stepsister. She was a member of the Manchester church, Ind., where the funeral service was held with Brethren V. F. Schwalm and Hubert Newcomer officiating. Interment was in the Oaklawn cemetery. — H. F. Richards, North Manchester, Ind.

Keller, Lottie Pearl, died at Modesto, Calif., Dec. 2, 1958, at the age of seventy-seven years. She is survived by four children, eleven grandchildren, three great-grandchildren, and a brother. Funeral services were held in the Church of the Brethren. Interment was in the Reedley cemetery. — Mrs. Ralph Webber, Modesto, Calif.

Kettimon, Otis E., was born Nov. 12, 1880, and died Nov. 30, 1958. His wife, Luella, preceded him in death. He was a member of the Lima church, Ohio. Surviving are two daughters, one son, one stepsister, eight grandchildren, and fifteen great-grandchildren. Funeral services were held in the Church of the Brethren by Bro. Dean Farringer, assisted by Bro. A. P. Musselman. — Mrs. O. C. Anspach, Lafayette, Ohio.

Klepinger, Charles W., son of Samuel and Rebecca Steffy Klepinger, was born in Montgomery County, Ohio, Sept. 16, 1881, and died Sept. 4, 1958. On Nov. 19, 1904, he was married to Sarah Sollenberger, who preceded him in death. He was a long-time member of the Salem church, Ohio. Surviving are two sons, three grandchildren, and five great-grandchildren. Funeral services were conducted at the Salem church by Bro. Foster Bittinger. Interment was in the Bethel cemetery. — Hazel Brumbaugh, Union, Ohio.

Knief, Aldo J., son of Marion and Magdaline Stayrook Knief, was born June 10, 1893, and died Nov. 17, 1958. He had been a member of the Stony Creek church, Ohio, for the past fifty years. On Feb. 11, 1919, he was united in marriage to Sarah Anna May Gray. Surviving are his wife, one son, three daughters, twelve grandchildren, and one sister. — Mrs. Paul Early, Bellefontaine, Ohio.

Lingenfelter, Dora, daughter of Alex and Martha Berkeley Shaw, was born Jan. 12, 1860, in Lewistown township, Ill., and died Oct. 2, 1958, at Canton, Ill. On Sept. 30, 1880, she was married to Joseph E. Lingenfelter, who preceded her in death eighteen years ago. Surviving are six children and fifteen grandchildren. Funeral services were held in the Canton church, Ill., by Bro. Paul Thompson. Burial was in the Highbridge cemetery. — Anna Mae Dare, Canton, Ill.

Long, Bertha Allen Dismore, was born in Boone County, Ind., Sept. 15, 1885, and died Oct. 1, 1958. On April 2, 1905, she was married to A. B. Long, who preceded her in death. She is survived by four daughters, one son, four stepchildren, thirty grandchildren, five sisters, and one brother. Funeral services were held in the Carrington church by Brethren John Boe and Walter Miller. Interment was in the Carrington cemetery. — Mrs. C. W. Ibsen, Carrington, N. Dak.

Lutz, Boyd E., son of Samuel Wilson and Euria May Lutz, was born in Akron, Ohio, Aug. 21, 1903, and died Oct. 26, 1958. On Dec. 20, 1924, he was united in marriage to Florella Feller. He was a member of the Springfield church, Ohio. He is survived by his wife, two sons, one daughter, and three grandchildren. Services were held in the Springfield church by Bro. Jacob L. Dick, assisted by Bro. Stanley Noffsinger. Interment was in the Maple Hill cemetery. — Mrs. Vera Dorovan, Akron, Ohio.

Marshall, Cora Belle, daughter of Isaac and Eva Domer Gibson, was born Feb. 2, 1873, and died at Goshen, Ind., Jan. 4, 1959. Her husband, Orson Marshall, died on Sept. 9, 1922. Surviving are four daughters, eight grandchildren, one great-grandchild, one brother, and one sister. Funeral services were held at the Yoder-Culp funeral home by Bro. Clarence B. Fike with burial in the Cosperville cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Miller, Harley, son of Michael and Caroline Longenecker Miller, was born Dec. 1, 1880, and died Nov. 15, 195 He was a lifelong resident of the Potsdam, Ohio, area, and had a perfect attendance record at the Potsdam church for the past thirty years. He is survived by his wife, the former Cla Williamson, two daughters, three sons one sister, thirteen grandchildren, and fourteen great-grandchildren. Funeral services were held in the Potsda church by the undersigned, assisted by Rev. Harley Brown of the EUB church — L. John Weaver, Potsdam, Ohio.

Miller, Sadie E., was born in Shippensburg, Pa., May 23, 1878, and died at Elkhart, Ind., Dec. 20, 1958. She was united in marriage to Harvey Miller in 1905. Surviving are her husband, two sons, four sisters, and one grandchild. Funeral services were held in the Elkhart church, with Bro. Foster B. Statler officiating. Interment was in Prairie Street cemetery. — Mrs. Arthur Becker, Elkhart, Ind.

Ogg, Dr. Mahlon D., son of Joseph and Susan Ogg, was born Oct. 1870, and died at Harmony, Minn., Dec. 12, 1958. He was united in marriage to Maggie Boland in June 18 and she preceded him in death. Surviving is one grandson. Funeral services were conducted from the Red River church by Bro. Warren Hoover. Interment was in the Greenleaf cemetery. — Mae Fishbaugher, Preston, Minn.

Peiffer, John L., was born in Nelsonville, Pa., 1883, and died Dec. 7, 19 He was united in marriage to Margaret D. Peiffer, who preceded him in death by six days. Surviving are eight children, twenty-two grandchildren and twenty-nine great-grandchildren — Mrs. Eugene Ludwig, Lititz, Pa.

Peiffer, Margaret D., daughter of Urias and Mary Ann Wolf Demmy was born at Brickerville, Pa., and died Dec. 1, 1958, at the age of eighty- years. She was united in marriage to John L. Peiffer. Surviving are eight children, twenty-two grandchildren

d twenty-nine great-grandchildren. Mrs. Eugene Ludwig, Lititz, Pa.

Royer, Ulysses S., son of Reuben B. d Anna Hertzler Royer, was born ıg. 26, 1869, at Richland, Pa., and ed at Newton, Kansas, Dec. 20, 58. On June 8, 1890, he was mar-d to Lucy Chapple. Eight children ere born to this union. He was or-ined to the ministry on Dec. 2, 1899. ıneral services were held in the New-ı church, Kansas, by the under-ned. Interment was in the Green-od cemetery. — George W. Harvey, wton, Kansas.

Sausman, Samuel P., son of Joseph d Mary Sausman, died at Bunker-vn, Pa., Oct. 17, 1958 at the age of hty-two. He was a faithful member the Bunkertown church and served a deacon for thirty years. He was eceded in death by his wife, Adda rah Page Sausman. Surviving are o sons, one daughter, nine grand-ildren, and eleven great-grandchil-en. Funeral services were held from e Bunkertown church by Bro. John Rowland, assisted by Bro. David H. arkey. Interment was in the Bunk-own cemetery. — Elsie K. Leonard, Alesterville, Pa.

Shepler, Ann Catherine, daughter Daniel and Susan Rowland, was n Feb. 11, 1871, at Hagerstown, l., and died Aug. 8, 1958. She was ited in marriage to Clarence Burton epler on Feb. 22, 1892, and they de their home at Peabody, Kansas. rviving are three daughters, four s, one sister, four brothers, eleven ndchildren, and nine great-grand-ldren. Funeral services were at the ker funeral home by the under-ned. Interment was in the Prairie wn cemetery. — George W. Harvey, wton, Kansas.

Thomas, Frank Randall, son of Frank d Lessie Thomas, was born in Se-ng Fla., Oct. 15, 1939, and died c. 23, 1958. He is survived by his ents, three sisters, and one brother. neral services were held at the urch of the Brethren by Brethren ssell Snyder and M. M. Martin. In-ment was in the Evergreen ceme-y. — Cassie Arnold, Okeechobee, Fla.

Church News

Southern California

South Bay Community — Bro. Niels ensen closed his five-year term in congregation in June. Bro. Orville dner was installed as our regular tor on July 20 by Bro. J. H. Mathis. ce our last report six people have n baptized. We now have three ve youth groups. Thirty-seven n our church attended the district ference at the Forest Home Chris- conference center. As a result of Call program we have increased giving to the Brotherhood Fund nty-five per cent. — Mrs. Merton lfe, Redondo Beach, Calif.

a Verne — Our church school work-meeting had as its theme, Use of Bible in Teaching, and Mrs. Ida lebaker and Bro. Galen B. Ogden e leaders. We had a school of istian living on international rela-s, at which Wilson Riles, Pacific Coast FOR director, and Bro. Galen B. Ogden were speakers. A series of films, How the Bible Came to Us, were shown on several Sunday evenings. Bro. Galen Snell was ordained to the ministry by our pastor and Bro. A. R. Coffman. He and his wife have charge of the Lybrook Navaho mission in Arizona. Bro. H. F. Richards will be our interim pastor. — H. M. Brubaker, La Verne, Calif.

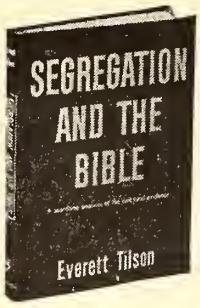
Glendora — I. V. Funderburgh, the church relations secretary of La Verne College, brought us the message during the absence of our pastor. Our church observed World Communion Sunday. Bro. Robert Keim of Idaho was called to be the director of our Call program. We had a victory pot-luck dinner following the every-member canvass. Bro. Dave Cheal has been engaged as our choir director; he is serving as Church World Service representative at the headquarters of the Southern California Council of Churches. Mrs. Galen Ogden showed pictures from Schwarzenau. Our father-son banquet was held this fall. A message to start the evangelistic phase of the Call program was given by Rev. William Dunlap from the Hollywood Presbyterian church. The Christmas program, There's a Song in the Air, was given by the junior and senior choirs. A candlelight Christmas Eve vesper service was held. Sixteen new members have been added. — Alice Manchester, Covina, Calif.

Idaho and Western Montana

Nampa — On Dec. 21 a special service was held for the consecration of five couples and their small children. Our treble, youth, and adult choirs assisted with appropriate songs in this service. On Christmas morning a pre-dawn breakfast and worship service was held at the church. Our pastor, Bro. W. David Albright, was tenor soloist in the Messiah. On Dec. 23 the Nampa Ministerial Association sponsored an all-church choir Christmas music sing. Three couples were re-received by letter and one couple was received by baptism. A white gift service was enjoyed on Sunday evening preceding Christmas. — Ottie DeCoursey, Nampa, Idaho.

Colorado

Rocky Ford — Our church participated in union church services for Thanksgiving, Christmas, and New Year. Our pastor, Bro. Wilbur Hoover, is president of the Ministerial Alliance, and they sponsored the distribution of baskets of food to needy families for Christmas. Sister Vic Ullom and her daughter, Rose Marie, told about their visit to Schwarzenau. Bro. James Renz gave a talk on temperance. We have received a gift of one hundred Brethren hymnals. We are trying a unified budget. We are raising funds for building an educational addition to our church. Truman Lusk has been chosen as our Anniversary Call chairman, and we had our loyalty dinner. Leadership training classes started in January. Dr. Charles Frantz is doing interracial research work at Salisbury, South Rhodesia, Africa, under a Ford grant. — Mrs. O. C. Frantz, Rocky Ford, Colo.



SEGREGATION
and the Bible

EVERETT TILSON

A clear, sound examination of Biblical passages related to the current and vital segregation issue. The primary purpose of the book is to suggest answers to three often-discussed questions: Does the Bible demand segregation? Does it provide precedent to support segregation? What are the implications of Biblical faith for a Christian approach to segregation? The author shows that only when the Bible is seen as the source of the most relevant ethical teachings about race, and only when these principles are corrected in the light of Christ's purpose for man can guidance be found in the maze of human relations. **$2.50**

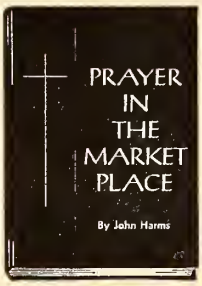
Church of the Brethren
General Offices
Elgin, Illinois

Southern Missouri and Arkansas

Mountain Grove — Evangelist Bro. Reuel Pritchett of White Plains, Tenn., held a revival here. Three were baptized. Men's and women's work of Southern Missouri and Arkansas held a fellowship rally here with Lawrence Lehman as guest speaker. Baskets were distributed to the aged and needy at Thanksgiving and Christmas. The fall love feast services of the Cabool, Greenwood, and Mountain Grove churches were held here. A Christmas program was given on Dec. 22 by the small folk and young people. — Mrs. Lois Hurlbut, Mountain Grove, Mo.

Northern Illinois and Wisconsin

Polo — A group of our youth with the pastor and counselors worshiped in the Chicago Temple and visited the



JOHN W. HARMS

Prayer in the Market Place

The business convention opened with a prayer . . . the banquet began with an invocation . . . the dedication service sought the blessing of the Father

This scene repeats itself over and over again in modern market places throughout the nation as an increasing number of secular organizations adopt the practice of opening and, sometimes, closing their meetings with prayer. This book is dedicated to the minister and layman who are called upon to pray before these groups.

The author reviews the function of prayers at secular occasions, their resurgence, usefulness, and motivation. The major portion of the book contains actual prayers given by outstanding religious leaders in a wide variety of situations. **$1.75**

Church of the Brethren
General Offices
Elgin, Illinois

seminary and Westside Christian Parish. Bro. Don Snider was reappointed moderator. Helen Wales showed pictures of Europe. Our church was host to the district leadership training institute. The Friendship circle goes to the Dixon state school one day per month to sew. A new pulpit Bible has been received as a memorial of Bro. William Lampin. Union Thanksgiving services were held in our church. A school principal, two teachers, a judge, and a minister spoke at the Christian citizenship rally held recently in the church. Three were baptized, three received by letter, and four babies were dedicated. The children had a Christmas program, and on Christmas Eve, Handel's Messiah was given. A New Year's Eve watch-party was held in the fellowship hall. — Mrs. Maynard Wisner, Polo, Ill.

Freeport — Several of our church families attended the district meeting at Mt. Morris. Some of our women helped with the World Community service at the First Methodist church. We had a Thanksgiving potluck dinner. Two members were received by letter. The men are remodeling the church basement. We held a family Christmas party on Dec. 17 with a variety program. A collection was taken at that time for the Mt. Morris Home for the Aged. Charles Laible showed the young people his pictures of the Brussels Worlds Fair one Sunday evening. In addition to sewing for the local hospital, the women's group plans to sew for Bethany Hospital. — Mrs. Alpha Wilson, Freeport, Ill.

Northern Indiana

Nappanee — Our young people made a trip to Chicago and visited Skid Row. Eleven of our adults attended a leadership training school two evenings a week for a month, and a number of our members were at the regional conference at Manchester College. Twenty-five women and our pastor went to the Mexico Home, where they gave a short program. Our Sunday school classes purchased eighteen new Bibles. Our church has joined with the other churches in town to provide a worship service each Sunday afternoon at the nursing home. Our union Thanksgiving service was held at St. John's Lutheran church. The speaker was Bro. Ross Noffsinger from Union Center church. The youth of Nappanee are considering a co-operative program. Our young people gave a three-act play at Christmas time. Our annual children's Christmas program was held on Dec. 21. They gave a pageant about the birth of Jesus. — Mrs. Cassel Hoke, Nappanee, Ind.

North Liberty — Our fall communion service culminated a series of meetings held by Bro. Dean L. Frantz, who also officiated at the communion. Sister Ruth Graham, district children's worker, met with our Sunday school teachers and leaders. The district father-son banquet held here included an afternoon and evening program. This year's Christmas project, sponsored by the women, was gifts for retarded children of the state school at Fort Wayne, Ind. The men of the church are participating in the district men's project of sending ten heifers to Castañer, Puerto Rico. Sister Sandra Buysse showed slides and gave a talk on her experiences while living with a family in Aalsmeer, Holland. Just prior to midnight on New Year's Eve, a worship service was held during which the old year was prayed out and the new year prayed in. — Virgil Houser, North Liberty, Ind.

Plymouth — During the absence of Bro. Homer Kiracofe, Fern Price gave highlights of her European trip and the 250th anniversary celebration at Schwarzenau. Dr. and Mrs. Howard Bosler, former missionaries to Africa, also spoke and showed pictures of their experiences while working in the hospital at Castañer, Puerto Rico, during the summer. Bro. T. Wayne [illegible] man of North Manchester, held evangelistic services, Nov. 2-9. [illegible] of our church attended the Wells [illegible] tures which were sponsored by [illegible] county Council of Churches. [illegible] Brother Kiracofe was ill, Charles [illegible]

Brethren Placement Service . . .

This column is conducted as a fr[illegible] service in the interests of assisting in[illegible] viduals or families to relocate or secu[illegible] employment in Brethren communiti[illegible] It does not provide for the advertisi[illegible] of goods or property for sale or re[illegible] Information on paid advertising m[illegible] be obtained from the Church of t[illegible] Brethren General Offices.

This service is part of the Broth[illegible] hood program, assigned for administ[illegible] tion to the Social Welfare Departm[illegible] of Brethren Service.

The right to edit and reject noti[illegible] is reserved. Since no verification [illegible] notices is made no responsibility [illegible] be assumed.

When writing about a notice, it[illegible] necessary that the number be giv[illegible] Write Brethren Placement Serv[illegible] Church of the Brethren General [illegible] fices, Elgin, Ill.

Church Position

No. 389. Wanted: A person to w[illegible] full time for a church in Pennsylva[illegible] Approximately half time in the chu[illegible] office, typing, mimeographing, etc., [illegible] qualified to serve as a minister of m[illegible] for the church, directing 3 to 5 ch[illegible] and willing to work in other areas [illegible] church program as might be mutu[illegible] agreeable. Shorthand not requi[illegible] Contact: Church of the Brethren, S[illegible] ond and Water Streets, Everett, [illegible]

Miscellaneous

No. 386. Baby sitter wanted: [illegible] ture woman to share home with yo[illegible] working mother and two small c[illegible] dren. More for home than wa[illegible] Pleasant modern country home [illegible] proximately ten miles from Tol[illegible] Ohio, in Brethren community. Re[illegible] ences exchanged. Contact: Mrs. [illegible] Clarey, R. 1, Walbridge, Ohio.

No. 388. Wanted: Caretaker to [illegible] vacancy at Camp Ithiel. A furni[illegible] 4-room and bath cottage, sufficient [illegible] man and wife with all utilities [illegible] phone furnished, and a small salar[illegible] $30 per month. Anyone interested v[illegible] at once to C. E. Bower, Camp M[illegible] ger, 1568 Indiana Ave., Winter H[illegible] Fla.

Farming

No. 385. Wanted: Married man [illegible] perienced with dairy cattle and ge[illegible] farming. Two-bedroom modern h[illegible] within six miles of Church of the B[illegible] ren. Good school, top wages with [illegible] tras, full line of labor-saving machi[illegible] Contact: Harvey W. Moeckly, [illegible] City, Iowa.

oke one Sunday. Other speakers ere Paul Robinson, president of ethany Seminary; Dean Frantz, a ember of the Bethany faculty; Mark hrock, district executive secretary; d Jerry Royer, who told of his exriences while attending the Internanal Christian University in Japan d of his travels in the Orient and rope on the way home. One eveng, Rev. Lawrence Green of the Inana Temperance League was with us. early 200 attended the Christmas nily night at which we had a felwship supper and a program by our ildren and youth. The women of r church gave gifts to the patients of atty hospital. The children's and ult choir presented a Christmas proam, Songs of Christmas. The young ople made candles and gave them to e older members of the church. We d a watch night service to close the l year and welcome the new. The ucational director, Ruth Graham, l become the educational director of e church at North Manchester. — Mrs. ymond Ullery, Plymouth, Ind.

South Bend, First — Our congregan entered into the Call program; we oyed the work and appreciated the ults. Bro. Cassel Wieand was the ll chairman. At our last council eting four men were elected to the ce of deacon. We have several new nilies attending our church this year. October our pastor, Bro. Robert echel, engaged in a preaching mis-n. — Mrs. Edna Edson, South Bend, d.

Walnut — Dr. J. E. Hartzler of Gon spoke at our harvest meeting and showed pictures of the work of Albert Schweitzer. Several of our th and two adult leaders attended National Youth Conference at Junaa. The home and family life comtee of women's work showed the i, Love Thy Neighbor. Our church host to the union Thanksgiving ice on Nov. 26. We are participatin the 250th Anniversary Call pro-m. The children's department and junior high and young people's ses presented our Christmas pro-m. Bro. Earl Bollinger has been ointed chairman of the Church Exsion League for our local congre-on. Interesting mission programs e planned for the Sunday evenings January. — Mrs. Ralph Shoemaker, hester, Ind

Southern Indiana

rcadia — Bro. Russell L. McInnis installed as our pastor by Bro. ard Speicher of Kokomo. Several ur women attended the women's kshop at the Nettle Creek church. ur home-coming, our speaker was A. Blair Helman, president of chester College. Mr. Walter Mosh, who visited Russia and Europe, of his experiences and showed pic-one Sunday evening. Arthur l presented the interpretation of Anniversary Call. Bro. Ernest M. l, missionary on furlough from a, spoke to us one evening. The g people had planned a fellowship with Brother Shull previous to message. Four of our laymen took ge of the morning service on Lays Sunday. Some of the women of

REMOVAL BOOK SALE

(limited stock)

Stock clearance is necessary as we plan to move into our new location about April 1, 1959

Check the items you would have us ship to you, postpaid. Our prices are so low that we must request you send cash with your order to eliminate bookkeeping costs. Orders should total 50c or more.

Quantity	Title	Regular Price	Sale Price
.....	You and Your Church (study course on the Brethren)	.65	.15
.....	What Shall It Profit? (play)	.30	.10
.....	What a Young Christian Ought to Know	.75	.10
.....	History of the Church of the Brethren in the First District of West Virginia	1.75	.25
.....	Brethren in N. Illinois & Wisconsin	2.00	.25
.....	Settlement of the Brethren on the Pacific Slope	2.00	.25
.....	Studies in the Gospel of John by A. C. Wieand	2.00	.25
.....	Stories From Brethren Life	1.50	.25
.....	Special Selections From the Brethren Hymnal	.35	.10
.....	Role of the Servant	2.00	.50
.....	Pax Christi (Peace of Christ)	1.50	.25
.....	Pathways of Peace (the Brethren's share in CPS during World War II)	2.50	.50
.....	Patchwork and Rhythm (poetry)	1.50	.25
.....	Otho Winger	3.00	.50
.....	Moy Gwong (a Chinese Brethren leader and minister)	1.00	.25
.....	Miss Ida (story of Ida Shumaker, missionary)	1.00	.25
.....	The Minister's Wife	.40	.15
.....	Men and Hunger (COs as guinea pigs)	1.00	.25
.....	Let's Go Camping	.75	.25
.....	Juniata College	2.50	.25
.....	John Kline, cloth	1.00	.25
.....	John Kline, paper	.75	.15
.....	In Memoriam (in honor of 3 martyred Brethren missionaries)	1.00	.25
.....	Exploring the Bible	.35	.15
.....	CBYF Program Kit No. 1	2.50	.50
.....	CBYF Program Kit No. 2	2.50	.50
.....	CBYF Program Kit No. 3	2.50	.50
.....	CBYF Program Kit No. 4	2.50	.50
.....	CBYF Program Kit No. 5	3.00	.50
.....	Calling All Peacemakers	.65	.15
.....	Brethren Builders in Our Century	2.50	.50
.....	Annual Conference Minutes (package deal) (2 volumes)		1.00
	1923-44	1.50	
	1945-54	3.00	
.....	Anna Elizabeth, Seventeen	1.00	.25

Total sent with order .....

Ship to:

NAME .....

ADDRESS .....

CITY ..... STATE .....

Church of the Brethren General Offices, Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

our church gave the stewardship play, It Could Be You. The district pastors' retreat, led by Brethren Arthur Hess and Stewart Kauffman, was held in our church. On the evening of Dec. 21 we had an impressive Christmas carol and candlelight service. — Mrs. Wendell Bolton, Arcadia, Ind.

Richmond — Our church participated in the anniversary study of the history of the church and the Call program. Plans are made for the Call to Witness for Christ. Bro. Harold Row was leader for the district youth conference held in our church in November. The church co-operated in the Chain of Missions for Indiana, in which twenty-one world leaders presented the challenge of missions to our city. Brother Bright is president of the Richmond Ministerial Association. Our revival was led by Bro. Russell G. West. We took part in the district Bible training conference, at which the leaders were Brethren Lester Fike and Chalmer Faw. Mrs. June Harris, one of our members who is director of Family Service in Richmond, is making a world tour, having attended the anniversary celebration at Schwarzenau. Bro. Eldon Petry of Anderson, Ind., was re-elected moderator. — Mrs. George Johanning, Richmond, Ind.

Michigan

Grand Rapids — We have sold our property where we have been holding services since 1908, and have bought a three-acre site southeast of Grand Rapids on 44th and Kalamazoo Streets. We will begin construction of the new parsonage immediately and of the church building shortly afterwards. Until the new building is completed, we shall hold services in the Alexander Hamilton school near the new church site. Our choirs presented a well-attended candlelight service at Christmas. The young people gave the Christmas play, The Christmas Guest. —Floyd Hilliker, Grand Rapids, Mich.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Name .....

Address .....

PEWS, PULPIT & CHANCEL FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

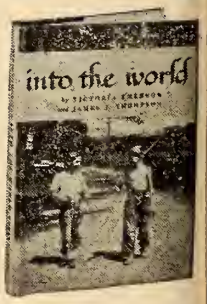
PROPERTY INSURANCE FOR CHRISTIAN PEOPLE
Fire and Extended Coverage, Legal Reserve, Non-Assessable. Churches, Dwellings, Household Contents, Mercantile, Forms. Cost has never been more than of State Published Rates. Over 40 years in b Eleven Church denominations participating. for information.
BROTHERHOOD MUTUAL INSURANCE
128 W. WASHINGTON ST. • FORT WAYNE, INDIANA


Choir and Pulpit ROBE
Immediate Delivery
New choir robes, immed delivery. Send for lis C-163 (adult robes); J (children's robes).
Collegiate Cap & Gown
Champaign, Ill.

Classified Advertisi
FOR SALE — Income property Sebring, Fla. Three-family ap ment house with 4-room bunga on rear. All completely furnish in good repair. Located 2½ blo from Brethren church. Close Circle. Owner has been tra ferred. Will sacrifice. W. R. Gu Trailer Haven, Melbourne, Fla.

into the world

For children — how life comes into the world.



by Victoria Emerson and James J. Thompson

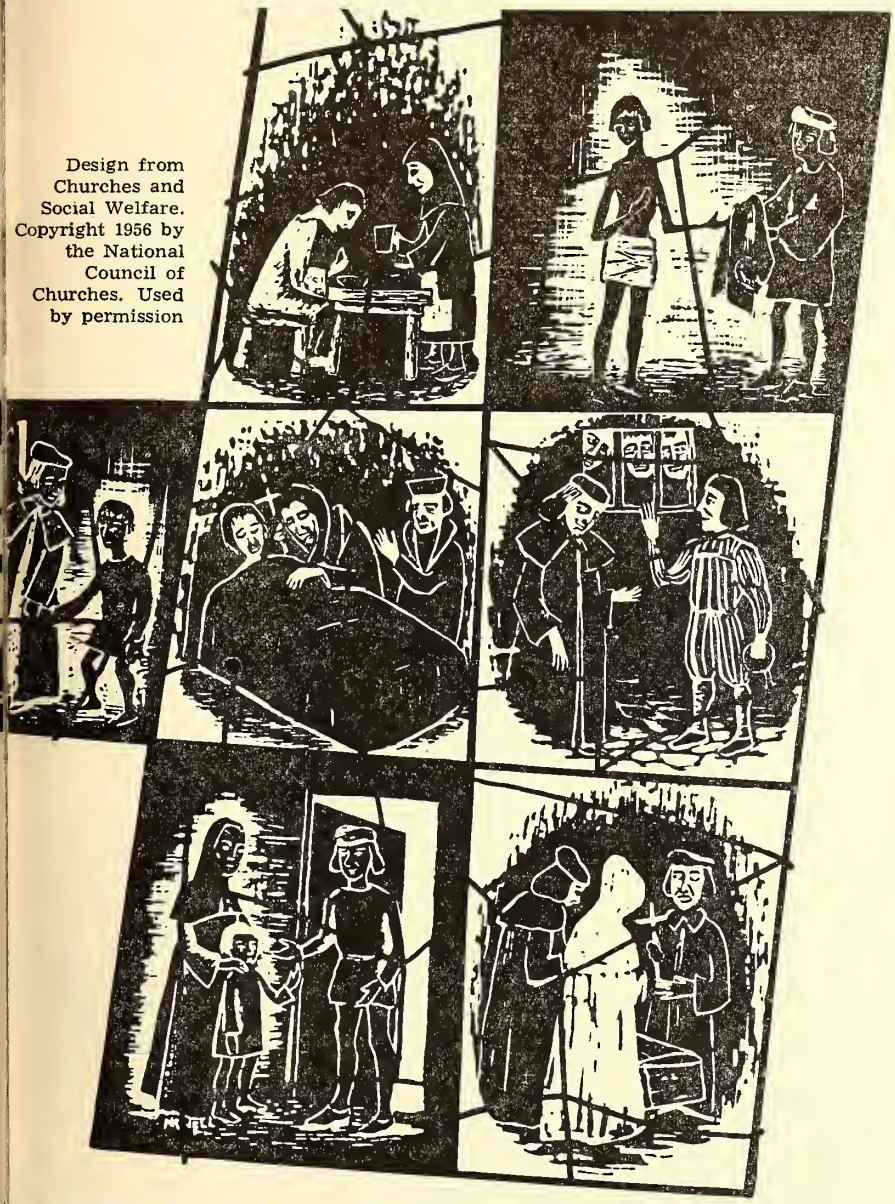
This exciting adventure story explains how living things come into being. It is a fascinating book for boys and girls from 9 to 13 to read themselves, and it is equally rewarding when read to younger children. It tells how Ellen, who lived in a city, met John, who lived on a farm — and how John helped Ellen with her "big idea."

Horseback riding, fishing, and adventure with an angry bull and the mystery of the disappearing house plans all make a fascinating and informative story. The dramatic account of how babies are born as well as how peach trees, kittens, chicks, and calves begin their lives is woven naturally into a stirring adventure tale. $2.50

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

FEBRUARY 21, 1959



Design from Churches and Social Welfare. Copyright 1956 by the National Council of Churches. Used by permission

Unto the Least of These

ACCORDING to the scholastic theology of the church in the Middle Ages there were seven corporal works of mercy which were required by natural law as well as by teachings of Jesus. Although the listings may vary slightly they include the ministries ured here and correspond to Jesus' own outline of his calling, as recorded in Luke nd to his statement of what will be examined in the Last Judgment, as reflected in t. 25. Today, as always throughout the history of the church, Christians are called eed the hungry, to clothe the naked, to shelter the stranger, to visit the sick, to visit imprisoned, to care for the fatherless and the widowed, and to bury the dead. This ial Brethren Service issue calls attention to our church's program of social welfare to our responsibility, through works of mercy, to every "one of the least of these."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

FEBRUARY 21, 1959

Volume 108 **Number 8**

In This Number . . .

Editorial —

Unto the Least of These 1
Like a Flash of Glory.
Desmond W. Bittinger 5
Sermon on the Level 5

The General Forum —

Unto These . . .
Social Welfare. Clyde E. Weaver . 3
In Our Fellowship 6
The Aging, the Children, the Sick
We Wanted to Be Independent.
D. J. and Anna Lichty 10
We Like Our Home. S. S. Blough 10
And They Took a Child.
Franklin Cassell 11
Three Score and When.
Harvey Long 11
Homes and Hospitals Not Enough.
John Eller 12
In Our Community 14
Security (verse). Stella Craft Tremble 13

News —

Kingdom Gleanings 16
News and Comment From Around the World 19
Church News 29

Toward His Kingdom —

The Temperance Program.
M. Guy West 22
Social Welfare in Brethren Missions.
Benton Rhoades 24
Mission-Grams 25
Social Welfare in Home Missions.
Joseph M. Mason 26
Social Welfare Resource Materials . 27

"As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40).

THIS SPECIAL ISSUE

THIS ISSUE of the Gospel Messenger was assigned to the Brethren Service Commission for preparation. We have developed it to portray the work for which the department of social welfare is responsible. Extra copies are being printed for future use. We hope it will be used as a significant, popular-type piece of literature for interpretation and planning of the social welfare program in the local congregation.

The aim of this issue is to indicate the relationship of God's love and concern to the social welfare program and to our need to serve our fellow man. It states the rationale for welfare work, the many phases for implementation in the local congregation and through other channels, and the relationship of the local congregation to community or other welfare agencies and their programs. We have included suggestions of basic resource materials for use in implementing the welfare work in the church and community.

The article, Unto These . . . Social Welfare, presents the basis for the church's program of social welfare and indicates the role and function of the church in dealing with welfare problems. It calls us to express our Christian welfare beliefs in the city, the rural area, or wherever we may find such needs.

Unto These . . . in Our Fellowship and Community indicates the work of the local congregation in meeting the needs of members or friends of the fellowship and others within the community.

The symposium, Unto These . . . the Aging, the Children, the Sick, suggests the "institutional" ministry of the church. The older adult who lives independently or in a home for the aging, the orphans and unwanted children, and the multitudes who are ill desire and require a ministry that is more than physical care. This the church should provide.

In the article, Unto These . . . in the Community, the author indicates that the church or the community agency should not and cannot operate exclusively of each other but should seek ways to complement each other's program.

Social Welfare and the Temperance Program emphasizes the work done by the local church as being of more importance than correct administrative approaches. Understanding of the alcoholic and the problems of social drinki should lead the congregation to program of rehabilitation and ucative prevention.

Both home and foreign missi programs include much social w fare work. The articles, Social W fare in Home Missions and Soc Welfare in Brethren Missions, int pret the need for the church engage in such work in miss areas.

The report, The Ninth Inter tional Conference of Social Wo is informative and indicative of broader aspects of social welf as seen by leaders in this fi from *various national backgrou*

We hope this special issue the Gospel Messenger will inter the social welfare program, g members insight into the needs opportunities in this field, and p vide guideposts for the congre tions in planning and implement such work in the local church in co-operation with secular or c munity welfare agencies. — *Jame Renz.*

Our Contributors

Clyde E. Weaver is associate rector of the department of so welfare of the Church Federatio Greater Chicago.

Desmond W. Bittinger, presi of McPherson College, Kansas chairman of the Brethren Ser Commission of the General Bro hood Board.

D. J. and Anna Lichty se more than forty years on the I mission field. Since retirement have been living at Franklin G Ill.

S. S. Blough was for many y a pastor in Southern Ohio. He taught at Manchester College at time.

Franklin Cassell is a docto Lititz, Pa. He served in Korea lowing the Korean War.

Harvey Long, a lawyer, is m ber of the Illinois Youth Com sion. He is on the trustee boa the Brethren Home, Mt. Morris

John Eller, administrator of I any Hospital, Chicago, Ill., trustee of the Northern Illinois Wisconsin home for the aged.

Harry Miller, formerly with Family Court in Toledo, Ohi now with the Kingsview hos Reedley, Calif.

Into these . . .

Social Welfare

The church serves need in response to the faith that persons are created in God's image

Clyde E. Weaver



THE church has always engaged in social welfare work. For centuries good Samaritans have been responding to their Master by serving human needs in many different ways. In recent years these works of mercy have become more specifically defined and have become an integral part of the services of a religiously motivated democracy. In a very real sense, the social welfare community symbolizes the concern Jesus had in "helping people help themselves."

This, then, quickly brings us to the very crux of our concern; social welfare is not something the church can add or subtract from its ministry. It is an essential part of its message. As the church responds to human needs, one thing must always remain very clear, that its social welfare mission cannot be evaluated in terms of its success in making Christians out of those whose need is served. Surely, the church always seeks to expose people's lives to the love of Christ. However, it serves, basically, because it is responding to a vital faith, not just to add to a church membership roll. The New Testament continually calls us to serve people because they are first of all persons created in God's image.

It is easy to think of our welfare responsibilities in too simple a way. We see a blind man and we give him a quarter or we find a needy family and we give them a fruit basket or clothing. Although these things may be helpful, we must never forget that people basically need love, acceptance, and forgiveness. They need to feel that they are of value and that somebody cares about them. The effectiveness of Jesus had very little to do with the giving of things. He gave that which was more meaningful and more difficult – himself. Perhaps the greatest tragedy of our day is the tendency to believe that the size, color, or brilliance of a gift is somehow related to its significance.

The Church of the Brethren has inherited a wonderful social welfare tradition. Our good

works are sincere and spontaneous. They are expressed in such things as the heifer project, old folks' homes, Bethany Hospital, mission hospitals, "social" courses at the very beginning of Bethany Seminary, our Brethren Service program, and, currently, our own department of social welfare. The very fact that we emphasize the entire New Testament gave our social conscience real vitality.

In spite of our sensitivity to social needs, we have never become much involved with the social welfare community as such. Our philosophy of giving was based on simple Biblical truths. It is becoming increasingly clear, however, that "good works" is more than filling stomachs or building homes. To help people is a real art that must be "custom fit" to every individual situation. Our entire social welfare program should become more intentional. That is, we must develop a philosophy of giving which integrates both the findings of the social sciences and the compassion of our Lord.

All of this is to say that we, as a denomination, are predisposed to make an increasingly significant contribution to the social welfare community. As we are making this contribution, it may be helpful to ask why, historically, we were so shy of organized social welfare. May I suggest three reasons.

1. Our sectarian approach to our beliefs and our communities raised some realistic doubts about just how involved we should get "in the world." Being "unequally yolked with unbelievers" was more than pious sentiment. It was a social and economic fact that to stray too far from the flock involved conflicts which threatened the closeness of the fellowship. In a very real sense, our simple and meaningful pietistic beliefs helped to create both a closed community and a rich tradition. In such an atmosphere one just did not get excited about casework for an alcoholic neighbor or counseling boys in trouble. These things took too long and were done by people who did not go to church regularly. Quick conversions were the order of the day.



Religious News Servi

The true Christian cannot overlook human misery, but must respond in compassion, love, and service

2. Our general skepticism about being involved in government added to our hesitancy about social agencies. We tended to assume that since public welfare agencies were supported by the government they, therefore, were intricately involved "in the world." Moreover, since we were generally a self-supporting community, we were rarely confronted with the need to utilize the resources of these agencies. In short, social welfare became associated with the world, the government and a lower class of people to whom we found difficulty in relating ourselves.

3. Historically we are predominantly a rural people. We could live for years with becoming personally involved in the complexities, impersonality, and coldness of city life. However, with the advent of mass communications, the pikes, and expanding cities, are forced to confront a world of confusing values. The gospel of our culture is pedestrian everywhere. TV empties curses and blessings into every hamlet. Newspapers bare tragedies and sins in bold type. Automobiles make cities physically available in minutes. From this there is no escape. The rural life of a generation ago is no longer possible. In light of this change, it behooves us to discover ways of translating our rich tradition to the complex lives of an increasing number of city dwellers.

Although this picture seems pessimistic, it is filled with much potential. Christ is not limited to a tradition or an era. He can walk with white collar workers as well as with farmers. He can be found in apartment buildings as well as in homes. He can bring hope to commuters on a subway as well as to a farmer on a hay wagon. The Christ of the cornfield can

Continued on page 13

EDITORIAL

Like a Flash of Glory

Guest Editorial by Desmond W. Bittinger

MUSA was an energetic, intelligent, pleasant aborigine; he was an extrovert of the first order. He had always worshiped his gods with ardor and had encouraged of his household and companions to worship. He was not "stingy" in worship, either. When went to pray in the holy place, he carried th him the best he had by way of an offering. it was a chicken he was going to give, he took e best chicken from his flock; if it was a goat, took one of his best goats.

Then, one day, he learned to know the ristian missionary and presently became acainted with the missionary's God of love. His art was captivated with this new concept of d. He inquired at once where he could ce his offering so that this God could come the unseen hours and receive the gift.

When he was told that there was no one ly place where God dwelt but that he was erywhere and that his highest wish was to ell in the hearts of men everywhere, Musa s confused. He had always given gifts in holy places. How could he now give gifts d sacrifices to this new God, who deserved m much more than his old gods, if there was holy place?

One day he came hurrying to the missionary d said, "I understand it. It came to me like ash of glory. The God of love does not dwell holy places on mountaintops or in church ses; he dwells in the hearts of men. When ring gifts, I give them to him by giving them my brothers, for it is in their hearts that he ells. Henceforth, I shall give him many ts. I shall also serve him by serving my ow man. I am glad that I have found the y place of God."

This African man learned what we, his chers, have been slow in learning. "Inasch," said Jesus, "as you do it unto these least, do it unto me." Does this not mean that must be concerned with every facet of their s and welfare? If their hearts are the dwell- places of God, are not their sufferings the erings of God? Is not their happiness God's ight and happiness? Do we not touch him en we touch them?

If this is the right understanding, does it not ow that the Christian serves God by helping to build homes for our elder citizens, by building and servicing hospitals for the physically and the mentally ill, through social welfare work to help strengthen lives and families, through foster homes, through assistance to juvenile delinquents, through the rehabilitation of alcoholics, through services intelligently calculated and planned to meet every human need?

"Going into all the world" means not only a physical journey; it means a journey into the stratifications of all of life's groupings — the rich, the poor, the educated, the uneducated — until the lives of God's children have become abundant and full.

Sermon on the Level

IF YOU try your hand at harmonizing the gospel records of Jesus' life and ministry, you may have a little difficulty with the various settings for one of his greatest utterances. Following the familiar account in Matthew 5, we are accustomed to refer to his teachings there as the "Sermon on the Mount." But Luke introduces much of the same material with a different observation. Jesus had gone up into the hills to pray, there choosing his disciples, and then "he came down with them and stood on a level place" along with the multitudes of people.

Whether the famous words of beatitude were uttered from a hillside pulpit or from a point in the midst of a crowd, they were strictly on the level with the persons he sought to reach. He was never condescending or superior. His was neither a central pulpit, raised "three feet above contradiction," nor a lectern pushed to one side of a magnificent altar. The stern of a fishing boat or a place at a dinner party could serve equally well for his purposes. In either position, he was perfectly at home and always on the level with his hearers.

One thing is certain about preaching today. It must be straightforward and frank with every audience, however intellectual or however nonacademic. The gospel, if given a chance to speak for itself, gets to the point immediately. How about more sermons "on the level"? — K.M.



Planning for an effective program of social welfare activity in the local church demands keen, imaginative minds, willing hearts, and committed souls with time for such work. While organizational patterns are important, the more important consideration is the needs of the local congregation and community and how they may be met.

Every local church should organize in some manner to carry out the welfare function of its ministry. A social welfare committee, related to a Brethren Service Commission (or a Service and Missions Commission) is an effective way to channel and implement the welfare program. Such a committee should consist of representatives chosen by the church, of representatives from men's and women's fellowships and the CBYF, and from other interested groups in the congregation. Regular meetings should provide opportunity for review of needs, evaluation of present program and resources, and planning ways to alleviate such needs.

The social welfare committee that is "on its toes" will soon find plenty of areas in which to work. There are the physical needs of mem who are ill, the aging couple who could e use some help with washing their windows doing other physical labor, and the widow needs a baby sitter so she can work. The the city or county jail, visited only in mos stances by the holiness groups or the Salv Army. Perhaps we never see the insid prisons unless a family member or a close fr is incarcerated there.

Many are the lonely and the forgo Hundreds of persons could leave mental pitals if someone would be willing to ac them and assist them to secure employ and a place to live, and to adjust to life. T are the alcoholics — multitudes of men women who are hungry for acceptance guidance.

Some members of the fellowship need f cial assistance for short periods in ord secure medical care, to purchase furniture car, or to meet some crisis situation. O desire friendly counsel in planning to rel

Continued on page 18

Unto These . . .

In Our Fellowship

need for physical neccssities demands a program assistance that does not humiliate or pauperize

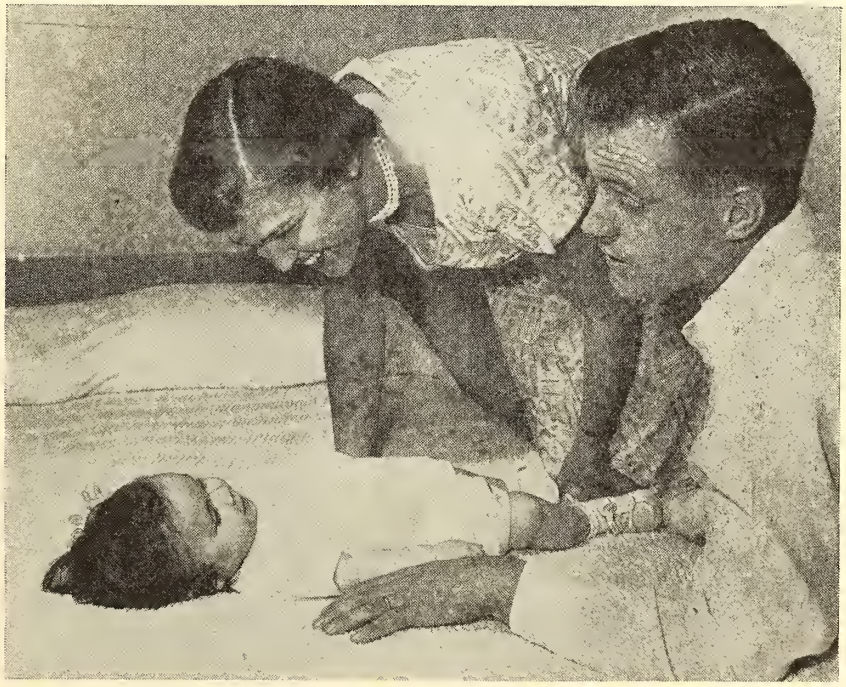


Monkmeyer



Merim from Monkmeyer

Whether they live in their own home, a nursing home, or a home for the aging, the need for the ministries of the church increases as people age. Such needs should be considered in the church's welfare program



dless couples discover that counsel of the church is help- n planning to adopt a child

Waltner



Religious News Service

Though the minister may counsel with the alcoholic, e congregation must accept him as a peer and assist l in the spirit of Christian love to rehabilitate him f



". . . I was in prison, and you visited me." This mi t well be the men's task: to befriend, counsel, and as t those in jail, and to provide worship services for th n



The desire of the family, the concern of the judge, the task of the social worker, and the resources of the church unite in a guided program for the delinquent young

Three Lions



dit is hard to buy, but the local church that has a parish credit union helps meet the needs of young
ples, of parents, and of others for medical care, household necessities, and other needs of life

ing is a typical American experience today. The
ch can provide assistance to the family that
anning to relocate so that they can be near a
ch fellowship in which they can become active



Religious News Service

rstanding minds and kind hands help the
ally ill to recover. Equally important is the
g concern and active participation of the
h in visiting and aiding the mental patient



*For the church the social welfare task
l its aspects is not an onerous duty
n must be reluctantly undertaken, but
d response to God in service of man,
ulfillment of its Christgiven mission."*

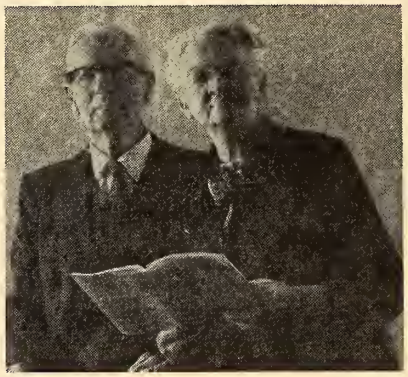
Unto These . . .

The Old, the Children, the Sic

We Wanted to Be Independent

BEFORE we arrived at the age of retirement from the India mission field, we began to plan for our declining years, how best to maintain a zest for life and to keep life interesting and worth living. We decided that if possible, we would seek the satisfaction and joy that come from living a normal life in our own home where we could come and go at will, entertain our friends, enter into the activities of the church and community and be neighbors to the needy.

We would find pleasure in homey house duties, in maintaining the appearance and the upkeep of our property, in



D. J. and Anna Lichty

supplying our table with home-grown fruits and vegetables. Flowers would grace our lawn and look out of our windows. There would be time and facility for recreation, for reading and keeping abreast of the times, and for doing some of the things we often wanted to do.

By the grace of God and many kindnesses of g friends and neighbors we h been able to spend the first years of our retirement v much as we had planned. case future circumstances cessitate living a less in pendent life, we might it feasible to occupy a cott or apartment in connec with a Brethren Home, t to enjoy the facilities of home and the companion with others of like circ stances. We are informed several of our Brethren Ho provide such facilities, but now — we like our indep ence!

We Like Our Home

SOUTHERN OHIO has maintained the Home in Greenville for fifty-six years. During these years 470 brethren and sisters have made it their home in comparative peace and comfort. The Home Board and churches have made it their concern. Improvements and additions have been made as the need became apparent.

After fifty-four years of free ministry, city mission work, Bible teaching, and pastoral care, we retired and selected Greenville as our home and church. Here opportunity for service was afforded, and retirement was not irksome.

A former superintendent urged our taking residence in the Home. He said they needed a minister. Homes are not easily broken up, so a number of years passed. Finally, our sons and daughter agreeing, we made application. Soon a very acceptable room was assured us, and the change was made on February 13, 1957. We expected to like it and we are not disappointed.

Brother and Sister Ira Mikesell, superintendent and matron, make it a place where the spiritual life is well cared for, as well as the physical and material needs. I teach the Sunday school lesson on Thursday evening. On Sunday afternoon pastors of the district hold a service. Each week I



S. S. and Mrs. Blough

have a half-hour service such as cannot attend mo the other meetings. A wo service at the breakfast occasional programs by church groups, travel pict films selected by the sup tendent, and other fea help to direct our thinking mental and spiritual dev ment. We take our part a portunity affords, in anoi those who request it, in vi

the rooms, and in giving vate communion. I have o held a number of short memorial services at the Home.

We are glad that we came here to live.

And They Took a Child

THIS is the story of not one child but five: Paul, Margaret, John, Florence, l Robert. Their ages ranged n one and one half to eight rs when their mother died. or to death, she had arged for the church to care her children. The newly ublished Children's Aid Soy of Eastern Pennsylvania, ich was organized for just h situations, brought these ldren under care. Foster nes were found and the chiln were placed again in the ure situation of the family, of course the security of ir own home but the next t thing that Christian love concern could provide.

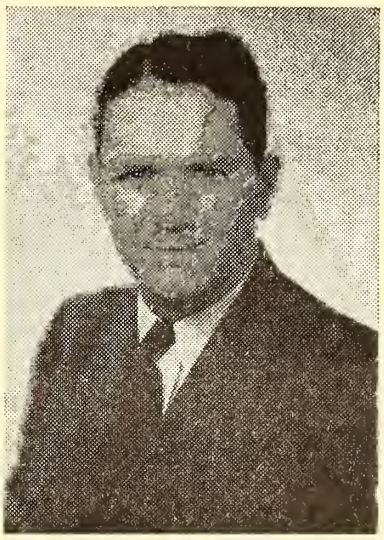
'ragedy again struck as ert's foster mother became nd he was returned to the e at Neffsville. The foster e arrangement for Flore was not working out satisorily. At this time a fine istian couple, concerned ut these two little ones, reted the opportunity to pt them. This was arged, and Florence and Bobcame to know genuine istian love in their new e.

ears passed and all the chil- grew up under the watch- eyes of the Children's Aid ety. The children in fos- homes had their problems life sometimes was not , but all surmounted the culties and went on to e their own way in life. All ried and established homes heir own. All joined the ch and, with the exception Margaret, who died at the of thirty-one years, all are now respected citizens in the communities in which they live. Florence, especially, has made, and is making, a substantial contribution to the church as a beloved pastor's wife. One of her daughters was the first Brethren exchange student to go to Europe; another served in Brethren Volunteer Service and is now married to a minister.

This story has been duplicated many times as our own Brethren Children's Aid Society has, through the years, responded to the call of the homeless, needy, and dependent children in the Eastern District and later in the North Atlantic District as well.

Families with a Christian concern and a desire to share their God-given love have had and still have the glorious opportunity to play a part in genuine help for the many unfortunate little ones.

By providing good foster-home care or by adopting those who have no ties, Christian couples may know the joy of following Jesus' command to care for these little ones and to bring them all to him.



Franklin Cassell

Three Score and When



Harvey Long

GEORGE and Sarah would not think of permitting seventy-two-year-old David (Sarah's spry and active father), to live at the "old folks home." After all, what of the Biblical injunction to care for your parents? Had the place been called a "retirement home" and had someone, such as her pastor, talked to Sarah regarding her guilt feelings and with George about his pride – both of which stood in the way – perhaps David could have had a trial at the Home on a temporary basis. The time had come for adjustment if later unhappiness by all was to be avoided.

David was isolated from his peers – few social contacts with people his own age. He needed to make the adjustment to new living arrangements while he was still capable physically and mentally to do it comfortably and when pleasant and fond memories of David's

"visit" to their home were still available to Sarah, George, and the grandchildren.

They waited too long for an objective, uneventful transition. A few months later grandfather's beginning senility and Sarah's physical and emotional breakdown created an unforgettable crisis for all.

The Smith family in their council meeting considered the proposition, "What would be best for Amelia's future?" Amelia was eighty-four and had lived happily to herself in a small apartment since the death of her husband twenty years ago. Four of her children lived in the community. The families of a dozen grandchildren and her many friends also helped to enliven her social activity and usefulness. But at eighty-four she needed to plan now for less independent living.

But Grandma Amelia knew what she wanted to do and wanted to make the decision now when she was still active and in good health. She regretted leaving her happy, independent life, but she knew the time would soon come when she would have to depend on others. With respect to this anticipated state of dependence, she preferred to rely upon those professionally trained and especially employed to give the service she would need, rather than the kind, loving, and well-intentioned part-time assistance of her children and grandchildren. She knew that the retirement home would be architecturally adjusted to her physical needs, so that as she became more feeble she would continue to have more freedom of movement than she would have in one of the conventional homes of her relatives. The Home had a balanced, constructive program that would meet her religious, social, and cultural needs. Anyway her own children were not "spring chickens" any more; the eldest was near retirement age.

The children talked to their pastor and visited the community's retirement home. Amelia is moving. There will be no crisis. She will visit and travel just as she has in the past. She will continue her independence prepared for eventual dependence.

In the meantime Grandfather David, the ordeal of moving past and no longer isolated from his peers (age group) was happily adjusting in the environment of the Home. Sarah's mid-life problems were well on the way to readjustment. She had accepted the interpretations and counsel of her pastor and physician. Having constructively faced the problems of her father and herself, she has lessened the guilt feelings about surrendering the care of her father to others. And the children anxiously await the visits from grandfather.

Regardless of how competent, how self-sufficient, how objective and independent one is, when one comes to grips with a problem in which one's emotions are involved, it is mature behavior to seek advice from a calm, objective, competent source. You may talk to your relatives, but remember they have emotions too. Your pastor, your doctor, your lawyer, or your social agency counselor, or two or more of them together can be of great help to a sound decision in considering a home.

Homes and Hospitals Not Enough



John Eller

IT WAS almost with righteous indignation that Jesus sternly stated to the tempter, "Man shall not live by bread alone. . . ." It will be noted that when Jesus quoted this passage from the Book of Deuteronomy, not only was his stomach empty, but he was tired, exhausted and very weary. In the twinkling of an eye he could have been fed and refreshed. But he refused. He refused to compromise, to settle for those physical qualities that leave the soul empty.

So it is in our concern for the children of God. Those who are ill come to us for compassion. Our senior citizens sit before us as a reminder, "Lest we forget." It is to us that they look not only for food, a bed, and clothing, but they expect leadership in the worship of God and assurance of being wanted.

In 1941 the American Protestant Hospital Association reported that only about 30% of the Protestant hospitals had what could be called a pastoral ministry. Is it any wonder that the question of why the church is in the hospital business is being raised on every hand. Could not the government or another secular group provide

needed care for the ill?

In recent years, the same estion is being raised regard- the homes for the aging pulation. Would it not be aper for the church to dis- ociate itself from the trou- some problems of operating welfare institution?

urely it would, but the urch is in the social welfare iness because it must be. e community of believers constitute the church e experienced the love of d through the gift of his for the salvation of all men. s as an expression of grati- e to God for his love and passion for all men that istians undertake the tasks his church."

rom the New Testament would conclude that the s of the church are three- : first, the preaching and hing of the "good news"; nd, the fellowship of par- pation together in the en- ter of Jesus Christ with the ld; and third, the expression he Christian faith in love service to all men.

hese functions must find ession together. The Chris- , the church, or the agency gives expression to one of the church to the neg- of the others is missing mark. Each home for the l, orphanage, and hospital ls constantly to evaluate its ram. Is there adequate hasis for the impartation e gospel? Are you provid- ample opportunity for fel- hip one with another in spirit of Christ? Is your lvement in social service onest expression of your stian faith in love and serv- o all men?

ne of the greatest tempta- of those in social welfare is to become so involved waxing the floor, prepar- ing the meals, fixing the roof, paying the bills – as important as they are – that they neglect "the more weighty matters." How much more important for the "Christian workers to mediate the love of God in Christ to those they seek to serve. They may demonstrate that individual and social well-being is derived daily from God, the author of life, freedom, dignity, goodness and hope – the beginning and end of all things."

Unto These . . . Social Welfare

Continued from page 4

also become the Christ of the boulevard. Our pride in harvesting good crops can be translated into a pride that is satisfied with less obvious growth and more irregular results – helping people in trouble.

As you walk through the impersonal corridors of a city, it is well nigh impossible to comprehend the loneliness that surrounds you. Here are millions of people on a few square miles. Many of them are lost and afraid, and unwilling to admit either. Their plight is betrayed by the ugly ways they try to avoid it. Indeed, this is a new mission field. The city literally cries out for some of the simple and sincere pietism of our fellowship. Its alcoholism, sexual excesses, and materialism may be the only way its inhabitants can communicate their need for love and forgiveness.

It is in such a setting that social welfare can be seen in its true potential. Our Brethren youth need to be challenged to consider vocations related to the welfare professions. What would happen if every year a hundred Brethren young people would train themselves to become social workers, lawyers, psychiatric aids, probation officers, judges or "jail keepers"? What would happen if we would send small teams of missionaries into the "bush" of our American Africas? What would happen if we became as interested in our homes for the aged as we are in our own homes?

The Brethren have much to contribute to the social welfare community. Increasingly we should be aware of the opportunities we have to witness to the sickness in the communities which we helped to create. Remember how skeptical John the Baptist was of this man Jesus? Finally he sent one of his assistants out to report on his activities. He rather bluntly asked Jesus whether he was the one to come (the Messiah) or should they be looking for another? The answer of Jesus clearly outlines our task: where the good news is being preached and human needs are being met, there you will find the kingdom of God.

SECURITY

STELLA CRAFT TREMBLE

Out of our brotherhood we build
a wall
That atom bombs can never
break at all.

Our fortress is a faith that can
confront
And conquer any phase of hate's
affront.

In dugouts of the soul must ever
lie
A trust to strengthen and to for-
tify

Humane ideals that shine upon
each face,
Emblazing liberties of every race.

For freedom of the nations has
to start
From love and candor of the
human heart!

Unto These . . .

In Our Community

Adapted from materials provided by Harry E. Miller

CHRIST came to seek and to save the lost. Christians tend to place a narrow interpretation on this idea. They take it to mean the "sinner." But in a very real sense Christ came to bring salvation to the socially and emotionally needy. Christ's message and life is just as applicable and workable in the social case worker room, or in the life of the mentally ill as in the confines of the pastor's study or the church pew.

Psychotherapy (mental treatment of illness), as professional social work, is an outgrowth of religious healing methods from ancient times. In times past, the mentally ill and socially unacceptable were chained and exhibited as circus oddities or burned as witches as in early America. A religious group, the Friends, founded the first mental institution in America and in this way started the present emphasis on the humane treatment of the mentally and socially ill persons.

In spite of the great strides that have been made by the social work field, the church has not kept pace with loving care and concern for those outside its fellowship. There are outstanding examples of churches or denominations that have accepted full responsibility for the welfare of all its members. Even today the Mormons are expected to rebuild a home or barn when it burns, to bear all costs related to the welfare of its members, or to provide other assistance as needed. This is also true of other church groups.

All too often well-meaning church people have rushed into some project only to falter and "fizzle out." In one community a "big brothers" movement was planned to use church men to sponsor some delinquent boy who had no father. They usually started with much zeal, but soon stopped when they found it took time repeatedly to accomplish anything.

Some boys were very disappointed when the movement began with many promises, but soon failed to give sustained fellowship and help. Some the men gave up when th ardor was dampened by t efforts necessary to establis relationship with a socia backward boy and when th did not get to bathe in the gl of the youngster's appre tion or in the community sp light as a successful "big bro er" as they had expected fr their idealistic dreaming p to the actual experience.

Even though the church fallen far short of either f accepting or implementing responsibility for the so welfare work aspects in larger community, it has s very real contributions to m Secular agencies have de oped a high degree of com tency and scientific skill



Religious News Serv

Protestant social service agencies provide a bridge between the church and the community

aling with welfare needs of service conscious populace. ıe church, concerned about ɜ welfare of the whole man, in a unique position to lend ɜ religious, service motive or vor to all such services.

To do this, the church and ɜ secular agencies must un-rstand each other's position, ıtribution and method of rk. "The church is an in-ɡral part of the community l stands in relationship to forces in the life of the com-nity. In ministering to the ıole man, it must express s relationship by working ıstructively with all those titutions and agencies which ɛct his welfare. . . . The ırch carries out its relation-lp to the community's insti-ions and agencies through ordination of services; the red use of personnel, skills l facilities; joint planning, earch and fund raising; and operation in interpretation l communication."

Changed Attitude ward the Maladjusted

f the church is to develop se relationships with com-nity or secular welfare agen-s, there must be a spirit of operation and, more impor-t, an understanding of the ntally and socially ill. It lmost barbaric that a lead-person in a local church uld state that all mental ill-s is caused by the sins of the erson. Such comments cer-ly do a disservice to the ill son and also eliminate any sibility for aiding the indi-ıal. "Sin" may or may not e a part in the causation of tional illnesses. In any nt, the more important con-ration is the development redemptive fellowship that aid the person to control problem, seek the answer, plan a program of action to overcome the situation. The mentally ill person might be a sinner — but aren't we all!

Pastors or church members who attempt to help alcoholics, gamblers, juvenile delinquents, parolees, mental patients, epileptics, or others are inviting criticism from some church members. In some churches it is still a rather common belief that the pastor should spend more time visiting the church members who give the funds to operate the church's program. More than one pastor has been criticized for attempts to help an alcoholic or for accepting delinquent youth in the parsonage home or for associating with other unsavory characters.

The criticism results from a fear of the effects on other children in the congregation or the effect on the "good name" of the church. Many church people are willing to give money to help the "poor heathen" in a foreign land, or they are willing to pour their money into a secular agency and wash their hands of any personal responsibility for such work in their community. They would turn up their Christian noses when given the distasteful task of meeting the socially unacceptable person face to face.

The local church must develop a planned program of education (perhaps in co-operation with community agencies) to train church members to understand the maladjusted and to accept responsibility to help or provide assistance for them. From a local church bulletin comes the information of a women's group planning to visit a state hospital and to be led in a presentation and discussion of emotional illness by a trained staff of persons. Such training is easily available in many communities today.

The Church and Community in Action

The large percentage of persons who need social welfare assistance, in one form or another, are not members of the church. Most of them never attend our fellowship, nor would they turn to us in their time of need. Token contributions to the United Fund or the Community Chest may fall far short of meeting real needs. Many of the persons needing such help require the specialized guidance of trained personnel which the church does not have. So what can the church do?

A woman, whose husband is an alcoholic now in the rehabilitative process, tells of many churches inviting them to attend their fellowships because the alcoholic husband has an outstanding position in the community. The women's societies of several churches have made special effort to get the wife into their groups, indicating the wonderful programs they have. But the wife of the alcoholic indicates that in none of these groups is a woman's organization in any way related to the larger community and an action program to relieve human suffering. She is therefore not interested in such groups that only talk and never put their speech into action.

The churches of a community, motivated by a deeper understanding of the less socially acceptable persons or others who have problems, can cooperate with community and secular agencies in a program to study the needs of the area. Careful evaluation of present programs and projection of future programs should consider all the needs of the com-

Continued on page 18

KINGDOM GLEANINGS

Eastern Maryland meets in special district meeting at the Pipe Creek church, Md., on Saturday, Feb. 28, at 1:30 p.m., to consider a district-wide unified stewardship program.

Levi K. Ziegler, now living in Portland, Maine, is eager to contact Church of the Brethren members now living in that vicinity. He can be reached at 19 Arthur St., Portland.

Forty-two ministerial students are on the Bridgewater campus this year, though the freshman class has only five of this number. Many of the men are serving part time in churches of the adjoining areas.

Volume 1, Number 1 of the Western District Call appeared in January. It is the first district newsletter to be issued for Western Pennsylvania, and it is edited by Glenn H. Bowlby, newly appointed district secretary. The district office is located at 528 Colgate Ave., Johnstown, Pa.

From the estate of Lizzie Mae Mathias of Beatrice, Nebr., the General Brotherhood Board has received $14,420.73. This valued remembrance from Sister Mathias will enable the board to increase the world mission work of the church beyond what otherwise would be possible from living donor gifts.

German youth groups affiliated with the Evangelical Academy in West Berlin have asked the Israeli government for permission to send young people to that country for a year's work as a "symbolic act of repentance and reparation." The government was requested to provide the volunteer youths with suitable work in the development of the country's border areas. It was understood that the academy also has offered to send German youths to work in Russia and Poland.

Coming Next Week

Gordon Bucher sets forth eleven reasons why we should go to church in answer to the assertion, *"I don't have to go to church,"* in the article by that title.

If we are to really witness to the faith in us, we must first of all have a deep faith and be strengthened by the power that comes through prayer. Earl Mitchell tells us how prayer helps us in *Prayer and the Power to Witness.*

In a visit to an Arab refugee camp, Alice Geer Kelsey garnered the story of Kemal and his father and how bees helped them regain hope and self-respect. You will want to read *The Turning Point.*

Fred J. Miller points to Andrew as an example of what laymen can do in the Call to Witness program. The article is *Can I Be an Evangelist?*

The latest date for election of social security c erage for ministers who have not yet filed the pro certificate is April 15, 1959. Additional informat on this point and on other actions of Congress affect ministers' coverage will be forthcoming in the Ma 7 issue of the Gospel Messenger.

John Gosnell, 15 S. Mulberry St., Hagerstown, M would like to secure copies of two books, How Sha Learn to Teach Religion? by Bowman, and Religi Beliefs of Youth, by Ross. Anyone having a copy either of these two books or knowing where they r be secured, please contact Brother Gosnell at the dress given above.

Brethren attending the Church World Service m ing on Feb. 4-6 at Atlantic City, N.J., were: Harl F sell, Brotherhood Fund secretary; W. Harold Row member of the CWS board of managers; W. Ray K representing the material aid program; Joe Dell, rector of the Brethren Service-Church World Ser Center at Modesto, Calif.; Jesse Reber, represen the Pennsylvania Council of Churches; and E Frantz, Illinois director of CROP.

Bridgewater College, like Elizabethtown Coll is participating in the government student loan f for those students who desire such aid. The loan gram provides loans up to $1,000 per year to full- students demonstrating superior academic achieven and a need for financial assistance. Loans bear interest until one year after graduation and for t entering the teaching profession fifty per cent of loan will be canceled on the fulfillment of ce requirements.

Daily Bible Readings

Feb. 23	Steadfast loyalty	Luke 4:
24	Simple trust	Luke 7:
25	Increased mercy	Luke 10:2
26	True humility	Luke 18:
27	Deeper commitment	Ps. 37:
28	A will to follow	P
March 1	Your enemies	Luke 6:1

TV Program

MD International is being presented again by p lar demand on Feb. 22, at 5:00 to 6:00 p.m., EST NBC-TV. Produced by the Smith, Kline and Fr Laboratories in co-operation with the American M cal Association, this telecast shows "man's humani man" in contrast to the great number of stories o inhumanity of man. It tells the magnificent story o work of able and dedicated doctors and nurses are engaged, the world over, in the overwhelming of bringing healing and health to the people. Do are seen at work in Korea, Hong Kong, Borneo, Bu Nepal, Lebanon, Ethiopia, and Vellore, India.

Brethren Youth Seminar

The tenth annual Brethren Youth Seminar conv in Washington, D.C., on Feb. 1, with 225 youth thirteen states and the District of Columbia atten The Nickerson congregation, Kansas, broke the r for number of participants from one church by ser

eteen persons. Mr. and Mrs. Lloyd Runyon are counselors of this youth group. A total of thirty sons came on the chartered bus from Kansas. Two loads came from the Central Region.

Those traveling the farthest to the seminar were ee youth from Colorado. Two German exchange dents, Annemarie Soehner of Elgin, Ill., and Ingrid aufelde of Wiley, Colo., were among the seminar ticipants.

For five days the youth and their adult counselors died firsthand the United States government and United Nations under the theme, Government Is Christian's Business. Directors of the seminar were ph E. Smeltzer, director of social education, Breth- Service Commission, and Ed Crill, director of th work, Christian Education Commission.

The seminar opened on Monday with an address, e Christian and Politics, by Kenneth Crosby, pro- sor of history and political science at Juniata Col- e. Meetings on United States foreign policy at the partment of State were attended, visits were made to different foreign embassies, and a dinner meeting s addressed by speakers evaluating America's dis- ament program from a Christian perspective.

On Tuesday morning the seminar members visited islators, committee hearings, and Congress in small ups. A discussion of the draft, alternative service, l Brethren Volunteer Service and a presentation of ir parties' programs in Congress by congressmen resenting the Democratic and Republican parties re a part of the day's program.

The Wednesday program included discussions on ial integration and methods of effective political ion; visits to the Supreme Court, Library of Con- ss, F.B.I., and other places of interest; and an lress, A Christian Reporter Looks at Washington, Glenn Everett, Washington correspondent for Reli- us News Service.

In New York on Thursday and Friday the seminari- attended sessions of the United Nations, visited eign delegations to the UN, and were addressed by drew W. Cordier, executive assistant to the UN retary General, who is also a Brethren minister l a former chairman of the Brethren Service Com- sion. Also speakers from the National Council of urches, the American Friends Service Committee, l the Church Peace Union addressed the seminar in v York.

A similar program will be held at the Brethren lt Seminar on March 2-6 in Washington and at the ited Nations.

The Church Calendar

ruary 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Teaches About the End of the Age. Matt. 25:31-46; Mark 13:1-37. Memory Selection: Take heed, watch; for you do not know when the time will come. Mark 13:33 (R.S.V.)

. 22 – March 1 Brotherhood Week
24-26 Retreat for Central Region district executive secretaries, North Manchester, Ind.
March 2-6 Adult Political Seminar, Washington, D.C., and New York City
March 3-6 Pacific Coast regional conference, La Verne, Calif.
March 5-8 Western Region Youth Conference, McPherson College, Kansas
March 6-8 Eastern Maryland CBYF round table, Frederick, Md.
March 8 One Great Hour of Sharing
March 13-14 Central Region daily vacation church school conference, Manchester College
March 22 Palm Sunday
March 27 Good Friday
March 29 Easter

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. D. I. Pepple of Woodbury, Pa., in the Heidelberg church, Pa., March 8-22.

Bro. Roy Hawbecker of Mercersburg, Pa., in the White Oak church, Pa., March 15-29.

Bro. Burton Metzler of McPherson, Kansas, in the New Paris church, Ind., March 22-29.

Bro. Alton Bucher of Myerstown, Pa., in the Fredericksburg church, Pa., March 23-29.

Bro. Russell G. West of Wiley, Colo., in the Danville church, Va., March 24 – April 5.

Bro. Robert E. Houff of Uniontown, Pa., in the Pleasant Hill church, Pa., March 22-25.

Bro. J. Perry Prather of Ashland, Ohio, in the Ashland City church, Ohio, March 22-25.

Bro. William M. Beahm of Chicago, Ill., in the Ephrata church, Pa., March 22-29.

Bro. Ernest Muntzing of Roanoke, Va., in the Hanoverdale house, Big Swatara congregation, Pa., March 1-8.

Bro. Mark W. Wolfe of Copper Hill, Va., in the Conemaugh church, Pa., March 2-15.

Bro. H. Austin Cooper of New Windsor, Md., in the Denton church, Md.

Bro. Stewart B. Kauffman of Elgin, Ill., in the First church, York, Pa., March 8-15.

Bro. Charles Dumond, Sr., of Flora, Ind., in the Pittsburg church, Ind., March 16-22.

Bro. Dean Rohrer, pastor, in the Shepherd church, Mich., March 18-20.

Bro. Robert E. Mohler of McPherson, Kansas, in the Quinter church, Kansas, March 22-29.

Bro. C. Ernest Davis of La Verne, Calif., in the Union Grove church, Ind., March 22-29.

Bro. David Wieand of Chicago, Ill., in the Crystal church, Mich., March 25-29.

Bro. William Longenecker, Jr., of Mt. Joy, Pa., in the Mt. Wilson house, Annville congregation, Pa., March 8-15.

Bro. Robert Young of Hershey, Pa., in the Annville church, Pa., March 22-29.

Bro. J. H. Good, pastor, in the Castine church, Ohio, March 24-27.

Bro. Kenneth I. Morse of Elgin, Ill., in the Myersville church, Md., March 22-29.

Gains for the Kingdom

Six baptized and ten received by letter in the Luray church, Va.

Two baptized in the New Philadelphia church, Ohio. **Three** baptized and nine received by letter in the Piqua church, Ohio.

Five baptized and three received by letter in the Cando church, N. Dak. **One** baptized in the Cherokee Hills Community church, Kansas.

Eleven baptized in the Ellisforde church, Wash.

Unto These . . . in Our Community

Continued from page 15

munity. Plans may include services for counseling, ministry in physical necessities, emotional support, educational classes, and other assistance. Either the church or the community agencies may institute such research study.

The church may establish certain services or facilities and later assign them to community groups, or it may assist in the development of such necessary facilities or services by the total community. In all cases both community and church should maintain only such facilities or services as meet local and state requirements and provide for professional, semiprofessional or untrained leadership to develop fully a qualified program to meet the needs of those to be served.

Likewise, the church must be willing and able to recognize her limitations and to rely on other agencies to facilitate any program they provide. Mental health clinics, psychiatrists, social welfare agencies, family service bureaus, medical doctors, Alcoholics Anonymous, or other groups are pleased and willing to provide such help when requested.

Volunteers from the churches may be needed in some community-sponsored welfare programs. Each person who desires to serve may check locally to determine such service opportunities. Such work should never be entered upon lightly or without a willingness to give freely of one's time following a period of orientation and training.

The church can also challenge her members to bring Christian motivations into social work. Youth are becoming more interested in this field that needs vast numbers of trained social workers. The church member that exhibits Christian understanding, acceptance, and love in a welfare work setting is one of the best witnesses to the Christ who seeks to save the socially and emotionally lost.

The churches can never do all the social welfare work in any community or area. Secular agencies can likewise not carry the total burden. Both must be aware of the larger responsibility — that of co-operative efforts and co-ordination of program that uses wisely the funds to bring the greatest good to the largest number of persons. Church members and churches must understand and accept the maladjusted. The churches and the community agencies must seek to provide the b qualified service in all ar and must challenge youth a adults to serve because of faith in the dignity and va of man and his ability to d with his stresses if given su assistance. "Unto these . . . our community," who are fellow men comes the call the help of the church and community agency.

Give Him Strength

GLENN E. McCLURE

Ay, tear that maudlin pict down.
Long has it lived that lie.
Let hungry mortals gaze up A visage from on high.

Such spectacle he never shov To any of God's creatures,
Those pleading eyes that ne pled,
Those falsely dainty featu

Let him be strong and wiry, le To show the life he led;
Remote from stuffy, dank ab With soil for his bed.

Yes, let us see the virile one Who scourged the mor changer
And loosed the doves of th who sold,
Not this pathetic stranger.

My Christ was never meant t A lamb. A King is he
Let him be shown as one y can
Give hope and strength to

Unto These . . . in Our Fellowship

Continued from page 6

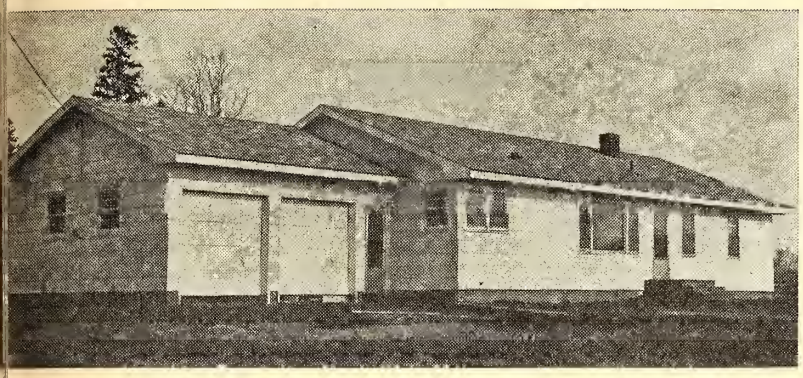
in new communities.

Some families desire children and would be most happy for counsel from the church in planning to adopt a child. Other families need help in dealing with family problems. The juvenile delinquent desires and needs love more than a scolding or a prison sentence.

To meet such needs is not enough. Social welfare should not take the place of social education and social action programs that seek to eliminate the causes for welfare problems. cial welfare, social education, and social act must move forward as co-ordinate parts of total program.

Social Welfare committees, in planning t program, ought to be guided by this statem of the National Council, "Both in its corpo life and in its education and encouragemen its members, the church needs to exhibit ac concern for the totality of man's life in all relationships as part of its basic witness. In long run, this concern will make an import contribution to the evangelism program of church."

ews and Comment From Around the World



e newly built parsonage of the Cherry Grove congregation, near Lanark, he Northern Illinois and Wisconsin District, was dedicated on Feb. 8. potluck dinner, the dedication service, and open house marked this nt in the life of this hundred-year-old congregation. Begun last tember much of the labor was done by members of the church. The lding is estimated to cost $12,750. Cherry Grove has a rich history, having en rise to at least two other churches in this area. In 1875 Christian pe of the congregation was called to the ministry and selected as the first sionary in the Church of the Brethren. For the past nineteen and a half rs Merle Hawbecker served the church. When he resigned his t last summer Theodore Kimmel was called to be the pastor

rman Christian Youth epent" for Nazis

ome 130 young Christian men women throughout Germany e volunteered to help build rches, hospitals, and other wel- institutions abroad in repent- e for the suffering caused by i tyranny before and during rld War II. Known as "Token Repentance Action," the cam- gn is sponsored by the Evangeli- Church in Germany.

he project demonstrates the de- of German Christian youths for giveness, peace, and reconcilia- with those peoples abroad who ered because of Nazism. Coun- s where the volunteers will work ude Russia, Poland, Israel, nce, The Netherlands, Norway, Yugolsavia.

wegian Bishops Urge l of Nuclear Tests

n end to nuclear weapons tests atomic armaments has been ed by the bishops of the Nor- ian State Lutheran Church in r annual meeting at Oslo. The ops petitioned the Norwegian ernment to work for the cessa- of all nuclear experiments for .

hey declared, "It becomes ever e urgent to make all possible rts at bringing the production uclear weapons to an end and stopping rearmaments. It is our hope that the first step already taken to bring these tests under international control may be extended to include also the cessation of all such tests."

Heavier Penalties for Offenses to Catholic Church Upheld

Italy's Constitutional Court, the highest in the country, has upheld the validity of an article in the Italian penal code which provides heavier penalties for offenses against the Roman Catholic Church than against non-Catholic cults. The issue came before the tribunal in an appeal by a lower court in Martina Franca, which argued that the article should be considered obsolete since "the Italian constitution established the equality of all cults without stating the existence of a state religion." Leaders of Italian religious minorities have expressed disappointment over the court's decision.

Congregationalists Report 27% of Churches Racially Inclusive

Only twenty-seven per cent of Congregational Christian churches in metropolitan areas across the country are racially inclusive, while sixty-three per cent have no nonwhites in their congregations, according to a report by the denomination's Board of Home Missions. It was based on a two-year survey conducted by the board among 1,054 large city churches and some 528,800 members.

As a result of the survey's findings, the board pledged financial support to Congregational churches whose treasuries are jeopardized by their efforts toward integration. It voted to give aid to any congregation or group determined to put into practice the denomination's policy of a nonsegregated society.

Pastor Collects Frock Coats for Soviet Zone Colleagues

A Protestant clergyman in Schleswig-Holstein province hopes to send shortly the 1,000th used frock coat to a needy colleague in the Soviet Zone. Pastor D. Jessen started his private collection drive a few years ago when he asked friends to help him supply Eastern German clergymen with a decent attire. So far he has collected and sent to Soviet Zone pastors 926 such coats donated by co-operative West Germans.

382 Victims of Drinking Drivers Over Holidays

A total of 382 persons were victims of drinking drivers during the recent Christmas holidays, according to the Methodist Board of Temperance. The temperance agency said that studies conducted by the National Safety Council in 1955 and 1956 showed that "55% of the drivers involved in fatal Christmas holiday accidents had been drinking." This is almost twice as high as the average annual rate, which police records show to be about 29 per cent.

Bishop Dibelius Urges "Dynamic Co-operation"

Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, told some 120 Protestant church leaders from all over Europe that European churches must display "dynamic co-operation" in order to rebuff secularization.

The bishop addressed the first Conference of European Churches assembled to help promote the consolidation of Protestantism in Europe. It included church leaders from both sides of the Iron Curtain.

$4,000,000 Radio, TV Training Center Announced

A $4,000,000 institute to train ministers and laymen in the use of radio and television in spreading the gospel will be established in Atlanta, Ga., in honor of Dr. E. Stanley Jones. The institute will serve as a teaching affiliate of the Protestant Radio and TV Center on the campus of Emory University. The Protestant Center, established ten years ago, to produce radio and TV programs, is operated by five denominations, the Methodist Church, the Presbyterian in the U.S. (Southern), United Presbyterian Church in the U.S.A., Protestant Episcopal Church, and United Lutheran Church in America.

President Attends Service of Intercession for Congress

Just prior to the opening of the Eighty-sixth Congress, President Eisenhower, Vice-President Nixon, and more than 500 members of Congress and government officials attended a service of intercession and holy communion marking the opening of Congress. The service was held at the National Presbyterian Church under the auspices of the General Assembly of the United Presbyterian Church in the U.S.A. Members of Congress who are elders in their home Presbyterian churches assisted in serving communion to the congregation, which was the largest to attend such a service in the eight years it has been held.

Communists Propaganda Aimed at Students

With the start of the new year informed sources in Vienna, Austria, forecast that the countries behind the Iron Curtain will intensify their efforts to indoctrinate students and teachers in secondary schools and colleges with Communist ideology.

In Hungary, government papers have charged that counterrevolutionary tendencies are widespread in secondary schools and colleges and have urged a stepped-up battle against known enemy elements. The Hungarian ministry of culture has warned that only teachers who are confirmed Marxists must be allowed to teach in secondary schools.

In Romania Communist student and youth groups have been asked to carry out ideological purges among students with religious affiliations.

The Czech Communist regime has demanded more practical work in education and an improvement of lectures on Marxism and Leninism.

Bulgarian teachers in higher education have been attacked constantly by the government for not being sufficiently interested in the study of dialectical and historical materialism.

Bishop Berggrav of Norway Dies Suddenly

Death came early in January to Dr. Eivind Berggrav, former head of the state church of Norway, who was noted for his defiance of the Nazis during World War II. Dr. Berggrav also achieved distinction as a leader of the ecumenical movement which resulted in the formation of the World Council of Churches at Amsterdam in 1948.

Dr. Berggrav was Bishop of Oslo and primate of the state church at the time the Nazis invaded Norway. The primate soon found himself leading his church in an uncompromising stand on Christian principles.

In the winter of 1941, the bishop was summoned to the royal palace to face Minister President Vidk Quisling, who charged him, amo other things, with having refus to endorse attempts to recruit N wegians to fight with the Germa against Russia. One word led another. Finally the Minister Pr ident bellowed: "You triple trait You deserve to have your he chopped off."

"Well," came the bishop's answ "here I am."

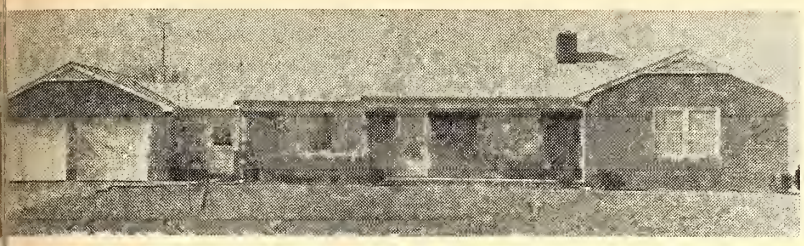
The bishop was forced to resi from the Oslo post in Februa 1942, and two months later w arrested and interned in t Bretvedt concentration camp n Oslo. Later he was released fr the camp and confined instead a summer cottage guarded by tw ty men and surrounded by barb wire. No one was permitted to s him except his servants and near relatives.

During his three-year impris ment, Dr. Berggrav managed to v the sympathy and friendship of guards and was able to keep touch with the activities of church even after the great maj ity of the church's more than 8 state-supported pastors had resign at one stroke in order to set th church free. In 1945 he resum



Gary Williams

Three young Brethren men arrived in Skierniewice, Poland, on Jan. to begin agricultural work as a part of the two-way agricultural excha with that country. Pictured at Brethren House, Kassel, Germa are (left to right): Gordon Switzer of Waterford, Calif., one of exchangees; Wendell Rolston, who served as special representative Poland during the fall of 1958 and helped arrange for the exchangees be received in Poland; Wilbur Mullen, acting director of the Breth Service program in Europe; Dr. Pieniazek, director of the agricult institute in Poland at which the exchangees are now studying and worki and Ronald Brunk of Fernald, Iowa, another of the exchangees. Raym Canfield of Encinitas, Calif., the third of the young agricultur is not pictured. As the other part of the exchange program twe Polish agricultural specialists are scheduled to arrive in the St this April to begin their exchange year. Ten other Polish specia are participating in an agricultural program in the States at pre



igmeadow church, near Hagerstown in Middle Maryland, dedicated its e-room parsonage on Dec. 28. Open house followed the service of dedi-ion. A spacious room in the basement has been designed for social and reational activities. Plans are being completed for adding a Christian cation unit to the present church. Harold E. Kettering is the pastor

post as primate of the church. Dr. Berggrav was a visitor to United States in 1954, when spoke at the meeting of the ond Assembly of the World ncil of Churches at Evanston.

Taylor Reports to sident on Missions

he moderator of the United byterian Church, Dr. Theophi- M. Taylor, recently gave Presi- t Eisenhower a firsthand report his seven-week world tour of byterian missions. He told the ident that there is a remarkable itual vitality in the new Chris- churches of Eastern Asia, and they are winning converts and ving in strength.

e described plans for the East Christian Conference which bring mission churches of many minations together at its con- ting meeting in May. He pre- d that in unity the churches Asia which find themselves a l minority among the popula- will gain new confidence and gth.

Layman Wins Fifth Youth Hymn Competition

Edgerton Grant of Watchung, N. J., is the winner of the fifth annual youth hymn competition sponsored by the Hymn Society of America and the United Christian Youth Movement. His hymn is entitled Upon the Rock of Faith.

The annual youth hymn project is held in connection with the observance of Youth Week. Competition is open to young people under thirty and is held for the purpose of building a "body of hymns as a means of transmitting the gospel to youth."

News Briefs

The nineteen-year-old youth director of a Montgomery, Ala., Baptist revival center recently discovered that she is a third cousin of Pope John XXIII. Her maternal grandfather and the newly elected pope grew up as first cousins in the same small Italian province. Her grandfather later came to the United States and settled in Mississippi.

he Ninth International Conference of Social Work

XTEEN HUNDRED social kers from thirty-nine countries in Tokyo from Nov. 30 to Dec. r the ninth International Con- ice of Social Work. The magni- of the conference brought forth ome speeches from the crown e and the prime minister of n, along with addresses by re- ed figures like Dr. Gunnar dal, famed Swedish author of American Dilemma. The pur- of the conference was to pool experience and knowledge of ss section of professional and itary social workers in mobiliz- esources for social needs.

Although the conference dealt with a variety of subjects, from delinquency to co-operatives and from housing to research methods, out of this wide coverage some highlights and ideas were gained which I would like to share. The first of these was a sense of urgency. In listening to speakers or delegates from underdeveloped countries relate the critical needs which in many cases are now far worse than they were ten and twenty years ago because of the pressure of a growing population on depleting natural resources, one could not escape it.

It was this problem of population to which Dr. Myrdal was forced to speak frankly, even though there was a large Roman Catholic representation which did not share his feelings. He said, ". . . your discussion of social needs in underdeveloped countries would be totally unrealistic if you did not give due emphasis to this particular need [family planning]."

Each year the world adds thirty to thirty-two million more mouths to the already 2,700 million now demanding food, most of which are not getting a sufficient amount. Dr. Myrdal also recommended that the underdeveloped countries continue to receive aid from the richer nations but increasingly through international channels.

The religious and particularly Christian influence was obvious throughout the conference. The churches and other voluntary agencies were noted for their various relief and refugee activities and for the pioneer work they had done in nearly all underdeveloped countries. As a part of the conference the Japanese government honored fifty-three missionaries noted for their contribution in the area of social work. The future need for religiously motivated social work was pointed out by Dr. Howard A. Rusk in his analysis of the work situation. "Today the world is technologically precocious but spiritually adolescent."

In addition to the various study groups the conference assigned four specially appointed commissions, of which the commission on Leadership for Social Policy listed the following qualifications of a good social worker: (1) Commitment to serve his fellow men which implies a deep sense of respect for the dignity of the individual and his right for self-determination; (2) a sense of priority and the knowledge of which things in his community should be done first and how the task should be accomplished; (3) the ability to learn from others and to co-operate with them.

In whatever part of the world he may live, the social worker has the same basic needs to cope with, and though the specific problems and techniques may differ according to the immediate need, still it is human individuals in need with whom he must work and for whom he must help provide a meaningful life.

Social Welfare:

The Temperance Program

M. Guy West



Devane

ON OCT. 1, 1957, the office of our national temperance director was shifted from the Christian Education Commission to the Brethren Service Commission. It is understandable if there are questions about this change. Like peace education and many other aspects of the work of the church, temperance work reaches beyond the boundaries of any one commission. Some of its efforts are educational in nature and might logically be related to the Christian Education Commission. But there is more — vastly more — and since most of it is so closely related to the general program of social welfare, which is an aspect of Brethren Service, that is where our temperance work is now lodged.

A far more crucial issue than where we are going to lodge the supervision and direction of our temperance program is, "What are we going to do about it?" In a pronouncement made in February 1958 by its General Board, the National Council of Churches says, "The use of alcoholic beverages is a serious threat to the health, happiness, and welfare of many people and to the stability of families and communities." In the light of the problems of this nature in the communities where we live, most of us will agree that this is a conservative statement. What are we going to do about the alcoholics, the problem drinkers, the larger group who are "social drinkers," and the children and youth who are being conditioned for or against the use of beverage alcohol? How can we relate the intemperate use of alcoholic beverages to other intemperances (of which we may be guilty)? Has the church a responsibility here? If so, how can we implement it?

We cannot be exhaustive in this discussion, but the suggestions which follow may serve as an outline for further discussion and thought by church school classes, men's and women's groups, and the CBYF.

Understanding the Issue

We may debate whether the alcoholic is a "sick" person or not. Most authorities agree that chronic alcoholism is a condition which leaves the alcoholic completely unable to control his drinking. Most ministers and social workers accept the fact that the alcoholic is "sick" — sick physically, mentally, and spiritually. Whether from psychological, physical, emotional, or some other cause, the fact is that the alcoholic is under a compulsive power over which he has no control. He drinks because he cannot stop drinking. He will beg, cheat, lie, steal, pawn personal or family items to get the next drink because he is in the grip of forces stronger than his will, determination, or imagination and not because he does not know his or his family's condition.

Drinking is not just the result may be the symptom of man's p lem. The alcoholic may give t sands of reasons for his drink but a basic one is the baffling, c plex, irritating conditions of fa job, community, and self. To the alcoholic we must not only a him in his personal rehabilita but we must also alter the fa the community, the whole struc of his life.

We must also understand the alcoholic can never be "cu in the sense that he will n get another attack or that h immune from alcoholism. The hope for such persons is total stinence — never to drink or n to start the whole vicious c again. This is one of the carc tenets in the Alcoholics Anonyn program.

Another factor in understan the issue is that the alcoholi

only redeemable; he is worth ing. If we really believe what say ("Christ died for our sins. ery man is invited to accept and low this way of life"), then we st invite the alcoholics into our lowship. Most alcoholics make ellent contributions to the church lowship when they are accepted peers in the group.

We must also know that the alcolic is not our only problem but should also study and underand other aspects of the alcohol oblem. These would include soal drinking, the economics of the oholic beverage problem, adverng of alcoholic beverages, the ects on youth, and many other ated issues. Alcoholics may give ch assistance in this educational ogram.

e "Problem Drinkers"

Many times we become "osches" when the alcoholic needs r help. We bury our heads in ligious piety and reject his plea r our assistance to find the Chrisn way; but this need not be so. To redeem the "problem drinker," must begin by believing he is child of God (although an erring e), accept him as a peer and ild him into our fellowship, and love show him the Christlike e as we live it in our lives.

We will certainly co-operate with coholics Anonymous, adapt their ogram and co-ordinate it with r church program, and we will e the resources of mental health nics, welfare agencies, or other cilities as needed.

What has been done by churches o have helped alcoholics, parols, mental patients, and others, to -establish themselves in a comunity and to make constructive ntributions to the church, can so be done in each of our congretions. If a man who has been jails and mental hospitals more an fifty times can be redeemed, d if we believe in the redemptive wer of Christ, we can redeem the coholic in our midst.

reventive" Efforts

To build a fence around the iff — or to operate the ambulance the foot of the cliff? That is e question. It is not an either-or oposition; it is both! Prevention as important as rehabilitation.

In education. The local church can request the proper committee (Christian education or some other) to plan an effective program of education for all ages. This would include emhasis in the related Sunday school lessons, a school of temperance (for two to four Sunday evenings), the use of films and discussion groups, bringing in a speaker from Alcoholics Anonymous or from other sources. It might also include a study of the problems in the local community and development of a community program of education and action.

In legislation. We must gain wherever we can. We can check on present laws to see that they are administered fairly. We can co-operate with state temperance organizations to secure more effective legislative controls in our state. Local churches and communities can urge their national leaders to secure legislation to control the serving of alcoholic beverages on airlines, to control advertising of alcoholic beverages, defining alcoholic intoxication, and to request other needed legislation.

We can certainly continue our emphasis on total abstinence. We must, with Roland Bainton, admit that such teaching need not be based on Biblical precepts or Biblical practice, but rather on Biblical principles. Our two principles are: ". . . your body is the temple of the Holy Spirit" and "We are to consider our responsibility for our weaker brother." Basing our belief on these Biblical grounds, our position of total abstinence will then be one in which we work to create a social environment in which abstinence is not an act of courage but accepted behavior.

The temperance program is more important than its placement. What we do in our churches to understand the alcoholic, his fears, his pressures, and to understand that he is not only redeemable but worthy of our concern; what we do to rehabilitate the problem drinkers in our midst; and what we do to intensify our preventive efforts, constitute our temperance program.

From the National Council of Churches Statement, we must say, "The serious and complicated problems arising out of the rise of beverage alcohol cannot be ignored. Christians should examine their own conduct in relation to alcohol. Our churches should be sure youth and adults are informed about the nature of alcohol and the problems connected with its use. They should do all in their power to strengthen their ministry to alcoholics and their families. Long-range programs involving research, education, Christian teaching and social action should be developed and carried through by the churches."

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

I am a man nearing forty with a good wife and fine children. Recently, for the first time in our married life, my work took me away from home for several weeks. The experience was more than gratifying, but it was a joy to return to the family again. Still, during those weeks I rediscovered some of the freedom I once knew, and since then home life has at times been all but unbearably confining. Not that I long for the return of premarital days, but if only one night a month I could go where and do what I please without having to report to anyone!

Would there be anything wrong or selfish with such an arrangement? (I would be more than willing to reciprocate.) And if not, how could one approach one's wife after all these years with such an idea without raising false, unpleasant suspicions? We have always told each other everything.

Stifled.

Dear Stifled,

So sorry, an "arrangement" is out. You are toying with an age-old illusion. You cannot burn your candle

Continued on page 28



Claude Wolfe

Social Welfare: In Brethren Missions

Benton Rhoades

FOR sixty years Brethren missionaries, with the support and encouragement of the church in the United States, have carried on social welfare programs overseas. This foreign service program carried on by missionaries has included emergency famine relief as in India; war relief as in China; building and operating homes for orphans and widows; establishing co-operatives; land distribution; primary education; vocational training for nurses, teachers, and agriculturists; operation of dispensaries, leprosariums and hospitals; agricultural experimentation and extension; public health engineering; and industrial development.

All of these services have been carried on with diligence and most of them at a level of technical excellency which compares favorably with any of America's far-flung technical assistance programs of the past few years. The Brethren, when informed about them, have given joyously and generously to these welfare programs carried on as part of our foreign mission enterprise.

The purpose of the present article is to take a tentative look at the reasons for and results of this vast amount of activity which has claimed much of our mission funds and the working lives of some of the best trained men and women that the church in the United States has produced. Such an evaluation, though partial and tentative in nature, may help us to chart the path in the future in respect to the social welfare aspect of Brethren missions.

Why Have We Done It?

For reasons, we will need to rely on the testimony of the missionaries themselves, those who have presented the need, obtained the funds, established the programs, and carried them on at the cost of sacrifice and even loss of life. The rationale for this kind of service gathers around two motives:

First is compassion. The Christian missionary, from a well-fed family and nation, when set down in the midst of famine conditions, can not do otherwise than seek food for those who are starving. These are the people for whom he came to preach a saving gospel. These are the men and women for whom the missionary has prayed, and many of whom he even knows by name. How could the missionary possibly check his feeling of mercy and do nothing for the hungry, the sick, and the illiterate of the country which is now his home?

The next motive is the desire to open doors of friendship, confidence, and gratefulness through which the message of Christ—always feared and resisted by superstitious and sinful people—may enter in.

Medicine has been called the "magnet" by some missionaries. The hope of the missionary is that the non-Christian, when in physical pain or when that pain has been relieved, will be found not only at the place of the preaching but also more disposed to listen and believe, especially if the doctor or the institution that served him is Christian.

Likewise, missionaries have labored in faith that the orphan, the widow, or the schoolboy who daily receives Bible instruction or attends acts of worship will be among the first and strongest converts. Since the literate can now read the Scriptures, it is hoped that he will also accept the message contained therein. Surely, it is believed, the primitive farmer who has learned new and more productive practices will, either out of gratefulness or from the sheer habit of innovation, be more receptive to the gospel.

The least that can be hoped f through these labors of love, is t the person or community ministe to will consider the missionary friend. And is it not true t friends are more apt to listen a be saved than are our enemi

What Are the Results?

It would be difficult to do the wholesomeness of motive or intensity of faith that has prompt these spontaneous expressions Christian love on the part of Bre ren missionaries confronted by l man need. But granted all t let us attempt now to see h many of the results hoped for h been forthcoming. Evaluation difficult. In the first place, si years is a very short time to spiritual change that may app not only in the fathers but a in their children and their childre children. Secondly, we do not kn what factors have been most inf ential in changing a man's or woman's life since the Spirit, l the wind "bloweth where it liste and God is not limited entirely our feeble efforts to make hims known to men.

But in spite of these limitatio let us look humbly and with s searching at what signs there are results, both positive and negati of the social welfare aspect of f eign missions.

1. Some of our schoolboys a

hans are not only Christians now, are also ministers, teachers, doc-, and extension workers among ir own people. Many are not istians and some are even en-es of the gospel.

. Many national believers testify t the first Christian they ever w was the doctor or nurse who ted their ills or relieved their sical pain when they knew not ist, while others, instead of be-grateful complain that they were uired to pay something for medi-e. Yet, our largest church in ca is in a leper colony.

. There are doubtless Christian ners in India, China, and Ecua- who first learned of the Lord the harvest while working on e agricultural problem with a sionary farmer or agriculturist. some only produce more in or- to waste more on their drunken ts.

. There are co-operatives that e taught the importance and d for Christians to have all gs in common, as there are co-ratives that have only made for ter egotism and jealousy be-en the haves and have-nots.

. The welfare activities of Breth-missions have often made it sible for the national believer his family to attain a higher l of prosperity and health. Even these services have not been ial to Christians or prospective verts. All that one needs to care in a mission hospital is to sick.

. The social and economic bene-of our mission programs have e much to win for us the grati-e and approval of the govern-ts in the countries where the thren work, for we often render services that that government ld like to render but is not able. re is some evidence that the ice aspects of missions has ed to keep countries open at es when local religions have ed the flame of national pride ging pressure on governments to away with Christianity which consider to be an "intruding-elyting" faith. But at the same e that our service programs have le friends and influenced govern-, they have served certain en-es as proof that we are very and, therefore, unable to enter the common life of the people.

MISSION-GRAMS

► One national Christian and three missionaries from our church in Ecuador attended the Quechua Indian Christian conference. The two-day hike with other Christians provided a rich experience of fellowship which was excellent preparation for the conference.

► Since the creation of the Brotherhood Church Extension Fund in March 1958, 191 persons have invested $299,500 (totals through Jan. 20). The fund, administered by the Board, makes possible church building and development loans. Investments are guaranteed by the General Brotherhood Board and pay 4% annually to investors. For more complete information write to the Church of the Brethren General Offices, Elgin, Ill.

► Three new congregations were organized in Nigeria during December. At Kwagu, previously a mission point of the Shafa congregation, seventy-eight persons signed the charter membership. Eight individuals were immediately added to the church by baptism. Vilegwa and Wamdeo in the Lassa area organized with 121 and 178 charter members respectively. At Vilegwa more than 300 people attended the organizational meeting. It is expected that the initial membership of the Wamdeo congregation which serves a 60-square mile area will total more than 275.

► Immanuel church, Elkton, Md., completed payment of the debt on its church site in January. It is the hope of the congregation that construction of a church building can be begun next summer. The Immanuel church, organized in 1958, has an active membership of thirty-nine persons; eight persons were received into membership during the fall quarter.

► A new scheme of village health education and medical service has been initiated by the Rural Service Center in India. Rather than hold clinics in a limited number of villages the doctor and nurse now visit each of the thirty-five villages surrounding Anklesvar at least once a month and many of them two or three times monthly. Between the visits by the doctor and nurse the village workers who have been trained in simple medical care minister to the needs of the people.

► Regular meetings of the Enid fellowship, Enid, Okla., have been held since September 1958. Average attendance for worship services has been twenty to twenty-two persons. Nathan L. Heffley is pastor of the fellowship.

► At the recent meeting of the Council of Churches of Christ in the Sudan another church was welcomed into the fellowship, bringing to seven the number of churches in the council. An eighth church sent observers to the meeting.

► Ten new church fellowships organized in the Brotherhood during 1957-58 are: Keoma-Kathryn in Western Canada; Cajon Valley in Southern California (now an organized church); Blackhawk Manor in Elgin, Ill.; Huber Heights, near Dayton, Ohio; Collinsville in Southern Virginia; Lakeland and Miami, both in Florida; Sweetser in Middle Indiana; Paoli, near Philadelphia, Pa.; and Rockingham in Western Pennsylvania.

7. Lastly, in order to carry on efficiently this ministry to human need, a certain amount of institutional organization has been necessary. On having a look at the results of our mission institutions certain things are evident both on the positive and negative sides of the ledger. For instance:

Our schools and hospitals are a permanent improvement for the countries where we work. Even though the missionary should go, this brick-and-mortar contribution would remain and be of service to the people as well as some of the educational and health standards that they represent.

These institutions have given needed employment to many local people, though this has often placed the missionary in a hiring and firing relationship to those he came to serve. Some of our missionaries have become very fine Christian administrators while others are only frustrated by the task of operating institutions while wanting to spend their time out among the people.

Our institutions stand as a symbol of Christian service to human need. This symbol helps to give strength and prestige to a young and often persecuted church, though to claim them as the fruits of the national church would be as difficult as trying to hang apples on recently planted trees.

In summary, the vast social welfare program of Brethren missions, though not in the original purpose of our early missionaries, has brought with it many values and opportunities as well as problems that were not even dreamed of. To engage in such activities is as natural to Brethren as eating or sleeping. We cannot live with our consciences and leave off the "cup of cold water" given in Christ's name to those materially less fortunate than we, whatever the results may be.

But perhaps it is worthwhile for us, missionaries and Brethren in the United States, to rethink prayerfully, from time to time, the social welfare activities of our missions in the hope that these may be an ever more effective instrument for accomplishing the central purpose of foreign missions — to bring men to a saving knowledge of the Lord and establish the church in other lands.

Social Welfare:

In Home Missions

Joseph M. Mason

A BROAD Christian outlook will see social welfare work and church extension as two parts of the same parcel. This is both Biblical and practical, and as Brethren we have insisted on being Biblical and practical. Jesus' instructions to the twelve as they were about to leave for their first mission were quite specific at this point, "And preach as you go saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons" (Matt. 10:7-8a). This instruction to the disciples was really a description of that which Jesus himself had been doing. To preach and teach the gospel and at the same time provide a ministry for the physical welfare of people would seem to be required by both the teaching and example of Jesus.

As the church moves into more home mission projects it is important and indeed practical to keep in mind this dual ministry. The most pressing need must be met first. If a man is bleeding to death, the bleeding must be stopped. If a child is frightened, the fear must be calmed. If housing is the problem, adequate housing for all must be the goal, the goal which must be met now if people are homeless.

This is not to say or to imply that physical needs always, or often, are the first needs of a community where the church is new. More often the first need is for worship and Christian teaching. Hunger for the "bread of life" is more likely to be found in our growing cities with the insecurity and loneliness which are so much a part of our society. To say hunger for the "bread of life" may be somewhat inaccurate, for many people are not sure why they are restless and dissatisfied. Hunger, a yearning for something, but for what? The new church in the community has helped to answer that question for many.

Reading the home mission page of Mission-Grams covering a period of the last four years at one sitting is a very fascinating experience. Observing that large numbers of people are finding God in the fellowship of his church and seeing a new church grow and broaden [illegible] service convinces one that the co[illegible] mission of Christ to the church [illegible] being carried out with vigor a[illegible] enthusiasm. From gains in memb[illegible] ship and giving statistics it is e[illegible] dent that the church is preach[illegible] and teaching the gospel. Thou[illegible] not so explicit in most reports [illegible] home mission churches you n[illegible] be sure that a vigorous and grow[illegible] young church has a vital inte[illegible] in the total welfare of her peo[illegible] and community.

A mother had been nursing [illegible] "blue baby" for four years, receiv[illegible] some help from the county welf[illegible], but it was not until a local pas[illegible] gave her encouragement and p[illegible] vided transportation that the ch[illegible] was taken to a university hosp[illegible] for proper treatment.

Another mother had been advi[illegible] to take her child to a mental he[illegible] clinic. There were a number [illegible] fears and concerns as is often [illegible] case, but within the fellowship [illegible] the church was found the supp[illegible] needed. The child received m[illegible] needed care. The church sho[illegible] be constantly providing this t[illegible] of unheralded welfare service.

The home mission church [illegible] often have the opportunity to as[illegible] in establishing such community [illegible] fare agencies as family counse[illegible] service and mental health cli[illegible]. It is important that the church [illegible] a new community establish g[illegible] working relationships with such [illegible] cial welfare agencies as county [illegible] city welfare, public health ser[illegible] and Alcoholics Anonymous. C[illegible] should be exercised not to ove[illegible] or duplicate the work of other so[illegible] welfare agencies, but to work w[illegible] them, keeping in mind always [illegible] particular flavor which Chris[illegible] concern adds.

While most of our home mis[illegible] churches have been established i[illegible] marily as institutions of relig[illegible] teaching and worship, there are [illegible] spicuous examples of churches wh[illegible] emerged as a result of social wel[illegible] work.

About a generation ago, t[illegible] was in operation on the east



Spenser Minnich

c the Blue Ridge Mountains in eene County, Va., an industrial ool. This institution was not only viding an educational opportuy in a community where a school s not then available, but it proed instruction in trades and skills ich would equip boys to lift the ndard of living (which was pitily low) in their community. This ool has been closed for a number years, since the state has provided ools, but the Brethren churches this area now number more than 00 members among them, and church, under competent leaderp, has continued a ministry of ial concern.

Much the same could be said such other projects as Falfurrias, xas, and Castañer, Puerto Rico, ich were begun as Brethren Service projects and are still thought of primarily as areas of social welfare work, but which also have a growing church. Not only does Castañer have a church, but also a native pastor who has received training at Bethany.

As the church continues to extend her ministry throughout our land she must never be cold or calloused to the physical needs of men, but she must avoid the pitfall of selling short ministries of teaching and preaching and sharing the faith through fellowship. The home mission church has a unique opportunity to demonstrate what a vital and well-balanced church program should be like; many of our home mission churches deserve the careful observation of our more staid congregations.

ocial Welfare: Resource Materials

James E. Renz

N AN area that is as broad and with as divergent problems as the social welfare field, there a multitudes of books, pamphlets, ns, and other resource data. We ggest here the very basic materials t will be most useful in planning t local church social welfare pro- m. Each church should have hand copies of these materials and should plan to use the films or audio-visuals in their program.

Social Welfare Packet, $2.00. Contained in this packet are the basic materials for the local church to use in planning and conducting its social welfare program. The materials are chosen for their guidance or discussion value. The many areas of social welfare work are suggested by the choice of items included. Recommended for use by the social welfare committee or others in planning programs, in discussion groups, and in church work.

Temperance Packet, $2.00. Compiled on much the same basis as the Social Welfare Packet, it deals with the various areas of concern in our temperance program. A suggested program for the year and resource materials for the various areas are suggested.

Policy and Strategy in Social Welfare, 75c. The National Council of Churches sponsored a National Conference on Social Welfare in May 1957. This booklet contains the eight reports adopted by the delegates to this conference. Contained herein is the thinking of leaders in the social welfare field concerning the "role and function of the churches in social welfare, what church-related welfare agencies should accomplish, what the churches should accomplish for social welfare programs by social education and social action," and other related subjects.

The Emerging Perspective, E. Theodore Bachman (editor), $4.50. This volume is the medium for understanding and pointing the direction to a more humane future in which the churches and secular agencies will work side by side to relieve human misery and to promote improved social perceptions. It should be required reading for the serious student of social welfare and is recommended for all churches and leaders as they assess and plan for the future in church and community.

Mental Health Materials. We recommend that each church contact the Mental Health Association in its state or write to the National Association for Mental Health, 10 Columbus Circle, New York 19, N. Y., and request information and resource materials for this part of its program.

Audio Visuals

A Place to Live, 16mm black and white, 24 minutes, rental $8.00. This film sensitively examines the needs of any dignified human being

who reaches an age that society classifies as "old age." He needs most of all something to do, a place to live, and acceptance in a social group. It combines perceptive treatment of individual lives with an authoritative examination of the social problems of the aging. It is an artistic and meaningful study which places emphasis on standards of care in homes for older adults. For adult audiences; to be followed by discussion.

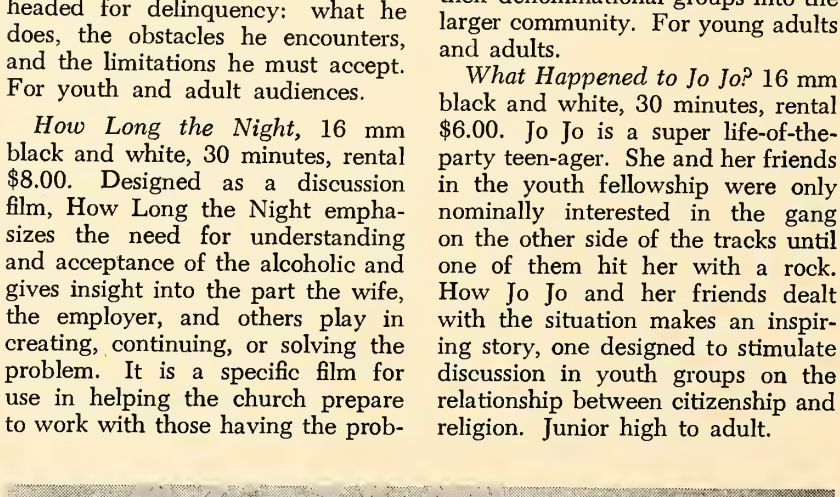
Boy With a Knife, 16 mm black and white, 19 minutes, rental $5.00. The re-enactment of a case story from the files of a Los Angeles youth service agency, showing how disturbed youth protect themselves with an attitude of toughness and look for security in their "exclusive" gang. Shows how a group worker reaches a gang of boys who are headed for delinquency: what he does, the obstacles he encounters, and the limitations he must accept. For youth and adult audiences.

How Long the Night, 16 mm black and white, 30 minutes, rental $8.00. Designed as a discussion film, How Long the Night emphasizes the need for understanding and acceptance of the alcoholic and gives insight into the part the wife, the employer, and others play in creating, continuing, or solving the problem. It is a specific film for use in helping the church prepare to work with those having the problem of alcoholism. Youth and adults.

To Your Health, 16 mm color, 11 minutes, rental $5.00. Drawing on scientific knowledge, the film demonstrates the physiological effects of alcohol. It presents vividly the major steps in the development of alcoholism and provides an excellent springboard for a discussion group. It traces the historical aspects of the use of alcohol as a beverage. Delightfully done in animated cartoon fashion.

What Happened to Hannah? sound filmstrip in color, 33⅓ rpm record, 17 minutes, rental $2.00. When one church was aroused to the variety of social ills within its group, group members were challenged to meet such needs. They were able to carry their Christian concern for social welfare beyond their denominational groups into the larger community. For young adults and adults.

What Happened to Jo Jo? 16 mm black and white, 30 minutes, rental $6.00. Jo Jo is a super life-of-the-party teen-ager. She and her friends in the youth fellowship were only nominally interested in the gang on the other side of the tracks until one of them hit her with a rock. How Jo Jo and her friends dealt with the situation makes an inspiring story, one designed to stimulate discussion in youth groups on the relationship between citizenship and religion. Junior high to adult.



Booklets and Pamphlets

Facts About Narcotics, Vogel Vogel, 50c.

Facts About Juvenile Delinq cy, 50c.

The Truth About Tranquili 25c.

Drinking Problems, 50c.

The Churches and Juvenile linquency, Robert and M Webb, 50c.

Something for Nothing? 50c.

Order all materials from Ch of the Brethren General Offices, gin, Ill.

Family Counselor

Continued from page 23

at both ends and expect it to the night.

Yes, everything is wrong your proposal. Would you take same night each month, or w you and your wife select sepa nights in order that the chil might be attended while you rediscovering your premarital f dom? You want it for yourself, in order to have it, you genero propose such a reciprocal arra ment for your wife. Suppose she doesn't want it? Or, better suppose she likes the idea, is trigued with it and takes her night a month with relish? reporting to anyone, rememb Suppose, also, that your nigh freedom begins to pall on you. joy of returning to the family then be more entrancing, but w is the family on your wife's n for the return to the freedom premarital days?

Wow, brother, a jet has yo tow! Turn her loose before are long gone from your good and fine children.

Harry K. Zeller, J

Obituaries

Hill, Jacob Solomon, son of J and Catherine Shaffer Hill, was bo Terre Haute, Ohio, Oct. 3, 1874, died Dec. 14, 1958. On Dec. 28, he was married to Ursula Kre Surviving are his wife, two da ters, three sons, six grandchildren, two great-grandchildren. Fu services were held at the Donnels C church by Rev. Roland Perkins sisted by Bro. Robert Hoover. B was at the Myers cemetery near N Hampton, Ohio. — Mrs. Mable To Springfield, Ohio.

Horst, Carrie L., was born Fe 1873, and died Nov. 10, 1958.

band preceded her in death. Full services were held from the Eistman funeral home by Bro. Samuel K. Wenger. Interment was in Bucher's meetinghouse cemetery. — Mrs. S. W. Sterner, Myerstown, Pa.

Hummer, Katie, daughter of Nathan and Susan Eshelman, died Nov. 11, 1958, at the age of sixty-two years. She was a member of the West Greentree church, Pa. She is survived by her husband, Lloyd S. Hummer, six sons, four daughters, twenty-three grandchildren, one brother, and two sisters. Funeral services were conducted in the West Greentree church by Brethren Abram Eshelman and Robert Eshelman. Interment was in the West Greentree cemetery. — Ruth Brownsberger, Mt. Pa.

Miller, Jacob I., son of Wells and Catherine Dove Miller, was born in Rockingham County, Va., and died Jan. 21, 1959, at the age of seventy-seven years. He was a member of the Fredericksburg congregation, Pa. He is survived by his wife, Pamela V. Shoemaker, a son, two daughters, eight grandchildren, and ten great-grandchildren. The funeral services were held in the Meyer church by Brethren I. W. Bosley and Mark Wampler. Interment was in the Union meetinghouse cemetery. — Grace E. Meyer, Ono, Pa.

Miller, Katie, daughter of Jacob and Mary Becker Sollenberger, was born near Union, Ohio, Oct. 19, 1875, and died Jan. 4, 1959. She was married to Lorenzo Miller, who preceded her in death. She was a member of the Salem church, Ohio. Surviving are two daughters, one son, five grandchildren, seven great-grandchildren, one brother, and three sisters. Funeral services were conducted in the Salem church by Brethren Harold Helstern and Foster Winger. Interment was in the Fairview cemetery. — Hazel Brumbaugh, Union, Ohio.

Mishler, Rosa, daughter of Jacob and Lavina Essex, was born in Goshen, Ind., Dec. 20, 1872, and died Nov. 27, 1958. On Feb. 22, 1904, she was married to Levi Mishler, who died on Nov. 1, 1952. She was a member of the West Goshen church, Ind. Surviving are one son, two grandchildren, three great-grandchildren, and one sister. Funeral services were held at the West Goshen church by Brethren M. D. Eisman and Paul Lantis. Interment was in the Union Center cemetery. — Wilda Weaver, Goshen, Ind.

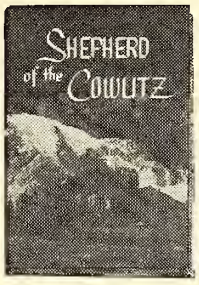
Raey, Mrs. Isadore, was born in Merriam, Kansas, and died Jan. 2, 1959, at the age of seventy-seven years. She was a member of the Kansas City church, Mo. Surviving are her husband, Roy Raey, one daughter, and three brothers. Funeral services were held at the Hoge funeral chapel in Overland Park by Bro. Leland Wilson. Burial was in the Corinth cemetery. — Mrs. Gertrude Gaba, Kansas City, Mo.

Scott, Sophie E., was born at Linneus, Mo., Oct. 9, 1878, and died at Haxtun, Colo., Dec. 22, 1958. She was a member of the Church of the Brethren. Surviving are her husband, A. C. Scott, two sons, one daughter, nine grandchildren, and eight great-grandchildren. Funeral services were held in the Haxtun church by Bro. Virgil Weimer. Interment was in the Haxtun cemetery. — Mrs. Charles F. Edwards, Haxtun, Colo.

Snell, Samuel John, son of Jacob and Nancy Studebaker Snell, was born at Tippecanoe City, Ohio, Jan. 19, 1886, and died Dec. 30, 1958, near Auburn, Ill. On Dec. 28, 1911, he was married to Agnes Elizabeth Shearer, who preceded him in death on Oct. 30, 1950. At an early age he became a member of the Church of the Brethren and at his death was a member of the Virden church. He served his church and his community in many capacities. Surviving are two daughters, one son, one sister, two brothers, and seven grandchildren. Funeral services were held at the Virden church by Bro. Edward Kerschensteiner. Burial was in the Pleasant Hill cemetery. — Mrs. Dennis Clinton, Virden, Ill.

A memorial to all — not just to one

SHEPHERD OF THE COWLITZ



by EZRA WHISLER and GERALDINE ELLER

IN A SPECIAL SENSE this volume is a memorial to the life and work of Elder Ezra Whisler, a self-supporting minister of the Church of the Brethren in the Cowlitz Valley in Washington, for over forty years.

BUT IN ANOTHER SENSE it is also a memorial to the countless thousands of other self-supporting ministers who have carried or are still carrying heavy responsibility in the ministry of our church.

Price, $2.50

Church of the Brethren General Offices . . . Elgin, Illinois

Just Published!

YEARBOOK 1959

ORDER YOUR COPY NOW

50c

Church of the Brethren General Offices Elgin, Illinois

Church News

Northern California

South Modesto Community — Glen Harmon was retained as pastor and Lorell Weiss was elected moderator. Several of our congregation attended the Northern California district meeting at San Francisco, Oct. 23 to 26. William and Raylene Heisel represented our church. We assisted in a religious survey of the community. A number of our youth have become weekly volunteers for work with patients at the state hospital on a recreational therapy basis. The stewardship phase of the Anniversary Call was successfully carried out under the direction of William Heisel. The evangelism phase of the Call is now under way with Grace Felty as chairman. — Elsie Luke, Modesto, Calif.

Southern California and Arizona

Pasadena — Many from our church attended district conference at the Forest Home. Martha Rupel, who has returned to her home in Pasadena, presented an interesting talk and pictures of her work in Laos, Indo-China. Doris Hoover, a member of this church, is now in Brethren Service in Germany. Bro. Paul Studebaker spoke in La Verne at the dedication of the Hillcrest Homes. The sanctuary choir presented the Christmas Story under the direction of Dan Stover. The Anniversary Call program is progressing successfully. — Mrs. Betty Cohick, Pasadena, Calif.

Colorado

Haxtun — The candy and cookies brought to the women's work party were given to shut-ins of the church. Instead of a gift exchange an offering was taken for material aid for Europe.

New

FOR

CHURCHES

Attendance REGISTRATION CARDS


Church of the Brethren
Attendance Registration

Date _____

Name _____

Other Family Members _____

Address _____

☐ Visitors ☐ New in Community
☐ Would appreciate call from church

TO THE MINISTER:

Name _____
(Your name or a friend's name)

☐ Would like minister to call
☐ Has changed address
☐ Desires on mailing list
☐ Is prospect for the church
☐ Is sick at home
☐ Is sick in hospital (_____)

_____

(Put addresses or additional information on the back and drop in offering plate)

Designed for registration of the congregation in the pews. Cards can be kept in envelope holder on back of the pew, within easy reach of each worshiper. Space for date, name, address, other family members, visitors, new in community, would appreciate minister to call, has changed address, desires on mailing list, is prospect for the church, is sick at home, is sick in hospital.

Price per hundred, 85c

Church of the Brethren
General Offices
Elgin, Illinois

The Loyal Temperance Legion boys and girls meet in our church on the second Friday of each month. A community Christmas caroling was held at the site of the nativity scene. We had a communion service on Dec. 21. In observance of the Christmas season the children presented a program, The Gift of Christmas, and the adult choir, The Festival of Carols. Loren Switzer, a student at McPherson College, was licensed to the ministry. The film, How Green Was My Valley, was shown at the watch night service, sponsored by women's work. The college students were in charge of the recreation and closing program. — Mrs. Charles F. Edwards, Haxtun, Colo.

Middle Iowa

Panora — Our church helped the victims of the flash flood with clothing, furniture, bedding, and money, and with the cleaning up. Four of our youth and their sponsor attended the National Youth Conference at Lake Junaluska. Martin Stine and Mrs. D. L. Royer were the guest speakers for the Anniversary Call loyalty dinner. As a result of the visits of the thirteen teams of missioners, eighty-one per cent of the families made commitments to support the program of the church through offerings and fifty-two per cent declared their intention to win one person for Christ in the evangelistic phase of the Call. Brethren Ray Zook and Earl Deardorff officiated at the ordination service for our pastor, Albert Rogers. The film, How the Bible Came to Be, was shown at a union service held at our church on Dec. 14. The children gave a program on the Sunday evening before Christmas. Groups of carolers visited the homes of the sick and the members of the Bible class. Seven have been baptized and four babies have been dedicated. Eleven young people and four adults were present at the tridistrict conference at Council Bluffs. — Carrie Bullard, Panora, Iowa.

Northern Iowa, Minnesota and South Dakota

Lewiston — While our pastor was absent we had the following guest speakers: Vlad Schultz, a Polish exchangee; Ray Zook, the district fieldman; Albert T. Larvick, the field assistant in National Missions for the United Presbyterian Church, USA; John Eberly, director of the Brethren Service center at New Windsor; Donald R. Wilson, the chairman of our church board; Rev. Walter Meyers, pastor of the United Church of Christ at Lewiston, Minn. We participated in the union services at the United Church of Christ at Thanksgiving time. A Christmas cantata was given by the choir on Dec. 21. This was illustrated by a filmstrip. — Mrs. Roy E. Cady, Lewiston, Minn.

Northeastern Kansas

Rochester Community — Our church joined with the north Topeka churches in a union Thanksgiving service, at which our pastor, Richard Bollinger, brought the message. For Christmas the children's department presented a program at the Sunday school hour and the junior and adult choirs a special Christmas program of carols and scripture reading. The new cross given by friends in memory of Bro. Perry Doyle and the candlesticks and pulpit Bible, a gift from Mrs. Henry S. Blake, were dedicated on Dec. 28. At our family night we had a carry-in supper and special program with a film for the children. — Mrs. Lucy Black, Topeka, Kansas.

Southeastern Kansas

Osage — Our pastor, Bro. Ralph Hodgden, led us in a five-day evangelistic service. Two girls were baptized following the Christmas program. Earlier five had been baptized and one received by letter. Bro. C. Ernest Davis will be the evangelist for our pre-Easter services, March 1 to 15. Three of our youth are serving in BVS, two in Germany and one in Puerto Rico. The Neher family will be leaving for Nigeria in March. He was ordained to the ministry in this ch while he was on furlough. We all observe our love feast in the wee before Easter. — Lota Mohler, Mc Kansas.

Verdigris — Bro. Glen Faus, a stu dent at McPherson College, pre the first three Sundays of each m On the fourth Sunday, Loren Pe graft, who is taking school work in poria, peaches. He and his wif living in the parsonage. Sister Ar Johnson, one of our delegates t district conference, gave a repor Sunday. At the same service a filr was shown. Anna Warstler, direc women's work, was the guest spea

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting viduals or families to relocate or se employment in Brethren commun It does not provide for the advert of goods or property for sale or Information on paid advertising be obtained from the Church of Brethren General Offices.

This service is part of the Bro hood program, assigned for admini tion to the Social Welfare Depart of Brethren Service.

The right to edit and reject no is reserved. Since no verificatio notices is made no responsibility be assumed.

When writing about a notice, necessary that the number be g Write Brethren Placement Se Church of the Brethren General fices, Elgin, Ill.

Church Position

No. 389. Wanted: A person to full time for a church in Pennsylv Approximately half time in the ch office, typing, mimeographing, etc., qualified to serve as a minister of for the church, directing 3 to 5 cl and willing to work in other are church program as might be mut agreeable. Shorthand not requ Contact: Church of the Brethren, ond and Water Streets, Everett, P

Miscellaneous

No. 388. Wanted: Caretaker t vacancy at Camp Ithiel. A furn 4-room and bath cottage, sufficier man and wife with all utilities phone furnished, and a small sala $30 per month. Anyone inter write at once to C. E. Bower, Manager, 1568 Indiana Ave., W Park, Fla.

Social Work

No. 390. Wanted: Supervisor matron for thirty-bed Home fo Aging in Southern District of Ill Brethren community. Good living ditions. Contact: Mr. Hobart R. R., Virden, Ill.

t meeting of the Gravel Hill and igris ladies' aids. Some of our bers attended the love feast at the el Hill church. Our attendance been very good at Sunday school worship services. In November we ded the district singspiration at Gravel Hill church. On the first ay of each quarter we have a t dinner. — Awilda Matile, Madi- Kansas.

h Dakota and Eastern Montana

rrington — Our church co-oper- with the churches of the city in World Day of Prayer. The ladies' rom McPherson College presented ogram one Sunday. Our church been represented at Annual Con- ce by Mrs. Cliff Ibsen, at the dis- picnic held at Camp Mon-Dak, at the women's rally at the Minot h. Bob Dell spent a week in our h working with the young peo- He also filled the pulpit while our r, Brother Boe, was away. The s' aid meets once a month and nues to collect relief clothing. Re- y they sent three comforters for . — Mrs. C. W. Ibsen, Carrington, ak.

Texas and Louisiana

uston Fellowship — Since the ar- of our first pastor, Bro. Edward ay, our fellowship has held week- eetings in the homes of the mem- except during the holidays. In Oc- , in addition to a worship pro- , classes were started for children dults. Officers for the coming year Joe Firestone, moderator; Mrs. s Reed, secretary; and Mrs. J. C. ner, treasurer. The finance board ucted an every-member canvass. Archie L. Patrick, our field secre- has visited our fellowship. At a ing with our fellowship, Bro. art Kauffman explained the Call ram for the new year. Dr. John ner was elected chairman. We a special meeting before the holi- at which the McPherson College tation team gave a program. — Kenneth L. Bell, Houston, Texas.

rthern Illinois and Wisconsin

est Branch — Flora Rouch, youth worker, met with our youth and gave a talk at the morning wor- service. Seven of our youth at- d the National Youth Conference ake Junaluska. Our new pastor, F. Frey, was installed by Wil- Lewallen. A number of our mem- attended the leadership training s conducted by the pastor during ber and November. The Sunday l presented a Christmas program ec. 21. We have remodeled our h kitchen. — Mrs. Ben Beard, Ore- Ill.

Southern Illinois

nton — Bro. Paul Thompson at- d the ministers' retreat at Camp anuel. He also taught a class in ulton County leadership training l held in our church for six s. Merle Stutsman of Peoria was guest speaker while Brother pson was absent. Our pastor at the community Thanksgiving

REMOVAL BOOK SALE

(limited stock)

Stock clearance is necessary as we plan to move into our new location about April 1, 1959

Check the items you would have us ship to you, postpaid. Our prices are so low that we must request you send cash with your order to eliminate bookkeeping costs. Orders should total 50c or more.

Quantity	Title	Regular Price	Sale Price
.....	You and Your Church (study course on the Brethren)	.65	.15
.....	What Shall It Profit? (play)	.30	.10
.....	What a Young Christian Ought to Know	.75	.10
.....	History of the Church of the Brethren in the First District of West Virginia	1.75	.25
.....	Brethren in N. Illinois & Wisconsin	2.00	.25
.....	Settlement of the Brethren on the Pacific Slope	2.00	.25
.....	Studies in the Gospel of John by A. C. Wieand	2.00	.25
.....	Stories From Brethren Life	1.50	.25
.....	Special Selections From the Brethren Hymnal	.35	.10
.....	Role of the Servant	2.00	.50
.....	Pax Christi (Peace of Christ)	1.50	.25
.....	Pathways of Peace (the Brethren's share in CPS during World War II)	2.50	.50
.....	Patchwork and Rhythm (poetry)	1.50	.25
.....	Otho Winger	3.00	.50
.....	Moy Gwong (a Chinese Brethren leader and minister)	1.00	.25
.....	Miss Ida (story of Ida Shumaker, missionary)	1.00	.25
.....	The Minister's Wife	.40	.15
.....	Men and Hunger (COs as guinea pigs)	1.00	.25
.....	Let's Go Camping	.75	.25
.....	Juniata College	2.50	.25
.....	John Kline, cloth	1.00	.25
.....	John Kline, paper	.75	.15
.....	In Memoriam (in honor of 3 martyred Brethren missionaries)	1.00	.25
.....	Exploring the Bible	.35	.15
.....	CBYF Program Kit No. 1	2.50	.50
.....	CBYF Program Kit No. 2	2.50	.50
.....	CBYF Program Kit No. 3	2.50	.50
.....	CBYF Program Kit No. 4	2.50	.50
.....	CBYF Program Kit No. 5	3.00	.50
.....	Calling All Peacemakers	.65	.15
.....	Brethren Builders in Our Century	2.50	.50
.....	Annual Conference Minutes (package deal) (2 volumes)		1.00
	1923-44	1.50	
	1945-54	3.00	
.....	Anna Elizabeth, Seventeen	1.00	.25

Total sent with order .....

Ship to:

NAME .....

ADDRESS .....

CITY ..... STATE .....

Church of the Brethren General Offices, Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

DISTRICT OF FLORIDA



JACKSONVILLE
CLAY COUNTY
WINTER PARK
ORLANDO
TAMPA
ST. PETERSBURG
SEBRING
LORIDA
ARCADIA
OKEECHOBEE
FORT MYERS
FT. LAUDERDALE
MIAMI

Brethren, If You Are Planning A Trip To Florida, We Invite You To Visit Any Of All Of Our Churches. If You Are Planning To Move To Florida, We Invite You To Settle In The City Of Your Choice, And Unite With One Of Our Churches.

service at the Presbyterian church. The women have collected clothing and grease and have made comforters for relief. The evangelism and mission commission sponsored a family fellowship supper at which Mr. and Mrs. Arvel Landes of Decatur showed slides of Holland and Switzerland. Our children's department presented a Christmas program. Cottage prayer meetings were held in the homes of the members during January. — Anna Mae Dare, Canton, Ill.

Middle Indiana

Loon Creek — Brother and Sister Frank Ralston and Brother and Sister Luther Fusselman were installed into the office of deacon by Bro. Richard Simmons, the pastor, and Bro. E. R. Fisher, the elder. In the summer ground was broken for the addition to our church building. Five of our youth attended the youth conference at Lake Junaluska. Bro. J. Earl Hostetter of Ohio was the evangelist for our revival. Two were received by letter. The play, Scarlet Ribbon, was presented on the evening of Dec. 21, with the choir sharing in the program. — Mrs. Guy Lahr, Huntington, Ind.

Markle — As a part of our Call program, an extensive questionnaire was sent to every member and friend of the church. From the replies we received valuable suggestions for our church program and some volunteers for the work. Bro. Roy J. Gilmer presided at our council meeting. The budget adopted for 1958-59 was based on the commitments made in the Call visitation. We had a harvest and homecoming day service on Nov. 9. Our church served as host to about fifty Middle Indiana children's workers. — Mrs. Robert Randol, Markle, Ind.

Michigan

Battle Creek — Since our last r four have been baptized and si ceived by letter. Paul Halladay an interesting talk on his Euro tour. We have completed the first of the Call program. Recently we chased and dedicated a new pa age. — Mrs. Oliver A. Hammond, Creek, Mich.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Name .....

Address .....

Minister's Book of the Month Selection for MARCH

Invitation to Commune

CHARLES RAY GOFF

The purpose of this book is to give the reader a deeper appreciation of holy communion.

Beginning with the first phrase of the invitation to communion — "Ye that do truly and earnestly repent" — Dr. Goff gives a step-by-step interpretation of the preparation he considers necessary for effective communion with God — true repentance, faith, fellowship, confession of sins, and love for your neighbor. He also discusses the meaning of the elements and the over-all purpose of the service. Dr. Goff's lucid explanations and interpretations will help you to achieve the spiritual blessing and refreshment the communion service is intended to give.

Regular price, $1.75; to members, $1.22 plus postage and handling

Copies will be mailed to members of the Book of the Month Club about March 10

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
FEBRUARY 28, 1959



Henle from Monkmeyer

JUST as lovingly as a Madonna holds her child, as tenderly as a good shepherd carries a lamb, so a boy delights in his pet. Give a boy an animal he can keep and that will respond to him, and the boy becomes both a mother and a shepherd to his charge. Somehow he senses something of the mystery of responsibility, the strange paradox that happiness does not come with possession but with something to love and care for. Let a boy lose his pet and he will discover how a father yearns for the return of a prodigal; he may even discern a little of the mystery of God's reaching out to win back the hearts of his errant children. If everyone had responsibility for nourishing life in another, God would have less difficulty in recalling us to his love.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

FEBRUARY 28, 1959

Volume 108 **Number 9**

In This Number . . .

Editorial —

Something to Love 1
Stand and See, Speak and Go 5
A New Fashion? 5

The General Forum —

"I Don't Have to Go to Church." Gordon Bucher 3
Prayer (verse). Edna Hamilton 4
An Open Door. Glen Weimer 4
Prayer and the Power to Witness ... 6
American Concept of Sharing. William O. Douglas 8
The Turning Point. Alice Geer Kelsey 9
The Obligation of Plenty. Brooks Hays 12
Can I Be an Evangelist? Fred J. Miller 12
"What Is Truth?" Richard A. Grumbling 13
Extra Dimensions 14
Reviews of Recent Books 25
Family Fun Fare 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Toward His Kingdom —

Along the Jericho Road 20
About Racially Inclusive Churches .. 22
Mulchond Evangelistic Center. Prabhakar Bhoir 23
Girls' Groups in Nigeria Affiliate With International Organization 24
Hillcresters Serve. Hazel Rothrock . 25

"Have we not all one father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?" (Mal. 2:10).

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Struggle to Improve

There should be no fear that Hinduism or Buddhism or Islam or Universalism or Christianity or communism will conquer the world. The struggle to improve is still "the way and the truth and the life." — David Barclay, Los Angeles, Calif.

Appropriate

I wish to acknowledge thanks for the many good things I enjoy reading in the Messenger. The beautiful little prayer by Anna Meckling Steele (Jan. 3) I thought so appropriate for the New Year. Also, articles, "Celebrating Birthdays" and "Just a Housewife," in Readers Write. I, too, have thought much about what Christmas really means to us. Every liquor and tobacco advertisement with Santa's picture, every article or appliance one can name, all in the name of Christmas, toys that are so far from the very thought of Christmas, the endless round of gay parties, dances, etc., seem so far from the tiny Babe the wise men came to worship (Matt. 2:11). Our giving in Christian love can make this season a real blessing. Let's give to him whose birth we celebrate.

The article on "Just a Housewife" was so refreshing and challenging! If only more mothers could feel this way; after all they are not only building homes, but into the very heart and lives of Christian mothers (and fathers) in the home. — Hazel Clark, North Liberty, Ind.

Recognition of Red China

I am disturbed by the editorial, "With Reference to China" (Gospel Messenger, Dec. 27). I cannot understand why peace-loving men of God side with atheistic rulers who have repeatedly demonstrated that they do not wish to seek peaceful means of settling disputes.

The editor quotes the 1957 Annual Conference in "urging that our government 'join with other nations in favoring the admission to the United Nations of any nation that desires membership and is willing to accept the conditions of membership set forth in the UN charter.'" The corollary of this is that the mere fact that a government exists and demonstrates that it rules over a given portion of land, does not, *ipso facto*, entitle it to membersh in the UN. One of the qualificatio for membership, as stated in t charter, is that a new member mu desire and be willing to work f peace. This disqualifies the Peopl Republic of China for UN membe ship. This government, alone, st stands condemned by the UN an aggressor. Repeatedly, by forc ful, military, warlike methods th have started disturbances with th neighbors. Regardless of the me of their position (and I persona see little in their favor) they ha not sought peaceful resolution their disputes.

The editorial further suggests t we are inconsistent in refusing recognize the Peoples Republic China, while continuing to rec nize such governments as Franc Batista's, Trujillo's and even R sia's. It is lamentable that the gives respectability to individu who gained their positions by v lence and maintain themselves force. This is one of the reas the South Americans, Arabs, Asi and many others find it difficult accept our pious statements rega ing our desire for democracy all. Obviously, previous errors not acceptable grounds for err again.

The editorial states, "When d culties have arisen between our t countries, we have had to re to indirect negotiations, using contacts established by other co tries that already recognize the C nese government." This is cont to fact. We have had prolon negotiations, directly with the C munist Chinese both in Korea in Warsaw, Poland. Both sets talks have been fruitless. I sus the Chinese government was sa fied that nothing was accomplish

The delegates to the Clevel Conference of the National Cou of Churches believed that our w holding recognition "helps to p serve a false image of the Un States and of other nations in minds of the Chinese people." P haps it is true that the Peo Republic is able, through its co of news media, to distort the act of the US. On the other h this refusal is in keeping with image, which we strive so muc

Continued on page 21



"I don't have to go to church"

Gordon Bucher

DON'T have to go to church." This was the challenge an inactive ember laid before his pastor. 'm just as good a Christian a number of people who go church," he added.

Whether his second state- ent is true is beside the point. he question for him, his pas- r, and other Christians to nfront is the merit of his st statement. Are there solid asons for regular church at- ndance? Or is it a matter of bit and nothing more?

Let me try to answer the in- tive member by suggesting number of reasons why I go church regularly.

(1) I go to church because I lieve that God made this iverse and you and me. He loved us that he created us d gave us life. Out of love r the God who breathed into e life I go to worship him th others who sense his love.

(2) God gave unto us Christ o is his revelation, and our deemer. Through Christ I rn to know God. In Christ see what I might be able to become by his grace. Therefore, I go to church to express to God my love for him and his Son.

(3) Christ was the founder of the church. It is his church. Those who join Christ also join his band. As a follower of the Christ, I want to join with other followers of his in order to strengthen my Christian faith and also to share that faith with others.

(4) I go to church in order to help take Jesus Christ to hearts throughout our world, for I believe that men need Christ in order to find a fuller, meaningful life here and in the hereafter.

(5) I attend church because I find there the resources I need to rekindle my spirit daily and to recharge my spiritual battery. I know that church-going families lead happier lives because they become unified in attempting to follow the Master. According to an old illustration, a hot coal by itself soon goes out, but with others it causes a real flame. A Christian must express his faith in fellowship with other persons or the flame begins to die.

(6) I attend church regularly because I believe that the vows which I made to God at the time of my baptism are the most important vows of life. One vow I took was to promise to be loyal to the church, upholding her by my prayers and my presence, my substance, and my service. Vows must be kept. Otherwise baptism is a mere mockery, a use of magic holy water. At the time of conversion we not only acknowledged the Lordship of Jesus Christ but also pledged our loyalty to him and his church.

(7) I go to church because I believe not only in the Fatherhood of God, but also in the brotherhood of man. The church supports and pushes for the rights of all men. Love of brother for brother is a keynote of the Christian faith. Herein

District executive secretary for Northeastern Ohio

lies the peace of the world. I go to church to find how to love all mankind, and this is not easy. But this is the way of peace that we desire so much. It must be love or annihilation.

(8) I go to church because it is continually influencing the world for God and his righteousness. What would this world be without churches? What would our communities be without churches? The only way the church can stay open and influence the world is for all of us believers to support the church with our attendance, our tithes, and our service. Many people wonder why the church does not do more. It can only be as effective as we give it our time, tithes, and talents. I would attend church for this reason alone if I had no other reason. The church started the demands for schools, hospitals, insurance, racial equality, peace. Some people want to have the benefits of the church without the sacrifice involved in making the church's witness effective. Many members are parasitic Christians who enjoy the life given them by the regular church-attending Christians.

(9) I attend church regularly in order to pour out my problems to God and to face my own sinful, egotistical life. He is the only real solution to my many problems. I must let his love permeate my life.

(10) Either I attend church and help support the extension of Christ's kingdom, or I stay away from church and cast my vote for the church to close. Closed churches can only mean a more materialistic, pagan culture.

(11) I have three sons. I want them to face life with God's love in their heart. Also, I would like for them to have a more loving world in which to serve than the world now torn by a cold war. I go to church to help build my sons and to help create a peaceful world for them to live in.

These are my feelings concerning a matter of life or death, a matter of love or hate, a matter of war or peace. You may say, "I can't get up on Sunday morning." "I don't like the preacher." "I don't care for the people." "Someone hurt my feelings." But the most of these reasons start with "I." Too many of us want God to serve us, preferably in bed on Sunday morning. I am convinced that many persons serve their "own" interests before they serve God. This is the main and basic reason why many persons are not committed Christians. Christ indicated that we cannot serve God and mammon. If a person is committed to Christ, he will usually find a way to attend church regularly and to give his tithe and talents.

I will not accuse you if you stay away from church. But I do hope that you will sit with me next Sunday in worship. Many service clubs will disfellowship a member if he misses three times in a r without a legitimate reas The church is even more i portant than these fine clu I feel that the church has be too easy upon us membe We need to make church me bership mean more. Let vow again in church that will be loyal to God ab everything else.

Just think what would h pen if all the Christians in t world really placed God fi Utopia? No. But Christ and kingdom might really come earth as we pray in his pra "Thy kingdom come; thy be done." Do I really want kingdom to come?

Going to church could re lutionize the world. And it might revolutionize me. G help us to wake up to his l before we blow up with hate.

PRAYER

EDNA HAMILTON

Hear me, Lord;
please understand
the errors
of my ways.
Cleanse my heart
of every sin
and give me joyful day

AN OPEN DOOR

Glen Weimer

God makes every day an open door into greater life, life great in d and deed, life great in delight and devotion.

God plants in the mind of man, the seed-thoughts of ampler, holier li
A life that enfolds in love all others,
A life that takes on itself the burden of others,
A life that expends itself for the good of others,
A life that makes Jesus known to all.

God experiences with us the high hours and the low hours of daily livi but God always puts a sunrise touch to surrendered life.

God is ready to do a wonderful thing through my life —
He awaits my willingness!

God wants my hands to express his compassion, my heart his love, mind his thoughts, my will his purpose.
This is the day, the hour, the moment when this marvelous life pour through my life.

O gracious Father, transform my life from self-seeking to self-giving thr him who gave everything to bring about this miracle in me. A

EDITORIAL

Stand and See, Speak and Go

NO ONE who loves a grand spectacle can overlook Israel's deliverance from Egypt. The late Cecil B. DeMille was so enamored of the gigantic story of Moses that he produced it twice, and even though he called each picture The Ten Commandments, what he was most eager to show was the drama of a people leaving bondage and finding freedom.

Somehow the lengthy motion picture, complete with thousands of actors, lavish sets, and melodramatic plot, failed to stir us as apparently it did many others. In our opinion the great moral teachings of the decalogue were overshadowed by the spectacles of pagan revelry and the mechanics of gaudy miracles.

But Moses, thank God, can survive being twice dramatized by DeMille. His rugged character still shines through the pages of Exodus and Numbers with a realism and a virility that no modern fictionalized account can rival. And for sheer drama, we prefer to let those pages tell their own story, without benefit of technicolor on a wide screen accompanied by stereophonic sound.

Take, for instance, the moment the people of Israel stand at the shores of the Red Sea and hear the roar of Pharaoh's chariots pursuing them. "Better to be slaves," they complain, "than to die in the desert. Is this what we have asked our lives to face?"

Listen to the words of Moses. "Fear not. Stand firm and see the salvation of the Lord." And then, having stood still to get a vision of God's help, they were to hear a new command from the Lord, saying, "Speak to the people of Israel that they go forward."

God had a miracle waiting for them. It was not the spectacle of walls of water held back by a magic force, but a miracle far more important, the miracle of their salvation, their deliverance.

God still waits for his people to stand firm and see his salvation. We today are so eager to solve our own problems in our own ways, so ready to trust our future to some program or policy that we seldom take time to stand still and see what God has to offer us. This is surely the reason why we should welcome the emphasis on prayer and repentance that has been urged as a prelude to our Call to Witness. We hope that every family, either by joining in our recent Brotherhood-wide prayer vigil, or by taking some kind of personal retreat, is seriously looking for a miracle of God's grace. The period of Lent should provide many opportunities to stand still and see the glory of God's sustaining concern for all his children.

But to every one who heeds the command to stand, there also comes a command to go. And the direction is forward. To face danger rather than to drift back into bondage requires faith and trust in the God who points the direction ahead. Even today there is a strong pull backward. The unfamiliar paths ahead seem strange, and timid Christians would rather accept a few compromises with a pagan world than to lead out into the unknown. Our rather static statistics of church membership illustrate only too vividly how we are satisfied to reach a plateau and stay there.

We must be ready to move forward in faith that God will sustain us in our witness and enable us to win men to Jesus Christ and his church. — K.M.

A New Fashion

THE Archbishop of Canterbury, Dr. Geoffrey Fisher, recently announced that he hopes to introduce a new fashion in clerical circles. He has been disturbed by the need to refer to his fellow clergymen as "father." His recommendation is to call them "brother." The title can just as well be applied to laymen.

Of course, as many American Christians are aware, the archbishop's "new fashion" is really an old one — at least among the free church groups in this country. It is regrettable that some of our fellow Christians — including some Brethren — have become apologetic about a way of speaking that has so much to commend it. Indeed, whether pastors or laymen, we are all brothers in Christ, and all other titles, though some are occasionally appropriate, lack the warmth and spirit of the one that says exactly what we are.

The archbishop himself, let it be noted, is the kind of man you could easily call brother in spite of the high office with which his church has invested him. Let's hope that his new fashion prevails and that soon, instead of muttering "your grace" or referring always to the "most reverend bishop," we can call him Brother Fisher. — K.M.

PRAYER and the POWER to Witness

S. Earl Mitchell

PRAYER . . . power . . . witness – these are significant words for every member of the Church of the Brethren during this year. The Call to Witness, the second phase of the Call program, is now before us.

"You shall be my witnesses." Most Brethren are good, honest and honorable people, but poor and ineffective witnesses. Brethren laymen love their church but do very little to bring others into it. They depend upon the ministers to do most of the evangelizing and witnessing. Yet it is a known fact that the churches in America today which are growing most rapidly are those in which lay men and women are actively engaged in visitation and personal witnessing to the people of their communities. In the past most Brethren people have lacked the motivation and power to become aggressive witnesses and soul winners.

The Call to Witness is a call to members of our church to go and talk to other persons, both members and nonmembers, about their relationship to the church and to their Lord. They are to invite their neighbors to share with them the thrill and joy of active membership in the church and regular worship experiences. It is a call to witness.

"You shall receive power." This is a wonderful promise to Christians who are to be active witnesses for Christ, for most of them feel inadequate and unable to do it well in their own strength.

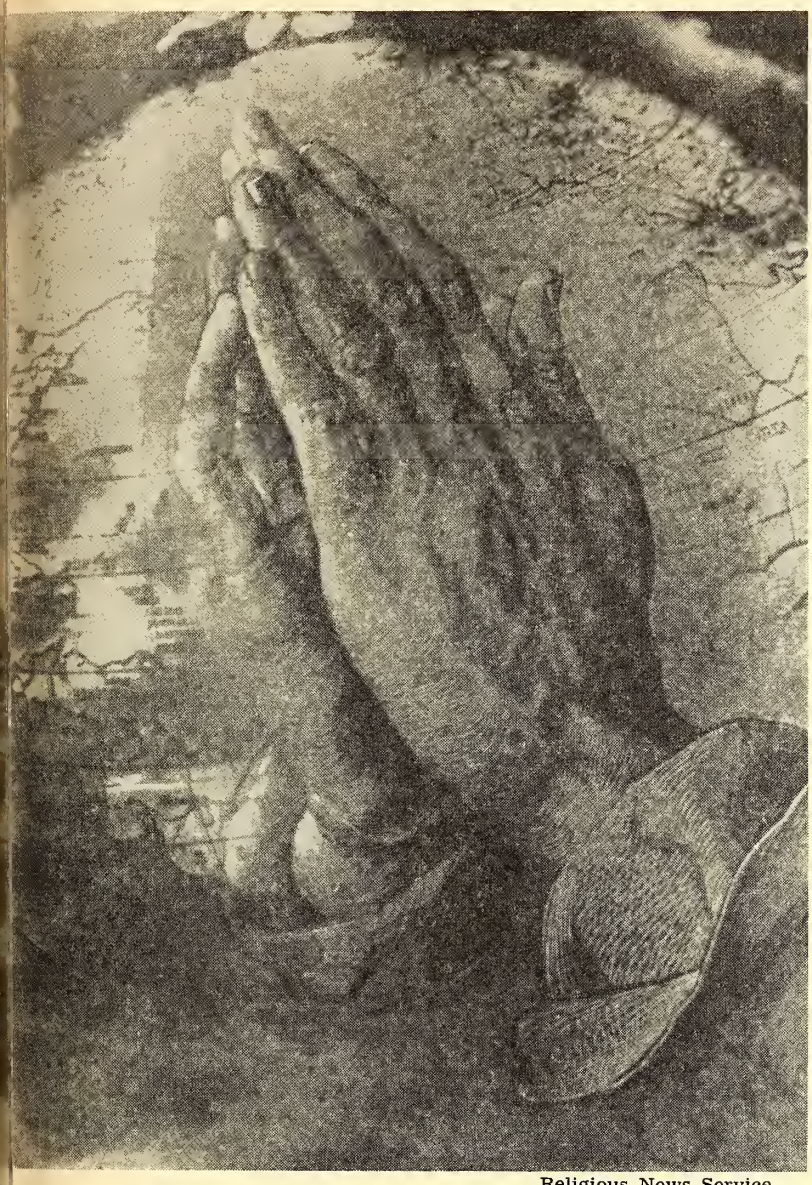
Power is one of the key words of this generation. We measure things in terms of their power – man power, horse power, hydro-electric power, We need power in almost everything we undertake to do. Never before in human history has man experienced so much power at work around him, or felt so powerless within himself to deal with the forces that surround him.

Certainly one of man's greatest needs in this hour is to experience some power at work within himself which will enable him to deal effectively with the powers that surround him, often frustrate him, and sometimes overcome him. The cry of our world is for assurance and peace in the midst of life's storms, for confidence and hope in the times of adversity, for courage and strength to "press on toward the goal."

The Christian faith assures us that God has the power to meet every human need, that divine resources are available to those who love and serve Christ. We believe that all is right, but, somehow, we lack the courage and power to share our concern with our neighbors. Brethren need to believe in a power within them to enable them to go forth in his name; we need to be "endued with power from on high."

"If you ask anything in my name, I will do it." The Call to Witness is a call to prayer. If the Call is going to produce the desired results in strength-

Pastor of the First church, Roanoke, Virginia



Religious News Service

ng the churches, in bringing new members, in enriching lives of our people, it must gin with prayer and be conually immersed in the spirit devotion. We cannot share h others that which we do have ourselves; we cannot vince others of the value of rship and the power of yer unless we have experied it in our own lives. The mbers of the church, as witses in the Call, will find fidence and strength as they ctice the presence of God daily devotions and in corate worship.

Prayer is the open door to power of God. "Prayer changes things." The heart of our Christian faith is based on the idea that God hears and answers prayer, that God responds to every sincere heart that is open to him.

Frank Laubach refers to prayer as "the mightiest force in the universe." If that is right, and we believe it is, then why is it that so many people fail to experience that power in their lives? How can the Christian experience the power of God through prayer?

First of all, we should recognize that *prayer is powerless for many of us because we have not tried it.* We are unaware of what prayer can do to bring the resources of God into action in meeting human needs because we have not taken the time to seek his help in prayer. We have no witness to give to others because we have not experienced the strength and power that come through intimate fellowship with God in regular worship and prayer.

We must make praying a part of our daily experiences just as much as eating and sleeping if it is to become a part of us and be fruitful in our lives. One would hardly expect to have the telephone, gas, or electricity connected to his house unless he asked for it, used it, and paid for it. Yet, somehow, we expect God to "supply all our needs" without opening our lives to him. The primary reason why so many of us fail to experience the power of God at work in our lives is the fact that we do not regularly and persistently cultivate the presence of God in prayer. Prayer is powerless if it is not used.

You never know how it feels to ride an airplane until you have tried it. You never know the full meaning of marriage until you have shared with a loving companion the experience of making a home. So it is in the deep spiritual experiences of life. You can never know the thrill and joy, the peace and power that come through prayer until you have made prayer a part of your daily life.

On the other hand, *prayer is powerless in many people's lives because they do not know the meaning and purpose of prayer;* they do not know how to relate their praying to the will of God. Prayer can be the open door to the power of God, but if we would experience the

power that comes through prayer, we must understand what prayer really is and how it is related to the fulfilment of the will of God.

Often we think of prayer as something to be used only in the emergencies of life, something to get us out of a jam when the going is rough. It is often very closely associated with selfish motives, a means of getting what we want when we want it, without regard to the needs of others or the will of God.

We need to realize that prayer, at its best, is not a matter of begging God for what we want; it is an intimate and personal fellowship between man and his Maker. It is something like a loving child sitting close to his parents, talking to them about his interests and problems, his joys and troubles, his hopes and dreams. Prayer is getting close to our heavenly Father and talking with him about all the things of life which matter most to us. It includes not only talking with him but also listening to him. We need to think his thoughts and hear what he has to say to us. Prayer should include periods of silence, time for meditation and contemplation of the will of God. Prayer is fellowship with the best Friend in all the world.

Prayer is thanksgiving. It is an overflowing of our hearts in expressing our love and devotion, our gratitude and appreciation to God for all the blessings and opportunities of life. The world is filled with God's good gifts for us; never an hour passes but that God offers us his guiding hand and strengthening spirit. "Underneath are the everlasting arms." Certainly we should take some time every day to express our thanks to God, some time every week to sing the adoration and praise of our Maker. Prayer is thanksgiving.

Prayer is humble confession of our sins and failures to God. Everyone needs to engage in prayers of confession. Life gets all tangled up. In our weaker moments we do things we know we ought not to do; we say things we regret. Looking back we often see where we have failed. The load gets heavy on our minds and hearts. A feeling of guilt destroys our sense of mission and defeats our usefulness in Christian service. If in our daily praying we would "take our burden to the Lord and leave it there," we would be amazed at the peace and power that would come into our lives.

Prayer is acknowledgement of a partnership between us and our Lord. As a true partner we seek his counsel in our plans. We share with him our problems and needs. We let him in on every decision and transaction.

Prayer is an outgoing interest in and love for others. We express to the Father of all mankind our interest in other people and our concern for their best welfare. Our praying should include seeking God's help for those in need, God's healing for those who are sick, God's peace and joy for those who need to experience his forgiveness and love. Such praying, in behalf of our neighbors, prepares us for witnessing to them. As we pray for them, we feel a desire to go to them and share our Christ and his church with them. Prayer, for Christian men and women, must always be an expression of an outgoing interest in and love for other people.

The Call to Witness can never bear fruit until the mem bers of the church hear an heed the Call to Prayer.

American Concept of Sharing

William O. Douglas

ONE Great Hour of Sha can demonstrate that Americans accept for peoples as people, as part of great brotherhood of man. Wher help other people weather the stc of economic disaster, hunger want, with no strings attached, show them that we do not den acceptance of our own values conformity to our own way of as a condition of our bounty. to me is the great significanc this "Hour."

When we give in this Chris manner to the peoples of the w we help create a new unity ou the world's great diversities. T are great civilizations in Asia w we can respect. A conviction ir truth of our own beliefs need entail a conviction that all c beliefs are mistaken or inferior

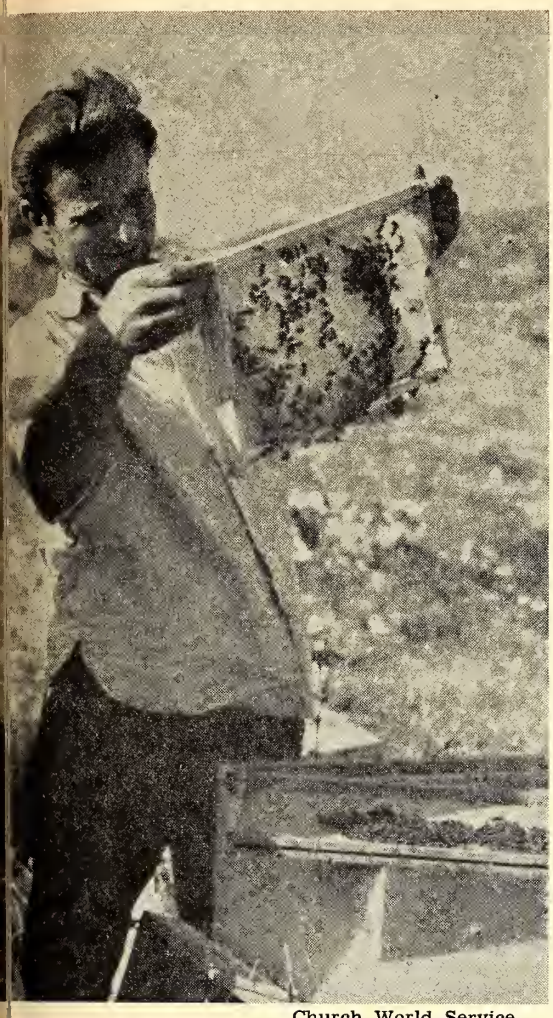
We recognized this great t early in the history of our nati the constitutional protection we to freedom of religion and free of expression. We should carry same point of view into our rela with the Asians.

Present-day Asians come to political and economic prob from a starting point in history is different from our own. therefore, should not judge the the extent to which they confo our ideas and to our way of

We have no mandate to mol lives of other people in our image. The American Revolutic tablished our right to follow own course free from outside i ference. The revolutions now t place in Asia seek to establis same right for the Asian nati

Finally, we must not rely heavily on a program of go ment-to-government aid. Very the impression is left that ther strings attached to those grar loans.

Aid on a people-to-people b more intimate and has less po implication. It is the handcla friendship; it is the smile that l no barrier of race, language or It is this aid that helps build fr ly relations of an enduring char



Church World Service

The Turning Point

Alice Geer Kelsey

With a loan from Church World Service Kemal's father was able to purchase bees and so have a means for supporting his family

"TELL me about Mt. Carmel, Mother." Kemal, a Christian Arab boy, watched his mother's small stitches as she sewed patches on his worn trousers. "Tell about the house where I was born." It was a story often asked for, and often retold.

"Our old home was like this one in three ways." His mother, Faride, always began with the good things. "We can still lift our eyes to the Lebanon mountains. We can still wash our clothes in the streams that flow into the Mediterranean. And we are again in a village – not in a refugee camp which is home to so many Arabs."

Then Faride was silent, bent over her patching.

How different, she thought, was their old home from the new! How different the place they had lived in and where she bore her son from the small dark room they now shared with another refugee family in a cluttered neighborhood of flimsy houses, too small and too close together.

But Kemal was begging again, "Tell me about our old home, about the house we used to live in."

"It was in a walled garden where lilies of every color made the air sweet." The remembering look came into Faride's eyes. "The stone house was big. Three bright rooms with real glass windows, flat roof of red tile."

Kemal had been too small to remember that dreadful night when the Arabs fled with nothing but their children and what they could carry in cloth bundles.

"And when the day's work was done," his mother continued, "I would pick up my baby – that was you, Kemal – and I would rest under our grape vine, waiting for your father to come home from the government office where he worked."

Listening to his mother, Kemal did not hear the footsteps that were approaching – the slow, discouraged footsteps of his father.

Faride went on with her remembering – about the bougainvillea whose purple blossoms covered the front door-

---

Mrs. Kelsey, a member of the Board of Directors of the Congregational Christian Service Committee, visited the CWS offices and clothing centers while in Lebanon. The story of Kemal was told to her by William Haddad, Beirut committee member of CWS.

way, about the almond, fig and apricot trees — about long hours with neighbors who were kind and friendly. "We were very happy there, those days in our old house, you, your father and I together."

The slow footsteps stopped beside Kemal and his mother and a voice, as weary as the footsteps, spoke: "And there was work for a man in those days. A man could support his family." Looking up quickly into his father's sad face, he knew that Selim had not found work that day.

"I hate to think of the idle years we've spent since we fled from our home in 1948. How many days have I worked? The three of us could count them on our fingers!"

"But," said Faride gently, "we must be grateful to those who have helped us to keep alive. What would we have done without the daily food ration? Or without the clothing from Church World Service?"

"Church World Service!" Selim's face suddenly came alive. "Hasan said today that Church World Service had loaned him money to buy cobbler's tools to start his old trade again. He said Church World Service had helped many people to start working again."

"You could borrow too, Father," cried Kemal happily.

"But you were a government worker," Faride reminded h husband. "No Arab refug could get such work here!"

"I was a farm boy first," sa Selim, "and I learned how keep bees."

"Bees? Could we keep bee And could I help with them Kemal asked excitedly.

"I will go to Church Wo Service," Selim spoke slow thinking of his plan. "Perha they will help me to learn m about beekeeping, and th loan me the money to buy b and hives."

The boy's plans ran fas than his father's. "And I'll to market to sell the hon And there'll be honey to eat our bread, every day." Ker felt that this was the most i portant day in his life.

* * *

Selim and Faride had tr to live their Christian faith, it had been hard to hope mo after month, trusting that G had a plan for their happin

Thanks to UNRWA, t had not starved, but there h only been enough food to m their barest needs. Thanks Church World Service, t had not been cold — altho their thin garments were l most worn out before they new ones.

Kemal often heard his fat say, "It is hard for self-resp ing people to live like begga Faride said that Selim use walk with quick step and h held high. Now, he wal with feet dragging and looking at the ground.

Since Kemal wanted to part of this important en prise with Church World S ice about the bees, his fa took him along.

There were busses run to Beirut, but walking nothing. New hope pu spring in their walk, and t exchanged pleasant greet with other travelers on



Kemal was cold until his family got clothes contributed by the churches

Church World Service

sty roads. Finally, their d led down into the beauti- seaside city where they nd the offices of Church rld Service.

There was a man behind a sk who talked to everyone ut their problems. It did take Kemal's father long to ve that he really needed rk to support his family, and t he had a clear idea of at he wanted to do.

The man talked with several ple on the phone, and Ke- l's eyes grew rounder and ghter as he listened, and ed. At last the man turned them.

"One of my assistants will ve you to a village to see a n who keeps bees. He will you four colonies of bees h the hives and all the ipment you need. My as- ant will take you and the s back to your village by p."

Kemal started looking out window for the jeep, while father filled out forms and cussed how the borrowed ney would be paid back to urch World Service.

As they sped along in the p, Kemal did not look at olive orchards or purple- y mountains; he was too rwhelmed by his first ride in eep.

But even the jeep ride was gotten when they stopped the home of the beekeeper. Kemal missed no word as the n explained how to clean the es, what to do when the s swarmed, how to take out honey comb, and strain pure honey for market.

On the ride home, Kemal's s were keyed to a music re exciting than any he had r heard before. His music the buzzing of four colo- s of bees. He had many py thoughts and many questions. Could he help take care of the bees? Could he go to market to sell honey? Could he help his mother make beeswax candles, and sell them in the market?

But Kemal realized this was too happy a time for much talking. On his father's face was a smile Kemal had never seen. It must have been like the smile his mother said his father had in the old days.

Today Selim's shoulders were straight and his chin was held high. Over the buzzing of the bees, and the jeep's rattles, Kemal could hear his father humming a happy tune. Kemal had never heard him do that before.

There was just one more question Kemal must ask. "Father, will there be enough beeswax so that I can make a special candle for Christmas?" There seemed to be Christmas in Selim's smile as he said: "As many Christmas candles as you want, my son!"

Writer's Note: The father of the story has already repaid the Church World Service loan. His personal dignity restored by becoming an earner, he has also found evening employment as a teacher.

The Obligation of Plenty

Brooks Hays

MY WORK as a member of the House Foreign Affairs Committee took me to distant places and gave me a view of life under a wide variety of physical and social conditions. My experience prompts me to say that the appeal of the churches in One Great Hour of Sharing presents the American people with as fine an opportunity for humanitarian service on a grand scale as could possibly be offered.

Our genius for production has never been equaled and carries an obligation to use our wealth with a sense of responsibility and helpfulness. Our great warehouses bulge with food that we cannot consume, the storage space to hold it requiring almost a million dollars a day for rent.

One billion people, one half of the world's population, feel the pressure of disease and deprivation, and multitudes of them look hopefully to us to share our surplus with them. Happily, the United States government and the United Nations specialized agencies have been developing constructive programs of health and food production to meet not only emergency needs but long-range plans for rehabilitation.

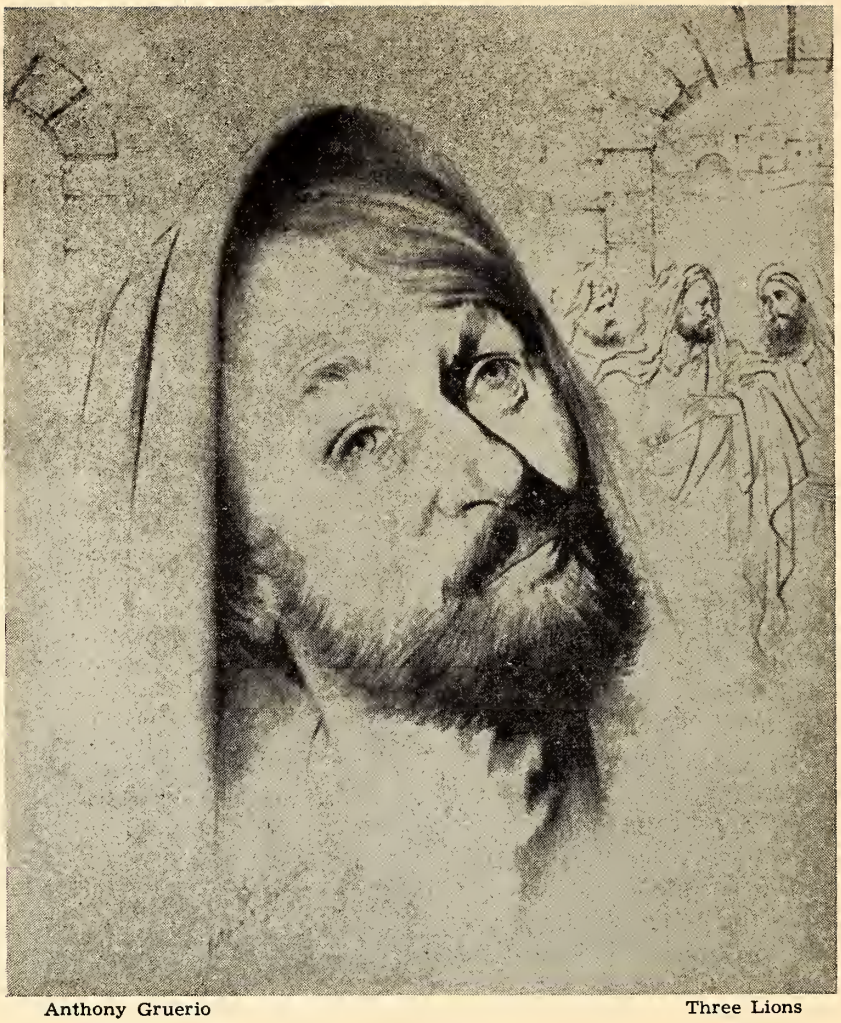
The plight of children, many of them victims of tropical diseases, is particularly appealing and receives priority in this program. And those who supply the funds can be sure that painstaking care is exercised to get full returns for the expenditure. Millions of children are now receiving health and nutritional services because of American generosity.

Few would challenge the statement that without governmental aid the total needs of the world cannot be met, so tremendous is the extent of want and suffering. This is an indispensable service since private resources fall so far short of the total requirements.

But it is just as true that governments alone, acting without the supplementary and interpretive services of Church World Service and other volunteer organizations, would prove inadequate. Governments confront severe limitations. Only the churches and individuals uninhibited by political controls can perform some of the vital and essential services in this great enterprise of compassion.

We of the United States must not fail humanity. We possess so much in this favored land and we have such capabilities in this field. Moreover, the voluntary gifts carry a meaning that our tax funds cannot possibly convey. They represent our constructive interest in people wherever they are, whatever their ties of nation or race. The recipients know that our concern for their welfare is due not to any high political strategy but rather to an appreciation of them as individuals and as the children of God.

The priorities are clear. We know what is expected of us. It was well stated in the reply of a resident of an area needing our aid. When asked what is expected of us he replied: "Respect and rice, and in that order."



Anthony Gruerio — Three Lions

Andrew brought his brother Philip to Jesus and later directed Greeks to the Master

Fred J. Miller

Can I Be an Evangelist?

AS THE evangelism phase of the Call gets underway in the district workshops and training schools, many laymen are asking, "Can I be an evangelist?"

Our conception of evangelism lies back of this question. Until very recently, at least, evangelism in the Church of the Brethren meant a series of meetings held in the local church over the period of one or more weeks, under the leadership of a visiting pastor, or a minister who was giving his entire time to this service.

Often these leaders were chosen because of their oratorical ability and for the ease with which they could lead us to the very brink of the "fiery pit." This verbal picture caused us to re-examine our souls and reassess the value of Christianity. These evangelists had a very important part in the building of the Church of the Brethren. They were the means of bringing about many conversions, and often instilled new life into whole congregations. Their zeal and passion for lost souls has rarely been surpass

It would seem that the pr ent generation has lost much this zeal. In fact one mig ask, "Did any large part of t membership ever have t zeal?"

Under evangelistic preac ing it was very easy for t church member to ident himself with the ninety-a nine who were warm and cure within the walls of t fold. Rarely did he pict himself as being the lost la Even less often did he iden

Layman living at Polo, Northern nois and Wisconsin District

mself with the Master or the angelist seeking the lost one. sually it was considered the o of the minister to find the st.

Now the church is coming each of us, saying, "You are e one. It is your job to assist e pastor in evangelism." Is any wonder we feel a sense hesitancy and uneasiness as ask, "Can I do it? Can I be evangelist?"

From the way in which angelism has been under- od in the past the answer is obably, "No." But that isn't at the church is asking. We not being asked to leave our s, our professions, our fami- s and embark on a preach- mission. We are being ed to accept responsibility ere we are.

How well do you know drew? He was one of the elve. Very little was written out Andrew. So far as we ow, he did not preach any eat sermons. Neither did he rform great miracles. An- ew seems to have been a od layman.

We can guess that Andrew ed people, because every e we hear of Andrew he in the company of someone, om he is introducing to us. On his very first meeting th Jesus he took along his other Simon, who became ter, and introduced him. ter, when the Greeks came Philip asking to see Jesus, could have taken them to us, but he didn't. He took em to Andrew, who took th the Greeks and Philip to us.

Where was Andrew on the y that the multitude fol- ved Jesus and He fed them? e don't know, but it is safe to ess that Andrew was talking people. People out on the nge of the crowd that uldn't get close enough to see and hear the Master. It was probably there that the little boy heard Andrew telling stories. Boylike he may have followed him about all day. It is altogether possible he told Andrew about the lunch of barley loaves and fish which his mother had packed for him. It might be he even offered to share his lunch with Andrew. However it happened Andrew was there with the boy and the lunch when the Master had need.

Yes, Andrew introduced people to Jesus. That was evangelism. We can do that too.

"What Is Truth?"

Richard A. Grumbling

WHEN Pilate uttered these memorable words, "What is truth?" it is hard to believe that they were not an expression of an inborn desire really to know the truth. For even the pride, contempt, selfishness, and bigotry of men's hearts have not been able to extinguish the fires of the longing after truth that became a part of man's nature through creation.

This hunger after truth has never been satiated, even though there have been a host of earnest seekers down through the centuries. We have ample evidence today that throughout the world there are literally multitudes in this quest after truth, led on by that inner urge, yet failing to find it.

Perhaps we should be asking why they should fail to find it, when the Giver of all truth has entrusted its propagation to a people who are called Christians. Why since these people are numbered in the millions is it possible for the majority of humanity to live and die without ever finding this truth? Brethren, this is serious; there is something radically wrong.

Certainly, we as Christians get our inspiration and truth from the Bible, so let us seek there to discover what truth is and perhaps to see why we have failed to make it clear to the world. In John 8:32 we find, "For ye shall know the truth, and the truth shall make you free." With such a wonderful promise before us, we cannot help being amazed at the divisions, contention, and strife among those who claim to believe this Word.

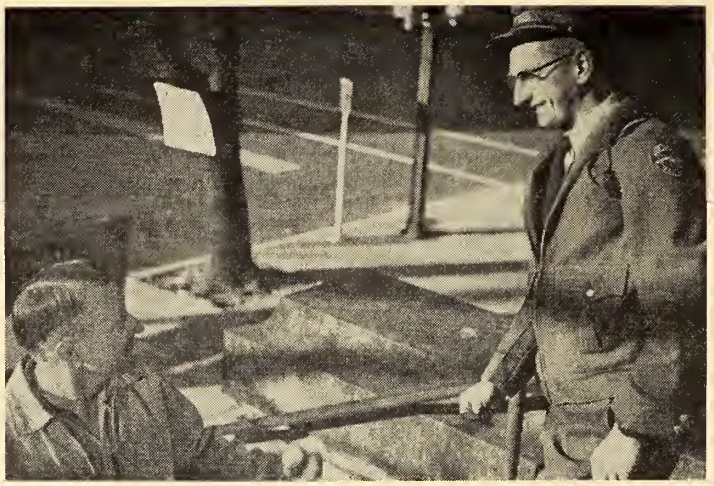
Surely, we do not doubt that to know this truth would bring freedom from the things that would cause such a lack of unity. Therefore, we must conclude that somehow the vast majority of Christendom has failed to find this truth, or at least to appropriate it. Perhaps our seeking has not been earnest enough to produce results, or has not been in the right place. Certainly some have found it, and their lives have had a great blessing and influence upon the world. But their numbers have been far too few.

It is not difficult to see the main reason for this spiritual confusion and failure to find the truth. To find anything, you must search for it where it is most likely to be found. If you would find gold you must seek where gold can be found; if you would find diamonds you must seek where diamonds can be found; you may even spend a lifetime searching for a spring of cold water in the Sahara Desert without ever finding it, but if you search for such a spring in the foothills of the snow-capped mountains, you are a thousand times more likely to find it. So in the search for truth, you must look where it is likely to be found, and that, my friends, should be no mystery to the Christian.

We believe that to be a true Christian we must accept in simple faith the Bible as the inspired word of God, believe it, live it, and teach it as the one source of truth. In that precious Book Jesus has said, "I am the way, the truth, the life" (John 14:6). Thus to find truth is to find Jesus, and to find Jesus is to find all there is of truth and light. We have said that truth is easy to find, but it will be found only by those who are willing to go all the way in a sincere, diligent search for it.

Here is what the Lord says about it: "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). If we are but willing to pay the price, it is right there for us.

As we earnestly seek and find this truth, let us in gratitude show to the world by our actions, words, and deeds, the only answer to this question, What is truth?



Postman Bill Trout figures he serves a larger territory than his friend, George Smith, Bowmansville's first-class gas station operator. George is a core member of the Bowmansville Church of the Brethren, which Bill attends occasionally



Everyone was talking about the new empha in the church, the 250th Anniversary C

EXTRA DIMENSIONS

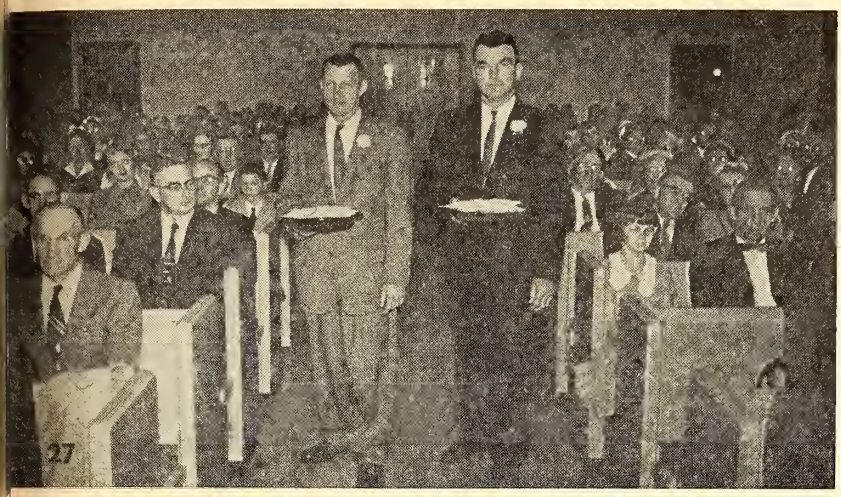
IS very personal. It is really our faith coming to life in our homes and places of work, neighborhoods, and churches. It implies that everything we do as Christians and as a church helps or hinders the witness of the church.

As Bill looks on he says, "This church busin becoming the chief item of conversation Bowmansville has given EXTRA DIME SIONS to our citizens." Even the young peo felt it



George explains the needs he has found through his visiting





nd the CALL was doing things too. Offerings increased beyond expectations



Then George got the church board to plan an intensive program of visiting members and others

This annual filmstrip-of-the-year, *Extra Dimensions,* fits the spirit of the church during the continuation of the Anniversary Call program. Its message is timeless. Order from the Department of Audio-Visual Education, Church of the Brethren General Offices, Elgin, Illinois. Sale, $5.00; rental, $2.50.

l's son Tom was baptized along with seven-
n others on Palm Sunday as a result of the
orts of the pastor in his membership class



As the last applicant is baptized Bill wonders, "Can it be that MY extra dimension is in God?"



KINGDOM GLEANINGS

Seventeen magazine has a special issue on the United Nations which was scheduled to appear on the newsstands about Feb. 26. This issue is highly recommended by the United States Committee for the United Nations. Young people will be especially interested in securing this issue.

Mr. and Mrs. Ray M. Petersime of Gettysburg, Ohio, are visiting their daughter Esther, who is serving at the Brethren Service project in Castañer, Puerto Rico. Mr. and Mrs. Moyne Landis, of West Milton, Ohio, are also spending their vacation visiting the Brethren Service project in Castañer.

At the annual meeting of the Division of Christian Education, National Council of Churches, in Omaha, Neb., Mary E. Spessard, director of children's work and A. Stauffer Curry, editor of church school publications, were chosen as chairmen of the Children's Work and Editors Sections, respectively, for 1959-60.

Joe Dell, director of the Brethren Service-Church World Service Center at Modesto, Calif., visited the New Windsor and Nappanee centers and Elgin for consultations on the future of the Brethren material aid program on his return trip from attending the annual Church World Service meeting at Atlantic City, N. J., on Feb. 4-6.

Recently Anna **Warstler,** director of women's work, accepted an invitation to serve as a member of the national Women's Planning Committee of the Japan International Christian University Foundation, Inc., in New York City. The primary objective of this committee is to increase support and interest of American women for the International Christian University in Japan.

Coming Next Week

What will challenge laymen to become active evangelistis in their communities and at their work? Milton Early attempts some answers in the article, *Motivation for Lay Evangelism.*

Kermit Eby in his article, *Man — Not Monuments,* sets forth his belief that men are more important than any system.

The miracle of life shown by the seed taking root and shooting up toward the sun and rain reminds us that *The Earth Is the Lord's.* May Allread Baker of Arcanum, Ohio, calls this to our attention again.

The first of a number of legislative issues coming before Congress in this session is discussed briefly by Clement Bontrager and Ellis Shenk. This issue is the *Peacetime Draft.*

A Photographer Witnesses to His Faith, by Paul Milhouse, tells how Julian Gromer carries his Christian faith into his vocation.

This Life We Take, a pamphlet presenting the ca against capital punishment which was published l the Friends Committee on Legislation, is now availab from the Church of the Brethren General Offices fifteen cents per copy.

Russell M. Hartzler received a citation from t Michigan Council of Churches for his ten years effective leadership of CROP. A member of the Ho church at Clarksville, Mich., he teaches a Sund school class and serves on the ministerial commissic The citation recognized his Christian faith, his servic as director of CROP, the exemplifying in his life the principles guiding his daily work, and his loya and influence as a Christian layman.

M. R. Zigler, retired former director of Brethr Service in Europe, sailed from New York on Feb. to attend a meeting of the administrative commit of the Division of Inter-Church Aid and Service Refugees of the World Council of Churches, to held in Geneva, Switzerland. He will continue represent the Church of the Brethren on the Cent Committee of the World Council until the wo assembly in 1961. Brother Zigler will return to States in mid-March and will be giving some time writing his memoirs, at the request of the Gene Brotherhood Board, and to doing field interpretat for the CALL program, under the direction of Anniversary Call Office. He is making his home w his daughter, Mrs. John T. Glick, at Broadway,

Annual Conference Accommodations

Listings of accommodations at Ocean Grove, N for the 1959 Annual Conference are being sent the local churches through the Feb. 20 Pastors' Superintendents' Packets. Each pastor will be receiv two copies of the complete listings. Please con these lists and make your reservations directly w the hotel or guest house. The North End Hotel been designated as the Conference hotel, and the G eral Brotherhood Board and Standing Committee m ings will be held there.

Radio and TV Programs

Pilgrimage will carry on the informal conversat on family life by Dr. John Sutherland Bonnell, min at Fifth Avenue Presbyterian church, New York C and Dr. Alcwyn L. Roberts, general director of Commission on General Christian Education, Nati Council of Churches. The topics for March are: Fear and Prejudice; 8th, The World in Your Ho 15th, Better Human Relations; 22nd, Parents Wit Partners; 29th, a special Easter service. The prog is broadcast over ABC, 1:30 – 1:55 p.m., EST.

Frontiers of Faith continues the series of dra telecast over NBC-TV, Sundays, 1:30 – 2:00 EST. For March they are: 1st, Channels, a con based on "the pecking order" – a term used to desc rank, status, etc.; 8th, a drama dealing with problem of marital infidelity; 15th, Incident at Milago, which plays up the need for mutual ur standing and forgiveness; 22nd, Portrait of God, v a group of persons will attempt to set forth their pic of God; 29th, contemporary sacred music.

Brotherhood Theme: Brethren Under the Lordship of Christ

A Brethren disaster team from New Windsor, Md., ;gan work in the flood-stricken area around Peru and)gansport, Ind., on Feb. 14. Samuel Harley, district ecutive secretary is acting as co-ordinator of the oject, and Howard Keim, pastor of the Peru congre-ıtion, is project director and supervisor.

aily Prayer Guide

arch 2 Faith in His Word ..... John 1:1-13
3 Desire to See Jesus ..... John 1:35-51
4 Life Anew ..... John 3:1-21
5 The Water of Life ..... John 4:1-26
6 Love of Persons Above Law ... John 5:1-18
7 A Generous Spirit ..... John 6:1-14
8 The Bread of Life ..... John 6:25-40

nniversary Call

Brotherhood Fund contributions toward the 2,600,000 goal:

months ended 1-31-55 .....$346,203
months ended 1-31-59 454,235

Increase 31% $108,032

all to Witness

As of Feb. 1, six hundred fifty churches had dicated their intention to participate in the Call to Witness. Reports from across the Brotherhood indicate great response. A total of over one million pieces ıs been ordered by local churches to aid in carrying rward the Call to Witness.

Ien's and Women's Work Councils Meet

The National Council of Women's Work met in lgin Jan. 14-18. This council is made up of three omen chosen at-large by the women of Annual Con-erence, the five regional presidents of women's work nd the director of women's work. These persons are ara Halladay, Ruth Hersch, Esther Crouse, Pearl Murrey, Mildred Baker, Vinna Helstern, Beulah Rep-)gle, Mary Kathryn Hoff, and Anna M. Warstler.

Among the numerous concerns shared and discussed ere reports from the five regions, plans for the seventy-fth anniversary celebration of Women's Work in 1960, Workbook for a Special Study on Women's Work to e introduced to local cabinets of women's work in lay, and a renaming of women's work to incorporate ıe concept of a fellowship with a purpose.

The Executive Committee of the General Council t Men's Work met in Elgin, Jan. 16-18. The men at-ending were Dillon C. Gnagy, Lester Rosenberger, L. . Jonas, Ray Petersime, Ray Fyock, Robert Greiner, nd Rufus B. King. Martin Stine and Virgil Marshall)ined the group for one day.

Among the many items of business were a review f men's work in the five regions, planning for the)cean Grove sessions in June, a report on the men's ork representatives to Europe in connection with the 50th anniversary celebration, and a review of the im-lications for the council when the new constitution oes into effect following the June annual meeting. A ecommendation to change the name of men's work will e referred to the June meeting at Ocean Grove.

The two councils convened during the same week nd had a number of sessions together in which various hases of the church's program were reviewed.

Standing Committee Delegates

Southern Indiana: A. P. Wenger, Elden M. Petry; alternates, H. Dale Brubaker, Albert E. Harshbarger.

Tennessee: John A. Pritchett; alternate, Butler Sizemore.

The Church Calendar

March 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Parable of Jesus' Rejection. Matthew 21:33-46; Mark 14:3-9. Memory Selection: He was despised and rejected by men. Isaiah 53:3 (R.S.V.)

March 2-6 Adult Political Seminar, Washington, D.C., and New York City
March 3-6 Pacific Coast regional conference, La Verne, Calif.
March 5-8 Western Region Youth Conference, McPherson College, Kansas
March 6-8 Eastern Maryland CBYF round table, Frederick, Md.
March 8 One Great Hour of Sharing
March 13-14 Central Region daily vacation church school conference, Manchester College
March 22 Palm Sunday
March 27 Good Friday
March 29 Easter

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Caleb W. Bucher of Lancaster, Pa., in the Richland church, Pa., March 22-29.

Bro. Arthur Scrogum of Hagerstown, Md., in the Summit church, Va., March 22-29.

Bro. Earl M. Bowman of Dayton, Ohio, in the Trotwood church, Ohio, March 15-22.

Bro. Delbert Hanlin of Wauseon, Ohio, in the Dupont church, Ohio, March 8-15.

Bro. William Longenecker of Mt. Joy, Pa., in the Mt. Wilson church, Pa., March 8-15; in the New Philadelphia church, Ohio, March 15-22; in the Codorus church, Pa., March 23-29.

Bro. Jacob Replogle of Bridgewater, Va., in the Spring Creek church, Pa., March 8-15.

Bro. Kenneth Hollinger of New Paris, Ind., in the Pitsburg church, Ohio, March 15-22.

Bro. Burton Metzler of McPherson, Kansas, in the New Paris church, Ind., March 22-29.

Bro. Russell G. West of Wiley, Colo., in the Danville church, Va., March 23-29.

Bro. Desmond W. Bittinger of McPherson, Kansas, in the Elizabethtown church, Pa., March 22-29.

Gains for the Kingdom

Eight baptized and one received by letter in the Maple Grove church, Kansas. **Four** received in the Oklahoma City church, Okla.

One baptized and four received by letter in the Trotwood church, Ohio.

Two baptized in the Mingo church, Pa. **Eleven** baptized and seven received by letter in the Roxbury church, Johnstown, Pa.

Five baptized and twelve received by letter in the Moorefield church, W. Va.

News and Comment From Around the Worl

In July Big Creek church, Oklahoma, dedicated the new educational unit, which had been started in November 1957. The addition to the sanctuary built in 1927 contains ten classrooms and a nursery and rest rooms. The rooms are so constructed that they may be enlarged by opening accordion style doors. Russell G. West of Wiley, Colo., a former pastor, spoke at the morning service and also preached the dedicatory sermon. The congregation was organized in 1894 and until about fifteen years ago was served by the free ministry. The original building was financed from the proceeds of cotton planted on land donated by the members. The 1927 structure was built following a seven-year fund raising drive. Many improvements have been added to the church plant, including a parsonage. Twice in the past twenty years additional ground has been purchased to care for expansion. Sam Garber has served Big Creek eight years



Methodists Give $8,375,000 for Church's Colleges

Methodists in this country gave more than $8,375,000 for the operation of their colleges and other educational institutions during the 1957-58 fiscal year. In addition to the colleges Methodist-related universities, seminaries, secondary schools, and Wesley Foundations were also given funds.

Seventy-four of the Methodist Church's approximately 100 Annual Conferences have pledged to give $1.30 or more per church member each year toward support of Methodist educational institutions.

Japanese Christians Want Sunday for Religious Education

A number of Christian groups in Japan are reported to be disturbed by a decision of the Ministry of Education to hold public school extracurricular activities, such as track meets, on Sundays. The National Christian Council of Japan said it would attempt to persuade the Diet of Japan to recognize Sunday as a day for religious education, but added that it saw little chance that such a move would meet with success.

Presbyterian Ministers' Fund Marks 200th Anniversary

The oldest life insurance company in the world, the nonprofit Presbyterian Ministers' Fund, recently marked its 200th anniversary. The fund dates to 1759, when Thomas and Richard Penn, sons of William Penn, granted it a charter as the first life insurance company in America.

Today the company has assets of more than $68,000,000 and serves 60,000 policyholders. Clergymen, foreign ministers, theological students and their families of more than thirty denominations are benefited by the fund. Throughout the organization's operating history, it has never contested a claim and has never engaged in a lawsuit over its fiscal affairs.

Dr. John Witherspoon, a signer of the Declaration of Independence, was an early policyholder, but was one of the first to let his policy lapse because his salary as president of Princeton University was so irregular.

U.S. Church Attendance at Record High

Church attendance in the United States reached a record high during 1958, according to the annual year-end Gallup Poll, which reported that 50,500,000 American adults attended church or synagogue services during an average week. This represented an increase of 2,000,000 over 1957.

This figure indicated that 49% of the total adult civilian population attended worship services. To arrive at an estimate of the average attendance, surveys were made during selected weeks in the months of April, July, October, and December of 1958.

Some of the findings of the Gallup Poll were as follows: Women were more faithful in worship attendance than men; Roman Catholics attended more frequently than Protestants; proportionately, there were more churchgoers in the larger citi than in small towns in Americ middle-aged persons had better a tendance records than either you adults or those over fifty; worsh attendance was highest in the Mi west where 54% of all adu attended.

National Prayer for Peace Day Proposed

An Illinois congressman, Haro Collier, has proposed a resoluti in Congress which would designa April 22 as a National Prayer f Peace Day. The proposal is th the day include a one-half day leg holiday in the afternoon whi would allow Americans to visit t churches of their choice.

Mr. Collier said, "It seems me that with all the effort we ma trying to convey to peoples of oth nations that peace is a sincere ho and desire of the American peop we ought to take time out to pr for those aspirations."

Oklahoma Council Plans for Senior Citizens

In Oklahoma churches are pla ing a major role in a program aim at bettering the lives of the ag The Oklahoma City Council Churches formed a special comm tee to study the need and follow its recommendations for a n program.

The goal in the next five years for homes for 500 individuals, bu on a 300-acre tract of land on t edge of the city. Ultimately, hom for 2,000 are expected to be bu by church, civic, and frater organizations.

mmunist Radio Broadcasts ess "Secular Ethics"

Radio broadcasts in Iron Curtain ntries in recent weeks have con- trated on the Communist theme t "secular ethics and morals are superior to religious ethics and rals." The theme was especially ssed in talks over the Warsaw l Prague radios, apparently ed at convincing religious be- ers that the Communist ideology ps to promote high standards of sonal conduct.

rgymen Want Monday signated "Pastors' Sunday"

Protestant clergymen's groups in st Germany are campaigning to e Monday designated as "Pas- ;' Sunday." They are recom- nding that Monday be officially aside as a clergyman's rest day, ept for a few who must remain ilable for emergencies. Their tention is that pastors can no ger in good conscience preach ut the Third Commandment en they themselves cannot main- the "God-given rhythm of work l rest with no free Sunday or urday, and with only a few free nings during the week."

urch of England Gains 000,000 on Stocks

The Church of England sold all t 260,000 shares in the British minum Company for what fi- cial circles estimated was a profit t least one million dollars. Cred- for the profitable deal and for ilar operations that have in- ased the church's income sub- tially in the last ten years was en to five financial experts who as advisers to the commissioners. The church's income is used ely to pay the salaries and pen- s of Church of England clergy- men. In a statement some years ago, the Archbishop of Canterbury stressed that each parish has to meet its own current expenses. He made the statement after some people, prompted by reports of the church's growing income, had inquired why it still made appeals for financial support.

Clergy Shortage Continues Acute in Germany

The number of Protestant clergymen in Germany is largely insufficient and there is no prospect for any substantial increase in the near future, according to an official of the Lutheran Church in Northern Germany. In predominantly urban regions, the ratio is one pastor to 4,000 members, and in rural areas one to 1,500. While the Evangelical Church in Germany is served by 13,046 parish ministers, more than 3,000 parsonages are vacant or filled only provisionally.

Lutherans Warned Against Excessive Membership Turnover

Lutheran churches were warned that they may become a predominantly upper middle class religious group because so many of their people are moving to better neighborhoods. The Rev. Walter Kloetzli, director of urban church planning for the National Lutheran Council, said "the farther you get from city hall the more Lutherans you find."

He noted that many congregations are trying to create rural or suburban churches in their present neighborhoods. He predicted that most urban centers in America will double in size in the next twenty to thirty years, and he said that churches in these areas will find themselves in the midst of dramatic and overwhelming change if they do not take preparatory measures.

Quotes in the News

Bishop G. Bromley Oxnam, president of the Methodist Council of Bishops : "Have we in our programs of evangelism called for the repentance necessary for us to face the moral issues involved in any approach to power and justice? Power will corrupt a bishop as well as a businessman; it will corrupt a church as well as a corporation. Only when power is responsible to the people can it properly be curbed and justice assured."

Dr. Roy G. Ross, general secretary of the National Council of Churches: "America could be the nation which would tip the balance in determination of the faith which will eventually dominate the relations of nations. However, she will never tip this balance in favor of a Christian ethos as over against complete secularism or nihilism until she first decides the faith by which she herself will live in today's world."

An editorial in the Catholic Free Press, official newspaper of the Diocese of Worcester, Mass.: "If alumni groups were half as interested in the educational standards of their alma mater as they are excited about the fortunes of the football or basketball squads, we would probably have considerably less worry about the quality of American education."

Dr. Leslie A. White, professor of anthropology, University of Michigan: "Today mankind may be on the verge of extinction, vanishing from the face of the earth in the incandescence of thermonuclear explosions. If we escape self-destruction, we have within our reach a finer and nobler world, a world without warring states where all men will be brothers. The time of decision is near at hand.



On Dec. 7 Yellow Creek congregation, Ill., observed its 110th anniversary and dedicated its remodeled and enlarged building. Dean L. Farringer of Lima, Ohio, spoke at the morning service, and J. Wilburn Lewallen, executive secretary of Northern Illinois and Wisconsin, delivered the dedicatory sermon at the afternoon session. Special music was brought by Mrs. Harold Mantzke, Mrs. Robert Reiff, and Mrs. Thomas Wingert. Yellow Creek is the fourth oldest congregation in the district and the original building, erected in 1858, is still in use. The addition to the church provides space for church school classes

RELIEF AND REHABILITATION

Along the Jericho Road



These Palestine refugee children need help

MILLIONS of hungry and destitute human beings travel the Jericho roads of our world today. Their lives are filled with sickness, hunger, and despair. The churches of America, working together through Church World Service, are helping to bring new health, new hope, and new faith to these brethren in need.

Church of the Brethren members participate in this ministry of the churches by their gifts of material goods – a large part of which are distributed through Church World Service – and through their gifts of money to the Brotherhood Fund, which helps to support the program of Church World Service. Take a look at the countries in which we are helping to relieve suffering humanity:

Greece

Each year brings fresh tragedy to this war-torn land of perennial earthquakes and devastating floods. Two million people are dependent on church aid. Supplemental food and clothing, seed, fertilizer, farm equipment, tools, and self-help materials must be provided for rehabilitation in disaster areas.

Japan

Widespread unemployment, disease, crop failures, typhoons, and flash floods make a widely diversified program of feeding, material aid, and education essential. Also vital are more rehabilitation projects, especially for the handicapped.

India and Pakistan

In this vast area, constantly beset by floods, famine, and grinding poverty, programs supported by our churches include land reclamation and rehabilitation, self-help projects, and widespread supplemental feeding.

The Near East

The plight of more than a million Arabs – 900,000 "official" and some 200,000 additional "economic" refugees – daily becomes more desperate. Physically weak and psychologically bitter, these almost forgotten people need every form of help – food, clothing, and material aid, increased self-help, and vocational programs.

Latin and South America

In Northern Brazil, two million famine victims, many of them actually dying of starvation, need food. Assistance is essential in the south of Brazil for hospitals, schools, children's homes, and for foreign refugees and migrant workers.

In Chile, our churches minister to 15,000 flood victims and thousands of poverty stricken slum dwellers. In Haiti, 22,400 still suffer from hurricanes and unemployment. In Jamaica, 120,000 undernourished school children get hot lunches through our churches' assistance to the Jamaica Christian Council.

Hong Kong

Housing and health continue the major problems in this overcrowded British crown colony where more than a million refugees from Red China exist miserably, most of them jammed in shacks set up on sidewalks, rooftops, or in road drai easily and often prey to fires a floods. Tests show 95% of the re gees over fourteen suffering fr TB. Need for building and medi supplies, food, clothing, educati and work opportunities is staggeri among the virtually hopeless th sands who make up this worl greatest concentration of hum misery.

Germany

A daily flow of refugees fr East to West Berlin (264,500 l year) and the weekly truckloads repatriates from Poland continue emergency which is a particu concern of the churches. Food a clothing are needed in la amounts, as are self-help suppl and materials for vocational traini

Austria

Rising costs of staple foods, f rent, and transportation, and s city of jobs plague this coun which still holds many thousa of Hungarian and other refuge Continued help is needed for re gee teen-agers, and especially farm and swamp reclamation and the amputee shoemakers and tail project.

inawa

Health needs are especially acute this USA fortress island, where e co-operative programs of our urches make possible the only ristian ministry of mercy to many ing under substandard conditions. urch-sponsored hospitals are es- tial, as is assistance to the numer- s leper colonies. A school-feeding gram reaches all children through e sixth grade.

land

A new program has just begun e through which our churches sending food, clothing, and other istance in an attempt to relieve fering among the impoverished d undernourished, especially the nniless repatriates from Russia ng returned to their native land.

rica

Programs utilizing U.S. surplus ds are now operating in eight ntries — Ghana, Uganda, the lgian Congo, Liberia, Nigeria, geria, Kenya, and Tunisia. The rk, which is mainly milk distribu- ns, is usually carried on through pitals and other institutions.

rea

Recovery is a relative word in this stricken land which was almost totally destroyed by war. Of more than two million persons in dire need, some 300,000 — many of them widows and orphans — are a continuing responsibility of our churches, depending upon us for shelter, food, and clothing. During 1958, Pusan floods destroyed farmlands, homes, and livelihood for 150,000. Church-sponsored work among amputees and TB sufferers continues.

Italy

Hailstorms and floods annually leave thousands destitute, making supplies of food, clothing, and medicines necessary for emergency aid. Almost 100,000 people, including refugees and needy in institutions, especially in Calabria and Sicily, are cared for through Protestant parishes. Many still suffer loss of livelihood from destruction of olive groves in the winter of 1956.

Taiwan (Formosa)

Through the widespread supplemental feeding of our churches, some 350,000 families receive regular assistance, with milk bars provided for all comers in crowded city slum areas. Of special concern is the work among the primitive aborigines, a new rural project for lepers, TB and other health programs, and assistance to "offshore" evacuees.

Yugoslavia

Droughts alternating with floods have accented the plight of millions here where costs are high and wages low. The Church World Service-Lutheran World Relief school lunch program continues giving free daily food to two million children of whom one in ten is tubercular. Only church gifts of food and clothing enable theological schools to stay open.

Other Areas

In 1958 assistance was given to victims of bandits and Chinese insurgents in Burma, to 200,000 famine victims and refugees in Indonesia, to refugees and disaster victims in Turkey, to needy Protestants in Portugal, to theological students in Spain, to Indonesian refugees in Holland, to fire victims in Thailand, to refugees in Belgium, to disaster victims and refugees in France, among others in areas of distress abroad.



Three Lions

he poor of Japan are struggling against unemployment, disease, crop failure

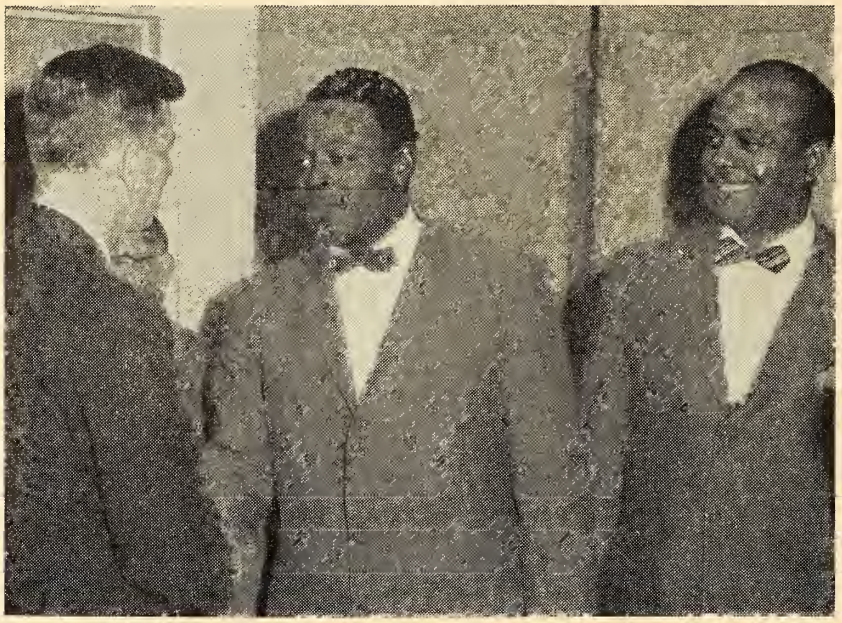
Readers Write

Continued from page 2

build, that we are the defenders of the UN and its Charter.

These delegates "have a strong hope that the resumption of relationships between the peoples of China and the United States may make possible also a restoration of relationships between their churches and ours." What is the basis of this "strong hope"? Surely it is not the experience of the British and other countries which recognize the Red Chinese. Can they really believe that a government which has so dramatically set out to destroy family life and religion would permit church representatives to mingle with its people?

The editorial suggests that a reader who does not "welcome the stand taken by the Cleveland Conference" is "swayed unreasonably by fear of communism." It is unfortunate that more Christians are not disturbed by the godless, anti-Christ philosophy which masquerades as communism. — Robert M. Kintner, M.D., Seattle, Wash.



True Christian fellowship can exist only as each person, regardless of race, national background, or economic standing, is recognized as an individual who is important in the sight of God

ABOUT RACIALLY INCLUSIVE CHURCHES

Do you know that —

in three Protestant denominations comprising 13,597 churches, there were (in 1951) 1,331 predominantly white churches reporting nonwhite persons in their Christian fellowship as members or attendants?

the 1,331 churches constitute 9.8 per cent of the total number of churches in these three denominations?

110 of these 1,331 racially inclusive churches are located in the southeastern region of the U.S.?

45 of the 110 in the Southeast reported Negroes as members or in attendance?

of 237,000 church members, 26 individuals were reported to have left their churches because of the process of expanding the circle of Christian fellowship to include nonwhite persons?

in every instance of appraisal after the departure over this issue, the ministers indicated increased spiritual insight, greater warmth of fellowship, or greater human assets to the life and work of the church?

the length of time used to prepare Christians for the inclusion of persons of nonwhite skin color in their churches is not necessarily related to the degree of ease with which the change comes about?

forthright movement directly toward the goal of "open" fellowship in the local church has avoided much of the indecision and friction that has been found to develop often during long-range programs of "re-education"?

the anticipated behavior predicted by Christians of themselves is far more serious and opposed to open Christian fellowship than is their actual behavior when they face a real situation in their church?

frequently, it has been found that a large majority of persons in a local church are not opposed to open fellowship in policy and practice?

frequently, also, open fellowship in policy and practice in the local church is resisted by a vocal minority who often control the behavior of persons uncommitted in their thinking to either side of the issue?

in view of such small group control, local leadership in this aspect of Christian fellowship does not lead the majority to express its will on the matter in many instances? Is often reduced to a mere reflection of the wishes of this numerical minority?

a dynamic application of th fundamental Christian belief evangelization of all people witho regard to race, color, or nationali background produces a fellowsh of basic acceptance in loc churches? Helps to remove Prote tant churches from their indiffere or defensive position with referen to the policy and practice of a raci ly inclusive fellowship?

patterns of behavior and soci interaction among Christians whi fail to convey an unmistakable w come to all, limit the quality inclusive fellowship in a loc church to a superficial or "fro room" type?

the genuine opportunity for qu ified persons of racial minori groups to serve in leadership capa ities on the basis of ability is o of the surest ways to convey unmistakable welcome?

the kinds of behavior and soc activity among Christians both the church and in the communi are the main determinants of t nature and extent of an "ope fellowship?

opposition to a racially inclusi fellowship in the local church more likely to occur when the poli position of the local church lead ship is not known, or not clea indicated, than it is when lo church policy is clear and know

recent documented research in cates that the above stated poi are highly important to the Prot tant churches in their efforts to ma a significant contribution in t area of their life and work?

— *Prepared by J. Oscar Lee and Alfred S. Kramer for the Department of Racial and Cultural Relations, National Council of Churches*

Methodists Stress Evangelism Need Among Minorities

The need for increased evan lism among minority groups in United States was stressed at annual meeting of the Metho Board of Missions. Three gro singled out in particular for w was described as their increas potential for evangelistic missi were the Negro in the city, Spanish-speaking American in Southwest and the Indian in Ol homa. Reports on each group w made to the board by Metho home missions specialists.

NDIA

Mulchond Evangelistic Center

Prabhakar Bhoir

THE Mulchond Evangelistic Center has been carrying on its work for five years through e night school.

There is a night school in order at the people of Mulchond may ecome literate and be able to read eir Bibles. Classes in literacy are ld every night. In these classes hristian hymns are first taught. rtions of the New Testament are ad and interpreted. After prayers, e adults and children are taught read and write.

In November 1957 the governent gave the regular examination literacy to these classes. Out ten students nine passed the exination. During these five years any adults have become literate d are able to read the Gospels ving the large print.

Every Sunday night hymn fests e held at the center. Because of e above examination results many ve been encouraged to attend e classes and become literate. Atdance has now risen to twenty-ur. In these night classes the ople are not only becoming liter-, but they are learning that Christ me to save sinners.



Classes in literacy are held that the people may be able to read their Bibles

e Library

In Mulchond a special opening emony was held when the mission presented a library to the cen. There are many religious books the library. Many of the books written in big letters for easy ding and are being read. I take ne of the books to the surrounding villages for use in my evangelistic work. I read to the villagers m these books.

itation

n addition to the evangelistic orts in the night school, during day I visit in homes and teach Dangis about Christ. When sts come into our own home, I ch them about Christ. I work he following villages: Bhavanda-, Seti, Vangaon, Nadakhadi, tya and Wanda. In these villages I teach about Christ. First, I go to the village headman and arrange for the night meetings. When the people gather, I tell them the meaning of the crucifixion in song. All ages like to hear these Bible stories in song. Most of my work is done at night. There are usually 150 to 200 present for these meetings. Every month I visit among my own Dangi people in the surrounding villages and they listen to me because I am one of them. They enjoy the stories so well that they never leave the meetings and they usually ask for more even after I have tried to stop. These services often go on until one or two o'clock in the morning! In this way I carry on my work of making people acquainted with Christ.

In four years two people have been baptized. Another man will no doubt soon be baptized.

Last week I had an invitation to a village called Sonunya, twenty-five miles from my center. In this village one man and two women are requesting baptism. In this way at the Mulchond Evangelistic Center and in the surrounding villages evangelistic work is being carried on.

The Sunday School

In Mulchond there are seven Christians and we praise the Lord for them. These seven Christians and their children make a small group of fifteen, gathering together for Sunday school each Sunday. After the teaching of the Sunday school lesson there is a period of songs and prayers. Regular offerings are taken. These offerings are sent to the Ahwa church. In this way the evangelistic work at Mulchond is increasing. More people are placing their faith in the God of our Lord and Savior Jesus Christ, and God is blessing our work in the Mulchond Evangelistic Center.

• • •

Churches of the United States have received about $410,000,000 in financing from this country's life insurance companies, according to a survey by the Institute of Life Insurance. Most of the financing was used for the construction of new churches and educational and medical institutions. The companies have made 3,630 loans for such purposes.

Girls' Groups in Nigeria Affiliate With International Organization

Leaders of the Girls' Life Brigade movement explain the brigade emblem to Marianne Michael and some Garkida girls. The Girls' Life Brigade is an international and interdenominational Christian organization whose aim is to "help and encourage girls to become responsible self-reliant and useful Christian women"



Nomi Risku proudly displays the new brigade drum wh the women's work group at Garkida bought for the g A new group of twenty girls will be taken into the Gark Girls' Life Brigade each year. The brigade provide varied social, educational, recreational and spiritual prog

Girls' Life Brigade leaders inspect the girls' group at Garkida. The group at Garkida under the direction of Marianne Michael and a group at Waka under the leadership of Miss Comfort Minso will soon be officially registered



Photos by Max Baughman



Members of the Garkida group present a Bible verse alphabet drill. The motto of the Girls' Life Brigade is "To S Life." Loyalty to church and Sunday school is a condition of membership. It is hoped that the Girls' Life Brigade prog can be expanded to include more groups. A number of congregations in Nigeria already have Boys' Life Brigade gr



GERIA, WEST AFRICA

Hillcresters Serve

Hazel Rothrock

AS THE big carryall with fourteen Hillcresters stopped in front of the African church Jos, Nigeria, they knew by the ise indoors that Michael had not t begun the singing. But almost mediately the shouting subsided d the 175 youngsters joined lustily a rhythmic action song, Moses ote the Waters – and they smote e desks with vigor! Then another g, The Animals Went Two by o Into the Ark, was followed the more familiar Rolled Away. seventeen-year-old Hillcrest girl, r oldest pupil and daughter of itish missionary parents, led in yer and gave the object lesson. ing to class groups is always a sy time, as indeed the lesson iods are, too, for five of the en classes must meet in the large litorium which serves both as rch and as school building.

Jos Methodists who meet here mainly from the English Methst mission area about 500 miles thward. They have come north work in Jos. These people know glish (of sorts) and so we can duct our Sunday school in Eng-. One Sunday last June when s. Cover and I attended their rning worship service we found adult congregation that was extionally well dressed and that nbered several hundreds. But ! there seems to be almost no rest in taking responsibility for unday school. One of the day ool teachers, Michael, has been y faithful and very helpful.

About a year ago arrangements e made with two local African rches for older Hillcrest pupils serve as Sunday school teachers. s was considered an opportunity h as a Christian witness by our ol and as invaluable training experience for our boys and s. About twenty-five children n seventh grade upwards go in groups on Sunday afternoons ing the nine months they are at boarding school in Jos. They k in pairs, teacher and helper each class. On Saturday afterns all meet to report lesson subs, plans for handwork, and so Bro. Wilbur Martin, housefather chaplain at Hillcrest, presents s for teaching at this time.

The African children who "gather from lane and street" are preschool or primary age in the majority. Sometimes tiny tots come on the backs of older sisters. And a certain little yellow dog likes to come now and then, too! Many of the children are from homes not connected with the Methodist Church.

On Nov. 15, just before our 1958 fall term closed for Christmas holidays, there was a closing program with the church filled. The African children directed by their teachers gave a rather strange mixture of entertaining and reverent numbers. A gospel message was given by Brother Martin. The Hillcrest choir, directed by Mrs. Clarence Heckman, sang two sacred songs.

Despite handicaps of noise and confusion, and also of language to some extent, we pray and trust that the Lord will give increase to eternal life for some of these boys and girls from seed sown by our Hillcresters. Pray for us that we may be blessed in this work and continue to be a blessing to the scores of African children.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Stewards Appointed. Raymond M. Olson. Augsburg, 1958. 141 pages. 75c.

This book of studies in Christian stewardship is based on Luther's Small Catechism. It is arranged in ten lessons with one chapter devoted to each. I am very much impressed with Dr. Olson's treatment of the word *stewardship* and the concept of Christian stewardship.

This book, while it is written in a simple style, is nevertheless a most penetrating study. Theologically it represents the Lutheran tradition. Its chapters treat stewardship in light of the Ten Commandments, the Apostolic Creed, the Lord's Prayer, the Sacrament of Baptism, the Sacrament of Communion. The final chapter examines the motives for Christian giving.

Every person with a special interest in the field of Christian stewardship will find this a very helpful study. – *Don Stern.*

The Community of the Future. Arthur E. Morgan. Community Service, Inc., 1957. 166 pages. $3.00.

Since his retirement as the first chairman of the Tennessee Valley Authority many years ago, Arthur E. Morgan has chosen as his major objective the clarification of prevailing ideas about community. The Community of the Future sums up his ideas and is a sequel to his earlier text on the Small Community. Morgan is one of the unusual and all too rare personalities of the American twentieth century with something of Lincolnesque qualities. Now approaching eighty he continues to write and think clearly with rare detachment. Brethren will find much in this book to rejoice over. Pastors and educators will find new insights and courage for leading communities into the good life. The trend from the farm, technology, concentrations of population are all recognized. However, Quaker Morgan writes, "We believe that if a clear picture of the possibilities and values of the small community is given expression . . . the trend to that way of living will grow steadily and rapidly." This rebuilder of Antioch College, nationally recognized engineer, educational philosopher, administrator, sociologist, and writer of more than a dozen books has a thesis here that should be read and promoted. – *Rufus B. King.*

***Streams of Healing.** Lester R. Liles. Fleming H. Revell, 1958. 160 pages. $2.50.

This is a book of comfort containing 138 short meditations calculated to help people open their hearts to God's love and healing power and enable them to find spiritual strength in the face of pain and adversity.

Lester R. Liles, who as a hospital chaplain has ministered to a "bedfast congregation for more than fifteen years," has compiled these brief, Biblical and helpful messages. Each page, prepared by a different contributor, begins with a passage of

Scripture, contains a complete, brief meditation, and concludes with a short but helpful prayer. Some contributors are outstanding ministers; others are unknown to most of us.

The book may not be the most outstanding work in its field and the value of its meditations may vary, but for the most part it is very good and could be a uniquely comforting and lasting gift for family, friends, or minister to give to those confined to their homes or hospital by illness, age, or accident. Ministers will also find the book helpful as a resource in their pastoral work. — *Harold Z. Bomberger, Harrisburg, Pa.*

***The Art of Dating.** Evelyn Millis Duvall. Association Press, 1958. 254 pages. $2.50.

This book might be called the "blue book" of dating for teen-age young people. In a skillful way the author of the book gives very helpful answers without making them "pat" answers. Some of the questions answered are: What's the right age to start dating? How much should parents have to say about whom you date? How late to stay out, and what to do on a date? Then there are answers to kissing, necking, and petting; questions about going steady, falling in and out of love, engagement and marriage.

This book is especially recommended to youth looking toward dates and for those who have dates and want to know the facts of courtship and its purpose in life. —*Ed Crill.*

***Channels of Thy Peace.** Erma W. Kelley. Abingdon, 1958. 111 pages. $2.00.

This little book of devotion belongs to the classic type that can be read, and reread many times with great benefit. Brethren should have this one at their fingertips.

Here is devotional thought and guidance at its best. Here both the heart and the mind's love of God are inseparably joined. Here the creative power of a soul alive in God pours out creative thought and testimony that warns, woos, and binds one to the truth of God. The focus from which this thought grows is St. Francis' great prayer, "Lord, make me an instrument of thy peace." There are seven daily meditations on each of the petitions of the prayer. The book covers a thirteen-week period. This is a living book for Brethren. It will speak to our condition and yearning, even as it speaks to our distressed time. It would be a spiritual tonic to laymen, leaders, and youth. It is a rich mine of inspiration for the Christian. Excellent for young people in BVS units. — *Glen Weimer, Arlington, Va.*

***To Buy a Dream.** Jeanne Williams. Julian Messner, Inc., 1958. 192 pages. $2.95.

This is the story of Barbara Castle and her wish to find her dream and buy it. At first, Barbara's dream is an intense desire to go on the stage, because she feels that is "really living." Her mother's death has frustrated her college plans, and she is forced to stay home and take care of her eleven-year-old brother and invalid father.

Her dream very nearly becomes a reality when Mike Darrough, a real actor, starts a little theater group in her small Texas town. But Dave Paulson, an agricultural student working for her father, is a constant challenge to her dream. Through the little theater group, Barbara makes a community contribution to the Anglo-Mexican culture and finds a way to meet her small brother's needs, which had been so baffling and irritating to h When Barbara finds the dream s wants to buy, all of the pieces her life fall into place. The locat of this story is very close to Brethren Service project at Falf rias, Texas. So all BVS'ers and p ple interested in Latin-Americ relations will find a special inter in this book. — *Helene Crill, El Ill.*

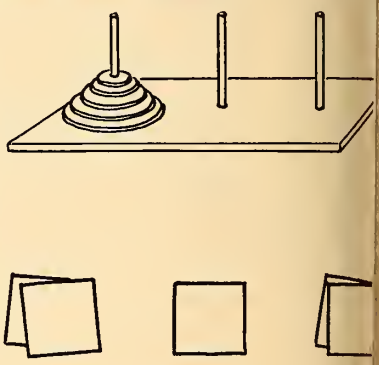
The Seven Teen Years. Albe Z. Brown. Bethany Press, 1954. pages. $1.50.

Are you "perplexed by sex"? you sometimes wonder whet "parents are people"? Do you e wonder what comes after h school? Do you want to "go al with the crowd"? Are you e curious to know why the good p ple suffer? Do you have a ste date? Provocative answers to th and many other questions are be found in this skillfully present widely perceptive book. Appeal to young teens, particularly, thoroughly delightful book say and goes on to tell you someth else! You'll enjoy it so much wish it did go on, but by t you've got the idea and draw your own conclusions. Seven Teen Years should be a n for young teen-agers! — *Helen Jaeger, St. Paul, Minn.*

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences wholesome family fun; why not send information about your best family gam songs, contests, and informal worship ideas to the Recreation Departme General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Pyramid Puzzle



HOW TO PLAY: Place the five pieces on one peg in pyramid formation. The object is for one person to shift the entire pyramid (five pieces) to another peg one piece at a time and at no time having a larger piece above a smaller one. Can you do it in thirty-one moves? That's perfect! (This puzzle can be easily made by using one-fourth inch dowel, plyboard and scrap lumber.)

VARIATION: Number a set of cards 1 through 5. Place on one pile in sequence with number 5 on the bottom and number 1 on top. Play as above by placing cards in three piles, no larger number can be placed above a smaller one, until all five cards are on another pile and are in original order w number 1 on top.

This puzzle becomes increasin complicated as more than five nu bers are used. — *Submitted by P M. Weaver.*

Anniversaries

Mr. and Mrs. George Ansell celebrated their golden wedding anniversary on Nov. 23, 1958, with open house. They are the parents of seven children, one grandchildren, and one great-grandchild. — Mrs. W. F. Berkebile, Rockwood, Pa.

Mr. and Mrs. Clifford Baird celebrated their golden wedding anniversary. They are parents of Mrs. Glen Roberts, wife of the chairman of the Beacon board. — Shirley Baney, Ashland, Ohio.

Mr. and Mrs. J. H. Goughnour observed their sixtieth wedding anniversary, Dec. 29, 1958, with a family gathering. They are members of the Union City church, Ind. They have four children, four grandchildren, and two great-grandchildren. — Mrs. Harold Blocher, Union City, Ind.

Mr. and Mrs. John E. Jackson of near Meyersdale, Pa., celebrated their golden wedding anniversary on Jan. 11, 1959, with open house. They have been members of the Hostetler church, for, over forty years. They have four sons and ten grandchildren. — Mrs. James A. Jackson, Poland, Ohio.

Mr. and Mrs. I. J. Sollenberger observed their sixtieth wedding anniversary, Dec. 22, 1958. They are members of the First church of Denver. They were anointed in a double service in their home conducted by Brethren Paul J. Wright and K. F. Naylor. They have two children, two grandchildren, and one great-grandchild. — Mrs. Lulu J. Miller, Denver, Colo.

Brother and Sister Titus M. White, Manheim, Pa., observed their fiftieth wedding anniversary on Sept. 19, 1958. They are members of the White Oak church and have four children, sixteen grandchildren, and four great-grandchildren. — Mrs. Mabel Diffenderfer, Manheim, Pa.

Obituaries

Burget, Annie, daughter of David S. and Sarah Weyant Burget, was born June 25, 1887, and died at Curryville, Pa., Dec. 17, 1958. She was a member of the Curryville church, Pa. Survivors are three brothers and two sister daughters. Funeral services were held in the Curryville church by Brethren Earl K. Ziegler and Clyde Bush. Interment was in the Diehl's Cross Roads cemetery. — Rena Stayer, Martinsburg, Pa.

Cornell, Floyd D., son of Louis and Elizabeth Snowberger Cornell, was born at Clearville, Pa., March 9, 1909, and died Dec. 28, 1958 at Everett, Pa. He was united in marriage to Grace Wilkinson, Feb. 16, 1928. He was a member of the Martinsburg Memorial church, Pa. He is survived by his wife, three daughters, two sons, seven grandchildren, his mother, one brother, and one sister. Funeral services were held in the funeral home at Everett by Brethren Fred Bowman. Interment was in Riverview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Cox, Verona, daughter of Paul and Hazel Cox, was born in Tampa, Fla., Nov. 13, 1943, and died Jan. 7, 1959. She accepted Jesus as her Savior by baptism on April 18, 1954. She attended the Hillsboro high school. Funeral services were conducted at the Duval funeral home by the undersigned. Interment was in Myrtle Hill cemetery. — John W. Meyers, Tampa, Fla.

Dimmick, Arthur L., was born Aug. 4, 1892, and died Nov. 30, 1958. He was married to Aquilla Sherbohn on Nov. 29, 1917. He was a member of the Sugar Creek church, Ind. He is survived by his wife, two sons, one daughter, and four grandchildren. Funeral services were held at the church by Brethren Richard Knarr, assisted by Ray Tucker. Interment was at South Whitley, Ind. — Mrs. Warren Harwood, South Whitley, Ind.

Early, May, daughter of Brother and Sister William St. John, was born Sept. 5, 1889, and died near Lima, Ohio, Dec. 21, 1958. She united with the Church of the Brethren at an early age. She was married to Elmer Early in 1912. She is survived by her husband, two sons, two daughters, four brothers, one sister, and seven grandchildren. Funeral services were held in the Pleasant View church, Va., by Bro. David Wampler. Interment was in the church cemetery. — Mrs. Paul Rusmisel, Columbus Grove, Ohio.

Flory, Lelia Abbie, died Dec. 11, 1958, at the age of eighty-two years. She was the widow of Bro. George W. Flory, who was instrumental in starting the Roanoke First and Central churches. Funeral services were held in Harrisburg by Bro. Calvert N. Ellis, assisted by Bro. C. Wayne Zunkel. — C. Wayne Zunkel, Harrisburg, Pa.

Hershey, Herman S., was born Oct. 8, 1884, and died Oct. 4, 1958. His wife and only daughter preceded him in death. Surviving are three grandchildren. Funeral services were conducted from the East Fairview church, Pa., by the undersigned and Bro. J. N. Weaver. — H. A. Merkey, Manheim, Pa.

Jackson, Robert Audley, son of John A. and Fanny Rose Jackson, was born June 14, 1896, and died Dec. 26, 1958. He was married to Katherine Burns on Feb. 2, 1933. Surviving are his wife, one son, one stepson, one half sister, four half brothers, and two grandchildren. Funeral services were held in the Trotwood church by Bro. Paul Kinsel. Interment was in Miamisburg cemetery. — Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Kline, Charles Daniel, son of David B. and Sallie Miller Kline, was born in Rockingham County, Va., July 1, 1871, and died in Washington, D.C., Nov. 29, 1958. On Feb. 22, 1893, he was married to Lucy Sandy, who preceded him in death. He is survived by six daughters, four sons, thirty-two grandchildren, and fifty-two great-grandchildren. Funeral services were conducted at the Oakton church, Va., by Bro. David L. Rogers, assisted by Reverend Ross and a grandson, Bro. Donald Brown. Interment was in the Oakton church cemetery. — Mrs. Joel Miller, Oakton, Va.

Knox, Mary Pearl, daughter of John and Lydia Wolfe, was born at Clifton Mills, Va., April 5, 1892, and died at Fairfax, Va., Dec. 30, 1958. On Sept. 4, 1911, she was married to Harvey A. Knox, who preceded her in death. She is survived by one daughter, one granddaughter, four brothers, and two sisters. Memorial services were conducted at Monoy and King funeral home, Vienna, Va., and the Salem church, W. Va., by Bro. David L. Rogers. Interment was in the Shady Grove cemetery. — Mrs. Joel Miller, Oakton, Va.

Lammedee, Harry, was born Feb. 10, 1894, and died in Tacoma, Wash., Nov. 13, 1958. He was married to Ethel Musser on June 15, 1919. He is survived by his wife, one son, one daughter, and seven grandchildren. Funeral services were held in the Mountain View funeral home by Bro. L. W. Blackwell. Interment was in the adjoining cemetery. — Mrs. Herbert Bennett, Tacoma, Wash.

Mason, Lewis Edward, was born in Fauquier County, Va., Feb. 17, 1881, and died at Arlington, Va., Dec. 31, 1958. On Dec. 17, 1911, he was married to Laura E. Harmon, who preceded him in death. He was a member of the Oakton church, Va. He is survived by three daughters, two sons, and twelve grandchildren. Funeral services were conducted at the Oakton church by Bro. David L. Rogers. Interment was in the Oakton church cemetery. — Mrs. Joel Miller, Oakton, Va.

Mason, Walter William, son of John and Jane Brock Mason, was born in Carroll County, Mo., June 5, 1882, and died in Garden City, Mo., Jan. 7, 1959. In 1908 he was married to Jessie Stair. He was a member of the Bethany church, Mo. He is survived by his wife, one daughter, three sons, and twelve grandchildren. Funeral services were conducted in the Bethany church by Bro. Lawrence Lehman and the undersigned. Interment was in the Wakenda cemetery. — Harold G. Correll, Hardin, Mo.

Moreland, Bessie L., wife of William Kirk Moreland, was born Sept. 27, 1897, and died March 6, 1958. She was a member of the Oak Grove church, W. Va. She is survived by four daughters, three sons, eighteen grandchildren, and two great-grandchildren. Funeral services were held in the Oak Grove church by Brethren George Jeffry and John Bechtol. Interment was in the church cemetery. — Mrs. Pauline Cowgill, Ridgely, W. Va.

Oliver, Will H., son of Samuel and Jane Hatter Oliver, was born near Waynesboro, Va., April 11, 1867, and died at South English, Iowa, Oct. 20, 1958. On Nov. 19, 1899, he was married to Elsie Miller, who preceded him in death. Surviving are seven children, eleven grandchildren, and two great-grandchildren. He was a member for many years of the English River church, Iowa. Funeral services were held at the English River church by the undersigned. — Jay J. Johnson, South English, Iowa.

Replogle, Maude Laura, daughter of John and Anna Garver, was born at Shirleysburg, Pa., Dec. 31, 1881, and

died Jan. 5, 1959. On June 3, 1908, she was united in marriage to G. Emmert Replogle, who preceded her in death. She was a member of the Martinsburg Memorial church, Pa. Surviving are three daughters, one sister, two brothers, and ten grandchildren. Funeral services were held in the K. R. Miller funeral home with Bro. Roy S. Forney officiating. Interment was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Sembower, John P., son of W. F. and Grace Boyer Sembower, was born July 28, 1918, and died Nov. 7, 1958. He was an active member of the Rockwood church, Pa., from early youth. He is survived by his wife, Miriam Christner Sembower, one daughter, and his parents. Funeral services were held in the Rockwood church by Bro. W. F. Berkebile. Interment was in the Rockwood cemetery. — Mrs. W. F. Berkebile, Rockwood, Pa.

Shanholtz, Delsie, daughter of Newton and Rhoda Whitacre Moreland, was born Aug. 23, 1880, and died Oct. 14, 1958. She was united in marriage to James L. Shanholtz, who preceded her in death. She had been a member of the Church of the Brethren since she was fifteen years of age. She is survived by two daughters, six sons, two sisters, one half sister, four brothers, twenty grandchildren, and thirteen great-grandchildren. Services were conducted at the Levels Methodist church by Bro. George Jeffry. Interment was in the Levels cemetery. — Mrs. Pauline Cowgill, Ridgely, W. Va.

Smith, William G., was born Nov. 24, 1875, at Morrison, Ill., and died at Haxtun, Colo., Dec. 24, 1958. In 1903 he was married to Lula Radford, who preceded him in death. He attended the Haxtun church. Surviving are one son, one daughter, seven grandchildren, and eight great-grandchildren. Funeral services were held in the Haxtun church by Bro. Virgil Weimer. Interment was in the Haxtun cemetery. — Mrs. Charles F. Edwards, Haxtun, Colo.

Snoberger, Minnie C., daughter of James and Dessa Snavely Reighard, was born at Waterside, Pa., and died Dec. 4, 1958 at Belltown, Tenn. She is survived by her husband, five children, nine grandchildren, two brothers, and four sisters. Funeral services were held at the Byers funeral home by Bro. D. I. Pepple. Interment was in the Dry Hill cemetery. — Rena Stayer, Martinsburg, Pa.

Suter, Bertha M., daughter of Joseph and Kate Grove, was born Nov. 29, 1882, near South English, Iowa, and died Aug. 12, 1958. On Dec. 25, 1906, she was married to Aldine J. Suter. Surviving are her husband, one daughter, one son, and three grandchildren. She was a member of the English River church. Funeral services were held at the English River church by the undersigned. — Jay J. Johnson, South English, Iowa.

Talley, Myrtle Avis, daughter of John H. and Clara Holden Tregemba, was born at Overbrook, Kansas, Aug. 30, 1902, and died in Ottawa, Kansas, Dec. 28, 1958. She was married to Harvey Talley on April 25, 1923. She was a member of the Church of the Brethren. Surviving are her husband, two sons, one daughter, seven grandchildren, two brothers, and one sister. Funeral services were held at the Lamb funeral home by Brethren Gerald Mease and W. B. DeVilbiss. Interment was in the Highland cemetery. — Mrs. Roy Gerhard, Ottawa, Kansas.

Ward, John Martin, son of W. S. and Sarah Barnhart Ward, was born near Centropolis, Kansas, March 6, 1878, and died at Ottawa, Kansas, Jan. 1, 1959. He united with the Church of the Brethren when he was fifteen years old and served his church as Sunday school superintendent, church clerk, and chorister. He was called to the ministry in 1906 and was ordained an elder in 1920. On Jan. 1, 1900, he was married to Blanche Ward. Surviving besides his wife are four sons, four daughters, fifteen grandchildren, twelve great-grandchildren, and two brothers. Funeral services were held at the Appanoose church by Brethren Ward Nance and Gerald Mease. Interment was in the Appanoose cemetery. — Mrs. Roy Gerhard, Ottawa, Kansas.

Whitacre, David Charles, infant son of Daniel J. and Lois Duppstadt Whitacre, died at Myersdale, Pa., Dec. 20, 1958. He is survived by his parents and his paternal and maternal grandparents. Funeral services were conducted by Bro. Norman Harsh in the Price funeral home. Interment was in the Hay's cemetery. — Olive M. Peck, Fort Hill, Pa.

Whitaker, Dora E., daughter of James A. and Louisa Quiett, was born at Ozawkie, Kansas, Jan. 18, 1877, and died at Topeka, Kansas, Dec. 6, 1958. On May 25, 1902, she was married to Fred D. Whitaker, who preceded her in death on March 8, 1955. Surviving are two daughters, two granddaughters, two great-grandchildren, and two sisters. Funeral services were conducted at the Rochester Community church, Topeka, Kansas, by the pastor, Bro. Richard Bollinger. Interment was in the Mount Hope cemetery. — Mrs. Lucy Black, Topeka, Kansas.

Wolfe, Mary May, daughter of John and Margaret Fry, was born May 1, 1888, at Sibley, Iowa, and died Oct. 7, 1958, in St. Joseph, Mo. She was married to John Wolfe on Sept. 17, 1911. To them were born three boys and one girl. She became a member of the Church of the Brethren in August 1917. Surviving are her husband, one son, two brothers, one sister, and eleven grandchildren. Funeral services were held at the Heaton Bowman chapel by Bro. Vernon Merkey. Burial was in the Mt. Auburn cemetery. — Edna Amos, St. Joseph, Mo.

Church News

Northern California

Larchmont Community — The first unit of our new church has been completed with the supervision of Forrest Groff. Dedication services were on Nov. 2. Commissions are now being organized. The youth of our church have a fellowship hour every Sunday evening. The junior and adult choirs presented a candlelight communion service on the Sunday evening be Christmas. Clubs are now being ganized for the men and wome Mrs. Marilla M. Nagle, Sacrame Calif.

Southern California and Arizo

Glendale, Arizona — Bro. W Coffman after fifteen years of fait service, has offered his resigna which will become effective Sept. 1959. On Oct. 26 Duane W Phoenix lawyer, occupied the pu while Pastor Coffman attended the trict conference in California. In a pit exchange our church and the Cl tian church exchanged pastors. Wo of the church gave a nursery sh for Aalt and Elaid Roskam, two D refugees, whom the church sponsc Mark Coffman, who completed years of BVS in Europe, was the sp er. At an evening meeting of women's work, Doris Scott told of to be done in migrant work ca At a family Christmas party gifts needy families were brought to church. Singing of old Christmas c was followed by a showing of the The Littlest Angel. Brother Dono a Kansas visitor, was guest speake Dec. 28. — Mrs. Don Heatwole, C dale, Ariz.

Washington

Seattle, Olympic View Communi — The Peacemaker's gave each gi blouse and skirt and each boy a nel shirt and T-shirt at the Lyb Navajo mission for Christmas. members were received into the ch on Dec. 21; among these were Br and Sister Russell Jarboe, who rec came from Kansas. Brother Jarbo sisted Bro. Dewey Rowe in the communion of the year. The eve interest group had as its guest spe Mrs. Ralph Turnidge. Brother Sister Turnidge worked among the grants in eastern Washington this mer. Slides were also shown. Br Rowe has started his class of Ac turing Into the Church. The made a recording of the program, Give Thee Peace, for KING-TV. included a five-minute talk by our tor, Bro. Dewey Rowe. — Mrs. C Muirhead, Seattle, Wash.

Tacoma — Brother and Sister I Deardorff were our delegates to di meeting . Our pastor, L. W. Black and his wife also attended. Bro. H Kimmel was guest speaker for 250th Call program. Twenty-five united with the church by baptism twelve by letter. Our pastor, Br W. Blackwell, has continued the of membership. Our young p gave the Christmas play, No Roo the Hotel, under the direction of B er and Sister Milton Collison. young people were in charge o worship at the New Year's watch ice. —Mrs. Herbert Bennett, Ta Wash.

Oklahoma

Big Creek — We held our scho missions during January. At the cation service for our new educa building, Bro. Russell West was speaker. A large number from church attended the district meeti

klahoma City. Our guest speaker for ur home-coming was Bro. Clyde Fry. e also held a six-day meeting at this ne. Brother and Sister Archie Pat- k held a Sunday school training ssion in our church. The evening ristmas program was a birthday rty for the Baby Jesus put on by the nior department. Climaxing the pro- am was our white gift offering. Our urch licensed Bro. Kenneth Holder- d to the ministry. Bro. Dean Stump s just completed two years of BVS. e year was spent at the Lybrook ssion. — Mrs. Sam Garber, Cushing, la.

Middle Indiana

Pleasant Dale — Bro. Samuel Long- ecker held our evangelistic meetings. ur were baptized. Our pastor, Bro. n Mishler, conducted membership sses. Bro. Lester Adler spoke on yman's Sunday. Our communion s held on Thanksgiving evening. The ldren had a project for the support Lois Baldwin on the mission field l a stocking tree for needy children Christmas. Bro. David Liby has ered BVS. Bro. Paul Landrum ke to us on the Call to Witness. . Donald Shady is Call chairman. — s. Joe Baumgartner, Decatur, Ind.

Spring Creek — While the Elmer dwins of Nigeria and the Florent racs of Europe lived in our com- nity and worshiped with us, we ac- red a better knowledge of the tre- ndous need for the gospel, not only the foreign field, but in our own mmunity. At the end of the school r, Mrs. Toirac and the children will Mr. Toirac in France, where they resent the Greater European mis- n. In November we received two mbers by letter, and, following spe- services conducted by Moyne dis, fourteen persons were baptized. o await baptism. The regular at- dance of the Bible class which nts among its members five couples o have been married from fifty to -nine years, is an inspiration to all us. — Mrs. Charles Heckman, Sid- , Ind.

Wabash Country — Since our last rt three have been received by tism and two by letter. Brother Sister Charles Oberlin, our minis- and his wife, represented us at An- l Conference. Bro. Grant Weaver e us the message in his absence. ghboring churches participated in love feast. Women's work is mak- new clothing, comforters, and lay- s for the Lybrook Navajo mission New Windsor. Bro. Sam Harley guest speaker on Jan. 11. We will brate our 100th anniversary in . — Pearl Hasty, La Fontaine, Ind.

Southern Ohio

ookville — Eighteen of our chil- 's workers attended their district conference at the Salem church eleven junior highs their district at Sugar Grove. Children from Brookville churches collected $100 UNICEF at Halloween time. El- l Coppess represented our church e Christian education conference uaker Hill when Dan West, Jesse ler, and David Wieand were re- e leaders. Our pastor, Bro. Fred Hollingshead, was district counselor for the young adult retreat at Sugar Grove. The Ivan Eikenberrys also served as leaders. Mrs. Hollingshead served one week end as a leader in the Ashland, Ohio, demonstration school and Mrs. Russell Helstern as a leader at regional conference at Manchester College. Fifty-four of our youth, their parents, and leaders participated in an autumn retreat. John Snider of our congregation, is replacing Russell Helstern as educational director of the camp at Sugar Grove. Guest speakers have been missionaries Ivan and Mary Eikenberry on two different occasions when they gave vivid word pictures of their people and their problems; Robert Noffsinger with pictures of the 250th Anniversary celebration at Schwarzenau; and Dr. Richard Burling, a scientist who spoke on hazards of nuclear fallout at the men's work fellowship. The community men's chorus sang at the union Thanksgiving service. Our Sunday school children gave $141 to the district missionary project in support of missionary children. Most of our young people attended the district winter youth conference at the Salem church. A class in church membership began on Jan. 4. — Mrs. W. Russell Miller, Brookville, Ohio.

Constance — Two of our youth attended the National Youth Conference. Bro. John Martin from the Harris Creek church, Ohio, was the evangelist for our meetings in November. Seven were baptized, one was received by letter, and one awaits baptism. Our church gave a program at the Greenville Home. The children gave a Christmas program and the youth presented two plays, An Old-Fashioned Christmas and the Shepherd Story. Brethren B. F. Glick and Clifford Klein were delegates to the district meeting at Potsdam, Ohio. We are looking forward to having Brother and Sister Ivan Eikenberry and Sister Kathryn Kiracofe, returned missionary to India, visit us in the near future. — Mrs. John Kingery, Hebron, Ky.

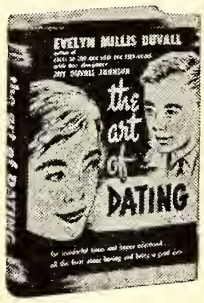
Piqua — L. John Weaver was the guest speaker for our services held Nov. 10-16. Various organizations of the church and church school have had charge of the Sunday night services. The church decided in council to accept members on former baptism. Our Christmas program was presented on Dec. 21. A large number attended and enjoyed the dawn services on Christmas morning. Classes in church membership for adults and children began in January and will continue through March. — Mrs. Robert McMaken, Piqua, Ohio.

Eastern Pennsylvania

Annville — We have participated in the Call program. Two have been baptized. Bro. A. C. Baugher officiated at our love feast services and also taught the Sunday school lesson on Sunday morning. The teacher's training class at Mt. Wilson was taught by Bro. Paul Rummel. The revival services at Annville were conducted by

THE Art of Dating

ALL
THE FACTS
ABOUT HAVING AND
BEING A GOOD DATE



Evelyn Millis Duvall with her daughter

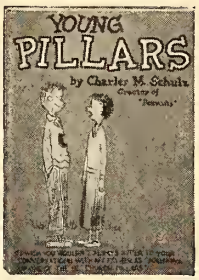
Joy Duvall Johnson

Thousands of teen boys and girls in junior and senior high schools, and thousands of young men and women on college campuses have heard Dr. Duvall speak; many thousands more have been guided by her best-selling book, *Facts of Life and Love for Teen-Agers*, and by her well-known *When You Marry*. All of them agree that she is one of those rare adults who truly understands young people's problems, and answers their questions frankly, responsibly, sympathetically . . . and in their language.

This book covers all of the important questions: getting the right date, being a good date, keeping affection within bounds, etiquette, what to say and do, going steady, engagements, etc. **$2.50**

Church of the Brethren General Offices, Elgin, Illinois

Mirthful amusement for young church workers



YOUNG PILLARS

by CHARLES M. SCHULZ

Prepared by the award-winning creator of the popular "Peanuts" comic strip, this attractive new book will delight everyone. Mr. Schulz has turned his attention to church young people to present a wholesome message of well-rounded Christian philosophy of life. The 64 pages of cartoons are collected from the series so enthusiastically received in *Horizons* and other youth publications. They are gems of fun, poked kindly at the church's "young pillars."

Paper binding, $1.00

Church of the Brethren General Offices, Elgin, Illinois

Bro. J. C. Wine. Seven were baptized and two await the rite. The Elizabethtown College choir presented a program early in December. Some members of the Annville church are conducting Sunday school at Clear Springs. The children there gave a program on the afternoon of Dec. 21. Activities in the new church at Mt. Wilson are progressing well. On Dec. 21 a dedication service for children was held at both Mt. Wilson and at Annville. The youth conducted a Thanksgiving service and took part in the children's Christmas program at Annville. They also were in charge of the watch night service. On Jan. 4 Lois Hartman and Kenneth Shuman reported on their year's work in BVS. The Sunday school is supporting the Monroe Good family on the Nigerian field. Our church participated in the Week of Prayer services sponsored by the Annville churches. Dr. Elam Davies, a native of Wales, was the guest speaker. — Mrs. Harry Wampler, Hummelstown, Pa.

Hatfield — Eighteen of our members attended the annual women's work conference at the Elizabethtown church. Sister Martha Martin of Elizabethtown conducted our Bible institute. Arthur and Mable Landes were our delegates to the district meeting at the Bareville church. Bro. Alton Bucher of Myerstown officiated at the love feast. Bro. John Grimley, on furlough from the Nigerian field, spoke at the morning service and showed motion pictures in the evening of Nov. 16. A child dedication service was recently held for five couples and their children. Sixty-three women of our church are members of the Ladies' Auxiliary of the Neffsville Brethren Home. At the Thanksgiving service the home ministers spoke and an offering was taken for home missions. Bro. Robert Hess of Manheim was the speaker at the young adult Christmas banquet. Because of increasing size, the young adult class has been divided into two. Our student ministers, William Stoneback and Robert Schwartz, who were home from college, spoke at the Christmas Day service. The church choir gave the cantata, Even Unto Bethlehem, and the Sunday school the pageant, All the World Keeps Christmas. We now have a church directory for the first time. — Mrs. Mary A. Nyce, Lansdale, Pa.

Reading — Bro. Howard Kaucher, who has been licensed to the ministry, is now attending Bethany Bible Training School at Chicago. Our pastor served as the director of the United Clothing Appeal for the city of Reading. On golden age Sunday, our senior members were guests at the morning service, at the fellowship noon meal and at a hymn sing in the afternoon. Bro. Charles Keller served as chairman of the Call for our church. Bro. Luke Bowser, the brother of our pastor, conducted our revival meetings. Three were baptized and two were rededicated. Five members of the evangelism commission attended a briefing session held in the Lititz church. The men conducted the morning service and the women the evening service on Layman's Sunday. Two new deacons, Brethren Russell Ruble and Anthony Rabena, have been installed. Bro. S. Clyde Weaver was elected moderator for a three-year period. One of the mountaintop experiences during the 250th Anniversary year for our church was the ground-breaking ceremony on Dec. 28 for our new church in Wyomissing Hills Gardens. On New Year's Eve Bro. Robert Knappenberger showed slides of his trip to Europe this past summer, of his experiences in a work camp in Greece, and of the meeting at Schwarzenau. — Mrs. Harry E. Bassler, Sinking Springs, Pa.

Spring Grove — David Gibble was speaker for our harvest meeting and Olin Landis for the service to commemorate the 250th Anniversary. Norman Patrick conducted our revival. Guest speakers at our love feast were Paul Newcomer and John Miller. Elmer Brubaker preached the Thanksg Day sermon. During the year two been baptized and five receive letter. — Clarence B. Horst, Eph Pa.

White Oak — Guest speakers been Brethren J. C. Wine, a fo missionary, and Daniel Lehigh, spoke on the day of his sixtieth versary in the Christian min Brethren Clarence Hunsberger Lester Markey were guest speake the love feast at the Manheim ch Elder Harold Jones held the fal vival in the Graybill house. Sinc last report two have been baptize one has been received by letter. home ministers were in charge o Thanksgiving and Christmas Day ices in the Manheim house. Ann mer and Leah Keller, returned BV gave an account of their year's se A group from the Sunday school v the county home and had a short ship service for the guests. The w of the church have knotted comf for relief, made pads for the Am Cancer Society, and sewed for the caster General hospital. The be

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting i viduals or families to relocate or se employment in Brethren communi It does not provide for the adverti of goods or property for sale or r Information on paid advertising be obtained from the Church of Brethren General Offices.

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject no is reserved. Since no verificatio notices is made no responsibility be assumed.

When writing about a notice, necessary that the number be gi Write Brethren Placement Ser Church of the Brethren General fices, Elgin, Ill.

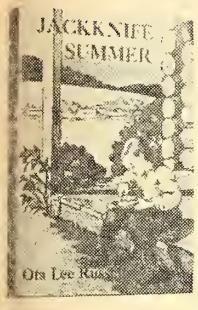
Church Position

No. 389. Wanted: A person to full time for a church in Pennsylv Approximately half time in the ch office, typing, mimeographing, etc., qualified to serve as a minister of for the church, directing 3 to 5 ch and willing to work in other area church program as might be mut agreeable. Shorthand not requ Contact: Church of the Brethren, ond and Water Streets, Everett, P

Social Work

No. 390. Wanted: Supervisor matron for thirty-bed Home for Aging in Southern District of Illi Brethren community. Good living ditions. Contact: Mr. Hobart R. R., Virden, Ill.

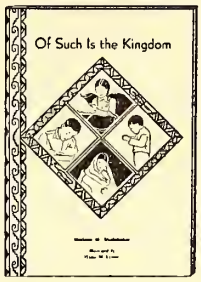
BOOKS WRITTEN FOR BRETHREN CHILDREN BY BRETHREN AUTHORS



Jackknife Summer

by Ota Lee Russell

A teen-age boy moves to a Brethren settlement near Jonesboro (before Illinois became a state) and makes profitable use of his jackknife. His friendship with Elder George Wolfe, Jr., becomes a very important influence in his life. New. Published in October. Older juniors and junior highs. **$2.25.**



Of Such Is the Kingdom

by Modena M. Studebaker

Sixteen stories about children in our four Brethren mission areas. Intensely interesting; true to actual life conditions. Older primaries and juniors. **$1.75.**

Wilderness Boy

by Ota Lee Russell

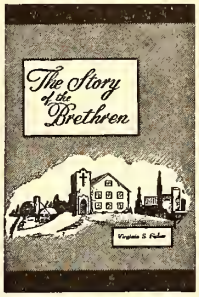
Adventures of a fourteen-year-old Brethren boy and his family migrating from Pennsylvania to Kentucky in the early nineteenth century. Older juniors and junior highs. **$2.00.**



The Story of the Brethren

by Virginia S. Fisher

In story form the history of the Church of the Brethren from 1708 until the present is given. Juniors and junior highs. Cloth, $2.00; paper, **$1.25.**

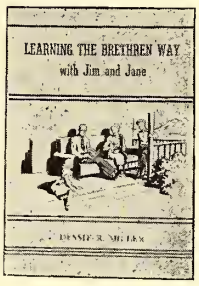




Venturing South

by Roy White

The Knagey family leaves Indiana to start life anew in southern Alabama. This historically based story lifts up the best in Brethren family living and community living as it portrays sympathetically the life of low-income people of the South in the early part of this century. Published in October. Junior highs and senior highs. **$3.00.**



Learning the Brethren Way With Jim and Jane

by Dessie R. Miller

A summer on a Virginia farm with their Brethren grandparents teaches Jim and Jane much about the Church of the Brethren. Useful in church membership classes. Junior age. **$1.50.**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

primary classes of the Manheim ay school sent their offerings to ybrook Navajo mission. On New s Eve our prayer meeting was in the Manheim house instead of home, as is the regular custom for midweek service. — Mrs. Mabel nderfer, Manheim, Pa.

Middle Pennsylvania

ver Creek — We have taken part e Call program. The congregation w using the envelope system, and ngs have doubled. The church adopted a new constitution, patd after the Brotherhood system, five commissions. Seven were zed after the evangelistic services by Brother Stauffer. At a special il meeting Mr. and Mrs. Weldon er and Mr. and Mrs. LeRoy Smith elected to the office of deacon. Earl K. Ziegler of the Woodbury h was elected moderator. Our people gave the play, Grandpa s the Holly, on Dec. 20. — Mrs. r Wineland, Martinsburg, Pa.

Western Pennsylvania

Pleasant — Bro. Wilfred Staufer ed our new pastor, Bro. John D. ole, and his wife. At our counting, Brother Staufer was elected moderator. The first Sunday evening of each month the pastor leads the young people in a discussion of some Bible theme. On Oct. 19 the laymen conducted the morning worship service; Bro. Audrey Smith was the lay preacher. Bro. Don Durnbaugh, teacher of history at Juniata College, was the speaker on Juniata Day. Brethren Audrey Smith, Wilmer McGiffen, William McIndoe, and Melvin Neiderhiser were elected to the office of deacon, and they and their wives were installed by the pastor on Dec. 28. One person has been baptized and two have been received by letter. Each Wednesday evening we meet for prayer and Bible study. As a part of the Call program, we have fourteen teams visiting inactive members. — Mrs. John D. Ebersole, Mt. Pleasant, Pa.

Florida, Georgia, and Puerto Rico

Ft. Lauderdale — For almost two years we have been meeting in the Women's Club of Wilton Manor. Just recently we purchased three acres of ground north of Pompano Beach, Fla. This was made possible through the district board. We have twelve families attending church regularly. Medford Neher is now serving as our pastor. Bro. Dorsey Rotruck, pastor of the Miami church, was re-elected moderator for the coming year. We had four delegates at the district conference in Orlando. Four of our youth attended the district CBYF retreat in November at Camp Ithiel. — Mrs. Edna Phillips, Pompano Beach, Fla.

Orlando — Seven of our youth attended the National Youth Conference at Junaluska, and some Camp Ithiel. Our church participated in the Call program. We were hosts for the district Call meeting. Six teams made calls on members and friends of our church after a fellowship supper. Four of our young people are away at school. The Orlando church has joined with the other churches of the city to help make Sunday more sacred by not doing business with any establishment that stays open on Sunday. The Sunday school children collected money for UNICEF. We had a short worship service and breakfast at the church on Thanksgiving morning. One of our families who visited the Lybrook Navajo mission told of some of the problems of the mission. We are studying the book, Harmony of the Gospels at our Wednesday evening prayer meeting

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

and Bible study. The women have prepared and sent relief clothing to New Windsor and to Belle Glade. At their Christmas party, each wrapped a gift and sent all of them to patients in a mental hospital. In the summer our members purchased a piece of ground for a new church. The parsonage was sold and we have bought some lots adjoining the church property on which a new parsonage is being built. The officers and teachers of the Sunday school have decided on a greater effort in evangelism through visitation — Mrs. Howard W. Brown, Winter Park, Fla.

First Virginia

Cloverdale — Bro. John Locke of Mt. Crawford, Va., was the speaker at the men's Christmas party. The men have put up church signs along the highway. Their project for the coming year is to visit homes to encourage attendance and increase membership. The all-male Negro chorus of the Norfolk and Western Railroad presented a festival of music, Nov. 30. The young people have as their goals for the coming year a safe driving campaign and visiting other young people for possible members. The women have been active in making quilts and garments for relief. They also have made a number of visits to prospective new members and to those who are ill. — Mrs. J. G. Kinzie, Jr., Cloverdale, Va.

Northern Virginia

Harrisonburg — About one hundred members participated in the Anniversary Call program, calling on all members of the church. On Dec. 21 our offering for missions and benevolences was presented. We observed our c munion on Jan. 4. A father and banquet was held on Jan. 14. Du the winter months our Sunday e nings are devoted to a school of r sions with classes for all ages i study of the Middle East, and a sc of family living. Bro. Phillip T has assumed his duties as ministe music. A boys' choir has been or ized. — Mrs. W. W. Cox, Harrisonb Va.

First West Virginia

Morgantown — We had a Call lo ty dinner and an every-member vass. We have doubled our Brot hood giving. Our church sent representatives along with our pa to the district conference. Bro. Wil Hurst, the pastor, was elected mo ator for the district and also presi of the Monongalia County Minist Association. Bro. Clarence Moyer Grantsville, Md., held evangel meetings for a week in October. Dec. 21 a candlelight service of s meditation and prayer was held at church. We are planning to pa pate in the Call to Witness for C Frank Boggess and Lonnie Kelly co-chairmen. — Jean Grimmett, gantown, W. Va.



. . . YOUR WILL

Express your Christion Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift onnuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

Generol Brotherhood Boord,
Church of the Brethren
H. Spenser Minnich, Director of Speciol Gifts
22 South State Street, Elgin, Illinois

Send informotion to me confidentiolly
ond without obligotion

Nome .....

Address .....



40 complete plans for women's groups

Devotional Programs for the Changing Seasons

by RUTH C. IKERMAN

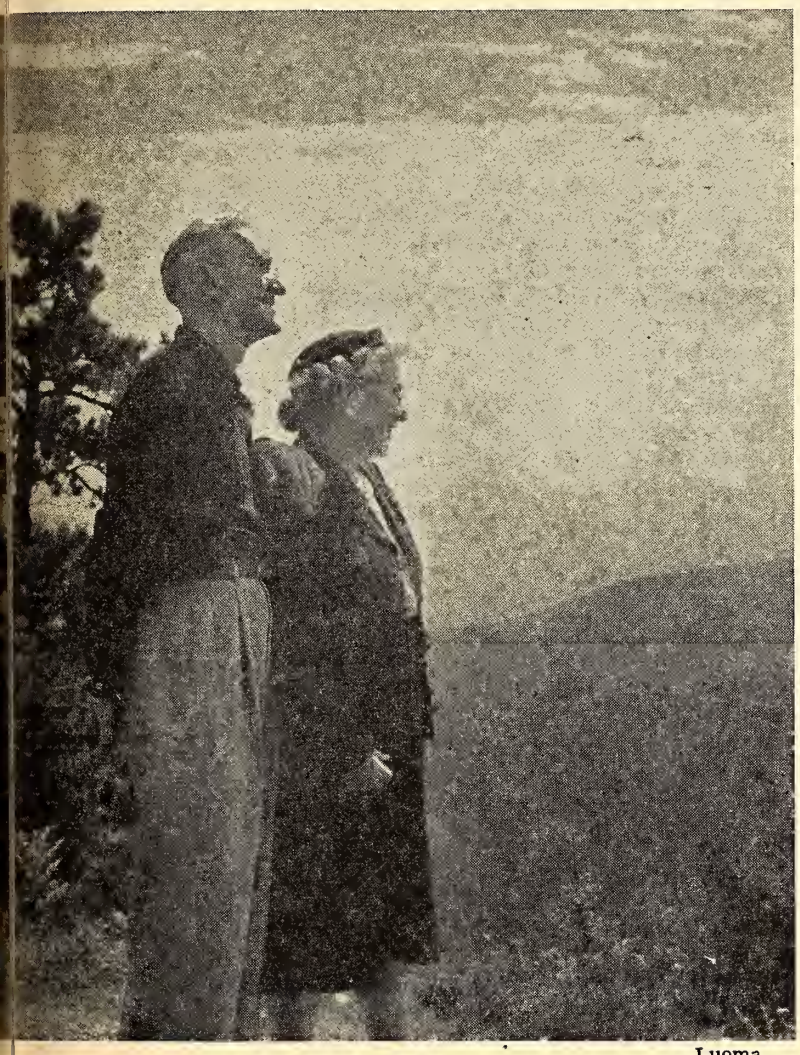
This is a collection of devotional programs in which the author relates the varied situations in life to the seasonal changes. With simplicity and warmth she writes about everyday incidents familiar to everyone — a child's remark, choosing a valentine, a housewarming — and then draws a brief spiritual application. Each program includes an appropriate scripture, a leader's introduction, the meditation, and a closing prayer. The material is conveniently arranged in four sections — ten programs for each season.

Edward K. Ziegler, a Brethren pastor and writer, says of this book: "Miss Ikerman's book is ideally adapted for use in women's groups. The devotional chairman of women's circles or groups will find it a rich treasure." $2.00

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MARCH 7, 1959



Luoma

Into the Sunrise

LET no one insist that life's latter years have only the dying glow of the sunset upon them. True, they are the mellow years when quieter colors are called for and when ident voices should be modulated. But Christian men and women, having lived so ny years fully, need not look to the future as to the sunset. Rather, the sunrise! "e best is yet to be," sang the poet, and our Christian faith sustains his song. Vatever clouds overshadow our latter years are part of the dark that precedes the vn. They are the curtains that will eventually be drawn aside to disclose the glory t only God can provide for the children he takes to be forever in his presence. churches ought to help their senior members to hold their heads a little higher, as persons steeling themselves for a sunset drifting into darkness, but as worshipers paring their eyes to look into the brightest sunrise they have ever seen.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MARCH 7, 1959

Volume 108 **Number 10**

In This Number . . .

Editorial —

Into the Sunrise 1
Theology and Our Brothers' Hunger . 5
"Missile With a Mission" 5
Legislative Issues 5

The General Forum —

Motivation for Lay Evangelism. Milton Early 3
Men — Not Monuments. Kermit Eby . 6
The Earth Is the Lord's. May Allread Baker 9
The Peacetime Draft: Shall It Be Extended? Clement Bontrager 10
The Peacetime Draft: The House Acts. Ellis Shenk 11
Protestant Leaders Testify Against Draft Extension 11
A Photographer Witnesses to His Faith. Paul W. Milhouse 13
Reviews of Recent Books 26
Family Fun Fare 26
The Family Counselor 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —

Rebuilding Lives. J. S. S. Malelu 20
Difficult Decision. Edna Switzer 21
Call Issued for New Christian Education Hymns 22
A Peace Project of Depth. Don Snider 23
What Do You Do? Philemon P. Patel 25
A Certain Carpenter 25
Date for Ministers to Elect Social Security 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Good Out of Evil?

Our church paper has been one of great interest to me for years. Especially do I like the Family Counselor and Family Fun Fare, I believe it is called. Keep on improving it! I believe it would be good to have a section for families with growing children!

Not long ago you published an article entitled "You Bet, I'm Scared!" I have been thinking about this now and then ever since, and wondering if the article gave altogether the emphasis which we as a church want to bring out. The writer, of course, had a lot of points which were good and worthy of serious thinking and prayer. But as I study and meditate upon the life of Jesus, I believe he was never afraid or told anyone to be except of the wrath of God. Am I right in this? We certainly have more than enough fear among people today without adding to it. Have not a lot of new inventions or discoveries been used for evil as well as for good?

We can always pray about anything and everything and surely this is one we need to pray about. But even though scientists can now see no possible way of preventing harm from radiation, all things are possible with God.

Couldn't it be that through space travel and discoveries in space some answers will be found to some of our major problems and perhaps new chemicals to counteract even radiation?

Always some good can be made to come from evil. Though it will be, most likely, that our children or grandchildren will have to pay the supreme sacrifice by giving their lives, can we be not willing if ways be found to save many? What do some of our deep thinking people feel about this? — Mrs. Harold Spitler, Luray, Va.

The Highest Way to Serve

In Kingdom Gleanings I read that Benjamin Sollenberger just finished two years of alternative service in Nigeria in the mission field. This is absolutely astounding and too good to be true. Are our churches, and our youth, aware of the implications of this significant truth? Our government allows conscientious youth to go to Africa and assist c missions (perhaps repairing jee releasing seminary graduates spend more time training local p tors) instead of serving in the m tary (perhaps isolated with machine gun in Iceland or O nawa)? But still the majority our youth sign up for I-A. Sc we must learn that foot soldi are not needed by the hundreds thousands as missiles have utte revolutionized modern war. Pea loving youth with shovels a syringes, laughter and love needed in the retarded corners the earth, and we have paths op to them and Christ's blessing it. It is a sin to refuse the high way to serve him.

Let us encourage unashamedly youth who choose what Benjan Sollenberger did. — Don Snid Dixon, Ill.

Impetus

I wish you could have seen happy smile when we were look at your Dec. 13 issue with Worldwide Bible Reading poster the cover.

We want you to know we app ciate the impetus you have gi to daily Bible reading by remind your readers of the Worldwide Bi Reading program and by print the daily selections. — James Z. N tinga, secretary, Educational P licity, American Bible Society.

Disturbers of the Peace

To all readers who may still cl to the old cliches of "peace throu armed strength" or "in order to h peace we must prepare for war

What would you tell your if he wished to ram his Thunderb through red lights down Main St at seventy miles an hour in center of some large city just cause some bloke from the ot side of town had been hotrod it by the courthouse?

You would say, "That's not him." Just because one nut distu the peace and endangers life limb doesn't mean that two of same type would enhance tranquility. I agree with you th

Two speeding chariots would bad for Main Street and vicinit but yet some think the whole co

Continued on page 27



A self-study analysis of its program will help the local church to discover strengths and weaknesses

Motivation for Lay Evangelism

Milton Early

IT IS the hope of the church that evangelism will become a natural, normal part the life of every Christian. New Testament churchwas motivated by his ine desire to fulfill what he erstood to be his destiny. went about telling the story his new discovery to every on within reach. It seems t, therefore, to assume that evangelism will again be a reality in our day when motives for evangelism are ified.

he motives which give rise vangelization are not very r to most people and the It is a halting response to appeal for an evangelistic t. Fears and inhibitions uently arise to block the onse to the call to evangelize. The Christian church decries the condition of evangelism but we need to discover that the majority of Christians just simply do not properly understand man's true purpose with God.

It is held by many great churchmen that Christian laymen would become enthusiastic about the outreach of the church if properly challenged and directed. We of the Church of the Brethren will be expecting great results from the Call to Witness program. These results will be in direct proportion to what happens to laymen. Nothing will happen outside the church unless it first happens within. Let us, therefore, concern ourselves with several factors which may be used as motivating instruments in our evangelistic effort.

First of all, there is that matter of how widely known the program of the church is. Many people who attend the church services have little awareness of the importance of the total program. The church may have a wonderfully planned and administered program of preaching, religious education, and ministry to the needy. It may even appear to be growing numerically, but it could be on the verge of collapse, owing to the lack of involving the membership in any large way in how it operates, in the utiliza-

Pastor of the Morrill church, Kansas

tion of its laymen in outreach, or in alerting the total church to its strength and weaknesses.

There are many methods by which a church may discover how well informed the church members are regarding the total church program. The National Christian Teaching Mission of the National Council of Churches has developed a very fine method of self-study which has proved quite helpful to many churches. Of course, our own Brotherhood can offer great assistance at this point. In this sort of procedure the church — each group and auxillary in the church — discovers just what its strong points and weak points are.

Churches which have made a self-study of their own program are completely amazed, if not sometimes shocked, at what they discover about themselves. One group, for example, in priding itself as being a "Bible study group," discovered that the only one who actually studied the Bible was the teacher, and he was frequently questioned as to his accuracy of knowledge of the Bible by those who had not given time to its study. Again, the church may discover that aside from the pastor and the junior department of the church, there is no concern about the unreached in the community, and accessions come only from the junior department.

The self-study analysis helps the church to discover what it is not doing as well as to discover what it is doing. The church, to become evangelistic, and laymen, to be a part of the evangelistic program, must develop a working knowledge to what the church is trying to do. A self-study analysis of how well this job is getting done appeals to wide-awake laymen.

Secondly, having discovered something of the true condition of the church, it is well not to forget that motivation for evangelism is conditioned by the belief of the individual members. A man or woman is not likely to be very strongly motivated to reach out to the unchurched unless he thoroughly understands why there is a Christian church.

This, therefore, involves a thorough understanding that God is complete sovereign of the universe; that man through sin has become separated from God; that his way back to God is through Jesus Christ as Lord and Savior; that he can find a thoroughly satisfying homogenous group of Christians in a community guided by the Holy Spirit known as the church; and that the final rule of God is known to man as the kingdom of God.

The layman, when once these basic beliefs become a part of his life, then begins to realize something of his place in the world-wide mission of the church. Unfortunately, it seems quite clear that the layman's understanding of the urgency of this whole matter of the lationship between God a man is at this time quite co monplace and considered little importance. The corr tion of this condition is a lo process of preaching and tea ing and will be accomplish only by a thorough, since and consistent effort on t part of the church.

There is a third motivati factor in this matter of devel ing an evangelistic enthusia for Christ and his church. I the matter of actual experier in visitation. There is little e but a successful experience this point which will put a m on his feet to search out neighbors and to urge improv relationship with the chur When a man fully experien the thrill and success result from his own witnessing to t cause of Christ and his chur he develops a real drive reaching the unreached. T matter of winning men to fa in God and to discipleship Jesus Christ has often been narrow in its understand and techniques.

Every Christian is called

Continued on page 12



When a layman understands the implications of his Christian faith h challenged to do more than attend church each week; he becomes an ac enthusiastic witness for the gospel to his co-workers and neigh

EDITORIAL

Theology and Our Brothers' Hunger

ONE day last July a dozen persons sat in John Metzler's apartment in Geneva, Switzerland. It was the time of the year go sailing on the lovely lake there or hiking the mountains or shopping in the fascinating ures of a cosmopolitan city. But our host, ving fed us well, wanted us to realize that st of the world was still hungry. He used a ique way to tell us about "the theology of the pty belly."

He placed three of us on one side of the m and eight on the other. As we listened him we were to remember that the three rep- ented the industrially developed nations of world, well fed, literate, and prosperous, ile the eight across from them represented underdeveloped nations, ill fed, illiterate, d minus most of the benefits of civilization.

The contrasts were striking. The peoples of "have" nations live twice as long, eat three five times as much, have three times as many ctors, and have many times the per capita ome of those in the "have-not" countries. e developed areas average four persons to a use, while the underdeveloped areas crowd r to a room. Perhaps the most shocking dif- ences can be noted when you observe that st of the favored people are white and most nominally Christian, while most of the needy colored and most are not Christians.

Just a few blocks from where we sat the rld Council of Churches has its offices, and re with the help of such programs as Church rld Service, Heifers for Relief, the Christian ral Overseas Program, and other projects for terial aid, World Council officials give direc- h to the distribution of clothing, surplus food, l emergency aid from Christians around the rld. The churches have responded to many ognized needs, but it will take many more urs of real sharing than we have usually ded in the past to make any significant dif- nce in the contrast that now disturbs our rld.

John Metzler might have talked about the itics of hunger or the economics of scarcity plenty, but he chose instead to link our thers' plight to our theology. Have we an wer for the three fourths of the world's peo- who go hungry while we overeat? Surely istian practice as well as Christian theology ht to be producing some better solutions. — .

"Missile With a Mission"

WHEN each day's headlines are heavy with foreboding initials, the reader may tire of puzzling over the meaning of NATO vs the USSR, or the NAM vs the AFL-CIO, or the GOP vs the ADA. And the arms race constantly raises new fears about A-weapons, H-weapons and newly initialed missiles.

Unwilling to accept all these abbreviations at their face value, one youth-serving agency has decided to launch its own version of an ICBM. The Boy Scouts of America have announced a new project of international friendship which they are terming an Intercontinental Brotherhood Missile, or "a missile with a mission."

Scouting leaders point out that "this ICBM has no atomic warhead — its nose cone is loaded with training scholarships, equipment, and literature." It will provide a way by which Scout units in the United States can strengthen similar units abroad. Boys are encouraged to contribute to projects that will aid others boys in twenty-nine countries. The objective is to bind boys in many nations together through understanding and respect for each other.

We like the BSA's emphasis on brotherhood and we heartily hope that the USA follows its example. — K.M.

Legislative Issues

AT THE beginning of each session of Congress a multitude of measures are introduced, many of which vitally concern the Christian who takes seriously his citizenship. From the many questions that are certain to be considered, a group of church leaders recently selected ten that they felt would be of special importance to Christians. One of these, relating to filibusters has already been settled for this year.

Beginning this week the Gospel Messenger will carry comments on the remaining nine of these legislative issues. We have asked representative readers to express their views on these questions and, if they wish to do so, to suggest what action Christians should take. We regard this as a service to our readers, to help each of us to think and act intelligently about issues that concern our Christian witness. — K.M.

Men — not Monuments

Man, imaginative and creative, more important than any syste

Kermit Eby

THIS is my tenth year at the University of Chicago, four years longer than I ever stayed put before. At periodic intervals I am surprised, even now, to find myself a professor at a university, which Robert Hutchins once described as, "not a good university, simply the best." In less humble moments, however, I sometimes think my experience in other than academic worlds gives me standards of judgment which the purely academic man does not have.

For example, I once thought all Ph.D.'s were definitely brilliant, intellectual luminaries in the dark skies of mental mediocrity. Now, I think that Ph. D.'s are more often than not, marks of persistence not unrelated to the ability of students to give their professors what they want. Perhaps this is a part of the vocationalism which makes a Ph.D. so necessary for college and university teaching.

Therefore, recognizing this to be true, I sometimes encourage my students to earn their degrees as quickly and painlessly as possible, and then go about getting their education. In my more cynical moments I compare a Ph.D. to a card in Petrillo's union (musicians) and remark, "Membership doesn't mean greater ability to play the flute, only more opportunities."

Increasingly, securing an education means specialization, and I do not believe in specialization. My bias is in favor of a liberal education in the humanities and social sciences, which demands that each individual develop his own intellectual syntheses. The educated man, I am convinced, is he who can select from the welter of conflicting philosophies one which is reasonable and then defend it.

Universities and colleges produce more "bricklayers" than writers. Their papers and theses are built by taking one fact from one book, anoth from a second, and still anoth from a third, and then reasse bling them. When I find exciting, creative writer, I tempted to keep him locked as a natural resource.

Pamphleteering deman conviction — a willingness take a position and defend Of course, the convinced c not make objectivity an ab lute. Nor — and I am convinc of this — can any honest m Nevertheless, empiricism in social sciences increasingly mands detachment.

Increasingly, too, the sta ticians are corrupting the st of man. To worshipers at altar of science, in more more professions, truth comes a matter of evidence, emotion. My bias is of cou the opposite. Man is mo much more than a deci

Member of the faculty, Departmen Social Sciences, University of Chi

"I affirm man, a particular kind of man, an inner-directed man, a man with a built-in plumbline, one who is conscious of the necessities of compromise but who is also wise enough to understand that a man who is a man at all must at some time stand outside of compromise, outside of history."

nt; and subjective, indeed uitive, truth is also valid.

begin every quarter's teach- with a lecture called A nfession of Bias, then follow by overtly stating mine and ing any student who wishes eave to feel free to do so. A have! This is my under- nding of "letting your yea be and your nay be nay."

Because I believe in my own edom to express my opinions y to develop students who willing to express theirs. erefore, I insist on knowing h student. My philosophy simple, and clearly stated: student is more important n a footnote."

ince I believe this, my office r is always open. Almost hout exception, I am on a sonal rapport with my stu- ts. With many I am on a -name basis. Status and s do not bother me, for I convinced that a respect ed solely on degrees and s is shallow indeed.

his is the reason I am so bled by the emphasis on rnals now prevalent in lern Brethren circles. In the rest possible language I er to be Kermit Eby, man, er than Kermit Eby, sym- Always recognizing, I ht add, how important sym- are to those so dependent xternals.

nd again, I ask my students to review a book but to y on a conversation with author. And what trouble many have! To them the ten word is truth, some- g to be accepted, not to be argued with; and this is doubly so when the works become classics. My task, therefore, is cut out for me; I must teach a healthy irreverence to break the magic spell cast over all those who are inclined to believe that because it is in print it must necessarily be the truth.

In a sense I have come full cycle. I began in a world of the face-to-face ethic and am ending the same way. During the twenty-five-year interval mine was the world of pamphlet and committee. But before someone too hastily assumes I have abandoned organizational responsibility, I must assert that my chief intellectual preoccupation is determining how to give meaning to the Judeo-Christian ethic, a face-to-face ethic and one which nurtured me in face-to-face relationships in a world increasingly complex and with decision ever farther removed.

"To worshipers at the altar of science, in more and more professions, truth becomes a matter of evidence, not emotion."

Also in the world of politics and power I affirm man, protesting, and protesting forever, that man, imaginative and creative, is more important than any system. Actually, there are times when I think that system is becoming increasingly man's enemy.

And now, let me illustrate by citing examples from my experience as a circuit rider in the ranks of the ministers. Time and again, probably because I am outside the bureaucratic structure and have a bit of a reputation for intellectual nonconformity, ministers pour out their doubts to me.

"I so wanted to be a prophet! The ministry was once a calling, a dedication, and now it has become a routine. Housekeeping takes all my time. I am forever involved in teas and budgets. I haven't time to read or study. My sermons are uninspired. In order to get along, to support my hostages to fortune, I must conform."

And yet another: "Why, oh why, is it so much easier to get a big pile of masonry built than a staff to operate it? Air conditioners instead of educational directors; kitchens nicely furnished instead of competent secretaries; *monuments* instead of *men*."

And what I have heard said about bishops and headquarters would be heresy if repeated. There is smoldering resentment against the everlasting superimposition of special days and special materials. "When, oh, when," one minister said, "will there be a Sunday all my own?"

To these my reply is always that, "*men* are more important than *monuments*, and if you believe it, you must affirm your belief by behaving as if you did, even though you cease being a good organizational man. The first step in recapturing your freedom is to be willing to behave as if losing your security made no difference."

Perhaps the time has arrived to assert that all men who wish to be free to speak their minds should know how to use their hands. Why should intellectuals not learn a trade? And perhaps our farmer-ministers,

> *"I sometimes encourage my students to earn their degrees as quickly and as painlessly as possible, and then go about getting their education."*

whose living was independent of their brethren, had an advantage in that their bread and butter was not threatened! I am sure the rabbis of earlier times who worked as they taught were freer men than their modern descendants and most certainly their parables were more relevant.

The illustrations my grandfather used grew out of his world, but his world has passed. Today, we are more and more being assimilated into the industrial matrix. Our soil is the city. And, I may add, a soil which historical Protestantism has not learned to cultivate. Protestantism, as I know it, is suburban. Its God is a Rotarian, and its ministers wear gray flannel suits, and too often speak promotional language.

The soil I speak of is being cultivated by Jehovah's Witness and Pentecostal churches. Perhaps this is to be expected, since there are those who argue that institutions, like men, rise and live their day. Nevertheless, I wish the Brethren would stay where they belong. At present Bethany is located where the world we are called upon to save is just outside the door. But it may be that we, too, prefer salesmen to saints!

Everything that I have written up to now can be expressed in a reaffirmation of my belief that "ultimate moral choices are personal." Again to illustrate: I could write an entire book explaining the social conditions which produced Dave Beck, insisting as I do, that he is the true result of the business mores which produced him. Nevertheless, he is guilty of theft, and doubly guilty, because unions are service, not business, institutions. Nor are churches precisely community centers or physical education plants or even kitchens. They are religious institutions dedicated to answering the important questions of man's nature and destiny.

I am, therefore, not only *affirming man*, but a particular kind of man, an inner-directed man, a man with a built-in plumbline, one who is conscious of the necessities of compromise, but who is also wise enough to understand that a man who is a man at all, must at some time stand outside of compromise, outside of history. Here is the point where education is as much of the heart as of the head.

> *"A student is more important than a footnote."*

Perhaps this is why I am forever asking who our cultural heroes are and what dragons they fight. Or, to put it in other words, the Bible is a great book because its concerns are all noble concerns and its heroes are worth emulating. If I had my way every child would have as many pictures of its heroes as I was fortunate enough to acquire.

> *"I ask my students not to review a book but to carry on a conversation with the author."*

I am convinced that it was because of my concept of the heroic that four times in my life I was able to stand against system and *affirm man*. Twi I determined that to deny m the right to speak as I believe was to violate me, and twice stood with man against the i stitutions that would defile hi To me, the ultimate travesty the insistence by those wh place system first, that a sing man can be sacrificed for t good of history. It is only m who laugh, men who cr men who are hurt, men wh bleed.

And so I will go on, ever *firming man*, insisting as teacher that students should inviolable, that it is my job inspire and get out of the w — recognizing more often th not that if students fail, it is much my failure as their ow To understand this, I must al come to know that I cannot e cite unless I am excited, or a others to believe if I am u willing to believe.

And as a preacher I wou go even further. I would bri the good news to whoev would listen. A new believ would ever receive priori over a new church. And course I would go to those w were without a shepherd, n expect them to come to me. this I would do because I b lieve in the incarnation, t word becoming flesh.

This, then, is my conclusi I *affirm man*. In so doing affirm students, not footnot believers, not buildings. M is not a statistic. Men are n even necessarily equal strength or talent. But they a forever equal in essence, they all bear the same dign by the very nature of th creation.

> *"All men who wish to be free to speak their minds should know how to use their hands."*

The Earth Is the Lord's

May Allread Baker



We see anew the miracle of life as the trees burst into bloom and put forth green leaves

Religious News Service

ONE pleasant way to spend long winter evenings is to spread out the kitchen table the newest assortment of spring seed catalogs. This is the ideal time of the year to plan your garden on paper. To be sure, there will be some disappointments and a great deal of hard work, but what of that? The good and worthwhile things of life never come easy, they are not to be picked up at a bargain.

We have a rather large garden with room for corn, tomatoes, onions, and radishes. There will be rows of cress, parsley, and mustard greens, and bunch beans for the pickling. I also grow my own peppers, both mild and hot ones to use for chili sauce. We have several kinds of lettuce and a row of cucumbers; and sage plants grow down the center of the garden to lend their flavor to sausage and dressing. The east side is given over to flowers.

Last year, the heavy, early summer rains washed away all the aster and most of the cosmos seed. But a few gourds and small squashes came up, and they made a lovely winter arrangement. I wait to pull the gourds and squashes until they are ripe enough to be easily detached from the vine. I wash them and let them dry out for two or three weeks. They are then waxed. In a wooden bowl with a couple of ears of red or calico corn to bear them company, they are very attractive and last for a long, long time.

In addition to the regular, old-fashioned small dahlias I have four new, giant varieties. One plant bears lemon-yellow flowers; another a rich, rare, bluish-purple; the third has all the rich hues of the sunset; and the fourth produces a breath-taking peppermint-candy dahlia.

I grow hybrid zinnias which are very lovely, but they do not last long in bouquets.

Last spring my brother gave me a few seeds of the castor bean plant. These curious seeds, which much resemble beetles, grow into tropical plants more than eight feet tall with immense star-shaped, bronzy-green leaves. They bear their heavy seed clusters proudly.

When heavy frost damaged the plants, they were sawed down, and the seed clusters hung up in the utility room to dry. The seeds are inclosed in soft-spiny pods, and will turn red if the frost holds off till late in the season.

Then I had rows and rows of old-fashioned zinnias, marigolds, and bachelor buttons. Anyone can grow them if a plot of ground is available.

My sympathy goes out to those people who must spend their lives in a great city, high up, perhaps in some apartment house away from Mother Earth. Nor do I envy those of an inquiring mind who ask what makes the sky blue and the grass green, or who wishes to explore the mystery of space. It is enough for me to know that God made both the heavens and the earth, and that all his work is good.

In the stress and strain of these grim days we need to remind ourselves that the earth is the Lord's and all that dwell therein. And we cannot stray far from his loving care.

In the care of my garden, in hoeing and delving and planting, I can forget my worries. We see anew the miracle of life in the power of the small, brown seed to take root and send up its shoots toward the life-giving sunshine and rain.

We do not know what the future may bring, but we do know that in common, simple things we have the sense of God's healing presence. His peace may enter at the door of our heart.

The Peacetime Draft

Shall It Be Extended?

Clement Bontrager

THE draft ends June 30, 1959, unless Congress has by that time extended the law. In 1951, Congress passed the Universal Military Training and Service Act making it permanent. No person was to have been inducted, however, after July 1, 1955. That year, Congress passed the Reserved Forces Act extending to June 30, 1959, the government's power to induct men into the armed forces for a two-year term. This means that when a young man reaches the age of 18, he will be registered and classified by Selective Service as before. The only change is that the government will not be permitted to draft men into the armed services after July 1, 1959, unless Congress extends the draft.

There are wide differences of opinion as to the necessity of the draft as a part of our defense (?) program. No branch of the armed forces, except the army, uses the draft as a means of recruitment. Even the Pentagon does not speak with a united voice. Why should Defense Secretary, Neil H. McElroy, order a 70,000 cut in our armed forces by next June? There is increasing dissatisfaction in the Pentagon with the two-year draft arrangement. It would appear that one of the reasons proponents of the draft wish it continued is to guarantee a sufficient number of volunteers for the several branches of the armed forces.

We need to come face to face with the actual problems involved when men are inducted for service in the military. Many men came to America to escape the evils of militarism. The most militarized and regimented countries of the world show what may happen when the military takes over.

Again, why continue a system that strikes at the roots of family and our American way? Young men are seriously upset as they face the problems of "Shall I continue my education?" "Shall I plan for marriage and home, or will Uncle Sam get me first?" This problem affects our young women also. The problems faced both young men and women is one of the ma contributing causes to teen-age unrest a moral problems facing us now.

To take a young person out of the nor pursuits of life and put him into an arrangem where he is essentially only a "number," wh most decisions are made for him, where he thrown helter-skelter with men, good and b moral and immoral, Christian and non-Ch tian together, is often very costly after he turns to civilian life.

This becomes serious when one consid our professed aims in maintaining an adequ (?) military force: that of defending our fr doms against a ruthless dictatorship. We pl our draftees into an arrangement where dic torship, force, and the nonimportance of person are primary considerations; where fo clothing, and medical care are provided with the direct efforts of the draftee. This cuts ri



How long?

William Schuhl

ross our professed freedoms. How long will e settle for this?

Admittedly, there is but small military value the draft. There is, however, great propaanda value. Men's minds can be molded, reade, and directed into other channels just as rely as the "brain washing" techniques of the ommunists succeed in remaking persons. here are those who desire such control. Could e extension of the draft be the entering wedge something very un-American, unchristian, and ost undesirable?

What can we do? If action has not already en taken on draft extension, write now to your ngressmen. If only Christians would match e military in training and discipline for life, rvice, and human welfare, our entire way of e could be directed into other and more wholeme channels.

The House Acts

Ellis Shenk

THE House of Representatives in a 381-20 vote on February 5, asserted its strong intent to extend the induction provisions the Universal Military Training and Service t until July 1, 1963. Majority and minority aders in the Senate favor the provisions of . R. 2260, and the bill will not likely see much position there.

Skillful timing and political maneuver were ed by Representative Carl Vinson, chairman the House Armed Services Committee. He as ready with his bill and had scheduled comittee hearings so early that opposition forces d no time to close ranks. Congressman Wolf Iowa led an ill-fated move to extend for only o years. He also suggested that a congresnal study of manpower recruitment methods d manpower uses be made. Chairman Carl nson has appointed a subcommittee to make ch a study, but it is extremely doubtful that e committee will recommend any drastic anges.

Well-intentioned legislators must wrestle th their concern for national security and conrn about the undemocratic and militaristic pects of peacetime conscription. Among those o supported the bill were many who did so luctantly. One expressed quite clearly that it uld be a sad day when there was no oppoion on such legislation, although he himself pported the bill.

In all fairness to our legislators, we must alize that military strength and policy is dic-

Protestant Leaders Testify Against Draft Extension

DR. HENRY C. KOCH, testifying on behalf of the National Council of Churches, said that the Council's general position on universal military training is that "on the basis of Christian concern and in keeping with the actions of many of our constituent bodies, we are opposed to permanent UMT and therefore must register our opposition to extension of inductions" for four more years.

STUART LANGTON, chairman of the United Christian Youth Movement, said the draft law is no longer "universal," since only 125,000 young men out of 2,000,000 eligibles are taken each year and those "intelligent or affluent" enough to continue formal education, as well as those "who marry young and have children" escape from its obligations.

DR. DANIEL E. TAYLOR of the Methodist Board of World Peace said that the military draft is a "form of forced labor at depressed wages."

SAMUEL R. LEVERING, testifying for the Friends Committee on National Legislation, said, "A great objection to conscription is that it prevents our nation from giving really serious consideration to alternatives to the continuation of the balance-of-terror arms race."

JUDGE BYRON HAWORTH of High Point, N. C., who appeared on behalf of the Five Years Meeting of Friends, said, "Let our competition with the Soviet Union be in extending the ideals of freedom, and of helping people toward a better life, instead of a mounting arms race that points toward annihilation and bankruptcy."

LEWIS M. HOSKINS of the American Friends Service Committee said, "American youth is idealistic. They have no enthusiasm for forced conscription but 'want to get it over with' in order to pursue their real objectives. Yet these young people would volunteer in large number to constructive opportunities of service for peace. A real 'army' of American youth feeding hungry refugees, digging wells for drought-stricken villages, piercing iron curtains of mistrust and building real friends for us in Africa and Asia would represent the true spirit of America more than a conscripted army — and this would be the true essence of peace."

DUANE RAMSEY, representing the Church of the Brethren asked how, when it takes more than two years to train a specialist and 97 out of 100 draftees leave the army at the end of their compulsory term of service, the Draft Act is contributing to the military security of the nation. "We believe that war and preparation for war is sin," he told the committee. "Unless God's ways are our ways, our ways are destined to failure. Let us pursue other methods more in harmony with God's plans for the world."

tated largely by foreign policy. Our present policy is one of military alignment in pacts with more than forty nations. Many of these agreements call for stationing of Americans on foreign soil. Congress therefore has been called upon here to supply the means and not the goals.

Some feel we must have defense at any cost. Others would steer away from programs which would in fact deprive us of the freedoms which we are trying to protect. In defense decisions, many seem motivated by the continuing American obsession that the USSR is determined to attack us in any moment of our weakness. An decrease in military strength is looked upon a weakness.

The decision appears as a total submissio to the image of "national interest." With i creased training needed to operate compl machinery, with the incentive of higher pa and with armed forces numbers cut, it appea at the least, that some concessions could ha been made to the individual who is hampere by insecurity in educational, marital, paren hood, and professional plans.

Motivation for Lay Evangelists

Continued from page 4

witness for Christ. In fact, every person will witness to something. The Christian, if he does not witness to the ability of Christ to change the world for the better, will witness to the way men defect to other gods which destroy our world.

One of the best methods in taking Christ to others is through that which is termed *visitation evangelism.* This method is a vital and essential part of evangelism, and laymen can do it better than almost anyone else. Jesus was not merely experimenting with an idea when he bade the disciples and lay followers to go out into the world two by two. He was putting into operation the process by which his message would be carried to others.

It took the disciples a long time to discover its value, but when they did, rabble-rousers informed the city authorities that "these men who have turned the world upside down have come here, also." Jesus knew this method would work and upon two recorded occasions sent laymen into the homes of the people to witness to what they knew about the kingdom of God.

The procedures in Jesus' method are not too difficult. In fact, although we need to use varied angles in it, it is a simple way of building the fellowship of the already active church and of building into it those who are not yet a part of the church and its program.

The Call to Witness program of our Brotherhood has a simple plan in it which correlates well with that of the New Testament point of view. Every congregation by this time has at least three Call to Witness kits in which there is an outline simply stating how to make Jesus' program of visitation work.

Let us, first of all, be aware that there is a purpose in visiting for Christ. It will be the desire of the visitors to include a new friend in the fellowship. Visitors must acquaint themselves with the activities of their group and the church, and this will involve telling the story of the church. The joy of making the visit will be transmitted to new friends. If they have prayed, studied, and developed a real concern for their neighbor, the visitors will be amazed at the results. Of course, go two by two! This is not only New Testament, but it gives strength one to the other while visiting.

Local and district training programs are now in progress. Every possible layman should be involved in the program. If he cannot call, he can pray. If he cannot train men, he can e courage those who do with h attendance and interest. Th whole church must become i volved for the sake of Chris

Laymen must carry the r sponsibility of this Call to Wi ness for Christ. At least, the must carry their share. A pa tor may faithfully make h rounds of visiting in behalf the church, but his work actually expected as a part his reason for being a pasto Let a layman or a laywoma make the same visit as the pa tor and often they are by f more effective. This is becau those to whom they go will a preciate a busy layman takir time to be interested in ther Likewise, they can better u derstand the life of the churc and their neighbor will becon interested by discovering t visitor has an interest in h own church.

The thesis here is that churc members not only can be mo vated, but they must be mo vated to carry the good nev to their neighbors. God wills new world. It has been r vealed in Christ what the n ture of the new world is to b and God through Christ mec ates more than our huma power can possibly achiev God, working through his pe ple, who use the way of Chris will bring into being this ne world he wills for us.



Julian Gromer of Elgin, Illinois, has made a vocation of what started to be an interesting hobby, making movies

A Photographer Witnessess to His Faith

Paul W. Milhouse

NOT many men can earn a living for their families if they are on vacation the time, but that is the way an Gromer describes his k. "I am on a perpetual ation," he told me, "traveling ing the summer to shoot a v film and traveling the rest he year showing it to many he best people in the world." here are many people who el and take pictures, and n use their pictures and ex- iences as the basis of public ures. I think you will be ecially interested in know- about Mr. Gromer, how- r, for two reasons.

n the first place, Julian mer has been an active nber of the Evangelical ted Brethren church from time his mother carried him unday school in her arms. studied catechism under his or in Elgin, Illinois, and be- came a full member of the church when a boy. He taught a class of high school boys as a young man, and he has had his turn in the administrative responsibilities of the Sunday school, serving four years as assistant and two years as superintendent. He and his wife are now co-teachers of a young people's class. They also serve as co-chairmen of the Department of Christian Education in the Elgin Council of Churches.

In 1931 Julian (known better to his friends as "Ham") started to work in the composing room of the Brethren Publishing House. For a dozen or more years he helped set headings, arrange type, and lock up the pages for Brethren quarterlies, story papers, and the Gospel Messenger.

Here he became acquainted with Gertrude Radatz, a Brethren girl who had come from Minnesota to work in the treasurer's office of the General Mission Board. But Julian's work in photography began to require more and more of his time, and after 1945 he ceased to be a printer and developed the photographer's vocation that he has found so satisfying. He has continued to maintain a close personal interest in the program of the Church of the Brethren, and he is widely known throughout the Brotherhood for his travel films as well as for the specific mission films he prepared at the request of the General Brotherhood Board.

You will be interested in Mr. Gromer also because of his sincere efforts to witness to his Christian faith at all times. His favorite Bible verse is Matt. 5: 16: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

"The greatest compliment I ever received," he said, "came one night following the showing of one of my films. A lady

iate editor of the Telescope Mes- r

came up to me and said, 'You are a Christian, aren't you?' "

Mr. Gromer has had that to happen more than once. He often ends his film with a religious poem in keeping with the theme of his travelogue. There is a lady in Elgin who writes them for him. He explains what he wants, shows her the film, suggests the points to emphasize.

"I not only witness to my faith by ending some of my films with a religious poem but also by including sequences that lean toward Christian living and not including scenes that are against these teachings. Then, too, I am often invited into people's homes after the lecture, usually by the chairman of the group that has engaged my services. I refuse the drinks when they are passed around. I have never tasted liquor in my life. I do not smoke. I refuse their cocktails." Then he laughed as he said, "I don't even drink tea or coffee. I just ask for a glass of water."

Prayer holds an important place in Mr. Gromer's life. "I pray every night," he said, "thanking God for the privilege of earning a living doing the thing I enjoy so much. I pray for safety on my trips and God has blessed me with journeys that have been without serious mishap."

Prayer is a part of family life at home, too. The Gromer family has a unique custom of saying the blessing at their meals. At one meal, the older boy, John, who is nine, will ask the blessing and this will be followed with a prayer by Mr. Gromer. At the next meal, the younger boy, Gary, who is seven, will ask the blessing, followed with a prayer by Mrs. Gromer. There are always special family devotional services on special days.

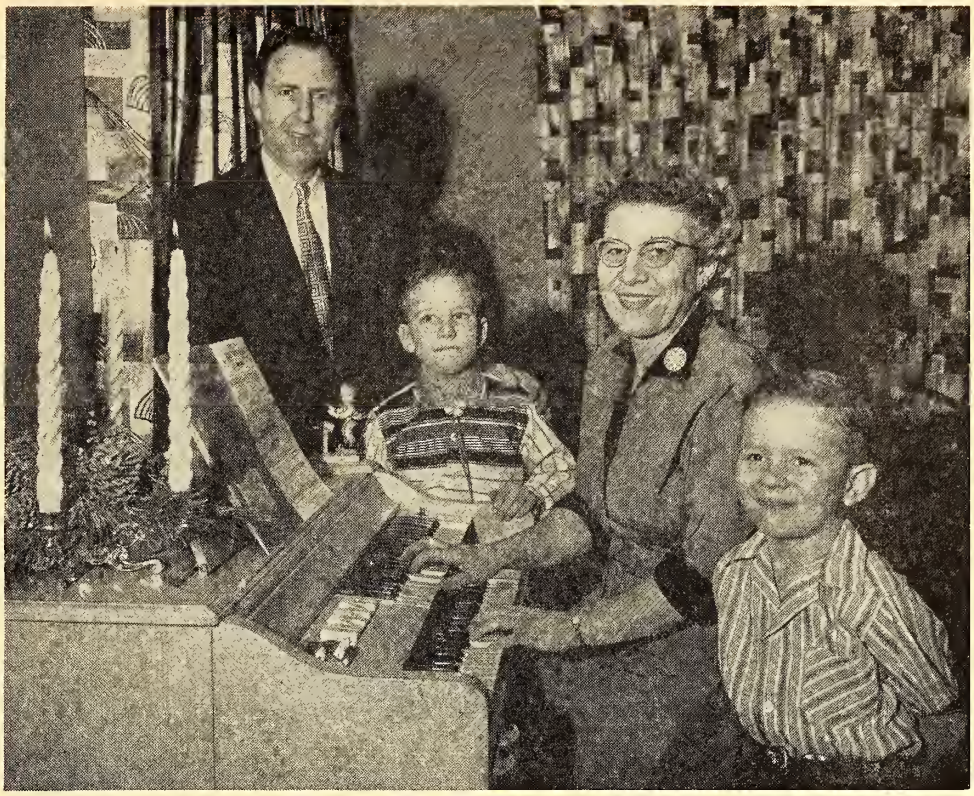
Mrs. Gromer's Church of the Brethren background shows up in her interest in missionary and relief work. She has initiated several clothing drives in her church and community and often sends articles to missionaries. She is active in the missionary society and has served as president. At the present time, she is a member of the church committee on social action. Since Mr. Gromer is on the road so much of the time, she carries the major responsibility for teaching the Sunday school class which they serve as co-teachers.

Mr. Gromer's work has taken him into distant corners of the world, over Europe and ba and forth across America. has made some films for t EUB mission board and l made a number of films for t Church of the Brethren. has supplied the National G graphic Society with seve l color photographs for its m azine.

He takes his family with h when making some of his fil s on Canada and the Uni l States. One of the high poi s for the entire family was e ten weeks they spent toget r traveling across Canada o make the picture titled Cana , Coast to Coast. They trave l 12,000 miles, sleeping out f doors or in the station wag , often doing their own cooki g. It was one of the "most me t-



Africans were curious about the camera which Julian Gromer ed to make pictures in Nigeria for the Foreign Mission Commi on



ıe Gromer family sing carols; left to right: ulian, John, Gertrude, and Gary

gful experiences of our fam-" was the way Mr. Gromer escribed it. He took Mrs. romer and the two boys into olorado, and to Bryce and rand Canyons last summer for a six-week trip to shoot some ictures of the Colorado river.

In all of Mr. Gromer's travels, tending church on Sunday is ways in his schedule. "I ually get hold of the superin-ndent and have him take me ound over his Sunday school s that I can get some ideas to te back to my own," he said. have taken back a lot of ieas from such visits."

Before he took up photog-phy, Mr. Gromer was en-ged in boat racing, in which has thirty-seven trophies. "I ways traveled on Saturday so t at I could be in the city here the races were being ld on Sunday morning for Sunday school and church," he sd. As one might suspect, his f orite picture is the one of Christ the Pilot. He told me, " still feel safer on the water t n traveling on land."

At one time he had a boat-house on the river from which he sold boats and motors. He used to rent out one of his boats to the young boys of the community for a penny per minute, and many a boy as well as his parents have been grate-ful to him ever since. He spoke to me very humbly of the op-portunities he has had to in-fluence young people.

His ingenuity in dealing with youth is reflected in an instance he related concerning his class of high school young people which he taught before he was married. They did not always want to behave during class dis-cussion. An agreement was reached that if any boy made a disturbance, the teacher was to whistle. This was a signal for the other boys to give the offender a "dutch rub." The signal had to be given only once in three years he taught the class.

Reprinted by permission of the author and the Telescope Messenger

SKI JUMP

JEAN HOGAN DUDLEY

To take a ski jump is perhaps as near
As we can come to feeling how birds fly,
The jumper leaves the hard-packed snow to veer
One moment through the free, unbounded sky.

And though he falls to earth again, is flung
Into the drifts, or brakes with skill his flight,
Always he can remember how he hung
Upon the wind, upon the flow of light.

The soul, too, learns in leaps of prayer and praise,
Things to remember in its earthbound days.

KINGDOM GLEANINGS

The Puerto Rican Brethren Service project was saddened by the death of the infant daughter of Drs. Tom and Francoise Hall on Feb. 17 apparently as the result of a heart disease. The Halls have one other child.

The Brethren living at Enid, Okla., have been holding services each week in the Seventh Day Adventist church. The pastor is eager to contact all members of the Church of the Brethren living in the city or stationed at the Vance air force base. If you know of anyone now living in that area or who may be moving there, please contact the pastor, Nathan L. Heffley, 514 N. Nineteenth, Box 1501, Enid, Okla., or call Adams 7-4389.

A **surprisingly high level** of life in the Reformed congregations of the Carpatho-Ukraine in Russia was reported by Prof. Joseph Hromadka of Czechoslovakia, following a visit there. The professor is a vice-president of the World Alliance of Reformed Churches. He indicated that there is a Reformed Church of about 90,000 members in 90 congregations. The denomination maintains active co-operation with the Russian-speaking Baptists of the region who have thirty congregations.

Seventeen Manchester College student volunteers were among those helping in the cleanup following the destructive Wabash River flood in the Logansport area. Under the sponsorship of the Logansport Church of the Brethren, the students worked at Georgetown, where every home was damaged by the flood. They helped ten families in cleaning out mud, carrying out furniture, etc. Earlier in the week one hundred students had aided in rescue and relief work in flooded Peru and Logansport.

Coming Next Week

Is TV the master of the household? In the article, *Your TV — Bread or Chocolate Cake?* Helene Blough Crill tells how and why TV viewing is limited in her family.

The second of the series on legislative issues — *Foreign Aid* — is dealt with this week. Warren Kissinger points out that aid to underdeveloped countries is only one part of our foreign policy, and D. W. Bittinger asserts that we have not done enough for these countries.

Anna B. Mow writes about the meaning of being a Christian in the article, *Christian Commitment.*

In the article, *New General Offices Building to Be Dedicated,* Norman J. Baugher tells about the move to the new building from 22 S. State Street and the dedication services for it in April.

The Good Neighbor, a sound filmstrip showing cause and effects of discrimination in housing, is available from the Church of the Brethren Gen Offices, Elgin, Ill., at $3.00 rental price.

Olden D. Mitchell, pastor of the First church, troit, Mich., was recently elected a vice-presiden the Detroit Council of Churches and chairman of division of Christian education of the council.

Calvert N. Ellis, president of Juniata College, H ingdon, Pa., recently made a ten-day tour of S America, primarily to visit the Church of the Bret mission in Ecuador and the San Marcos Universit Lima, Peru. He was accompanied by Mrs. Ellis Mr. and Mrs. W. Newton Long of Baltimore, Md. Long is a member of the Juniata board of trustees.

After a drop in clothing receipts to almost that of the previous year (1957) for the first months, in May clothing began to arrive at the pro ing centers in great quantities. At the end of total poundage receipts were 42.8% higher tha 1957. Though the Church of the Brethren was ei in the total number of pounds contributed, the capita giving was twice that of the second in the

Carl W. Zeigler, pastor of the Lebanon ch Eastern Pennsylvania, will join the faculty of E bethtown College in September 1959. He will t full time in the departments of sociology and reli A graduate of Elizabethtown, Brother Zeigler ta school for twelve years before entering pastoral ser and was recently an instructor in the leadership t ing courses at Lebanon Valley College.

Robert Gemmer and his family returned fro shopping trip to their home in Cleveland, Ohio, to four fires burning, two in the basement and tw upstairs bedrooms. Director of the social we division of the Cleveland Area Church Federa Gemmer had expressed the view of the feder and of the Cleveland Ministerial Association that day sales of beer and sales to minors should be ba in a hearing before the City Council Safety Comm He believes that this may have been the cause o arson. Brother Gemmer was formerly pastor of Cleveland Church of the Brethren.

Dedication

Moorefield church, W. V., dedication at 2:30 on Sunday, April 5. Charles Zunkel, pastor of Mill Creek church, Northern Virginia, and M Beegley, pastor of the Eversole church, Ohio, speak.

Daily Prayer Guide

March 9 Faith in the Shepherd ..... John 10
10 Complete Commitment .... Matt. 10:
11 Faith in the Savior ..... Matt. 16:
12 True Greatness ..... Matt. 1
13 A Reconciling Spirit ..... Matt. 18:
14 Right Values ..... Matt. 19:
15 Denial of Self ..... Luke 14:

Brotherhood Theme: Brethren Under the Lordship of Christ

Enrollment for the spring term at Juniata College tals 748, only twenty-six less than the record high of 74 in the fall term. Of these 424 are men and 324 omen.

The new warehouse-recreation building at the Brethn Service Center in New Windsor, Md., has been mpleted and is now in use. The basement floor is ing used for storage of material aid supplies, and the ain floor is used for assemblies, recreation, and felwship meetings.

Prayer vigils for peace will be held in thousands Methodist churches in the United States and abroad 1959. The vigils started with all-night services on ew Year's Eve. They are sponsored annually by the orld-Wide Prayer Movement of the Methodist Genal Board of Evangelism.

Joseph William Hoar, a junior at Elizabethtown ollege, has been elected president of the campus udent Association. As president of the association will preside over all meetings of the Student Senate d represent the interests of the student body in scussions with the college administration.

The board of trustees of Bridgewater College have thorized the launching of a four-million-dollar capital velopment campaign in the decade of the sixties to eet the rising flood of students and to provide adeiately for the present and the future. Tentative plans r a memorial library were given priority in the list of eds.

Manchester College has been accepted for membership in the American Association of Colleges for Teach- Education, a national voluntary association of lleges organized to improve the quality of teacher lucation. Dr. Howard A. Book, director of teaching lucation at Manchester, will serve as official representative to the association.

censed to the Ministry

Robert LaVerne Sifrit, Jr., and *Harvey Jason Hess l,* licensed in the South Waterloo church, Iowa. Both e attending McPherson College.

Donald Fornwalt and Wilbert Hershberger, licensed the Roxbury church, Johnstown, Western Pennlvania.

Mark S. Roller, licensed in the Valley Pike church, oodstock congregation, Northern Virginia.

anding Committee Delegates

Southern Iowa: Elmer West; alternate, R. E. pple.

Michigan: Harley V. Townsend, David Joseph; ternates, Grace Showalter, Dale Aukerman.

Southern Pennsylvania: Henry E. Miller, Bruce nderson, Richard Grim.

First Virginia: Harold W. Craun, Edward K. egler, Mrs. E. R. Shober; alternates, Mrs. Curtis iller, Ernest E. Muntzing, L. L. Jonas.

Southern Virginia: Edgar Martin, Herschel Fike, . C. Sweitzer.

The Brethren Missionary Herald, official organ of the National Fellowship of Brethren Churches (commonly called Grace Brethren), was awarded first place as the denominational magazine of the year, by the Evangelical Press Association. The association represents 150 religious magazines with a total circulation of over 3,750,000.

The Church Calendar

March 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Faces the Cross. Mark 14:12-42. Memory Selection: Not what I will, but what thou wilt. Mark 14:36 (R.S.V.)

One Great Hour of Sharing

March 13-14 Central Region daily vacation church school conference, Manchester College

March 22 Palm Sunday

March 27 Good Friday

March 29 Easter

April 3-5 Eastern Region conference, Chambersburg, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harold Bomberger of Harrisburg, Pa., in the Newville church, Pa., March 22-29.

Bro. Howard Breneman, pastor, in the Silver Creek church, Ohio, March 22-29.

Bro. Ralph Smeltzer of Elgin, Ill., in the Onekama church, Mich., March 22-29.

Bro. Earl M. Bowman of Dayton, Ohio, in the Sidney church, Ohio, March 23-27.

Bro. Richard Hackman of Bareville, Pa., in the Hatfield church, Pa., March 23-29.

Bro. David Albright of Nampa, Idaho, in the Sunnyslope church, Wash., March 30 — April 5.

Bro. Hartman Wright of Conemaugh, Pa., in the Koontz church, Pa., March 30 — April 12.

Bro. Ernest Coffman of Bridgewater, Va., in the Moscow church, Va., April 5-12.

Bro. Ordo M. Pletcher of Duncansville, Pa., in the Germany Valley church, Pa., March 30 — April 12.

Bro. William Kidwell of Detroit, Mich., in the First church, Detroit, Mich., March 22-26.

Bro. Olden D. Mitchell of Detroit, Mich., in the Bethany church, Detroit, Mich., March 22-26.

Bro. Wilmer Hurst of Morgantown, W. Va., in the Moorefield church, W. Va., March 15-21.

Bro. Clyde Shallenberger of Baltimore, Md., in the Newport News church, Va., March 29 — April 5.

Bro. Connell T. Chaney of Wiley Ford, W. Va., in the Old Furnace church, W. Va., March 23-25.

Bro. Earl H. Kurtz of Elizabethtown, Pa., in the Olivet church, Ohio, March 22-29.

Bro. Robert E. Lenker of Greenville, Ohio, in the Brick church, Va., April 5-12.

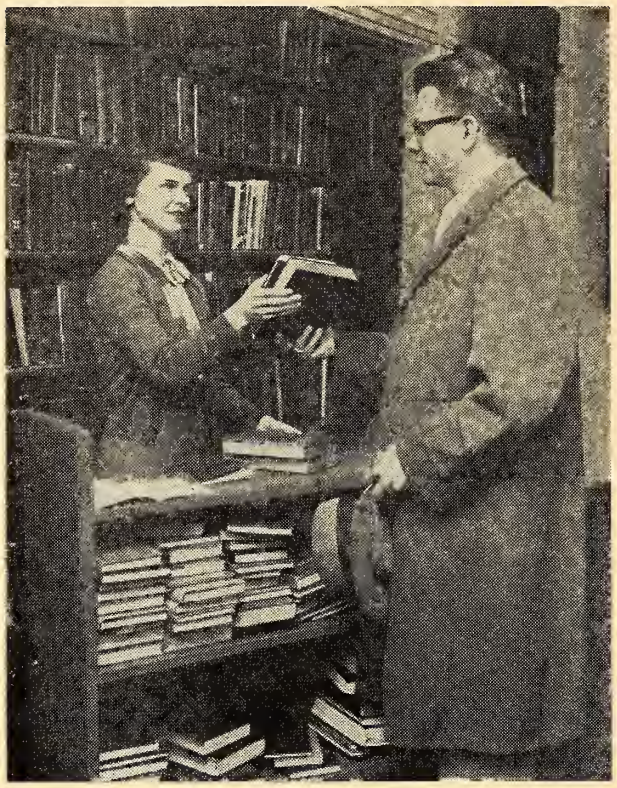
Gains for the Kingdom

Five received by letter in the Clovis church, N. Mex.

Five baptized and one received by letter in the West Goshen church, Ind. **Six** baptized in the Center church, Ohio. **Two** baptized in the Silver Creek church, Ohio.

Four baptized and five received by letter in the Indiana church, Pa.

News and Comment From Around the Worl



Since 1860 clergymen of all faiths have borrow the books of the General Theological Library in Bost believed to be the only religious library of its kind America. Not supported by any denomination seminary or other religious school, it is sustained b small endowment and private contributions. Int creedal committees administer its affairs and select books, which may be borrowed by mail as well across the desk. The unique institution which fost brotherhood in books was founded by the Rev. Cha Burroughs, an Episcopalian rector, in Civil War tir

Quaker Group Spent $5,085,935 for 1958 Relief

More than five million dollars in cash and materials was used by the American Friends Service Committee last year in world-wide relief work. Dr. Henry J. Cadbury, chairman of the committee and one of its founders, said that nearly 100,000 volunteers helped the agency on such projects as emergency feeding in Lebanon, cultural exchanges in the Soviet Union, and intercultural workshops throughout the United States.

During the Lebanon civil strife last summer, the committee, with the help of Lebanese and British Quakers, sent emergency food supplies to both sides.

British Scholars' New Testament Translation Nears Completion

Publication of a new translation of the New Testament into current English by British scholars is expected early in 1961. To be published jointly by Oxford University Press and Cambridge University Press, the translation is expected to take another year to complete. The general director is Dr. C. H. Dodd of Oxford.

Work on the translation got under way in 1947 with the formation of a joint committee by the Church of England, the Church of Scotland, and nine other church groups. Work has begun on translation of the Old Testament, but will take several more years to complete.

Broader Civil Rights Asked for CO's

Wider employment and better social benefits for conscientious objectors have been urged by the UN representative of the Friends World Committee for Consultation. Elton Atwater spoke to the UN Subcommission on Prevention of Discrimination and Protection of Minorities which is considering reports on religious freedom from eighty-four countries.

The twelve-member group is drawing up a set of principles to guide participating governments in combating all forms of religious discrimination. Mr. Atwater congratulated the subcommission for basing its classification of conscientious objectors on sincerity of conviction rather than on formal membership in any particular group.

He said, "As a Quaker I am especially glad to see this point included because it has sometimes happe that members of certain groups, cluding Quakers, Mennonites, the Church of the Brethren, h obtained recognition of consci tious objectors more easily t members of other groups."

Mr. Atwater cited cases wh medical school graduates and ap cants for insurance brokers' licer had been rejected by state boa because they incurred prison rec after refusing military service. recommended greater stress on ternative service and recalled t during World War II conscienti objectors rendered notable ser in numerous lands.

Women's Leader Scores New Liquor Technique

Mrs. Chloe Gifford, presiden the General Federation of Wom Clubs, has appealed to wom groups across the country to re the liquor industry in a new ad tising technique which invo sending speakers to show wo how to mix and serve drinks in t homes.

Mrs. Gifford called attentio the fact that advertising trade p lications have reported one dist is presently training a team of sa women to speak to women's org zations. The Federation presi said, "It is my hope that no will open its program to wo representing distilleries."

Mails Still Bar Bingo

Post Office Department offi in Washington, D.C., say that N York state's new bingo law has changed their view that the g is a lottery and, as such, ca be promoted through the m The mailing of periodicals or culars containing advance notic lotteries is banned under p regulations.

Under the bingo law in New rk, the games are legal in com- unities where they are approved local referenda. The officials id that bingo "has all the classic ements" of chance that meet the preme Court's lottery definition, d state laws cannot affect Federal ws under which the department erates.

eifer Project Made 89 ipments Last Year

The Heifer Project made a total eighty-nine shipments to twenty- ir foreign countries in 1958. url Metzger said that the number shipments last year was less than e 115 of the former year, because the agency's lack of funds for ipping expenses.

Last year U.S. foreign aid funds re used for only two programs, eece and Nepal, while the re- ining projects were financed her by recipient governments or ivate sources. The 1958 ship- nts included 641 cattle, 268 eep, 180 goats, 379 pigs, 189 bbits, more than 33,000 chicks, 40 hatching eggs, and one horse.

viet Organ Gives Baptists ckhanded Compliment

A Soviet literary magazine has en a backhanded compliment to ssian Baptists. It criticized the ciety for the Propagation of Scien- c and Cultural Knowledge for dging atheistic propaganda ac- ding to the quantity of lectures livered, forgetting quality."

The magazine called particular attention to Magnitogorsk, a town in the Ural Mountains, where, it said, "the hundreds of atheistic lectures attended by thousands of people cannot compete with the influence of local Baptists." According to the magazine, this situation was due probably to "the individual approach pursued by the Baptist community and its leader." The magazine said, "The fact that hymns are more efficient than many of the atheistic lectures is reflected in the fact that in the town of Magnitogorsk alone there are 500 Baptists."

Reports Crippling Blows to Protestantism in Red China

All Protestant denominations in Communist China are being merged into a single church body and the majority of local churches are being forced to close, according to reports received by the China Committee of the National Council of Churches. Sixteen long-established denominations in China are involved in the merger.

Typical of the closing of churches was the shutdown of all but twelve of two hundred Protestant churches in Shanghai and all but four of sixty-five in Peiping. Closed churches are being turned over to the government as "patriotic gifts." These blows to Protestant Christianity are being carried out by the Three-Self Patriotic Movement Committee of Chinese church leaders.

In addition to churches, the committee has acquired Protestant schools, hospitals, and other institutions. Reports from China indicate that during the first six months of 1958 church workers underwent an intensive course in "education for socialism" as part of a general "thought-rectification" campaign.

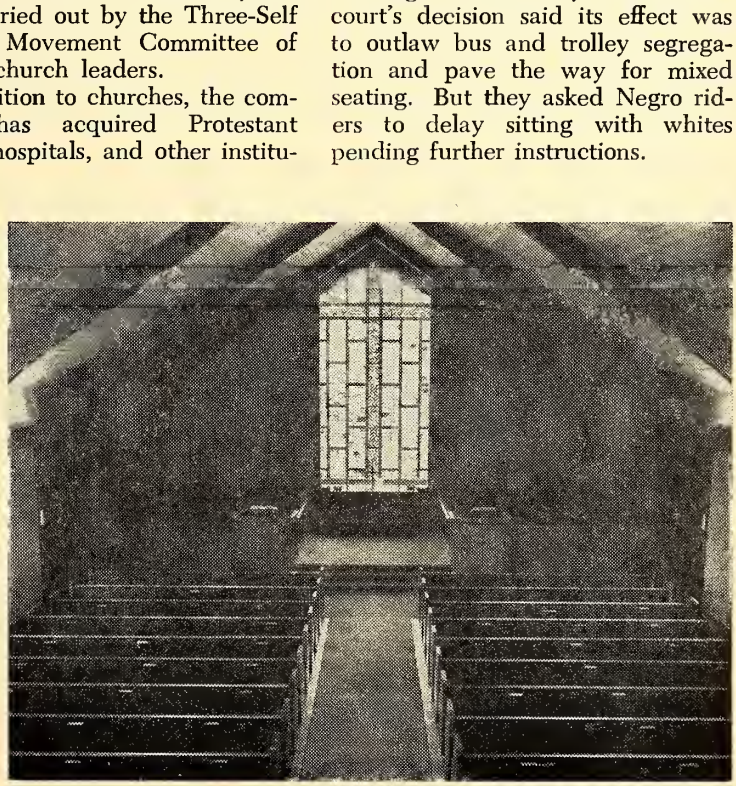
Pastors Support "Conscience Statement" to End Housing Bias

Pastors in the Des Moines, Iowa, area are being asked to co-operate in obtaining signatures for a "statement of conscience" in support of elimination of prejudice in housing. The Des Moines Committee on Integrated Housing will ask residents to state publicly that they will "welcome into our neighborhood any residents of good character, regardless of race, color, religion, or national origin."

Publication of the statement and signatures is planned for Brotherhood Week, Feb. 15-22. Pastors are being urged to call the attention of their congregations to the statement.

Negro Pastors Win Antisegregation Case

Judge Frank A. Hooper of U. S. District Court has ruled bus segregation laws in Atlanta, Ga., unconstitutional as the result of a suit brought by two Negro ministers in Atlanta. Negro church leaders meeting immediately after the court's decision said its effect was to outlaw bus and trolley segregation and pave the way for mixed seating. But they asked Negro riders to delay sitting with whites pending further instructions.



e service of dedication for the new Beaver- ek church in suburban Dayton, Ohio, was te climax of several years of talking and plan- ng. Jesse K. Ziegler, teacher at Bethany Bib- al Seminary, preached a sermon in the rning, dedicating the members and one in te afternoon dedicating the building. In 1955 te decision was made to relocate and to have campaign for raising funds. Land was do- ted by the Fergusons and building begun in ptember 1957; regular church services in te new building were held a year later. The w structure is L-shaped, being two units of eventual three-unit building. The sanctu- y, including the balcony, seats 400. The urch is in the midst of a rapidly developing mmunity, directly opposite a new high hool. The 150-year-old congregation has en making steady growth since 1920, when went from the free ministry to a part- te pastoral program. In 1947 the church ured its first full-time pastor. At pres- t Alvin Klotz is serving the congregation

INDIA

Rebuilding Lives

J. S. S. Malelu

AS THE manager returned from the market place to the leper home in Motinager, India, his steps dragged, for he had been unable to find even one bag of wheat at a reasonable price in the market. He walked dejectedly up the steps into the home where those suffering from leprosy, who formerly could not even beg for bread crumbs on the streets, were now being cared for and fed. But the food supplies were low — very low.

The manager walked to his desk and found a note that turned his worried frown into an incredulous smile. The note — from Dr. Jacob Chandy, associate secretary for North India of the Mission to Lepers — said that 188 bags of wheat, sent by the church people of America had been received that day, and more would follow.

The relief and gratitude which flooded the face of the manager of the leper home has often been reflected in the faces of many church workers in India who distribute Share Our Surplus foods to thousands of needy people in hospitals, institutions, and orphanages; to pregnant and nursing mothers and victims of famines and floods; and to the scrawny children of the desperately poor who receive life-giving milk every day.

Recently, over 100 undernourished children in a Red Cross camp were given milk and vitamins from Church World Service. Two weeks later, each child had gained from two to three pounds.

While the accent in India so far has been mainly on building up the bodies of the underfed and underprivileged, the relief committee of the National Christian Council keenly feels the need to build up their lives as well, to aid them to become self-sufficient members of their environments.



Milk for refugees and victims of flood and other disasters is made available through the churches of America

The greatest need for rehabilitation can be found among the refugees who started pouring into West Bengal from East Pakistan about eight years ago. Most of them went to the Seldah station in Calcutta, which has become virtually a squatter colony for refugees who live, cook, eat and sleep on the streets or in hovels. The children are growing up under conditions of squalid poverty and despair, and their parents — once proud individuals with individual aspirations — now have little hope left in their hearts.

The refugees need housing, adequate nourishment, medical care and education, but, most of all, they need work in order to re their self-respect. The Indian West Bengal governments h done much to help by setting colonies and resettlement proje granting loans, and providing m ical services. But infinitely mor needed.

The relief committee launc two projects in the summer of 1 in Sodepur and Halishar Mul Bag. The village of Sodepur i colony of about 160 families loc a few miles outside Calcutta. Th people generally have a high l of intelligence; most of them small businesses and their own ho and farmlands in East Pakistan.

Now, they are trying despera hard to become self-support Some women make mud tea c for sale. Many widows make p bags for a living. Most of the are without any regular employ

Mr. Malelu, prior to his recent appointment as director of the committee on relief and gift supplies of the National Christian Council of India, was treasurer of this organization for many years.

l work for daily wages whenever y can find a temporary job.
Three times a week a medical n is sent to Sodepur by the ernment health service to pro- e treatment for some of the 850 ple living there. However, the d for this type of service is great that it must be supple- nted with aid from the churches. The other colony — Halishar Mul- Bag — is larger than Sodepur, numbers about 500 families. eds here are similar.
Working in two tin sheds pro- ed with the aid of funds from urch World Service, the relief mittee is compiling data in both these areas and establishing con- with the refugees. Prepared k is distributed in the colonies, ecreation club has been formed n the women's sewing class as nucleus, and tuition, clothing, books have been provided for y students.
his is only the beginning. Ob- isly, where a problem of such nitude exists, matters cannot be nged overnight. But they can changed. Willing and dedicated nteers — bulwarked by funds n by the American people to the f appeals of their churches — achieve a transformation in the of these people.
nce the universal cry among refugees is "give us work," the f committee plans to set up l industries which will function a paying, not a charity basis. n the co-operation of the gov- nent and the support of the churches, we hope to help these people help themselves up the ladder — a rung at a time — to the level of self-support and self-respect.



sands of refugees live, cook, and eat in makeshift shelters, hovels, or in India. They need housing, food, medical care, education and work

ECUADOR, SOUTH AMERICA

Difficult Decision

Edna Switzer

MY YOUNGEST sister, Jean, began her college career this year and although I was not at home to share in the fun and anticipation, and sadness, too, which comes in telling the family good-by and going off to college for the first time, I shared in these same emotions here in Ecuador, although in a different manner.

Rosa and Zoila, two of our school graduates of this year, decided to continue their education and thus follow in the footsteps of Mercedes, the first Indian girl of this community to go on to secondary school. Mercedes is in her third year at the normal school. Their decision was not easy to make; leaving home for the first time is never easy, but doubly difficult for them because they realize that they are different in dress and background and would be discriminated against by their "white" classmates.

But even more difficult than their decision was the task of securing the consent and backing of their parents. Education in any form is new to this community of Indians. Our mission school was begun just ten years ago and before that time very few of the Indian children had the opportunity to go to school at all. With the beginning of our school this began to change, especially for the boys. At first it was thought that three or four years of schooling was sufficient, but now it is more customary that the students finish the six years of elementary education. But so far few parents have been convinced of the value of secondary education even for boys and so our girls and their parents who gave their consent are pioneers in this field.

The summer months were not easy ones for the girls or for their parents as doubts arose as to the wisdom of their decision. But the doubts were overcome and with the money saved from their summer work and with the help of their parents, new clothes, bedding, and other personal belongings were purchased. Finally the big day arrived. The students, with their parents and personal belongings were packed into the mission truck, and we headed for Uyumbicho, an hour and a half's ride from the mission.

Soon after our arrival the girls were busy arranging their belongings in the dormitorylike quarters provided for them near the normal school by the United Andean Indian Mission. Five other Christian "white" girls share these quarters with our three Indian girls. The normal school is a government school and so this opportunity to live together with other Christian girls is a great help to our girls who are not only a minority racially but also religiously.

While the girls were getting settled, Paul and Betty Streich, the missionaries stationed there, extended their gracious hospitality as usual and invited us in for coffee. The parents were assured that their girls would be well taken care of and that they would not regret the sacrifices they were making in order to educate their daughters.

All too soon it was time to say good-by. A few tears were shed, as is natural. And so with the decision made by Rosa and Zoila, a new chapter was begun in their lives.

MISSION-GRAMS

- A unanimous decision to assume responsibility for the purchase of land for the site of the new Pueblo church was made by the District of Colorado at a special called district meeting held in January. The Pueblo church, organized in 1956, now has forty-three members. A full-time pastoral program was begun in September 1957.
- Medical facilities continue to burst at the seams in Nigeria. In the leprosarium 135 new patients were admitted during the last year. An additional 1,217 lepers were treated in the segregation villages. In the two hospitals there are 128 beds. In these hospitals, 2,334 patients were hospitalized and 15,352 outpatients treated. An additional 17,909 patients were treated in the 8 dispensaries and dressing stations.
- In a rapidly expanding community of 1,600 occupied homes, the Huber Heights fellowship, Dayton, Ohio, continues to extend its service to the community in a number of ways. Among these are the organizing of a children's choir, developing of a scouting program, and providing for adult fellowship opportunities. Twenty-eight families, representing eighty-six persons, are now participating regularly in the life of this new developing church. Worship services are being held in the new elementary school building in the community.
- In the Nigerian church district 438 persons were baptized during the period Oct. 1 to Dec. 31, 1958.
- One hundred forty-three persons were present on Jan. 4 for the first service to be held in the new building of the Pulaski church in Southern Virginia. The church has relocated on Newbern Road, in a growing section of the city of Pulaski.
- At Wamdeo-Dvu in Nigeria work had been going on for a number of years with few visible results. The return of some Christian young people as teachers in their village has rekindled interest and recently fifty-nine people were baptized. Ninety-five others took the covenant and are preparing for baptism.
- Signs of growth apparent to the Good Shepherd church in Springfield, Mo., since moving into their new building are: increased interest in the church and attendance by community people, stronger interest and improved attendance among those persons already members. Construction of the church's first unit was completed in November 1958.

Call Issued for New Christian Education Hymns

NEW hymns suitable for use in Christian education gatherings are being sought in a contest sponsored by the International Journal of Religious Education and the Hymn Society of America.

The invitation to submit hymn texts is being issued to members of the Society, readers of the Journal, and all other interested persons. The occasion for the contest is the thirty-fifth anniversary of the International Journal, official Christian education magazine of the National Council of Churches. The best hymns will be published in the Journal and by the Hymn Society. The new hymns should be sent to the Hymn Society of America, 297 Fourth Ave., New York 10, N.Y., not later than May 15, 1959.

It is hoped that hymns will submitted appropriate for use church services in which relig education is emphasized, incluc services during Christian Educa Week and services of dedica of Christian education groups; other gatherings such as work conferences, leadership sch workshops, institutes, and con tions; and also for chapel serv in seminaries, schools of relig education, and colleges.

It is suggested that such hy might express (1) the personal d cation of a teacher to his task; recognition by a congregation the place of Christian educatio the total life of the church; (3 call to recruitment for the teac ministry. The dominant note sh be Christian consecration to the ucational responsibilities of church.

The Hymn Society has issued following specifications to g authors:

1. The hymn texts subm should be in keeping with the poses noted above; and sh express the aspirations and con ments of those seeking God's g ance in the tasks of Chri education.

2. The hymns should be wr in well-known meters to be f in standard church hymnals.

3. The word *new* will be i preted as designating those h which have not been published viously or used in a special p occasion other than a local ch service.

4. More than one hymn ma submitted by each author.

5. The immediate concern o project is with the words of h rather than the tunes, though tunes will be welcome later.

6. The Society cannot prom return manuscripts of hymns.

7. Hymn texts will be righted by the Hymn Socie America unless other arrange are made with the author.

• • •

A 162-acre tract just outsid city of Richmond, Va., has purchased by the Southern Pr terian Board of Christian Edu for the building of storage, pri and office facilities. The p space in downtown Richmond longer adequate to meet the ing demands of the church.

UDENT EXCHANGE

Peace PROJECT OF DEPTH

Don Snider



A German teen-age exchangee with her American host father and brother prepares a tape recording to send to her family in Germany

O YOU know what you are doing – taking a teen-ager in your home for a whole ır?" "Is it fair to your children, your budget, to your work load, your health and peace of mind?" In other words, some people told we were foolish to have a high ıool senior girl live with us as daughter for a year. They ıldn't see what we see.

Great Idea

We believe that the international h school exchange program is of the greatest ideas to further ristian brotherhood and world lerstanding that man has stumd on to. We are sad that it ms to be petering out among Brethren, but we are encouraged t it is picking up among the thodists. True, it now costs re – each sponsoring family or mmunity must put in $400 to tch the student's payment of)0 for ocean travel – but this n't a stumbling block in our mmunity. We found the city rch youth council, the high ool student body, the Rotary b, and the Christian Council Education all willing to chip We raised $800 for two German th, a boy and a girl, for this r in Dixon.

Stuff?

rethren have been in this pron for ten years, and maybe it ns like old stuff to many. I pose we have only a certain ıber of families interested in e projects of depth, of sacrifice inconvenience, and maybe these ilies have been about used up he Brotherhood for teen-age exıge. (Only one Brethren high ol exchange went to Europe this .) Do you know that you can have youth from Holland, den, Finland, Denmark, or ria as well as from Germany? rethren, it is one thing to give ed coat or an old pair of shoes he relief truck which starts a trip to a Berlin refugee camp. This is good, but just a drop in the bucket in comparison to sponsoring a whole live refugee family in your community. We have many Christians who will share a worn-out shoe. We need many more Christians who will share a house and precious hours of time.

Likewise, being a pen pal to a student in a foreign country is a wonderful idea, and stimulating, but it is nothing in comparison to having a seventeen-year-old German youth at breakfast every morning, one who says "good-night" after a full day, who sings in the church choir, who brings home a report card with A in Latin and Art, and who relates experiences after speaking at a Women's Society or the Lion's Club. This is Christianity in depth. This is planting seed in good, deep soil, not just scattering on the surface.

What Do We See?

What do we see in this exchange program? For one thing we see missionary work. A State Department tabulation in Germany among returnees found that the American church was at the top of the list in what was appreciated by the visiting high school age youth, and our radio and press were at the bottom. From the informal prayers we pray at home around the dinner table, to our two-hour communion and our churches with kitchens (unbelievable to them), the youth receive many positive impressions of the Christian faith by living among us. We send back lay missionaries to the European churches, many of which are bogged down in customs of the centuries and practices which fail to meet the spiritual needs of modern man. But we also learn from them as they observe irreverence in our sanctuary, shallow discussions in CBYF, and unworthy poetry in our hymns.

Another thing we see is bridge building. It is difficult to love and respect a whole nation when one doesn't personally know anyone living in it. However, it is quite easy and natural to have a completely changed attitude toward a country when one knows intimately one of its youth.

Narrow nationalism is one of the chief curses that afflict our shrinking planet. The statesmen are not moving fast enough to build bridges of understanding. The people must assist in the task. There is no better place to work than with youth and through our homes.

A European youth who lives a whole year in one of our American communities can do unlimited good interpreting our hard-to-understand American practices to his fellow countrymen who have learned about us chiefly through lavish, sexy Hollywood movies, unhappy conscripted G.I.'s, and tourists who spend recklessly. Hans and Hamelore know by firsthand experience that Americans do work for a living, that many of them do appreciate classical music, that not every home has modern plumbing, that many volunteer to ring doorbells for the

APPLY NOW

High school students from Brethren congregations are needed to go abroad for a year, and host families and communities to receive exchangees from abroad in return are needed. Applications must be approved by May 1 for the year beginning in July. Write to the Director of Student Exchange, Brethren Service Center, New Windsor, Md., for additional information and application forms.

March of Dimes, and that Americans are even allowed to choose a constructive alternative to military service.

What Happens?

As we learn to know and love a youth from Europe intimately, we read more intensely about his country. We ask searching questions. We share and compare family problems. We increase our insights and build sturdy bridges of understanding.

Two things happen to us. First, we become more appreciative of our great land, our abundance, and our freedom. Secondly, we also become more critical in our thinking as we are forced to answer questions about race discrimination, unemployment, exaggerated advertising, crime, and cultural lag. This makes the program one of depth for both the host family and the student, for the school and the CBYF. It would tear our hearts and drive us to action if our country now would wage war against Germany, for we have sons and daughters and families there whom we love, and we know they do not hate us or desire our possessions or our destruction.

Still More

But we see more. Adopting a son or daughter from another country doesn't end when he graduates and packs his bags for New Windsor and Idlewild Airport. You continue with letters. Some day you may visit each other. American families have been blessed beyond measure when they visit Europe and have Gisela or Gerhard show them their villages and accompany them as interpreters to the big cities of Europe. Did you read in Brethren Service News that Albert Huston, of Elgin, Ill., met Gunther Dressler of Heidelberg, Germany, in Tokyo, where both are serving?

Gunther was an exchange student in the U.S. in 1948 and Albert graduated from Manchester College. They have common church experiences and are serving the cause of world peace in Japan, side by side.

As we worked with returnees in Germany, we found that these students often discover values from the year abroad later in life, when they marry, or finish university, or start their vocation. They did not realize some of these at age seventeen when experiences were accumulating daily. Deep underneath, however, in the emotions, in the subconscious, impressions were being made. For instance, our American high school, which every man's son and daughter from the community attends and feels a sense of belonging to, is a unique thing in the world. It isn't perfect, but later on these youth see values of which they were not fully aware while they were here. Homes of means without maids, children given freedom to criticize adults, and churches run by voluntary contributions are powerful, shocking practices that take months and years to mull over and appreciate.

If . . .

If you can't go abroad, b another country to your home the form of a fine, wholesome Cl tian young person. It's better t a dozen subscriptions to Nati Geographic Magazine.

If your CBYF lacks spark, b a teen-ager from Holland or H duras into your community. T may even awaken the UCYM.

If you want to plant a firm for peace with the possibility its growing into a giant Redw sponsor a talented youth from o seas. Some of these excepti youth, without doubt, will be w leaders some day — and many be mothers and fathers of y who will have a world vision will lift mankind.

If you want a window ope a part of the world you know about, sponsor an exchange stud This is a grass-roots, people-to-ple program, one which has d and long-range, continuing valu

If your high school need shot in the arm to make p and teachers more internatio minded, get an exchange tea or student.

If you see the need for y to be more language conscious must if America is to carry world responsibilities) have a lingual youth spend twelve mo with you, or send an Ame youth to another country t the same in reverse.

If your teen-agers are car c jazz-jolted, hoop-happy, scienc urated, and money-mad, arrang a foreign student who isn't, to



American teen-age exchangees in Europe conduct a panel discussion on impressions of Europe at a conference of returned exchangees in Ger

ng them. (I read that Russian
schools have introduced a crash
gram in Spanish – which must
n Latin America is the target.)

Dream

his leads us to a final hope –
soon we may have high school
nange students from Russia and
r Communist countries. A thaw
ppearing. We believe that such
program has more depth and
e than even the college ex-
ge program, for those students
n miss feeling the pulse of the
erican home, miss seeing the
d cross section of American
munity life, and miss belonging
an American Christian church
wship from the inside. Just as
947 dozens of heifers on Breth-
farms labeled for overseas
ed open the way for shipping
nits, several dozen communities
ng for Russian teen-agers to spend a year in our homes and high schools might help open some of the dams that hold back the flow of goodwill and understanding.

We try to smile and wait when people regard us as peculiar for being so enamored with the power of this program. Now weekly we see and hear comments from teachers, doctors, businessmen, youth, shut-ins, religious educators, and church members who share little insights about the program when light breaks through.

"Little children, let us not love in word or speech, but in deed or truth" (1 John 3:18). Brethren, let us not talk about a Coronet magazine article or the teen-age program we dreamed up in a captured office building in Frankfurt, Germany, but let us quietly sign up for students from the whole wide world to be guests in our homes and let others do the talking.

What Do You Do?

Philemon P. Patel

IRST-TIME visitors at the Bulsar mission hospital, India, ask me, "What do you do?" o not have a stethescope like doctors, a uniform like the es, nor do I examine specimens repare drugs. I generally carry ok – the Bible – and I am glad ll questioners, and you too, that the evangelist of the hospital. this work I have opportunity et acquainted with all patients many visitors. I help some ents find their way to the doctor urses and introduce them to people in charge. Some appreci- our efforts, expressing thanks; rs do not, but we try to serve like, bringing the benefits of ical care and the knowledge of Christ to all.

eople whose recovery permits to leave the hospital after al days' treatment do not have uate opportunity to study stianity. But those who remain er, as in cases of chronic illness, time to evaluate us Christians our religion.

ecently a non-Christian patient, r treatment for tuberculosis, the entire Bible. He is a sailor, occasionally correspondence comes to us from distant ports where he has stopped. He has not become a Christian, but has made a request for his brother to be given admittance in a Christian hostel.

Another non-Christian tuberculosis patient read the complete New Testament. He and his parents valued our discussions of spiritual matters. Like so many, he was prompted to faith in our Lord, but finds it difficult to sever himself from family and community ties by changing his religion.

We keep a supply of Christian literature for sale and for patients' free use while here. Many who hesitate to purchase gospels or tracts read all available free Christian literature. We frequently have prayer with Christian patients, who may be in a general ward or share a room with a non-Christian patient. These latter take much interest in prayer offered to the unseen God, and sometimes attend prayers conducted regularly for the staff and Christian patients.

We wish we might report many conversions through contacts growing from medical service, but we cannot. The body's condition is of more concern to some people than their spiritual condition. To others, Christianity presents what is considered too "easy" a way to everlasting life; Hinduism requires performance of certain rites and duties. Those who believe in the efficacy of these do not find it easy to accept salvation by faith. Others, as mentioned earlier, can take the religious step – for they have little faith in their old gods – but find it difficult to be cut off from family, friends, and perhaps employment, through changing their religion.

The aborigines are animists for the most part, who do not have strong religious ties and do not generally risk loss of fellowship with relatives and associates by accepting Christ. But government makes economic concessions available to aborigines (and to outcastes) which are not given to Christians, giving the so-called backward classes an economic stake in remaining "backward."

We sow the seed, in hope it will bear fruit. It does bear fruit in terms of better understanding of Christianity and wider information about our motivation and religious practices. May it also bear fruit in changed lives and a strengthened Christian witness.

"What do you do?" I bear witness to Christ – in some rather difficult situations – trusting that God's compassion may come through me to others. Yes, what do *you* do?

A Certain Carpenter

REV. HERBERT MEZA of Houston's St. Stephen Presbyterian church opened a recent labor convention session with this prayer:

"Almighty God, thou who made thy concern for the laboring man known in the form of a carpenter, who, though he joined no local, organized the first international, and made the needs of man his policy . . . help us to care, as thou didst care, for the minority groups who sorely need justice and for the little people who have no lobbyists. . . . Make us wise to seek the common good but not at the expense of integrity and principles, lest we find that we are striking against truth and wind up with larger incomes and smaller lives . . . in the name of him who dignified labor, even Jesus Christ. Amen." *from the Texas Observer.*

Date for Ministers to Elect Social Security Coverage

CLERGYMEN who have not previously exercised their option to obtain old-age, survivors', and disability insurance coverage under the provisions of the Social Security Act, and wish to do so, have only until April 15, 1959, to file Waiver Certificate Form No. 2031 with the Department of Internal Revenue.

Any minister, duly ordained or licensed who files Form 2031 with the Internal Revenue Service by the above date will be mandatorily covered beginning with the year 1956, as well as for subsequent years for which he may have net earnings of $400 or more, any part of which is from the exercise of his ministry. He will have to file amended Federal tax returns for 1956 and 1957, to include reporting his earnings as self-employment income for social security credits for those years, as well as pay the social security self-employment taxes.

If a clergyman who has had two taxable years after 1956 does not elect coverage by April 15, 1959, he is permanently barred from making an election thereafter.

Newly ordained, commissioned or licensed clergymen, or clergymen who have less than two taxable years ending after 1954, have until the due date of their Federal income tax return for their second taxable year in which to elect coverage and file the certificate.

The social security tax return is filed and the social security tax is paid at the same time and in conjunction with the regular income tax return that must be filed by April 15 of each year. In figuring the amount of his net earnings, the clergyman should include his regular remuneration received from his church, fees which he receives from the exercise of his ministry, and the rental value of his parsonage or rental allowance he receives as part of his compensation.

The maximum amount of self-employment income to be reported for 1956, 1957, and 1958, is $4,200 per year; the self-employment tax rate for 1956 is 3%, and for 1957 and 1958 is 3⅜%. Beginning with 1959, the maximum earnings amount is increased to $4,800 per year; and the self-employment social security tax rate will be 3⅝%.

The latest provisions relating to social security coverage for ministers, covering the above and additional information concerning the new rates, maximum earnings basis, new retirement test, and benefits, are embodied in a leaflet entit Social Security for Clergymen. copy of this leaflet has been cluded in a packet mailed to past on Feb. 13. If you did not rece one in that mailing, a copy m be secured from your local so security office, or by addressing request to the Brethren Pens Board, 22 S. State St., Elgin,

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessa constitute an unqualified recommendation. Purchase can be made through Church of the Brethren General Offices, Elgin, Illinois. Titles recommended church libraries are marked with an asterisk (*).—Editor.

The Transformation of the Twelve. Gaston Foote. Abingdon, 1958. 128 pages. $2.00.

Not primarily exegetical in character this volume is essentially a group of sermonic essays on the Twelve and Paul aimed at showing how the reader too can be transformed through fellowship with Christ.

The twelve disciples are pictured here as ordinary men, a motley crowd from various walks of life, men of passion, prejudice, and narrow vision. Through fellowship with Christ and through his gift of the Spirit these ordinary men were transformed into heralds of the Christian movement, which swept the Roman Empire off its feet!

In these pages delightful reading which places no burden on the mind but challenges the will and warms the heart awaits the layn For the minister there is rich ho letical material. — *David J. Wie Chicago, Ill.*

***That Church in Your Life.** R O. Swisher. Warner, 1958. pages. $2.25.

The thirteen chapters of this b are so written that the average ior and senior high could them and understand them. Ch school teachers may find within pages many brief illustrations will help them in supplemen material for their class sessions. ideas and concerns about which chapters have been constructed worthy ones but they deserve more intensive treatment than get in this volume. The cha Possess Your Possessions, c forthrightly with stewardship is the most interesting chapter. book can be read in one or

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experienc wholesome family fun; why not send information about your best family g songs, contests, and informal worship ideas to the Recreation Depart General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Kitchen Golf

LAY OUT a course in your house.

Materials needed: Nine available kitchen utensils such as milk washbasin, teakettle, etc.; about six beanbags.

How to construct: Arrange these utensils around the house at inte from four feet to ten feet apart.

How to play: Stand at starting spot and toss the bags, one at a at the first target trying to "sink the bag" with the fewest number of t Then standing beside the first target, toss the bags at second obje Keep this up until all nine holes have been played. Keep record of on each hole. The player who has the lowest total number of tosses i winner. *Submitted by Velma Wagner Butler.*

rs but when the reader is hed he finds that outside of a helpful anecdotes he has entered nothing new and fresh. treatment is considerably shal- and very trite. The book is exceptional but will be briefly yed by those who need little ies to help them illustrate the lications of the Christian life. side of this there is little upon ch to "chew" although some pas- could be stimulated by its pages build sermons on similar sub-s. — *Floyd E. Bantz, McPherson, sas.*

roup Dynamics: Research and ory. Dorwin Cartwright and n Zander. Row Peterson, 1953. pages. $6.00.

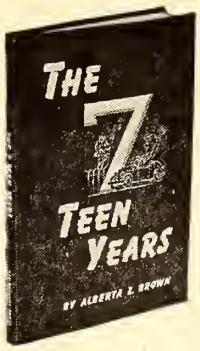
nce all of us from birth to death highly involved in group life, important for us to learn much t how groups work and how can help them function better. roup Dynamics, an outstanding dard textbook in this field, ex- s why things happen as they n family, club, classroom, busi- and other groups and sets ways in which group effi- y can be improved.

fty-one scholars report on such lems as leadership, communica- group goals, group tasks, lem solving, decision-making, ving change, group cohesive- co-operation and competition, group membership.

In these research reports ministers, teachers, and administrators who seriously desire to know how groups work will find solid food and basic information. — *David J. Wieand, Chicago, Ill.*

***The Yoke of Christ.** Elton Trueblood. Harper, 1958. 192 pages. $3.00.

Those who want a quick and not-too-deep survey of Elton Trueblood's thought on a variety of subjects will find it in capsule form in this latest of his books. However, those who expected him to dig as deeply in the area suggested by the title as he has in several previous manuscripts will be a little disappointed. A book of sermons by its very nature often scatters the reader's attention over a lot of different kinds of ground, but it should also inspire the reader to higher levels of commitment and response. This collection does not produce this effect, at least not in this reader. The title chapter and the chapter, Conversion Within the Church, are the most provocative. Reading the book does have value, for it provides illustrations that will be helpful to ministers and church school teachers. It also performs a valuable service by prompting the reader to want to think more seriously about some of the concerns treated rather hurriedly in Mr. Trueblood's material. — *Floyd E. Bantz, McPherson, Kansas.*



The 7 TEEN YEARS

Alberta Z. Brown

This tremendously popular book deals with the problems and opportunities youth face regarding home, education, money, leisure, religion, the future, etc. The material is written in a friendly manner with 34 delightful cartoon drawings. Especially for young teens, their parents, and counselors. **$1.75**

Church of the Brethren
General Offices
Elgin, Illinois

The Family Counselor

l Hersch — H. K. Zeller, Jr. — Jesse Ziegler
le Weaver — Leah Zuck — Katherine Weaver

Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

e Counselor,

metime ago I volunteered to l with clerical work at our h. I felt it was up to the r to come to me. After some my curiosity got the better of nd so I asked him if he had e to help. Later he asked could come on a certain day. eed. When I arrived I found er of the young wives already . The pastor said she was to help out too. I would y have agreed to a third party present to eliminate gossip. he other hand, why should e any more trustworthy than my reputation is no better than this, I had better stay away from church.

Volunteer.

Dear Friend,

I would recommend that you see a professional counselor in your own community in order that you might discuss your feelings with him. Whenever our suspicions get out of hand, that is, when we find ourselves too preoccupied with what other people are thinking about us, then it is time to have the help of a third party who is not involved and can be objective about the problem. This is the function of a professional counselor.

Paul S. Hersch.

Readers Write

Continued from page 2

try should support the building of a G.I., radar, atomic, hydrogen-equipped army because the Russians are endangering the peace by doing just that.

How can you blame your son if he thinks the old man is "tetched"? — Russ Montgomery, Brookville, Ohio.

Obituaries

Allen, Joseph Rothrock, son of Joseph Kinsel and Christianna Hanawalt Allen, was born Sept. 9, 1873, and died at Dumont, Iowa, Nov. 26, 1958. On Dec. 29, 1909, he was united in marriage to Charlotte Victoria Sutter. He was a member of the Church of the Brethren and was an ordained minis-

FREE Send for a sample page of the new supremely readable



Ī-ō-nă COLLINS CLEAR-TYPE BIBLES
Authorized King James Version

See for yourself, and you'll say it's the Bible you've always wanted—especially designed for you who live or work intimately with the Scriptures. Set in new modern Iona type—so easy to read, to carry, to use! A selection of fine bindings; illustrated editions with maps and helps; India paper pocket editions just ⅝-inch thick, with maps.

AT YOUR BOOKSTORE

Send for free sample page and descriptive literature to Dept. G

WILLIAM COLLINS SONS & CO., LTD.
425 Fourth Ave. New York 16, N. Y.

ter. Surviving are his wife, three sons, two brothers, and one sister. — Mrs. John Burn, Hampton, Iowa.

Baker, Samuel G., was born Jan. 3, 1899, and died Jan. 13, 1959. He was united in marriage to Nora Baker, who preceded him in death. He was a member of the East Fairview church, Pa. He is survived by two daughters and one son. Services were held in the church by Brethren Norman Weaver, Wilbur Lehman and the undersigned. — Howard A. Merkey, Manheim, Pa.

Burget, John E., son of Andrew B. and Elizabeth Burget, was born April 29, 1868, at Fredericksburg, Pa., and died Oct. 13, 1958. His wife, Mary Puderbaugh Burget, preceded him in death. He joined the Church of the Brethren in early youth. He served as a member of the deacon board of First church, Chicago. He is survived by a daughter and a sister. Services were held at the Drechsler funeral home, Oak Park, Ill., by Bro. Earle W. Fike, Jr., and at Martinsburg, Pa., by Bro. Roy Forney. Interment was in Fairview cemetery at Martinsburg. — Helen Burget, Oak Park, Ill.

Conn, William R., son of Jacob and Elezan Tannehill Conn, was born May 20, 1886, and died at Myersdale, Pa., Jan. 7, 1959. He is survived by his wife, the former Grace Fike, two sisters, and two brothers. Funeral services were held in the Price funeral home by Bro. Arthur Hunn. Interment was in the Union cemetery. — Mrs. Elmer L. Dia, Meyersdale, Pa.

Crouse, Agnes, daughter of Mr. and Mrs. Emanuel King, was born March 29, 1890, and died Jan. 14, 1959. She was a member of the Ridgely church, Md. She is survived by a son, a daughter, three stepsons, eleven grandchildren, five great-grandchildren, two brothers, and three sisters. Funeral services were held in the Moore funeral home by Bro. Floyd Mitchell. Interment was in the Denton cemetery. — Mrs. Lewis Cherry, Ridgely, Md.

Erisman, Edgar E., son of Allen and Elizabeth Shank Erisman, was born Nov. 14, 1904, and died Jan. 10, 1959. He was united in marriage to Mary Rebecca Taylor on Jan. 18, 1926. He was a member of the Church of the Brethren. Surviving are his wife, two sons, two daughters, his mother, one brother, and four sisters. Funeral services were conducted by Bro. Ellis Guthrie. Interment was in the Mound Hill cemetery. — Mrs. Cyrus Kiracofe, High Eaton, Ohio.

Harley, Lovena Andes, was born Nov. 23, 1872, and died at Norristown, Pa., Dec. 13, 1958. She worked in the office of the Brethren Publishing House, at Elgin, Ill., prior to her marriage to Emanuel C. Harley. She was a member of the Lancaster church, Pa. She is survived by two brothers and three stepchildren. Funeral services were held in the Ephrata church by Bro. John D. Long. Interment was made in the Middle Creek meetinghouse cemetery. — Mrs. Arthur R. Harley, Morristown, Pa.

Hawkins, Flora Elizabeth, was born June 8, 1873, and died Sept. 17, 1958. She was preceded in death by her husband, Benjamin F. Hawkins. She is survived by one son and two daughters. Funeral services were conducted by Bro. Estel McCullough. — Olive Overton, Hagerstown, Ind.

Henry, Ethel Mae, daughter of Mr. and Mrs. Aaron Binkley, died on Dec. 26, 1958, at the age of thirty-six years. She was a member of the Salunga church, Pa. Surviving are her husband, Walter, her parents, three children, four sisters, and seven brothers. Services were conducted by Bro. N. L. Bowers in the Salunga church. Interment was in the East Petersburg Brethren cemetery. — Mrs. Stanley W. Hosler, Salunga, Pa.

Hyman, Laura, daughter of Brother and Sister James Black, died Oct. 31, 1958, at the age of eighty-eight years. Her husband preceded her in death. She is survived by one sister. Funeral services were held at the Myers funeral home by Bro. E. S. Kipp. Interment was in the Newport cemetery. — Mrs. Ada Brandt, Millerstown, Pa.

Iceman, Fred Stem, son of William and Alice Stem Iceman, was born in Ashland County, Ohio, on April 28, 1881, and died at Ashland, Ohio, Oct. 14, 1958. He was married to Madge Dickey in 1904. He is survived by his wife, four sons, three daughters, besides his brothers and grandchildren. Services were conducted at the Dickey church by Bro. A. B. Pierson. Interment was in the Dickey cemetery. — Jean Schor, Ashland, Ohio.

Landes, Viola Grace, daughter John Michael and Mary E. St Bowman, was born July 13, 1884, died Oct. 20, 1958. She was the of Benjamin Samuel Landes. Sh survived by five children, twenty-grandchildren, three great-grand dren, and one sister. Funeral ser were held at the Dayton church, by Brethren James S. Flora and W Flory. Interment was in the Da cemetery. — Mrs. Leon Rhodes, Bri water, Va.

McWilliams, John L., was born S 26, 1889, and died Oct. 6, 1958. had been a deacon since 1929. viving are his wife, four foster chil one daughter, three brothers, and sister. Funeral services were hel the New Fairview church, Pa., Brethren J. L. Miller, Michael Ma and Murray P. Lehman. Inter was in the Mt. Rose cemeter Charles R. Cleaver, York, Pa.

Miller, Catharine M., daughte John and Mary Bentzel Krape, born May 8, 1873, and died Dec 1958. She was united in marria Howard Miller, who preceded h death. To this union were born sons. She was a member of the Fairview church. Funeral services held in the New Fairview churc Brethren Michael Markey, Murra Lehman, Norman F. Reber, and E. Markey. Interment was in cemetery adjoining the chur Charles R. Cleaver, York, Pa.

Miller, Rosa Belle, daughter of mon and Mary Holmes, was born Brownsville, Md., March 27, 1881 died Dec. 6, 1958. She was a me of the Brownsville church. Her band, Martin Edgar Miller, pre her in death. She is survived by son, three daughters, twelve gran dren, and eleven great-grandchil Funeral services were held at the funeral home by Bro. Newton P Interment was in the Pleasant cemetery. — Norma Jean Sl Keedysville, Md.

Reed, Jesse P., was born in In April 9, 1888, and died at Wak Ind., Jan. 13, 1959. He was m to Beulah Berkey on Nov. 12, He was a member of the Union church, Ind. Surviving are his two daughters, one son, seven children, one sister, and one br Funeral services were held at the Center church by Bro. Ross Noffs assisted by Bro. Charles Goss. ment was in adjoining cemet Mrs. Curtis E. Sheets, Nappanee

Scott, Lydia B., daughter of than and Lydia Cross, was bo Richland County, Ohio, on Apr 1871, and died at Ashland, Oh Dec. 23, 1958. In November 189 was married to Bert Scott, who p ed her in death. Survivors incl daughter, a brother, seven gra dren, and sixteen great-grandch Funeral services were conducted Dickey church by Bro. A. B. P Interment was in the Dickey cem — Jean Schor, Ashland, Ohio.

Shipley, Ada, daughter of Da and Emma G. Crouse, died near S Md., on Nov. 1, 1958, at the sixty-three years. She is surviv two children, one grandchild, a brothers. Funeral services wer

the Moore funeral home by Bro. len Blough. Interment was in the nton cemetery. — Mrs. Lewis Cherry, gely, Md.

tauffer, Ernest A., son of Rudolph l Ammanda Stauffer, was born in nroe Township, Ohio, Jan. 24, 1895, l died at Mansfield, Ohio, Dec. 20, 8. He was united in marriage to lla Kendall on Jan. 4, 1928. He is vived by his wife and one brother. neral services were held at the Rich-l church, Ohio. Interment was in adjoining cemetery. — Mrs. Carroll Menke, Mansfield, Ohio.

Thomas, John Wilbur, son of Broth-nd Sister A. S. Thomas, died Dec. 1958, at the age of sixty-one years. was a member of the Dayton rch, Va. He is survived by his wife, tie Evers Thomas, one daughter, three grandchildren. Funeral serv-were held at the Beaver Creek rch by Bro. James S. Flora, assisted Brethren Simon Glick and Ernest fman. Interment was in the ad-ing cemetery. — Mrs. Leon Rhodes, lgewater, Va.

Tinney, Wanda D., daughter of son and Maude Phillips Potter, was n at Yarrowsburg, Md., March 31, 9, and died Dec. 28, 1958, at rles Town, W. Va. She was united narriage to Kenneth P. Tinney on . 1, 1947. She was a member of Brownsville church, Md. Surviving her husband and two sons. Funeral ices were conducted at the Browns-church by Bro. Newton Poling and . William Frederick. Interment in the Brownsville Heights ceme-. — Norma Jean Shelby, Keedys-, Md.

oshall, Mattie R., daughter of Mr. Mrs. James Garratt, died at New adelphia, Ohio, Jan. 14, 1959, at age of seventy-eight years. Sur-ng are her husband, seven chil-, one brother, one sister, nineteen dchildren, and ten great-grandchil-. Funeral services were held in the erman funeral home by Bro. Willis Stehman. Interment was in Ever-n burial park. — Marjorie Landes, Philadelphia, Ohio.

Meditations on a prayer of Francis of Assisi

Channels of Thy Peace



Erma W. Kelley

A beautiful devotional book developed from the prayer of Francis of Assisi beginning "Lord, make me an instrument of thy peace." Through these brief meditations the reader is challenged to grow as the theme unfolds — the theme being the pertinence of the teachings of Jesus to present day struggles for inner and international peace.

The approach is direct and uncluttered, the style marked by its simplicity and its poetic quality. The meditations are arranged for daily use in a thirteen week cycle, and each concludes with an aptly chosen scriptural passage. **$2.00**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church News

Northern Illinois and Wisconsin

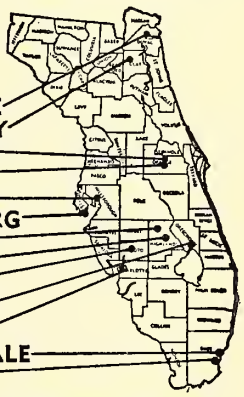
Dixon — Pulpit guests have been Ehren Dean Frantz, Julius Belser, Eller, R. K. Callison, and John ley. The youth had a Lord's Acre ject last summer. Alice Shellar and e Thompson attended the 250th versary convocation in Germany. have shown pictures of their pean tour. Our church council has d to secure a new location on h to build a new church. The en's society have been making orters and baby blankets for re- Prior to our every-member visita- we had a loyalty dinner under the tion of our Call chairman, Frank- Cline. Our pastor is conducting ch membership classes. Sabine beck and Harold Muehlahusen, pean exchange students, are with s. Mrs. Mark Burner, Dixon, Ill.

Franklin Grove — Bro. Irven Stern, ionary on furlough from Nigeria, was guest speaker at our missionary meeting. Installation services for our new pastor, Bro. Ralph W. Anderson, were conducted by Bro. J. Wilburn Lewallen. The women's work of Northern Illinois conducted a workshop at Franklin Grove, at which Mrs. Paul Halladay was guest speaker. The church observed the Anniversary Call program. Bro. Don Rowe was speaker at the loyalty dinner. An every-member visitation was conducted. Rufus King was the speaker for the father and son banquet. Our pastor is conducting a weekly Bible and membership class. A school of missions was begun in January with the Middle East as our study. Anetta Mow, who spent two years in Lebanon, recently spoke of her experience in the Middle East and showed colored slides illustrating her talk. — Mrs. D. J. Lichty, Franklin Grove, Ill.

Lena — Three new members were received by baptism. Our pastor, Bro. David Ockerman, held revival meetings at Logansport, Ind. In his absence, Bro. Ralph Fry was our guest speaker. Brother and Sister Ockerman attended the Central Region conference at North Manchester, Ind. Blanche Folgate and Gladys Yeager were our delegates to district conference. For our harvest and home-coming service Bro. Paul Thompson, of Canton, Ill., was the guest speaker. Bro. Wilburn Lewallen, executive secretary for Northern Illinois and Wisconsin, conducted the service in which Bro. Ray Harner was licensed to the ministry. — Ethel Baysinger, Lena, Ill.

Western Pennsylvania

Sipesville — Bro. Earl Brubaker was re-elected as elder. Installation services were held for all church and Sunday school officers at a morning service. Bro. Glenn Bowlby was our speaker. Bro. Wm. Gould held our revival meetings. We have followed the Anniversary Call. The Call program was presented to all members and visits made in each home. We are now operating on a budget. Since the last report two were baptized and ten received by letters. We shared in the union Thanksgiving service. The children gave a program at the morning worship service on Dec. 21 and the adults presented the play, Better Than Gold, on Christmas Eve. — Mrs. A. G. Maust, Sipesville, Pa.

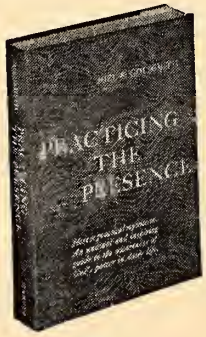


Brethren, If You Are Planning A Trip To Florida, We Invite You To Visit Any Or All Of Our Churches. If You Are Planning To Move To Florida, We Invite You To Settle In The City Of Your Choice, And Unite With One Of Our Churches.

Endicott
CHURCH FURNITURE
fine craftsmanship . . . pulpits altars, communion sets
yours FREE!
SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.
Send for your FREE CATALOG Today!
Cushion-Eze
CHURCH PEWS
with patented, built-in foam cushioning
VINYLFOAM
add-a-CUSHION
designed to fit all types of church pews

Write Dept. J93
ENDICOTT
CHURCH FURNITURE
Winona Lake • Indiana

PRACTICING THE PRESENCE



Joel S. Goldsmith

In our activism of modern church life here is a genuine and helpful call to pause, meditate, pray, become aware of God's presence and receptive to His power in daily life. Like the other books written by the author, *Practicing the Presence* is short on abstract theory, long on actual practice. Among the finer characteristics are the number of excellent meditations and relevant scripture references amplifying the discussions. $2.50

Church of the Brethren
General Offices
Elgin, Illinois

Eastern Maryland

Frederick — Our pastor and wife, Brother and Sister Ralph White, were able to attend the 250th anniversary conference in Germany. Bro. Lawrence Rice, of Roanoke, Va., was speaker for the workers' conference supper. Thanksgiving service marked our third anniversary in our new church. Thirty-six new members have been added during the past year. Our Christmas activities included a play given by the young people, the children's program, and a musical program presented by the choirs. The sponsoring of a refugee family from Germany was one of our church projects. They seem to be adjusting very nicely to their new environment. — Mrs. Bertha E. Nicholson, Frederick, Md.

Western Maryland

Frostburg — Four from our church attended the school of Christian service in Grantsville, Md. We held a candlelighting service for the teachers and officers of the church. Bro. Herbert Alford, our pastor, held a week's revival in the Leakes Chapel congregation at Stanley, Va. Bro. Wendell Bohrer filled the pulpit in his absence. We have adopted a new church organization. Mrs. John Hafer, who had visited Russia, spoke on the life in Russia. A training session has been held for the volunteers to make an every-member canvass which is now in progress. — Mrs. Grace L. Conner, Mt. Savage, Md.

Eastern Virginia

Newport News — Our church now has one hundred per cent Gospel Messenger subscription. The Story of Christmas in Song was presented by our choir. Our pastor's wife, Sister Minor M. Myers, who is this city's United Church Women's Convention chairman, attended UCW convention at Denver, Colo. The mission study course for our church for January was on the Middle East. There was a training meeting for Call to Witness at Hopewell, and twelve from our church attended. In the every-member canvass of our group our treasurer reported an increase in the pledges. Our pastor, Bro. Minor M. Myers, read his letter of resignation at the last council meeting. He will be with us the remainder of this church year. — Mrs. Mary Anne Wilcox, Newport News, Va.

First Virginia

Ninevah — Our church remodeling has been completed and is debt free. Our Christmas play was the Flower of Christmas. The women's work group gave money to several sick people and the project for this coming year is helping Camp Bethel. Bro. H. Lawrence Rice gave the message on Jan. 11 about the Call to Witness for Christ. — Mrs. Vista Moorman, Hardy, Va.

Pleasant View — Our church has completed the stewardship phase of the Call program and is now entering the evangelism phase. The young adult class and the junior department sponsored a play entitled Once to Every Man. As a result of our revival held by our pastor, Bro. V. Enos Griffith, ten were baptized. Attendance at Sunday

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assisting in viduals or families to relocate or sec employment in Brethren communit It does not provide for the advertis of goods or property for sale or re Information on paid advertising n be obtained from the Church of Brethren General Offices.

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General fices, Elgin, Ill.

Church Position

No. 389. Wanted: A person to w full time for a church in Pennsylva Approximately half time in the ch office, typing, mimeographing, etc., qualified to serve as a minister of m for the church, directing 3 to 5 ch and willing to work in other area church program as might be mut agreeable. Shorthand not requi Contact: Church of the Brethren, ond and Water Streets, Everett, P

Social Work

No. 390. Wanted: Supervisor matron for thirty-bed Home for Aging in Southern District of Illi Brethren community. Good living ditions. Contact: Mr. Hobart R. R., Virden, Ill.

Farm

No. 391. A young Brethren fa desires to rent or buy a Grade A farm in the Midwest near a Ch of the Brethren. Contact: Bret Placement Service, Church of Brethren General Offices, Elgin, Il

Schoolteaching

No. 392. A man with a BA d in music education and 12 toward a Masters degree from Virginia University would like a t ing position in a high school department. Has had 5 years tea experience and his wife has three experience in elementary teac They have two children. Would that a Church of the Brethren the community and would be w to assist with the music. Co Donald K. Arbogast, Walton, W

Farm Work

No. 393. Christian man w single and 46 years of age, desires on small poultry or fruit farm, janitor in a church or school. had 5 years experience on poultry and 12 years as janitor. Would south or southwest but would co other areas. Contact: Brethren ment Service, Church of the Br General Offices, Elgin, Ill.

ol and worship services has in-sed. On Jan. 1, we became self-porting after a number of years of from the district and Brotherhood. are planning the remodeling of church basement to provide more n for classes. — Mrs. Bertha Hitch-, Oak Hill, W. Va.

rinity — Our pastor and his wife, her and Sister E. J. Jacobs, were nced to the eldership at the Ninth et church, Roanoke. The Thanks-ng service was in charge of the ng adult class. The children gave hristmas program, and the young le presented the Christmas pag-. The women's group sent plates of to a number of shut-ins. Church in council on Jan. 4, with Elder B. Layman presiding. Since our eport two new members have been ved by letter and one baby was ated. — Mrs. H. B. Layman, tville, Va.

Second Virginia

mmit — We have been worshiping ir new church since early Septem-Dedication services were held in September. Bro. Bernard N. King idgewater, Va., conducted a week vival services. As a result seven baptized and two received by . During November we had a l of missions with a guest mission-peaker each night. The pastor and of the laymen attended the meet-or the second phase of the Call am. We had a father and son uet in November. Orvin Knicely his wife and Roy Evers and his were installed into the office of n by Brethren Donald Clague Beverly Smith. The youth spon-a "Meet Your Neighbor" Sunday ec. 7. The women presented a tmas program and gave gifts to folks at the almshouse near esboro, Va. The Christmas pag-Let Earth Receive, was directed e pastor. The CBYF was host to eighboring churches in a watch party on Dec. 31. — Mrs. Roy E. , Bridgewater, Va.

Southern Virginia

. Hermon — Frank Layman, Sr., t moderator, was speaker at the and son banquet. The Call ng for the Southern District was at Brick church. Fred Bishop, is the local Call chairman, and sistant, E. O. Nolen, and mission-. M. Stone, accompanied Pastor C. Eller to this meeting. L. L. a member of the National Men's Council, led a workshop on work for representatives in this Brethren James Prilliman of ed Hill church, and Blaine Halt-. of Boones Mill, explained the ersary Call to our members. en S. H. Flora, L. A. Bowman, V. C. Sweitzer participated in our coming service. Bro. G. L. Baker a two-week evangelistic service. were baptized. Several of our attended the National Youth rence at Lake Junaluska. Bro. Elgin of the Smith River church charge of our communion serv-The young people sponsored an urch Thanksgiving service at which BVS'ers, Clyde Carter, Mary Bitting, Anne Haynes, and the Mills Mountain project girls participated. The children presented a Christmas program at the morning service on Dec. 21, and the young people, the play, Seeing the Star, at the evening service. — Nancy Osborne, Bassett, Va.

Recommended for Lenten reading

by prominent Protestant writers

STUDIES IN CHRISTIAN BELIEF

WILLIAM M. BEAHM

Nels F. S. Ferré, Georgia Harkness, J. Carter Swaim, Randolph Crump Miller, and other writers have chosen this book by William Beahm of Bethany Biblical Seminary as recommended Lenten reading along with other titles to be listed in the *Presbyterian Outlook*.

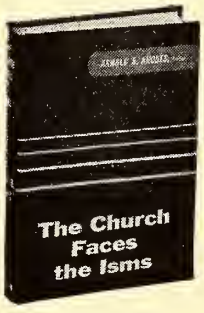


Dr. Beahm is one who by training and experience is qualified to set forth the basic elements of Christian belief. Writing from his own pietistic background, he has nevertheless interpreted Christian doctrine with the clear understanding of the best theological thought from the time of the early church until the present day. With his remarkable gift for expression, and his unfailing sense of humor, he has been able to present profound ideas in simple and understandable language. $3.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

THE CHURCH *Faces the Isms*

ARNOLD B. RHODES, Editor



A comprehensive, compact survey on movements and sects challenging mainline Protestantism today. This book brings ministers and lay leaders in the local church face to face with these movements, and provides practical help in dealing with them.

Each chapter on the isms gives a brief history of that ism, its characteristic features, an evaluation both positive and negative, suggested methods for making the firsthand acquaintance of persons in the ism, projects for further exploration, and a detailed bibliography.

A Brethren regional executive secretary says, "I wish every minister, church official and Sunday school teacher . . . could read this book." **$4.50**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

First West Virginia

Bean Settlement — Our church had a visitation program in which each member was visited and the church program was explained. Bro. B. F.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

THE GRAND ATLANTI
Hotel & Cafeteria
Main and Beach Ave.
Ocean Grove
Completely equipped with automat fire sprinkler.
Special room rates for Annual Conference
Enjoy your meals at the Grand Atlantic Cafeteria — large selection — reasonably priced.
Tel. PR 5-8885 M. J. Woodri

Bucklew was re-elected Sunday school superintendent. Quite a few of our members attended the district conference at the Beaver Run church. A Christmas program was given on Dec. 21 by the combined choirs of our church and the Asbury Methodist church. — Mrs. Evelyn Bean, Rock Oak, W. Va.

Oak Grove — Several of our women of the church attended the district women's work rally at the Wiley Ford church. Bro. Howard Bernhard held our revival meeting in which four were baptized. Our love feast was conducted by our pastor, Bro. John Bechtol. We have our new church under roof. We hope to finish the classrooms and interior decoration in the coming spring. — Mrs. Pauline Cowgill, Ridgely, W. Va.

Sandy Creek, Canaan — We have been without a pastor since September. Mrs. Zena Hartman, a member of the district peace team, was a guest speaker one Sunday. Several of the women attended the women's work rally at the Wiley Ford church. The women made ten friendship packages, which were sent overseas. We filled fifteen Christmas stockings for a school for mentally retarded children at Ebensburg, Pa. The Christmas program consisted of two plays, The Gift Wrapping and The Little Angel Who Wouldn't Sing. A group from our church visited the Spear convalescent home conducting a worship service and an old-time hymn sing on Dec. 28. We had a watch night program in which all ages were included. — Mrs. Ina J. Seese, Gibbon Glade, Pa.

Tear Coat — The women's work group made four comforters. Two were given to local families and two were sent to New Windsor for relief. Used clothing was collected during Christmas. Brethren Norman L. Harsh and Floyd E. Mallott have been guest speakers. Our revival was held by Bro. Connell Chaney. Four were baptized and one was received by letter. Harry Durst served as the local Call chairman. — Mrs. Ralph R. Combs, Augusta, W. Va.

Classified Advertisi

FOR SALE — Licensed nurs home, fully equipped and in ope tion; has been operated the pas years by owner. Must sell on count of health. Write: Kenn Nursing Home, 404 S. Center Flora, Ind. Phone: 140.

FOR SALE — Furnished, ne painted, white frame bungalow bedrooms, 1½ baths, all elec kitchen. Lot 50 x 157 located se al blocks from Sebring Churc the Brethren. Price $6,500. Te 29% down, balance to suit bu Write A. B. Gettel, Box 1010, bring, Fla.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois
Send information to me confidentially and without obligation

Name .....

Address .....

FUN PLANS
For Church Recreation

AGNES CURANT PYLANT



Here are exceptional recreation opportunities and suggestions for a social committee chairman. This collection includes action songs, skits and stunts, musical games, indoor games, relays, and outdoor games. There is something for every age group.

Local churches will want to secure a copy for their church library or purchase a copy or two for their church recreation committee. $2.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Il

urch of the Brethren
Gospel MESSENGER
MARCH 14, 1959

The Elements Are Universal

THE elements of communion are never complex. It is because they are so universal that their meaning is profound. Take a table where two or three have gathered together. Let the menu call for no more than a common cup and a single loaf, bread for their hunger and wine for their thirst. Then let Jesus Christ sit at the table as host. In his hands the broken bread spoke of man's need of sharing and God's willingness to sacrifice. One person, two persons, or five thousand were fed from a few loaves broken with his blessing and shared according to his instructions. In his hands the cup became a participation in the life of God himself. To drink was to pledge one's own devotion and sacrifice to the holy cause for which Jesus suffered and died. . . . Because the elements are so universal, should not every meal become a memorial service as well as a means of renewal? The nourishment we need is both physical and spiritual. With Jesus Christ at our table we may expect the blessing of both.



H. Armstrong Roberts

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MARCH 14, 1959

Volume 108 **Number 11**

In This Number . . .

Editorial —

The Elements Are Universal 1
The Big Move Is On 5
Song of the Seraphim 5

The General Forum —

Your TV — Bread or Chocolate Cake? Helene Blough Crill 3
Brook in Winter (verse). Rufus M. Reed 4
Foreign Aid
One Arm of a Foreign Policy. Warren Kissinger 6
Have We Done Enough? Desmond W. Bittinger 7
Can Faith Become Boring? Elijah O. Odokara 8
Christian Commitment. Anna B. Mow 9
The Family Counselor 10
New General Offices Building to Be Dedicated. Norman J. Baugher . 11
Reviews of Recent Books 13
Eggs With Personality 14
Family Fun Fare 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Toward His Kingdom —

Polish Exchange Broadens. John H. Eberly 22
BVS'er Writes 23
The Centenary of Pandita Ramabai. Susan S. Shull 24
Sura As I Leave It. Nvwa D. Balami 25

"For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings." — Hosea 6:6.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articl news. Letters should be brief and brotherly.

More Accurate

As a freshman medical student at Northwestern University, I read with great interest the anatomical description of the hand and wrist as given in the Jan. 17, 1959 article, "Hands That Serve," by Byron E. Dell.

After consultation with my roommate and reference to the 26th edition of Gray's Anatomy (pp. 257, 263) I believe the numbers would be much more accurate if reversed to again make these serving hands as the vast majority of others, namely, eight carpal bones and five metacarpal bones. — J. D. Masterson, Chicago, Ill.

Flowers at Funerals

One cannot understand the thinking of a supposed Christian who would bar the use of flowers at funeral services. Regardless of our religious belief, death is always a time of tears and sorrow, and softening the blow by floral tributes is an act of true friendship.

Flowers, created by God Almighty, in all their beauty and splendor, are appropriate at any occasion, for "Solomon, in all his glory, was not arrayed as one of these."

We must not deny the comfort of flowers to the sorrowful or by refusing the expression of sympathy by friends.

Surely, if Brother Garber (Jan. 17 issue) has some misunderstanding with one or more florists, this could be better resolved than by this attempt to despoil our funeral services.

Let the last rites for our loved ones be as beautiful as human hands can make them, to comfort the sorrowing, for death itself is painful and not beautiful. — One who loves God and his beauty, Charles Andersen, Scottville, Mich.

Protest

I'm writing to protest the editorial you wrote in the Messenger of Dec. 27.

It was just rather shocking to me to think that church leaders would advocate that our government recognize Red China and have her admitted to the United Nations. First of all, I do not think too favorably of the United Nations. It seems they are anything united and they do not open sessions with prayer, for fe offending Russia, for what fello can we have with unrighteou or perhaps we are not rig ourselves. I'm afraid we ar a Christian nation any more. - C. W. Hartley, Telford, Pa.

Brethren Family Records

I wholeheartedly agree with G. Faust about the preservatic further development of the l of the Church of the Brethre family records (GM Jan. 31,

Anyone who like mysel been a local or district churc torian appreciates the help o records or deplores the lack of Many biographies I could not because of the lack of inform others I could not have writt I not kept some data or scra of Gospel Messenger and clippings.

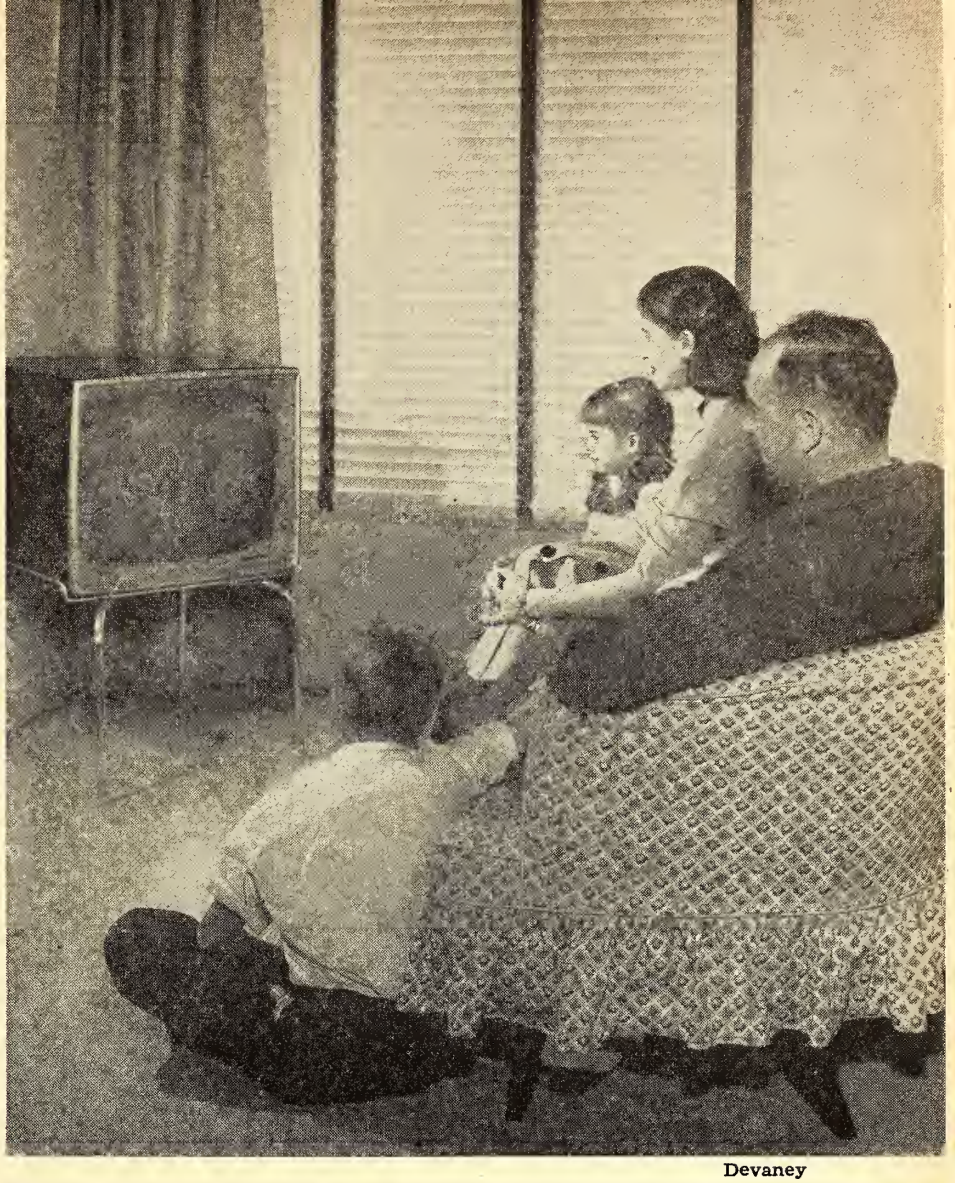
I certainly, too, appreciate Bro. Don Durnbaugh and have done along this line of Yes, it takes a lot of time lot of work but someone m it. Our Bible has much ge in it. Along with the Luther Reformed families I understa the Mormons and the Quake most complete family rec Blanche Talhem Frantz, Ford, Colo.

Billy Graham and Dr. King

Billy Graham almost got of Columbia, S. C., last fall, ing to correspondent Tom hon. He has said that Gov. Bell Timmerman, Jr., charg the one-day meeting on a base was planned to boost a grationist" preacher. On sh tice, the place of meeting wa to change almost out into the Women's garden clubs and sity alumni and Ku Klux K turned against him. Two h ministers were also cold Graham's crusade on accoun stand he had taken that unfavorable to the South.

His meeting did have so cess in spite of all this, thoug the point I aim to make a more moderate stand is to be taken by the chur

Continued on page 26



ly TV watching is a good time
liscuss the alluring ads and
build propaganda resistance

Devaney

YOUR TV—
BREAD OR CHOCOLATE CAKE?

Helene Blough Crill

A recent letter-to-the-editor column of a nationally distributed TV ızine, an enraged reader l, "Why should we be com-d to watch such trash?" next week another reader nded, "Tell her she is not elled. She can turn the ff."

ıny areas are bombarded eighteen hours of TV en-inment on three, five, sev-r more channels. Of this amount, some is pretty much is mediocre, and only a little of it is very good.

TV Guide states, "Sooner or later we must face the fact that there isn't enough talent or money available for any one station to be able to present eighteen hours of fine programming each day for 365 days a year. That comes to 6,570 hours for just one station. In their heyday, Hollywood motion picture studios turned out about 500 hours of entertainment a year. And that figure included a large number of 'B' pictures and cheap Westerns."

So while we may be repelled by much of the "trash" which the picture box in the corner endlessly reflects, we can sympathize with the problem faced by the people who must program a huge number of hours.

But while they are having their problems, most of us are having ours too. How much of

Housewife, Elgin, Illinois

this overwhelming quantity do we accept for ourselves and our families? What is its value to us? Is it basically bread or chocolate cake?

There are several facts that we need to face when making our judgments. One, television is here to stay. Its conquest is practically complete across the country and in all economic strata. Two, it is not necessarily a novelty that wears off. The first hopeful prediction that the nation would soon tire of TV did not come true. Surveys show that people are watching as much as ever, if not more.

Three, it is the most forceful means of education and propaganda known to man. Few people can ignore it. It makes a very real impression — for better or for worse. Four, we are making choices. The person who has the set on all day is making a choice as surely as the person who turns it on a few hours a week for special programs.

Generally speaking, TV is first an adult problem and, second, the child's problem. In homes where adults live full, varied lives which include hobbies, books, music, crafts, sports, and worship, with a limited time for preferred viewing, plus a willingness to help their children make choices, major problems will not exist.

In choosing TV fare with our children, we need to consider what we want our children to have as life preparation. TV is likely to be some part of it, and that part vivid and influential.

There is no guide for TV viewing that will fit every family. Each family is made up of different people, of different ages (that keep changing) with varying interests. So each family needs to look closely at its individual members.

Very young children need to be active, exploring and discovering the real world with all of their senses — tasting, feeling, climbing, talking, and all the delightful and trying ways with which our youngest test us and their world. Their viewing should probably be limited to a few well-chosen programs that meet their own special needs — such as Captain Kangaroo.

Except for Walt Disney's Adventure Time which is well done, and sometimes overdone, very little is directed specifically to the six-to-ten-year-olds.

And you are soon out of age-group programs. Situation comedies are too numerous to list individually. But when evaluating a program, be critical of its characters and situations. Is the father a man, or a not-quite-bright boy who gets laughs but not respect? Is the feminine lead the kind of woman you would welcome into your home, that you would choose for a friend? Or does she lie, scheme, and deceive, all in the name of high humor? You may dislike putting your favorite performer under a magnifying glass,

but if you have minors wa
ing, consider the effect
glamorizing may have i
comes into your home on
week for thirty-nine wee
not to mention the daily re

Most of the seriously
piled lists of recomme
programs for children do
include any of the present
ern programs. These are
stimulating, overexciting
overviolent. Many of
pretend to be real. If you
taken an Eastern child int
West, as we have, you
know what I mean. Ou
had a real disillusionment
he met some genuine We
cowboys — minus guns and
sters.

If you feel your child
some of these programs, v
several with him, watchin
instead of the screen. Be a
of his responses. Some
chologists feel that a
adjusted child can a
excitement without harm.
children's adjustments can
from period to period, an
sitivity varies from one ch
the next. If a program
your child tense and fe
help him find a substitute
protect him from food he
not digest. Give his spir
same consideration.

The amount of time sp
front of the television is a
ter of choice. But alwa
member — you can turn
Some families watch one
a day, or a specific time o
ning. Our family has
that we pivot around T
much if we know it is go
be on, rushing to finish
things, or afraid to start
that might not be finish
program time. So we a
keep a number of ev
completely TV-less.

Daytime watching c
limited without cultura
vation. We do not hap

Continued on page 8

Brook in Winter

RUFUS M. REED

Its course is clogged by fallen leaves,
Snowdrifts still its song,
So sluggish now it creeps and goes,
No bubbles dance along:

I sense its need for fresh spring rains
To come and clean away
The soggy heaps of withered leaves
That it may leap and play!

Our lives are often cluttered up
By doubts and withered things,
And when they're cleansed by showers of faith,
The heart leaps up and sings!

EDITORIAL

The Big Move Is On

WHEN John Post tossed a half dozen pigs into the back seat of his car, his fellow workers at 22 South State Street became aware that the big move was getting under way.

Perhaps we should explain at the outset that John is no farmer but a linotype operator and that the "pigs" he threw so casually into his car were bars of lead, the raw material for the new linotype machine he is now operating at the new address at 1451 Dundee Avenue.

When John transferred his work across town February 5 he became the first employee to go to work full time in the new general offices building nearing completion in the northeast corner of Elgin. Other workers had been busy installing new equipment in the factory there, and already a number of employees and supervisors are commuting back and forth, often several times a day, between new and old buildings, as the shift from one address to another becomes a reality.

John is busy at work setting type for a forthcoming book that deserves the honor of being a "first" in some ways. It is a volume of anniversary addresses and messages, edited by Paul H. Bowman, with the appropriate title, The Adventurous Future. Perhaps such forward-looking messages, reflecting both our heritage and the challenge of tomorrow, will help to inaugurate new programs in the Brotherhood as well as to launch new machinery in our printing plant.

Elsewhere in this issue the general secretary of the General Brotherhood Board announces the plans for dedication of the new headquarters building early in April. In due time the Gospel Messenger will be reporting to the Brotherhood on these special services and presenting many pictures of the completed building. In the meantime, we are involved in "the big move," and we are eager to make the change from 22 South State Street to 1451 Dundee, a distance of around two miles, without interrupting our publication schedule or delaying our services to readers.

Since our new factory area is already completed, new presses are now being installed, and a few of the present ones are in process of being moved. The presses on which the Gospel Messenger is printed, however, are just about as ancient as any equipment in the present building. They will be replaced by newer ones in the new building. Therefore, we anticipate no delay in keeping them running, since for a period of several weeks operations will actually be carried on simultaneously in both buildings.

The majority of our employees will remain at their posts in the present building, however, until sometime near the end of March, when actual moving of records and files and of some necessary equipment will take place.

If our readers and customers are inconvenienced by some slight delays at this time, we trust that they will understand why some confusion might accompany a major shift of all our operations. Such inconvenience will, we hope, be more than compensated by the improved facilities for printing, merchandising, mailing, and servicing that will eventually be available to us.

We hope also that the end result of this undertaking will be a strengthened church, better equipped to serve its Lord with a message and a program and a witness that is vital for our day. This will require, of course, far more than a dedicated building. It will be possible only through a dedication of life and talents and resources in which all of us must fully share. — K.M.

Song of the Seraphim

Isa. 6:1-4

Holy, holy, holy is the Lord of hosts;
Great and marvelous are all his mighty deeds.
Earth and heaven, sea and sky his glories show;
One eternal Word the vast creation heeds:
Holy, holy, holy is the Lord our God.

Holy, holy, holy is the God most high.
Earth's foundations tremble when they hear his voice;
Yet the starry universe his power declares;
Cherubim and seraphim sing and rejoice:
Holy, holy, holy is the Lord our God.

Holy, holy, holy is the King of kings;
High above his temple God will ever dwell.
Angels hover round about his lofty throne;
Mortals join the chorus that their praises swell:
Holy, holy, holy is the Lord our God. — K.M.

Brethren Look at Legislative Issues

There are signs that the Administration may make a for an expanded economic aid and technical assistance program during the coming year. The changed composition of Congress may increase the chances for a constructive foreign aid program, but the action of the House Appropriati Committee, which in the past has been the major stumbling block, will also be an important factor.

Last year less than two per cent of the funds appropria by Congress for all purposes went for nonmilitary foreign aid. Only one tenth of one per cent went for United Nation programs. Seventy-three per cent went for national defe and the cost of past wars.

There is increasing dissatisfaction in Congress over the emphasis on foreign military aid, which receives the lion share of the foreign aid money. Last year the House Fore Affairs Committee noted its misgivings in its report on the aid bill.

On November 24 President Eisenhower appointed a n member panel to study the military assistance program. Seven members of the panel and the staff director were gene admirals, or have held high positions in the Department of Defense, prompting Senator Monroney to remark that it wa a "jury overbalanced on the military side." Secretary Dulles said at his November 26 news conference, "There is little doubt but what, as an abstract proposition, too much through the world is spent on military (aid) and not enough on econom

FOREIGN AID . . .

One Arm of a Foreign Policy

Warren Kissinger

ANY decision that affects men for good or ill is a moral decision. And what could be more of a moral issue than the foreign policy of the United States which affects not only our own nation but which may well influence and determine the very survival of our civilization. Foreign aid is an issue of such dimensions, and as such we are morally responsible to be informed about it and to ask what light the Christian faith can throw upon the manifold decisions to be made in regard to it.

In the past there has been considerable confusion on the part of Christians as to the objectives of foreign aid. Some have seen in foreign aid a panacea for peace and a "one-shot" cure for war. Many Brethren I suppose have viewed the foreign aid program as a kind of super Brethren Service project motivated primarily by humanitarian considerati

However, foreign aid is not a panacea. but one arm of our foreign policy whose jective is to contain the threat of commun and to maintain and strengthen freedom justice throughout the world. And while manitarian ends are served and realized in m cases through our foreign aid program, ne theless its prime objective is to serve national interest and well-being. The Subc mittee on Technical Assistance of the Se Committee on Foreign Relations, in a repor technical assistance submitted to the Sen March 12, 1957, stated: "The sole test of tec cal assistance is the national interest of United States. Technical assistance is not so thing to be done, as a government enterp for its own sake or for the sake of others. United States government is not a charit institution, nor is it an appropriate outlet for charitable spirit of the American people. spirit finds its proper instrumentality in numerous private philanthropic and relig institutions which have done so much work abroad."

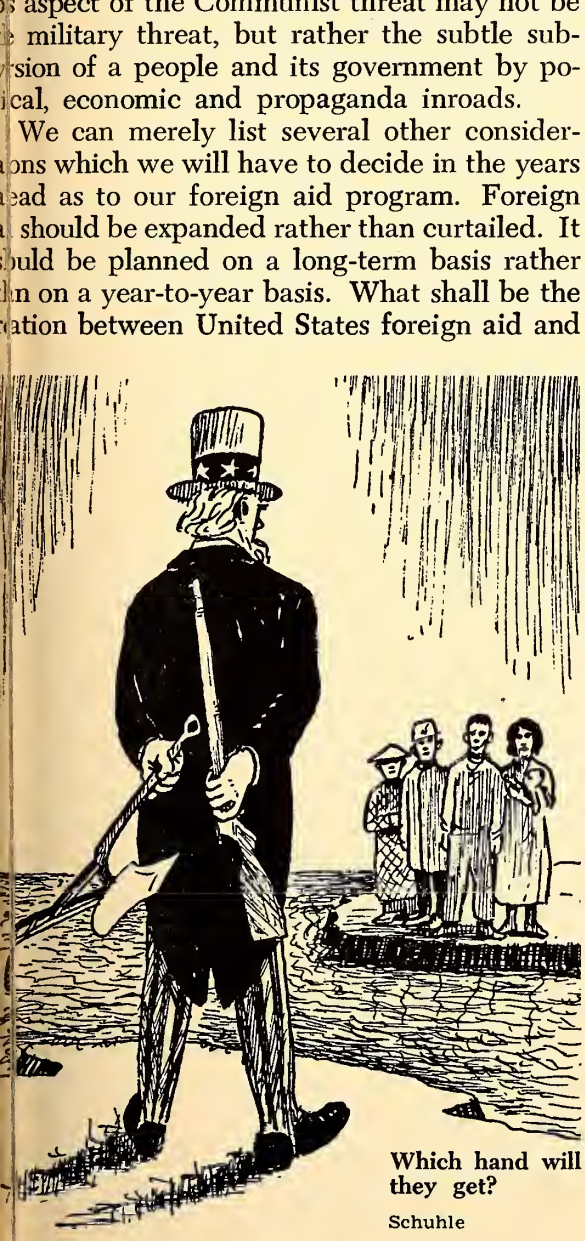
Pastor of the Carlisle church, Southern Pennsylvania

Yet in spite of these baser motives, humanian ends have been served again and again the foreign aid program. Moreover, foreign l has served as a mighty bulwark against mmunist aggression, and it has helped other tions along the road to freedom and justice uich we believe to be in harmony with God's ll for all peoples.

Since the end of World War II a social and nomic revolution of unprecedented propors has been in progress in the underdeveloped ntries of the world. A global struggle beeen two giants for these underdeveloped as is now in full swing. Foreign aid is one of r major weapons in this struggle.

Many foreign policy observers are conced that we should put more emphasis upon nomic assistance and less upon military aid our foreign aid program. The most dangeras aspect of the Communist threat may not be military threat, but rather the subtle subsion of a people and its government by poical, economic and propaganda inroads.

We can merely list several other considerons which we will have to decide in the years ead as to our foreign aid program. Foreign should be expanded rather than curtailed. It uld be planned on a long-term basis rather n on a year-to-year basis. What shall be the ation between United States foreign aid and the programs administered by the United Nations? What shall be the place of private investments and loans in the foreign aid program? What are the possibilities of utilizing more of our farm surplus in foreign aid? These then are but a few of the moral implications of United States foreign economic aid.



Which hand will they get?

Schuhle

Have We Done Enough?

Desmond W. Bittinger

ANYONE who suggests that we send more government aid overseas should have his head examined. Our taxes are already too high at home and what aid we do give overseas only makes enemies for us, not friends. We have been 'Uncle Sugar' or 'Uncle Sucker' long enough!"

This expression, or modification of it, will be heard over and over while the 86th Congress debates the issue of foreign aid. President Eisenhower has suggested continuing aid; Congress must decide the issue and appropriate the funds if aid is to be extended.

At first thought the above statement seems to make sense. Why give aid if it is not appreciated? Have we not already done enough?

But a second look is warranted. At least three questions should be asked and answered. (1) Is there need for aid? (2) Are we doing our share in comparison with what other nations are doing? (3) Why has our aid made us enemies rather than friends? There are answers to these questions.

(1) There is need for aid. This need is of many kinds and it exists in many places. In parts of the Arab world, in parts of Africa, and in the Near and Far East whole segments of the population live their whole lives through in hunger, fear, and want. Moreover, each year the gap between their need and our abundance widens. This is not good. Lincoln once said that our nation could not live half slave and half free. He was right. Neither can our world exist half starved and half gulttonous. Jesus had this in mind when he admonished us over and over to share. Moreover, in sharing with others we share with him. The answer to the first question is affirmative; doctors are needed, medicines are needed, agriculturists and technicians of every kind are needed, teachers are needed, material aid is needed, and everywhere spiritual undergirding and outreaching love are at a premium.

President of McPherson College, Kansas

(2) But often we have given wrongly. Much of our publicized aid has been given "with strings attached."

All over Europe when one lands at seaports or airports he sees vast and expensive United States military equipment. If he is sensitive to the feelings of the people of these countries he cannot help but be embarrassed at this display of wealth and power. In recent years seventy per cent of our tax money went for "defense." Less than two per cent went for nonmilitary helpfulness. The psychology of this has been that those whom we would aid or "defend" have questioned our intentions. They would rather be hungry than to be intimidated or "bought."

But aid genuinely given as "brother to brother" has brought genuine response. "One dollar with love is worth more than a million with threat," say the receivers. We should always give aid. If we are Christian we cannot do otherwise. But if it is to be helpful to eith the giver or the receiver it must be "in H name," in the spirit of meeting genuine ne because there is need.

(3) Have we "done more than our share Germany, even while broken by war, was g ing forty-six per cent of her income for t refugees who fled to her for succor; we, wi vast surpluses, were giving less than two p cent of our income to all forms of aid.

We should help people to help themselv Thus they become our friends and we thei This is to our mutual helpfulness. The hea of the American people are tender. They ha shown again and again their desire to help. T government should give direct aid; it shou also help keep open the avenues for the givi of aid through churches and other volunta agencies. Often they can best pilot the way

We must learn how to give. The New T tament can teach us.

Your TV — Bread or Chocolate Cake?

Continued from page 4

watch mornings because everyone is too busy doing chores and practicing. At noon the children need exercise before going back to school, and after school hours are filled with clubs, sports, and friends. We like to keep the basic program hours low in number, and then make exceptions for special programs, sickness, and bad weather.

Whenever possible, watch as a family, and discuss what you see. Family watching is a good time to discuss alluring ads, and help build propaganda resistance. When our seven-year-old boy was helping scrub the walls of his room with a much advertised product, he muttered, "Once over lightly" in a disparaging tone as he used all his available elbow grease.

When we watch attractive youth light up cigarettes or sip drinks, we discuss what the products are really like. Television brings all of life into our homes — some that we would not choose. But when it does come, we try to help the children see it for what it really is.

The concept we would like most to give our children is this: There is too much good in the world to settle for the mediocre or poor. Find a way to fit in the best, and you will be too busy to watch the rest.

Can a Faith Become Boring?

Elijah O. Odokara

A TRUE faith can never become boring. A thing becomes boring when it lacks excitement, when it does not stimulate or add new flavor to life, when its promises for the future seem trite, and when its monotony destroys its attractions.

But a true faith is life itself and, even more, it is the source of living. Life receives its nature from the essence of faith to which it is associated, for it describes that particular life and qualifies it always completely.

Without it that life becomes empty, shallow, and even meaningless. Without it that life loses both its form and its nature.

It is by giving life its flavor t it gave it its substance. A t faith has all that life can bec positively, and life cannot e stay wholesomely apart to judge

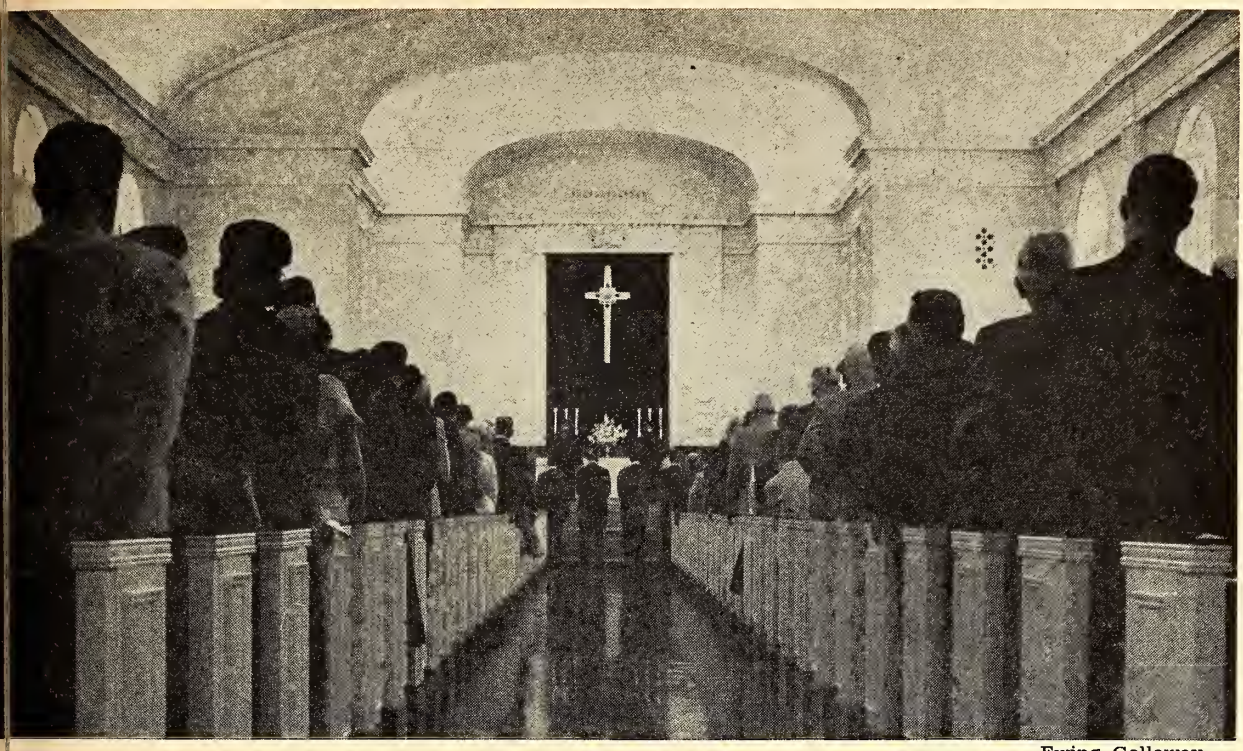
Christianity when it is truly honestly applied to any life d not and can never become bor Rather a person's life can bec boring when the person is with Christ, the prime factor of Ch tianity. The fact stands clear t a life without its true meaning m become meaningless.

When the experience of an in vidual with his particular f shows some boring symptoms, person should realize that "it not in his stars but in hims that it is not his faith but belief and its methods that bore h

The simplest remedy is to true to oneself and take pers inventory of one's steps of bel and convictions, through the pro of honest inner search.

The strongest believers of his have seen persons who entered the platform of faith through gates of personal convictions.

Paul, Stephen, and most of Biblical heroes were men of viction. It takes conviction to "I know him whom I believe I know that he will keep unto end that which into his han committed." With conviction a mark of reference, faith can n be boring.



Ewing Galloway

wded churches may be an indication not of Christian commitment, but of following the vogue of religiosity

'hy will be done, on earth as it in heaven" is the meaning of

Christian Commitment

Anna B. Mow

A BEAUTIFUL Muslim university student, after presenting a lecture to a nt group of women's clubs Chicago, was asked in the stion period, "What suprised most when you came to erica?" Zubida looked dily at the questioner and ed, "Do you really want to w what surprised me most? ill tell you. In America you m to do all your religion on day and there is no sign of uring the week." With her mic training and devotion, was hard for Zubida to unstand. Commitment was the rt of religion to her. *Islam* he Arabic word meaning mission. And a Muslim is who submits. An indifferor halfhearted Christian has no message for Zubida.

We have just completed a great anniversary year with its call to life commitment. The year 1958 is ended but the life of renewed commitment to God has just begun. Actually our heritage gives us the procedure for going forward. Those first members of our church committed their lives wholly to Jesus Christ; then they studied the New Testament to find out how to *live* the will of God.

Did they find what J. B. Phillips found in his study of the early church? "No one can read this book [the Acts] without being convinced that there is Someone here at work besides mere human beings. Perhaps because of their very simplicity, perhaps because of their readiness to believe, to obey, to give, to suffer, and if need be to die, the Spirit of God found what surely he must be seeking — a fellowship of men and women so united in love and faith that he can work in them and through them with the minimum of let or hindrance."

The great question in this day when religion is in vogue is: Do we try to use God for our own little schemes, or do we belong to him in order to do his will on earth as it is done in heaven? If every member

Part-time religious education director, Central church, Roanoke, Virginia

gave a tithe it would be wonderful for the church budget and for God's work around the world that needs money, but it would be of no spiritual value to the donor unless the nine tenths were also used in the name of God. If six days a week are spent in a secular way (secular work can be done in a spiritual way), then attendance at church on Sunday may be merely a cultural occupation.

Then there is the danger of being very active religiously and still not being Christ-centered. Jesus' sharpest denunciations were for those whose "good" was so rigid and self-centered that it became evil. Prayer is not a bargain counter for our egocentricity. Self in religious clothes and pious talk is double sin.

"Jesus shocked the religious world of his day by giving a new definition of sin: 'Whoever would save his life will lose it' (Mark 8:35). Sin according to him is misplaced self-love seeking to save my own picture of the desirable in life. It is self-will refusing to accept the relationship with the Father and his family. It is self-sufficiency insisting on my own way and daring to believe that I can reach my self-chosen goals in my own strength." So writes Lance Webb.

There is another side to this story of God and man which is really the thermometer of the status of the God-man relationship. The whole story is concisely presented in the Letter to the Ephesians: It begins with the story of Jesus' place in history, of his resurrection power being available to us, of consequent reconciliation of factions, of the indwelling Christ, and the church as the body of Christ. Thus far the story is thrilling. Then comes the daily application: "*Wives,* be subject to your husbands, as to the Lord." "*Husbands,* love your wives, as Christ loved the church." "*Children,* obey your parents in the Lord." "*Fathers,* do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. *Slaves* [employees], be obedient to those who are your earthly masters, . . . rendering service with a good will as to the Lord and not to men." "*Masters,* do the same to them and forbear threatening."

These verses have often been passed by as belonging to oriental social life or they have been used by some husbands who think they can say to their wives, "You must be subject to me." Now this verse (5:22) is not addressed to husbands. It is not for them; it is for the wives. The one for the husbands is "Husbands, love your wives as Christ loved the chur and gave himself up for he Christ's love makes anyone glad "slave" for it makes c very humble. Really, no one to boss anyone.

The secret is in 5:21: " subject to one another out reverence for Christ." This the Christian's law for hum relationships. Human love lo another "not as a free pers but as one whom it binds itself. It wants to gain, to c ture by every means; it u force. . . . It desires to r Human love desires the ot person, but it does not se him" (*Life Together* by D rich Bonhoeffer).

In our church history we h heard much about the he ship of the husband, often w out its parallel, "as Christ is head of the church." We h not asked the next question so we have missed the po But a European Conference Lund in 1952 in discuss

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Zieg**
Clyde Weaver **Leah Zuck** **Katherine Wea**

The Family Counselor welcomes letters of inquiry. They may be addressed: Fa Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We have a preschool age daughter that we adopted when she was a year old. We never had any children and had been married for several years. We prayed so long for a baby and were finally lucky enough to get a wonderful little girl. Now we would like to know how to tell her she is adopted as she will soon be old enough to go to school. Our home is a Christian home and we want to tell her in the right way; so please help us.

Troubled Parents.

Dear Troubled Parents,

We should recognize that adoption has become increasingly common. Adoption procedures are more carefully controlled than they used to be. Parents of adopted children have been helped to be more objective about their own emotional needs in having children. is means that the prevailing at sphere regarding adopted childre is generally positive. By and la e, telling one's child that he is ado d does not need to be a prol m unless we make it so.

The simplest procedure is to ll the child the story of how you re fortunate enough to have hin or her in your home as your c d. In your case you might ind te how long you had waited for a le girl, and then how you were le to find her. She has already bec ne your child through love. There e, you have nothing to fear in te g her the story in a simple and d ct way.

Finally, you might enjoy ta g with other parents of adopted il- dren and thus be able to profit m their experience.

Paul S. Hers

ristian marriage did ask the estion: "How is Christ the ad of the church?"

When we stop to think we ow that answer well. Jesus nself said, "You know that rulers of the Gentiles lord over them, and their great n exercise authority over m. Not so shall it be among u; but whoever would be at among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many (Matt. 20: 25-28).

So a husband is the head of his wife when he serves her. A wife is not "enslaved" when she subjects herself to her husband. They are truly one only when each puts Christ first in his life and seeks nothing for himself. Love can never be demanded. When a husband and wife find this secret for themselves they will discover that the same secret works in all other human relationships.

What is the meaning of Christian commitment? It is "Thy will be done on earth as it is in heaven."

ew General Offices Building to Be Dedicated

Norman J. Baugher

HE dedication of the new Church of the Brethren General Offices in Elgin, nois, will take place the aftoon of April 8, with Edwin Dahlberg, president of the tional Council of Churches, ing the main address. Oth- who will appear on the pro- m are: Paul H. Bowman, chairman of the building nmittee; William M. Beahm, nual Conference moderator; l the officers of the General otherhood Board, Raymond Peters, George L. Detweiler, l Norman J. Baugher.

A capacity crowd of about) will participate in the hour l a half service of dedi- ion. Letters have gone to ard chairmen of the forty- ht districts of North Ameri- inviting each district to send e or two representatives. hers who will be in attend- ce are the members of the neral Brotherhood Board, neral Offices employees and ir wives and husbands, and umber of other guests. The ire group will be seated in chapel and the lounge- nference overflow room.

Following the service of dedication there will be conducted tours through the building after which guests will attend a reception tea in the cafeteria.

The dedication of the new General Offices represents a significant milestone in the life of the Church of the Brethren. By this act Brethren declare their faith in the future of the church of Jesus Christ. We are saying there is still much work that needs to be done in the world in order to bring mankind to Christ. To carry forward this work the Brotherhood offices are equipped with the most advanced tools and with facilities that are designed for the greatest efficiency in serving the interests of the church.

The service of dedication and other related activities have been scheduled in connection with the meetings of the General Brotherhood Board. The week of Board meetings will begin April 7 with a ceremony in which the dedication plaque and box of historically important materials will be mounted and sealed. Inscribed on the plaque will be the dates "1708" and "1958." Below these dates will appear the following: "This Building Erected in the 250th Year of the Church of the Brethren Is Dedicated Forever to the Glory of God and Our Neighbors' Good."

After sixty years of Brotherhood administration and printing activities at 22 South State Street in Elgin, the Church of the Brethren General Offices is moving to the new address. The new headquarters building is located on a twenty-five-acre tract on the northeast edge of Elgin at Dundee Avenue and the approach to the new Northwest Tollway. Dundee Avenue extends along the west of the property with the Tollway being on the north. The adjacent Northwest Tollway is linked to a system of limited access highways that will connect the East Coast with the West.

The move to the new building began in January with the arrival of certain new machinery. Installation of type-setting machines, photo engraving equipment and presses will be completed by the last week of March when the office activities will be transferred from the present location.

The new mailing address in lieu of a street number is Church of the Brethren Gen-

eral Secretary, General Brotherhood rd



The steps leading from the driveway to the front entrance of the new headquarters building

eral Offices, Elgin, Illinois.

The building is constructed of steel, concrete, brick, aluminum, glass, and stone. It is designed in two connected sections. The section facing Dundee Avenue will house the various offices, cafeteria, library, conference rooms, chapel, and bookstore. This section has two inside courts which provide outdoor lighting for much of the office area. The second section will house the printing facilities, shipping and receiving, storage, and a film library. Construction costs total $1.6 million, not including machinery and furnishings. Dr. Paul H. Bowman has described the building as ". . . modern in its appointments, simple in its plan, substantial in construction, and beautiful in setting and design, . . ."

The new building is the result of a number of years of careful study and planning on the part of the General Brotherhood Board. In 1952 the Board employed an industrial architectural firm to study the possibility of remodeling the old building. This study revealed it would be unwise to remodel owing to the high cost of bringing the old building up to the requirements of the city's building code. There would be difficulty also of achieving an adequate standard of efficient operations in a four-story building even after costly remodeling was done. In 1953 the Standing Committee was advised of the problems confronting the Board with regard to the headquarters building. Standing Committee counseled that if the General Brotherhood Board concluded it was not wise to remodel the old building it should proceed with the new construction project.

In 1956, the General Brotherhood Board reported the inadequacy of the headquarters plant to Annual Conference and that land had been purchased for the erection of a new general offices and pri ing plant. The Board furth reported to Conference a pl to move aggressively in t construction of a new buildi The answer was "Report ado ed with gratitude."

Members of the buildi committee are Paul H. Bo man, Sr., of Timberville, V ginia, former president Bridgewater College; J. W. K tering, Elizabethtown, Per sylvania, a certified pub accountant; Floyd A. Yearo of Fresno, California, a bu nessman, and Norman Baugher, of Elgin, general s retary of the General Broth hood Board.

The official dedication of t site and the ground-breaki ceremonies were held on Ma 21, 1958. Actual constructi of the building extended o a period of one year. Ea completion of the building due to careful co-ordinat and concentrated work on t part of the general contract and the many others who w

lved in the building
ess.
special open house is be-
planned for May 5, 6, and
which time people of Elgin
surrounding communities
be invited to visit our
ch headquarters. A special
ation to attend this open
e is hereby extended to all
hren who find it possible to
e and visit the new build-
at that time. The open house will consist of guided tours and a reception tea. Following May 7 the staff personnel will put into effect a continuing plan for receiving guests from across the Brotherhood who come to visit the Church of the Brethren General Offices. Travel to or from Annual Conference should provide many persons with a convenient opportunity to visit their church offices.

views of Recent Books

ooks are reviewed here as a service to the church. A review does not necessarily
tute an unqualified recommendation. Purchase can be made through the
h of the Brethren General Offices, Elgin, Illinois. Titles recommended for
n libraries are marked with an asterisk (*).—Editor.

he Meaning of Persons. Paul
nier. Harper, 1957. 238 pages.
.

yone who works with people —
ter, counselor, teacher, parent,
oyer, friend — will benefit from
l reading of this smoothly
ated, well-written analysis of
eaning of persons. The author,
inguished Swiss physician and
iatrist, ably helps every reader
nderstand himself more fully
person. This insight assists
e understanding of all other
ns. Relations in marriage,
, church, the Christian life,
ife in general can be enriched
acticing what is learned.
s heartwarming to read a book
g with this subject which is
ded in Biblical faith and
r. Dr. Tournier depicts the
tian faith as one which leads
reconciled to God through
Christ, to a trusting abandon-
of self to him.
e book has a freshness in that
oduces us to European people,
ations, and ideas not common-
n across in American publica-
A complete index increases
sefulness. — *Harold Z. Bom-
r, Harrisburg, Pa.*

las. Anton and Elly Van
n. Muhlenberg, 1958. 308
. $3.75.
y did Judas betray Jesus?
authors of this fictional story
re the events of Judas' life and
o account for his behavior.
was a seeker after truth, but
l it difficult to maintain an in-
eace. He became a useful fol-
of Jesus and tried desperately to understand his destiny in the Roman-dominated Israel and the new way of life as exemplified by Jesus, but became unwittingly involved beyond the point of redemption. This is a story of the dramatic events of Jesus' day, skillfully written by a foreign correspondent and his wife, a concert singer. — *Edith Barnes.*

Stories for Talks With Boys and Girls. J. A. Cheley. Association Press, 1958. 380 pages. $3.95.

Anecdotes and quotations to illustrate ideas on ninety-nine different themes are to be found in this very usable book. The author, John A. Cheley, has revised his father's book and though some of the stories are quite old and too much used by those speaking to children, he has brought the book up to date by including many more modern stories. This book could be a rich source of ideas as well as illustrations. Ministers, youth counselors, and children's workers will find it a useful tool. — *Betty Rogers, Bagley, Iowa.*

***The Letter to the Hebrews.** William Barclay. Westminster Press, 1958. 231 pages. $2.50.

***The Letter to the Romans.** William Barclay. Westminster Press, 1958. 244 pages. $2.50.

Two more volumes of scriptural expositions from the gifted pen of William Barclay can be welcomed with nothing short of jubilation by every student of the New Testament, whether layman or clergy. Particularly timely and valuable are these volumes on Romans and Hebrews, two of the weightier and more theological of New Testament epistles. With scholarship and charm, Dr. Barclay presents these meaty writings in a way that all who read may profit. Fresh paragraph headings, a lively new translation, easy-to-read comments, which combine erudition with deep spiritual insight together make these pocket-sized volumes a godsend alike to minister, church school teacher, and private student of the Word. — *Chalmer E. Faw, Chicago, Ill.*

The Church Redemptive. Howard Grimes. Abingdon, 1958. 191 pages. $3.50.

The author, professor of Christian education at the Perkins School of Theology, Southern Methodist University, writes in this book of his belief concerning the real nature of the church and how this belief ought to emerge in action in the local church. This is not a book on social action or on administration, but rather on action from within the leadership and groups of the church life. One quote, in regard to missions and service and welfare work of a church's program, will illustrate: "The Christian's concern is not primarily humanitarian, though he is the most humanitarian of persons. His impetus comes not from a feeling of kindness toward all mankind; his is a more fundamental motive — his response to almighty God. He does not promote works of welfare and social improvement because he thinks human beings are worthy of such works; rather, his knowledge of his own unworthiness of God's love plus his assurance that God loves all men regardless of how unworthy they may be, leads him to do so." "The call of the individual is to serve God." The emphasis of the Church Redemptive is a much needed one in our day. — *W. Glenn McFadden, Elgin, Ill.*

Proofs of His Presence. Grace Noll Crowell. Abingdon, 1958. 110 pages. $1.50.

This attractive little book contains twenty meditations (including fifteen poems) by one of today's spiritually perceptive writers. The meditations center around our normal interests such as the church, the home's witness to our living faith, hope, sorrow — all in the light of the living presence of Christ and of our own immortality. — *Ora W. Garber.*

Eggs With Personality

A DO-IT-YOURSELF technique more than 1,000 years old is the art of making Ukranian Easter eggs, elaborate and colorful, hand-designed eggs that appear to require the hand of a master. Actually, attractively designed eggs can be turned out by an amateur, usually after one or two sittings. Although most Americans have seen one of these eggs, little is known of their creation. They are all handmade in traditional Ukranian designs.

A beginner can complete an egg in about three hours. Basically the designs on the eggs are applied to the surface with a stylus dipped in beeswax. The eggs are dipped in various dyes to provide color variety. There are an infinite number of design possibilities and each symbol has a specific meaning for the informed Slav.

Miss Gloria Surmach, foremost authority on Ukranian eggs, can complete one in twenty minutes. On a recent trip to the Ukraine she did a great deal of research on the subject for a book to be published in America. Many museums abroad have ancient eggs as collector's items. They may last more than one hundred years despite their fragility.





Gloria Surmach teaches Slavic Easter egg making i... Slavka Studio in New York City, in the heart o... Ukranian section. Basic materials (below) are pys... (egg), dyes, pure beeswax, candle, and mistka (st... The egg must be white, smooth, raw, and farm ...





Hand decorated Easter eggs, the work of Gloria Surmach

Photos by Pickow from Three Lions



This young Ukranian girl takes her work very seriously

s that are to be yellow in final design are drawn, his case the small petals which form a rosette. make the inside of the rosette green a toothpick ipped in blue dye and a drop put in each petal. en the dye is dry it is covered with wax. The gn is repeated on the other side of the egg



The egg is dipped in red dye and, when dry, the remaining area of the design is covered with wax. To do this more quickly the wax is applied with the flat side of stylus. Then the egg is dipped in black dye



KINGDOM GLEANINGS

S. J. Patterson, Jr., will be the featured speaker in the Ocean Grove men's work sessions. He is the executive director of United Church Men, National Council of Churches.

Mr. and Mrs. Charles E. Armbruster, now living in Salt Lake City, Utah, are interested in knowing the names of Church of the Brethren families living in that city. They should be addressed at 3691 S. 2990 East, Salt Lake City 9, Utah.

A nurse is urgently needed to serve at the Lybrook Navajo mission near Cuba, N. Mex. Anyone interested in this work, or knowing of qualified personnel, should write to the Ministry and Home Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

Olga Bendsen, director of personnel at Bethany Hospital, Chicago, Ill., was named Employee of the Year by the Chicago Hospital Council. She was presented an engraved plaque at the testimonial dinner on Jan. 22 at the Congress Hotel. Miss Bendsen, in addition to her work at the hospital, is active in First church, Chicago, as teacher and member of the choir.

M. Guy West, pastor of the First church, York, Pa., sailed from Baltimore, Md., on Feb. 27, for a four-day trip to San Juan, Puerto Rico. Brother West fed and watered the ten dairy heifers, which were being sent to the Church of the Brethren community development project at Castañer. The milk will be used to supply milk for the patients at the hospital that is part of the program. Brother West accepted this assignment because he is a member of the board of directors of Heifer Project, Inc., which shipped the cattle.

Coming Next Week

The Bitter Cup, by Wayne Zunkel. A meditation given at a communion breakfast for the laymen of Harrisburg, Pa.

Baptism That Counts, by Nevin H. Zuck, is a plea for making baptism a beautiful and meaningful service of worship.

Two articles, *A Look at Our Foreign Policy,* by W. Harold Row, and *An Ambitious Program,* by Eldon Burke, continue the discussion of the legislative issues before this session of Congress.

A brief *Communion Meditation,* by Glen Weimer, brings new meaning to the threefold love feast service.

In this issue begins a series of brief articles on Masters of Sacred Music. This first one deals with Palestrina, who wrote music that is still sung on Good Friday and Easter.

A Painter Looks at Jesus' Last Days is a two-page picture spread of six paintings by Fra Angelico.

Glen R. Davis of Haddonfield, N. J., is ea contact Church of the Brethren members now in the Haddonfield-Camden area. His address Narberth Ave., Haddonfield, N. J.

An Action Sheet concerning draft extensio sent to pastors and Brethren Service represen the week of Feb. 16. Contact these persons fo in making your opinion known to appropriate p

H. Claire Amstutz, M.D., of Goshen C Goshen, Ind., has agreed to be the keynote s at the Brotherhood conference on Training W With Older Adults, Aug. 24-26, 1959, Manc College, Ind. Dr. Amstutz has given consid attention to this problem for Mennonite churche

Lists of accommodations for the Ocean Gro nual Conference have been sent to pastors and intendents. Maps have been ordered and will b to pastors as soon as they are received. Through only one copy of the accommodations lists wer to pastors; the second copy will be sent along the maps. Additional copies are available fro General Offices in Elgin and from the Eastern Re Office, 1820 Market St., Harrisburg, Pa. Ho inquiries and reservations must be made direc the guest house or hotel involved. Trailer court a modations are limited and there are no ca facilities.

Thirty-five persons attended the Florida c leadership training laboratory for peace worke Feb. 20-22, at Winter Park, Fla. Leaders were Ruth Rinehart, assistant dean of Catonsville munity College, Catonsville, Md., David Wieand fessor of Biblical literature, Bethany Biblical Sem and Ralph E. Smeltzer, director of the social edu department, Brethren Service Commission. Mr Mrs. Rod Wallace of Delray Beach, Fla., handle arrangements. The following congregations wer resented at the laboratory, for the most part by of persons: Sebring, Tampa, Orlando, Winter Jacksonville, Sunnyland, Miami, Okeechobee, an Lauderdale. Approximately half of the partic were youth and half were adults.

Dedication

Cherokee Hills Community church, Overland Kansas, will dedicate the first unit of its hou worship on April 19. The speaker will be A. St Curry, editor of church school publications. Thi unit includes six classrooms, kitchen, office, a fellowship hall which will serve temporarily sanctuary.

Daily Prayer Guide

March 16 Concern for the Last ..... Luke 1
17 Concern for the Least ..... Luke 15
18 Concern for the Lost ..... Luke 15:
19 Compassion for the Needy . Matt. 25:
20 Steadfastness ..... Luke 9:
21 The Forward Look ..... Luke 9:
22 An Understanding of Jesus .. Mark 11

Brotherhood Theme: Brethren Under the Lordship of Christ

ıange of Address

Arthur Durr, to 460 E. Tenth St., Pomona, Calif.
David H. Markey, from McAlisterville, Pa., to Box , Mattawana, Pa. Formerly pastor of the Lost Creek urch, Brother Markey is now serving the Pine Glen urch in Middle Pennsylvania.

ıdio and TV Programs

The Search, a fifteen-minute dramatic program ıich replaced Let There Be Light in January, is ailable on transcriptions free to radio stations. Pro- ıced in Hollywood by outstanding actors and ac- sses, the dramatic series deals with the application Christian principles to problems of everyday life d covers a wide range of subjects. The first two heduled for March dealt with the neighborhood ad boy" and his relationship to the police captain's n, and with divorce. Those yet to be heard are: Watch for Henry, dealing with the problem of tirement; A Matter of Honor, in which an ambitious llege senior, immersed in the coldly scientific, almost erlooks the human principle of honor when he is mpted to benefit himself by failing a friend; Under Bushel, in which two assistant managers of a super- arket are entrusted with $1,000 each by their employ- to use as they will to better their work. Consult ur local papers for the time and station of the oadcast of The Search.

On April 5 Dr. Robert J. McCracken, minister of e Riverside church, New York City, returns to the r on *National Radio Pulpit* on NBC at 10:05 EST. is topics for April are: 5th, Religion: Investment or lventure; 12th, The Inescapble Tensions of Life;)th, In What Kind of God Do You Believe? 26th, hen Trouble Comes. From March 29 through April), the Lafayette College choir will provide the music.

On March 23, 9:30-11:00 p.m. EST, *Green Pas- res* will again be presented by NBC-TV. Marc Con- lly's classic of the American theater was first per- rmed on television in October 1957 and is again ing shown because of popular request. "Green ıstures is an attempt to present certain aspects of a ing religion in terms of its believers." Except for ıe short scene which features a trumpet player all ckground and mood music is provided by a twenty- ıe voice mixed choir which sings many familiar hymns ıd spirituals as well as several new songs written r the television showing of the play.

The Protestant segment of *Frontiers of Faith,* tele- st over CBS-TV, 1:30-2:00 p.m. EST, continues rough April its series of dramas dealing with con- mporary problems. From the first of May until ne 14, the Protestant part of Frontiers of Faith will off the air. Scheduled for April are the following: h, Minnisink Community Center, a serious documen- ry from a major Christian community center in Har- m; 12th, a panel show on Christian higher education, which Rev. Thayer Greene of Amherst College, Dr. uman Douglass, Congregational Christian Church ıder, and Dr. Mason Gross, acting president of ıtgers University, will participate; 26th, a panel ow on integration with Dr. Franklin Clark Fry, nited Lutheran leader, Dr. Herman Long, sociologist Fisk University, and Dr. Wendell G. Halverson, neral presbyter of New York Presbytery, taking part.

The National Council of Women's Work has invited Lila Anderson, an associate secretary in the National Council of Churches, to speak at the fellowship luncheon for men and women at Annual Conference in Ocean Grove.

Licensed to the Ministry

John Peffer and Arthur M. Smith, licensed in the Carlisle church, Southern Pennsylvania.

David G. Barr, licensed in the Dundalk church, Baltimore, Eastern Maryland.

The Church Calendar

March 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Undergoes Trial. Mark 14:53 — 15:15. Memory Selection: He was oppressed, and he was afflicted, yet he opened not his mouth. Isa. 53:7 (R.S.V.)

March 22 Palm Sunday
March 27 Good Friday
March 29 Easter
April 3-5 Eastern Region conference, Chambersburg, Pa.
April 4 Eastern Region Women's conference, Chambersburg, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Robert Sink of Glendora, Calif., in the Myrtle Point church, Oregon, March 15-19.

Bro. Ray Showalter of Bridgewater, Va., in the Saunders Grove church, Va., March 22-29.

Bro. David Markey of Mattawana, Pa,. in the Pine Glen church, Pa., March 22-29.

Bro. W. T. Luckett of Raisin City, Calif., in the Raisin City church, Calif., March 15-29.

Bro. Cecil O. Showalter, pastor, in the Valley Pike church, Woodstock congregation, Va., March 15-22.

Bro. R. H. Miller of North Manchester, Ind., in the South Whitley church, Ind., March 22-29.

Bro. Enos Heisey of Sheridan, Pa., in the Little Swatara congregation, Schubert house, March 22-29; Frystown house, March 29 — April 5.

Bro. Dan Blickenstaff, pastor, in the Marble Furnace church, Ohio, March 24-26.

Bro. Wilbur G. Lehman of Manheim, Pa., in the West Greentree church, Pa., March 25-29.

Bro. Kenneth Hershey of Lehighton, Pa., in the Back Creek congregation, Upton house, March 29 — April 12.

Bro. Ollie Hevener of Lititz, Pa., in the Middle Creek church, West Conestoga congregation, Pa., March 29 — April 12.

Bro. William Pannell of Chicago, Ill., in the English Prairie church, Ind., April 2-4.

Bro. Owen Stultz of New Creek, W. Va., in the Mountain View church, W. Va., April 5-12.

Bro. Joseph Long of Chambersburg, Pa., in the Huntsdale church, Pa., April 12-19.

Bro. S. Earl Mitchell of Roanoke, Va., in the Linville Creek church, Va., April 13-19.

Bro. Russell G. West of Wiley, Colo., in the Lynchburg church, Va., April 11-19.

Bro. Harvey S. Kline of Baltimore, Md., in the Piney Creek church, Md., March 24-26.

News and Comment From Around the Wor

WCTU Leader Cites Public Reaction Against Drinking

Public reaction against the effects of legal sale and advertising of alcoholic beverages is increasing in terms of nondrinkers "who feel that alcohol is not an asset," according to the president of Women's Christian Temperance Union. Mrs. Glenn G. Hayes said that "public cost after public cost and increasing personal loss from alcoholism and drink are beginning to create public sentiment of the kind which resulted in prohibition" thirty-nine years ago.

Educators Ask Expanded Student Exchange Program

An expanded student exchange program between the United States and Russia and her satellite nations has been urged by the Association of American Colleges at its annual meeting. The association comprises state, private, and church-related colleges.

In a resolution it said that the best way to develop human understanding "is through the free exchange of persons, ideas, information, and culture." The action followed a report which showed that 349 member colleges are overwhelmingly in favor of receiving students from Russia, Hungary, Poland, and Yugoslavia.

Austrian Churches Get Claims Payment

Three Austrian religious bodies, by vote of parliament, will each receive two yearly government payments as initial compensation for losses suffered when the former Nazi regime nationalized their properties and cut off state subsidies. These groups are the Roman Catholic Church, the Lutheran Church, and the Old Catholic Church. No basis has yet been found by the government for permanent settlement of the long-standing claims of the three churches.

Episcopal Presiding Bishop Installed at Washington

The Washington Cathedral in the nation's capital was the setting for colorful rites as Bishop Arthur Carl Lichtenberger of Missouri was installed as presiding bishop of the Protestant Episcopal Church.



Religious News Servic

So many students at International Christian University in Tokyo l volunteered to teach in the Sunday school of the University church there are three teachers to every class and a waiting list. Each w more than 150 community and neighborhood children gather for wor and study in an old barn on the campus that serves as the church sc

In his inaugural sermon, the bishop voiced a strong plea for Christian unity. He said that two key words for the church today are *mission* and *unity*. The bishop also told a news conference that he favors a larger role for women in the life of the Episcopal Church and their admission to the House of Deputies, the denominations major lay governing body.

126 Students Studying on World Council Scholarships

One hundred twenty-six students from twenty-eight countries are now studying at colleges and universities in thirteen countries with the aid of ecumenical scholarships provided by the World Council of Churches. Primarily designed for theological students, young pastors, and teachers, the scholarship program aims at developing among the students a broader knowledge and understanding of the life of the churches.

Countries in which the students are studying are Austria, Canada, Finland, France, Germany, Greece, India, Italy, The Netherlands, Sweden, Switzerland, the United Kingdom, and the United States.

Southern Baptists Sign Soul-Winning Pledge

More than 2,000,000 Soutl Baptists have pledged themse to win Christian converts du the 1959 Baptist Simultane Evangelistic Crusade. The plec were made in local churches w members signed cards commit themselves to two Christian witn ing campaigns to be held across denomination in March and A More than 28,000 Southern Ba churches have indicated they participate in the two campai

Red Efforts to Block UN Religion Report Fail

A set of principles dealing w church-state relations designed help combat religious intolerance eighty-four countries was adop by a United Nations subcommiss despite the opposition of Soviet Polish delegates.

The principles were contained a resolution passed by the s commission on Prevention of D crimination and Protective of M norities in a ten to one vote. Pola cast the only dissenting vote a Russia abstained.

he principles cover church-state tions in nearly every phase of gious activity including marriage, al, education, and religious rites ceremonies. Their adoption red the way for their inclusion he religious freedom section of Covenants on Human Rights ch will be discussed in the next eral Assembly of the United ions.

goslav Government Increases to Orthodox Church

he Yugoslav Communist govern- t has promised $100,000 this to cover a deficit in the budget the Serbian Orthodox Church. s would be a considerable in- se over the $60,000 in state received by the church last . In addition the government expected to contribute to the rch's social insurance organiza- which provides pension pay- ts to old priests and free medical tment for those who are ill.

istians Urged to Demand nouncing of Nuclear Tests

prominent West German Prot- nt theologian urged Christians ughout the world to demand governments renounce nuclear b tests, cease atomic armament grams, and pledge not to use nic weapons for aggressive poses.

rofessor Edmund Schlink, chair- n of the Ecumenical Study Com- sion of the Evangelical Church Germany, said in a declaration such steps might constitute the inning of a relaxation of tensions ween the big powers. He ssed that Christians must not content with pressing for a ban atomic weapons, but must work ard making wars impossible gether.

nchman Lectures Bridgewater College

Dr. H. L. Stein-Schneider, pastor the French Protestant church in shington, D.C., told Bridgewater lege students recently that enchmen judge Americans by mores and manners exhibited Hollywood and in American vies, by the aspects of American depicted in the novels of Faulk- and Hemingway, and by the ctices of American soldiers sta- ed in France."

He also indicated that Americans ge Frenchmen by certain French movie actresses, by certain lewd novels, and by the frank exhibition of sex in Parisian night clubs. The pastor observed that, needless to say, the judgments formed by both peoples are false.

Dr. Stine-Schneider pointed out that in French schools discipline is strict, subject matter is emphasized, there is much homework, and there are no electives. All French students study the same subjects until they are eighteen, have little time for sports, and work on holidays. The pastor noted that French youth socialize in groups, not in couples. They do not often date before they are eighteen. Co-education below the university level is unknown in France.

Bill Would Exempt Amish From Social Security

A bill has been introduced in Congress to exempt members of the Old Order Amish Mennonites who object to social security from participation in the government program. Representative Frank T. Bow of Ohio proposes that this be done by making participation in social security voluntary for all farmers and ranchers, just as it is presently voluntary for members of the clergy.

Mr. Bow's constituency includes Wayne County, Ohio, where farmers have refused to pay the tax and have had their buggy horses seized by agents of the Internal Revenue Service. Members of the plain sect contend that social security is a form of compulsory insurance. Their religious faith forbids purchase of insurance on the ground that it implies lack of faith in God and a desire to escape the consequences of his judgments.

A majority of the Amish who recognize farming as the only proper vocation for members of their sect have paid the tax but indicated they will not apply for benefits.



Religious News Service

Two elderly women refugees knit and read at one of the several homes for the aged in Austria. They are typical of many older refugees who have been screened several times by emigration selection missions and rejected by reasons of health and age. Some are able bodied and can work, but many are handicapped and await reception by institutions that can give them the care they need

French Pacifist Minister to Lecture in the U.S.

Pastor Andre Trocme of France, internationally known Protestant peace leader, has scheduled a four-month speaking tour in the United States starting Oct. 1. As an ambassador of nonviolence, Pastor Trocme has visited many countries in efforts to achieve peaceful reconciliation of intergroup and international conflicts. He recently completed journeys to Poland, Russia, and Japan.

Christian Amendment Resolution Again Introduced in Congress

A resolution proposing that the Constitution of the United States be amended to recognize "the authority and law of Jesus Christ, Savior and Ruler of Nations" has been introduced in Congress by Rep. Eugene Siler of Kentucky.

The so-called Christian Amendment has been introduced by various sponsors in both House and Senate in the last three Congresses, but the only action it has received was a public hearing called by Senator Langer as chairman of the Senate Judiciary Committee in 1954. At that time it was opposed by many religious groups on the ground that it would violate separation of church and state.

To be incorporated into the Constitution, such an amendment would have to be approved by a two-thirds vote of each House of Congress and ratified by thirty-seven of the forty-nine states.

Seminary to Train Baptist Preachers for Soviet Zone

Baptists of Germany are opening a seminary in Berlin this year to train preachers for the 35,000 Baptists in the Soviet Zone. The establishment of the seminary was agreed upon at a meeting of German Baptist leaders. Before World War II, pastors for all 530 Baptist congre-

gations were trained at the seminary in Hamburg-Horn in West Germany, which was founded seventy-eight years ago.

Finnish Missionary Society Marks Centenary

The Finnish Missionary Society, an agency of the State Lutheran Church of Finland, marked its centenary with an anniversary service in the Great Church in Helsinki, where it was founded. Since its beginning in 1859, the society has sent out more than 400 missionaries, 300 to Africa, 92 to the Far East and 13 to the Holy Land. In 1958 the society had a total of 112 missionaries serving in four fields.

Australian Churches Plan Disaster Aid

A permanent emergency fund to aid victims of sudden disasters in Asian countries will be set up in Australia by the Australian Council for the World Council of Churches. The fund will give immediate assistance in earthquakes, droughts and typhoons. It will be administered by the East Asia Christian Conference, which is supported by the World Council and the International Missionary Council.

Nazarenes Report Gains

A record total of 232 new congregations were started by the Church of the Nazarene during its 1958 golden anniversary year. Last year the total church membership increased by 3.8% to more than 300,000 members.

Another record for a single year was the appointment of fifty-nine new missionaries by the church's general board. This exceeds the fiftieth anniversary goal of one new missionary for each year of the denomination's history.

New Interest in Sunday Laws Reported

The growth of the number of businesses attempting to stay open on Sunday has brought about "a new interest in Sunday laws" according to Melvin M. Forney, executive secretary of the Lord's Day Alliance. He told his organization's seventieth annual meeting that there were an unusually large number of court actions last year to test the constitutionality of Sunday observance laws.

These laws were upheld in every area and the U.S. Supreme Court refused to review state and local Sunday legislation, he noted. Mr. Forney said "Court action is the last means we will use to protect the Lord's day; yet it has to be done when ninety-eight per cent of a community's businessmen want to observe Sunday but two per cent force them all to keep their shops open."

Mr. Forney deplored the attitude of some church groups toward the Alliance's work because they raised the argument that Sunday laws are unconstitutional and un-American.

$11,250,000 Set as United Appeal Goal

American Protestant and Eastern Orthodox churches are being asked to raise $11,250,000 during the 1959 United Appeal by Church World Service for overseas relief and rehabilitation. This year's goal is $850,000 larger than that of last year.

On Sunday, March 8, many special offerings will be taken in thousands of churches in an observance known as One Great Hour of Sharing. Funds raised will provide assistance to victims of floods, earthquakes and other disasters, to those uprooted and suffering from war and aggression and to the ill, underprivileged, and undernourished in more than forty countries.

Bills Would Give Income Tax Credit for Tuition

Income tax credit for tuition paid for higher education in both public and private schools has been proposed by several bills introduced into Congress. One of the bills introduced by Representative Curtis of Missouri would allow a thirty per cent tax credit against the individual income tax for amounts paid as tuition or fees to certain public and private institutions of higher education.

Methodist Women Ask End of Selective Service

The ending of selective service, a greatly expanded U.S. foreign aid program, Federal assistance to education, and revision of U.S. immigration policy were urged by the Methodist Women's Division of Christian Service, in an annual meeting at Buck Hill Falls, Pa.

The division also outlined a housing program, which it said would provide "a decent home and suit living environment for every An can family." The division 31,000 societies in the Ur States, with 1,800,000 members

Congress Asked to Make Chu Bombings Federal Offense

Bills proposing that the bom of churches, synagogues, schools be made a Federal off are being proposed in both ho of Congress.

The purpose of the bills is permit the Federal Bureau of In tigation to move in immedia when a bombing occurs instea having to wait until the presump of interstate crime is establis It would also transfer jurisdic from state and municipal court Federal courts, which presum might deal more severely v offenders.

Synagogue Holds Consecrat Service for Congressional Members

In the first service of its k ever held, members of the A Israel synagogue in Washing paid tribute to newly elected m bers of Congress of the Jewish f at a service of consecration. A ception followed that was atten by many non-Jewish members the new Congress. Twelve mem of the Jewish faith have b elected to the new Congress, t in the Senate and ten in the Ho

Catholics Most Numerous in 86th Congress

Roman Catholics are more num ous in the 86th Congress than m bers of any other denominat according to a report by the Libr of Congress. One hundred th members of Congress list memb ship in the Catholic Church.

Methodists are in second pl with ninety-eight. Presbyterians f low with sixty-eight, Baptists w sixty-four and Episcopalians w sixty-three. There are thirteen Je ish members. Only 5 of the 5 members of Congress said they h no affiliation or did not care list one. Twenty-four of the me bers gave their affiliation "Protestant."

The historic peace churches ha four members, the Quakers have o member in the Senate, Senator P Douglas of Illinois, and two in t House, Representative Bray of I diana and Representative Meyer

ont, while the Brethren in
Church claims newly elected
sentative J. Edward Roush of
na as an active layman.

e 86th Congress has three or-
d ministers, Representative
of Iowa, Representative Moel-
Ohio and Representative Pow-
f New York. Representative
of Minnesota was a medical
nary in China for many years
everal of the Mormon members
served their church as
naries.

Sayre Heads New
jee Committee

an Francis B. Sayre, Jr., of
Washington Episcopal Cathed-
as been named chairman of
ewly organized United States
nittee for Refugees. The com-
e will inform the American
on current refugee issues and
lso maintain close connection
voluntary agencies carrying on
ee activities here and abroad.
group's first task is to plan
U.S. program for the 1959
l Refugee Year, scheduled to
in July.

er FOR Honors
sentative Johnson

on L. Johnson, recently
d Democratic representative
Colorado's Second Congres-
District, and his wife, Kay,
guests of honor at a reception
ec. 7, 1958, given by the
er area Fellowship of Reconcil-
at the Prince of Peace Church
e Brethren. Mr. Johnson was
d by a large majority after
mpaign in which his political
ent made a great issue of
ohnson's pacifist ideals. Mr.
on has been active for eleven
in local, state, and federal gov-
nt jobs. He and Mrs. Johnson
worked in their church, First
uth Congregational church in
er, where Mr. Johnson has
on their social action commit-
which has established senior
s for their older people. He
been a vice-president of the
er Area Council of Churches
was first president and or-
er of the Mile High Housing
iation, a co-operative commu-
Mrs. Johnson has been chair-
of the local Fellowship of
ciliation since 1953 and re-
waged a successful campaign
e United Negro College Fund

News Briefs

Evangelism publications of the Evangelical and Reformed Church and the Congregational Christian Churches have been combined into one periodical. The new publication will be known as the Evangelism Advocate and will serve the United Church of Christ formed in 1957 by a merger of the E & R Church and the Congregational General Council. Agencies of the merged denomination are in the process of integrating their work.

A record sum of more than $21,341,000 was appropriated by the Methodist Board of Missions for the denomination's missionary work in the next fiscal year. Of the new appropriation about $11,000,000 will be spent for overseas work and the rest for domestic programs and administration.

The nine members of the United States Supreme Court include three Presbyterians and two Baptists, as well as one Episcopalian, one Methodist, one Jew, and one Roman Catholic.

The Methodist General Board of Evangelism has appropriated a total of $1,065,000 for the operation of the denomination's twelve theological schools during the next fiscal year.

Burglars believed to be operating in the service of the Soviet Zone state security police broke into the Jehovah's Witnesses' headquarters in West Berlin and stole a card index containing 1,200 names of East German members of the sect. No valuables were touched. Police possession of the names, it was feared, may mean reprisals against Witnesses in East Germany, where the sect is banned.

Quotes in the News

Dr. Albert C. Outler, Perkins School of Theology, Southern Methodist University — "A church-related college must be a community of inquirers whose concern for discursive truth is of the very same sort as any other such community. But since it is also Christian it must make the quest for truth about God a natural and integral concern of its communal life. These two dimensions of truth co-exist — they must be co-related in the Christian college. They must never be posed as alternatives or rivals to each other, nor be subordinate, either to the other."

Dr. Nels F. S. Ferré, Andover Newton Theological School — "The more independent a college becomes financially and in its manner of control and the higher its academic standing, the more it is tempted to ape the secular university. No high intellectual achievement, however, can in any way make up for its failing the students in the deepest needs of their lives. When the faculty instead of working out their guilt feelings on their students find for themselves a mature faith that combines high education with holy faith, then the students will have their best chance to grow deep in creative concern and to grow strong in co-operative community."

Dr. Eugene L. Smith, general secretary of the Methodist Division of World Mission — "The passion for education is perhaps the most consuming interest today of all races of the world. Mankind is being catapulted into an era that demands that man have technical skills. No section of mankind is willing to stand aside."

Dr. Richard K. Toner, Princeton University scientist and Episcopalian clergyman: "In this day a clergyman without knowledge of both religion and science is simply a crippled pastor. We need more men in the ministry who are trained so they can speak and write with authority on both theology and science. They can do a great deal of good, for instance, in talking to young men who think there is a conflict between religious thinking and scientific beliefs."

Dr. John McDowell, dean of Boston University's School of Social Work: "Many of the tremendously urgent tasks in social reform can never be accomplished unless we can produce some people who are outraged at conditions which are devastating human character and health."

Dr. Harold Haas, secretary of the United Lutheran Church's Board of Social Missions: "For many converts, involvement in the church does not seem to be participation as a new being in a new creation, but only an added series of activities in an already busy life. Depth evangelism — personal witnessing — man to man — is what is needed. This is the best way we can speak and act so that modern man, comfortable and yet disturbed, will understand what we understand."



Arriving Polish exchangees are greeted by W. Harold Row, executive secretary of the Brethren Service Commission

Polish Exchange Broadens

John H. Eberly

TWENTY more Polish agriculturalists will be coming to the United States this April to spend a year in various farm experiences. The projects for the previous eighteen agriculturalists have been successful and have for the most part satisfied their sponsors and the exchangees themselves. Reports back from Poland upon the return home of the first of these exchangees have been very good. The first results have considerably stimulated the whole program.

Exchangees in the new group will want experience in potato raising, vegetable growing, beekeeping, veterinarian practice, crop and seed improvement, fur farming, landscaping, fruit and orchards, soil improvement, and farm machinery. Plans are being made for each of them to spend some time at an agricultural college studying in his special field of interest and some time on an actual work project. Sponsoring families and church groups are being sought to provide a "home base" of friendliness and concern where an exchangee can either work in his field of special interest or return from time to time to do general farm work.

Three young men from the United States are now in Poland participating in the other pa the two-way exchange. R Brunk from Hawaii is working dairy project, at Sinoleka, a about thirty-five miles east of saw. Stanley Ceglowski, who to this country in 1957 as o the first eight agriculturalists i program, is his host. Gordon Sv from California is working a Institute of Skierniewice, forty miles southwest of Wa in the vegetable crop depart Raymond Canfield, also of fornia, is in the soils departme Skierniewice.

There are prospects of a M gan girl joining the group a later. A few more good candi from the States still will considered.

A Common Bond

The Polish exchange progran received good co-operation both agricultural and political cials. A great amount of int and encouragement from the U States is now centered on the try of Poland, particularly o agriculture. One can predict a great advance in Polish agricu is about to take place when recognizes the high quality of ership represented in the excha coming to us.

It is a great privilege to



An exchangee whose special interest is frozen foods visits a food sto northeastern Ohio



A Polish agricultural exchangee works at trimming fruit trees in Michigan

of the Polish exchange. There better way to be economically ul to other people than by anging and sharing technical ledge and improved methods usiness and in farming. This onship pays off not only eco- cally but also in goodwill. The s of any exchange is that it fully discovers the common between peoples.

ipation

ready twenty families in Poland excitedly discussing a trip to United States for the father, and, wife, or daughter. Even gh they do not know much t the United States or many ls about their exchange pro- , they have faith in the Breth- Service Commission and the am it is arranging for them. hen these twenty exchangees e in the United States early pril, they will find friendliness goodwill awaiting them in the communities which they will They will find local friends genuinely like people and who he technical and good-neighbor ts of this program.

ese friends will help the ex- gees who may need help in cting the use of English. They help them meet people and ignificant sights in the commu- nity. In other words, they will help them to feel at home quickly.

How to Help

Churches or interested members are invited to take a Polish exchange visitor for a period of time. A good home and a subsistence wage are the minimum requirements. A flier showing a photograph of each exchangee and describing the types of experience desired by each has been sent to pastors and Brethren Service representatives. Contact them for additional information or write to: Director of Student Exchange, Brethren Service Center, New Windsor, Md.

You are invited to catch the thrill of this great opportunity. This is a real mission in the world which blesses both the giver and the recipient. Will you volunteer yourself, your home, and your church?

BVS'er Writes

from Westertimke, Germany

I have spent a very enjoyable first month at the Westertimke refugee camp for girls. I am looking forward to at least five more months of work here.

As many of you know, the girls come from East Germany and have escaped into West Berlin. They are flown to Hannover and come here by bus. They stay for from ten days to two weeks. From here they go to the various states of Germany to which they are assigned. There they are assisted in finding work and a place to live.

The first month was a very relaxing one for me, but now I am much busier. Over Christmas there were only thirty-two girls in camp, and over New Year's there were around forty. During that time very few girls came to the *Haus fuer Alle* except to help with the cleaning in the morning. Now we have around 100 girls in camp, and things are quite busy. We have girls in the crafts room each day. We have as many as twelve at a time. I have had a very enjoyable time assisting some of them in their craft work — in getting them started and in keeping things running smoothly. . . .

My main work will be in the crafts field. Right now they are making baskets, wall holders for flower pots, coasters for putting under glasses, and small raffia animals. I'm hoping to help broaden this field a little more. Now that there are only two of us at the *Haus*, I'm looking forward to being given more responsibility, even though I still have the language problem. . . .

I have found it quite interesting to observe the various types of girls that come: the good, the bad, the intellectual, the nonintellectual, the fearful, the happy-go-lucky, the neat and clean, the unkempt, the leaders of the group, the shy and timid, the backward, the show-off. One could go on and on. Of course, each one has her reason for coming. Some are trying to get all they can, and others are trying to give all they can. They are very typical of the whole world — different types with different reasons and purposes in life. But our main purpose should be love and what we can give in this life.

Myrtis Becker.

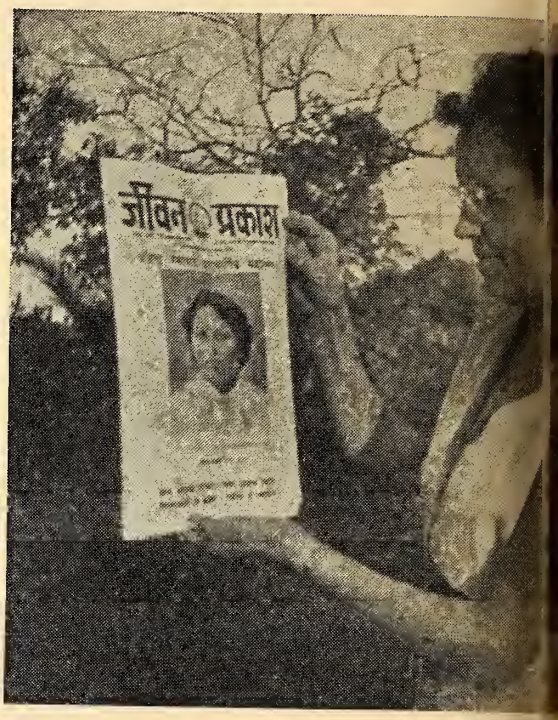
• • •

An inaugural meeting of forty-four doctors and other medical experts was held at Hong Kong from Dec. 28 to Jan. 1 to form an East Asia Conference on Christian Medical Work under the auspices of the East Asia Christian Conference.

INDIA

The Centenary of Pandita Ramabai

Susan S. Shull



Susan Shull is holding special issue of the Indian Christian periodical commemorating Pandita Ramabai's birth one hundred years ago

FROM far and near people came by the hundreds in all manner of conveyances to celebrate the hundredth anniversary of Pandita Ramabai's birth. She had been a pioneer in raising the place of women in India. Her work in education and social welfare still has great influence today.

The place of celebration was *Mukti* (meaning salvation) at the little village of Kedgaon. Having crossed miles of barren countryside we felt it a veritable oasis in the desert to come into the shady verandas of Mukti and look out on the garden of green shrubs and red flowering hibiscus and bouganvillea.

In welcoming the crowd of approximately 1,500 folk, the superintendent of Mukti mission, Miss Carol Terry, said that many fine tributes would be made to Pandita Ramabai, but if Ramabai herself were here she would wish the glory to be given to God. We were challenged to know the power of Ramabai's God. The newly printed centennial edition of the book, The Ten Commandments of God — How They Were Given to Us, contained Genesis and Exodus 1 — 20 from the revised translation of Ramabai's Bible in simple Marathi.

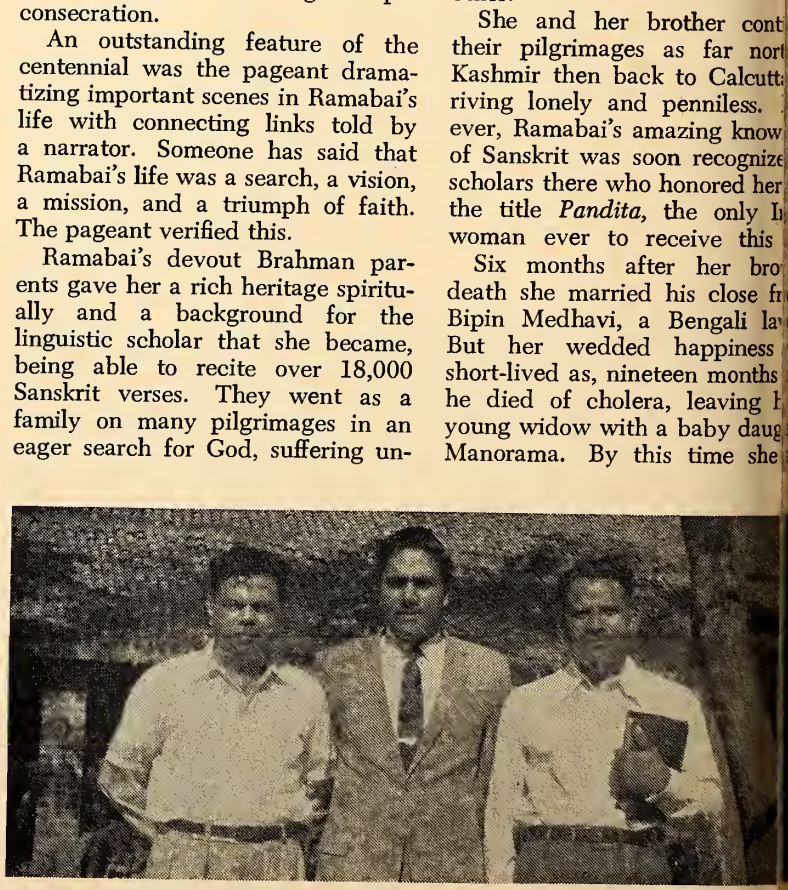
Sunday morning opened with a prayer service in the church at dawn. This was but a part of the prayer program that had been followed continuously during the two months preceding this centennial. Hence, after the enriching communion service conducted by the pastor, Reverend Hiwale, and a powerful sermon by the guest speaker, Dr. Akbar Haqq, it was no wonder that the working of the Holy Spirit brought conviction to many hearts. When the appeal was made for folk to answer God's call and go forward for prayer (this opportunity was given six times during the four days' celebrations) a total of 700 commitments were registered. Half of these were accepting Christ for the first time, while the other half were making a deeper consecration.

An outstanding feature of the centennial was the pageant dramatizing important scenes in Ramabai's life with connecting links told by a narrator. Someone has said that Ramabai's life was a search, a vision, a mission, and a triumph of faith. The pageant verified this.

Ramabai's devout Brahman parents gave her a rich heritage spiritually and a background for the linguistic scholar that she became, being able to recite over 18,000 Sanskrit verses. They went as a family on many pilgrimages in an eager search for God, suffering untold hardships. Ramabai's f[illegible] mother, and sister all died of st[illegible] tion within a few months of [illegible] other.

She and her brother cont[illegible] their pilgrimages as far nort[illegible] Kashmir then back to Calcutt[illegible] riving lonely and penniless. [illegible] ever, Ramabai's amazing know[illegible] of Sanskrit was soon recognize[illegible] scholars there who honored her [illegible] the title *Pandita*, the only I[illegible] woman ever to receive this [illegible]

Six months after her bro[illegible] death she married his close fr[illegible] Bipin Medhavi, a Bengali la[illegible] But her wedded happiness [illegible] short-lived as, nineteen months [illegible] he died of cholera, leaving h[illegible] young widow with a baby daug[illegible] Manorama. By this time she [illegible]



Outstanding Christian leaders who participated in the Pandita Ramabai annive[illegible] celebration program. Dr. Akbar Haqq is in the center and Reverend Salins at [illegible]

aith in Hinduism and was rately in need of some religion. vent to Poona, particularly to English, and there met both enemies and fast friends.

ion

the Ranades and other social ners appreciated Ramabai's for the uplift of women she ncouraged to launch out and mething about it. She soon d that for so great a task quired all the help and all ining that it was possible for obtain. Consequently, she a trip to England for further ion, where she stayed with nd Sisters of Wantage under influence she became a Chris- Her vision of service for Indian s was growing, and after a n America raising funds for ork she returned to India. mbay she opened the school, *Sadan* (Home of Wisdom) l widows. Two years later s moved to Poona.

ng the blessing that came to girls, however, did not satisfy t the end of 1896 when the famine came to India she was ged to help thousands of widows. Acting on faith she ed these destitute souls by ndreds. Owing to plague in she later moved out to the of Kedgaon, where she had sly purchased a site. Still hundreds of orphaned girls idows were brought until were 2,000 residing within lls of Mukti.

faith, not only was the large fed and clothed, but Rama- mediately set about to teach in them to serve others. Es- y was she eager to train a f Bible women who would ke the gospel to their sisters ir village homes. She also to translate the whole Bible ear, simple Marathi. This, with multitudinous other she accomplished over a of eighteen years and had ed on her own printing press. nds of copies were distrib- eely.

pageant closed with a scene g Mukti today. Various cases rought for admittance such nwanted baby, orphans, wid- nd blind, sick, and crippled he doors of Mukti are ever open to such as these and there we see expressed Christ's compassionate invitation, "Come unto me."

There are 750 women and girls in residence in Mukti now, many of whom live in "family" groups of fifteen. Kindergarten classes and a primary school are well managed. Worthy students are sent on to high school, college, teacher training, Bible training, nursing, or other specialized training. Beautiful needlework is done by many of the young women. Much of this was on exhibit and for sale during the centennial. The Blind School teaches not only English and Marathi Braille, but also useful handicrafts, basketmaking, knitting, ropemaking, etc. The forty-bed hospital and outstation dispensary render a valuable service.

Early in the morning of the fourth and last day of the celebrations we assembled for a memorial service around Ramabai's grave. In the stillness of the dawning day Miss Harischandra, one of Ramabai's orphan girls of famine days, now a stalwart member of the staff as Bible teacher, opened the service with a touching prayer after which the Mukti girls' choir sang an appropriate song. Rev. A. Salins, who was born only twenty-five miles from Ramabai's birthplace, spoke of the inspiration her life had been to him.

He gave further tribute to Ramabai's faith, using as an example the story of the well nearby, which was the first of the twelve wells on the 114-acre plot. When the diggers became discouraged after digging thirty feet and seeing no signs of water they threatened to abandon the work. That night Ramabai with her Bible and lantern in hand went to the well and walking around it spent the night in earnest prayer, her faith not wavering. As a result God answered her prayer. By morning there was ten feet of water in the well and it has never failed through all these years!

But where can one end in the telling of Ramabai's story? Her great work as social reformer, educator, evangelist, doing everything she could to lift her people up, make her outstanding as one of the first builders of today's new India. That is why one hundred years after her birth the work she established at Kedgaon is still a living, thriving, thrilling institution. One sees clearly that she lived true to her philosophy of life as summed up in the motto that she loved and which was the theme of the centennial celebrations:

Only one life,
'Twill soon be past;
Only what's done
For Christ will last.

NIGERIA, WEST AFRICA

Sura as I Leave It

Nvwa D. Balami

I COUNT this a privilege to write an article entitled Sura as I Leave It. We are aware that the work at Sura is the result of two endeavors, that of Nigerian and American missionaries. It was a young, self-governing church just assuming her responsibilities when my wife and I arrived. The committee members were still new and looked eagerly to the assumption of their assignments. It was our privilege to participate in and help in the growth of this young church for its future development.

I must begin briefly with my wife in the church. She found it difficult to carry on the work the former women started owing to her limited education and training. She was a member of the church committee and participated in the meetings.



Nvwa Balami, teacher and lay pastor of the Sura congregation, is one of the first class to enter the new Theological College of Northern Nigeria, which opened in February 1959

Most of the time she would stay home to care for her domestic activ-

ities and entertain our guests who came to see us. Nevertheless, she joined with me in some of my village visits and at other times went with Christian women to visit in the village.

During our one-year stay at Sura, there have been some occasions which deserve mentioning. First of these was the Easter communion service which was blessed with twenty-seven baptized Christians and thirty others who made their first public confession of the Christian way.

Another occasion was the dedication of our newly built church. Five hundred people attended and the offering was $16.20. We were happy to welcome Bro. H. Stover Kulp and other missionaries, and it was his privilege to preach for us. He said that this church was built for people to come and learn truth and love. He urged that people come and learn the truth and love of Christ. The dedication service was performed by Pastor Madu B. Mshelia of the Marama congregation. Elder Maisule led in the singing throughout the service.

The last occasion was the October World Communion service which was directed by Elder Charles M. Bieber. There were thirty-one baptized and twenty-one decisions for Christ.

During the year there have been efforts to open more villages besides those four which already have Christian evangelists supported by the Sura congregation. Applications are now in the hands of the local government authorities for opening five more villages. The year's offerings amounted to $183.45 and the expenditures amounted to $154.

There have been Bible lessons on Wednesday evenings throughout most of the year.

Our leaving at this time is reasonable. It was our pleasure to hear that we were accepted to attend the newly established Theological College of Northern Nigeria. The decision was made by the district meeting of our churches. We are grateful to the Lord for the one-year stay at Sura.

To conclude these brief notes on our year at Sura, I'd say and believe that it has been well spent and I can assure you that we are confident in those who have replaced us.

Let us all be grateful before the throne of grace for granting us good opportunities for service in his kingdom.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experien wholesome family fun; why not send information about your best family songs, contests, and informal worship ideas to the Recreation Depar General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

RABBIT TAILS

Equipment includes: (1) a collection of treasures, such as pe marbles, small blocks, sticks or clothes pins; and (2) a handkerch tie or something to use for a tail for each player.

Procedure (preferably outdoors): The players (any number divided into equal groups and "homes" are arranged at equal dis from the "treasure circle" in the center of the playing field. Withir of the "homes" any of the players are safe. There are two side several "home" circles for each side. Each player has a "tail" slippe tied) through his belt behind him.

At the signal to start the game, all the players run out to the "tr circle" to get a treasure. Only one treasure can be taken at a time player may be caught by any other player from the other side by p off his "tail." Any player who loses his tail is out of the game. "tail" captured counts one point. Score is counted when all the tre are captured or all the tails of one side are captured. The side havi highest score wins. — *Submitted by Walter D. Miller.*

Readers Write

Continued from page 2

government on integration. For when Graham arose to speak he said, "Some have been so unbalanced on the whole issue that segregation or integration has become their one gospel."

In criticism of Dr. Martin Luther King's book, Stride Toward Freedom, is the book consistent in teaching *agape* love as it endeavors to do, and at the same time favoring forced entrance into white schools in communities where Negro school facilities are equal and whites desire to be segregated? — Joel B. Naff, Boones Mill, Va.

Anniversaries

Brother Ben and Sister Jennie Bohannan celebrated their golden anniversary with open house. They were married Jan. 17, 1909. — Zola J. Sonner, Payette, Idaho.

Brother and Sister William R. Bowman of Hagerstown, Ind., celebrated their fiftieth wedding anniversary on Jan. 18, 1959. They have five children, thirteen grandchildren, and three great-grandchildren. — Olive Overton, erstown, Ind.

Mr. and Mrs. Charles Che Ridgely, Md., celebrated their fourth wedding anniversary on D 1958. Both are members of the ly church. — Mrs. Lewis Cherry, ly, Md.

Mr. and Mrs. George Che Ridgely, Md., celebrated their eighth wedding anniversary or 29, 1958. Both are members Ridgely church. They have tw dren, three grandchildren, and great-grandchildren. — Mrs. Cherry, Ridgely, Md.

Mr. and Mrs. Harry Davis cele their golden wedding on Feb. 1 with open house at the Polo Ill. They have one daughter. Maynard Wisner, Polo, Ill.

Mr. and Mrs. Price Heckm served their golden wedding versary with a family dinner at Ill. The Heckmans were marr Jan. 13, 1909. They have two c and four grandchildren. — Mrs. nard Wisner, Polo, Ill.

Mr. and Mrs. Charles Herrin brated their golden wedding versary on Dec. 7, 1958, in the hall of the Nokesville churc They are the parents of four c — Mrs. George H. Sonafrank, ville, Va.

Mr. and Mrs. John Keeling brated their golden wedding versary on Feb. 1, 1959, in the fellowship hall. They have seve dren, thirteen grandchildren, anc great-grandchildren. — Mrs. G Gaba, Kansas City, Mo.

Brother and Sister J. E. Va celebrated their golden weddin versary at the White Rapids Wis., on Jan. 17, 1959. They ha

six daughters, twenty-nine grandren, and eleven great-grandchil- — O. L. Harley, Beaver, Wis.

ituaries

bert, Jesse L., was born on March 881, at Brookville, Ohio, and died 24, 1959, at Dayton, Ohio. He a member of the Ft. McKinley h, and a deacon in the Church ie Brethren for forty-two years. as united in marriage to Kather- Vogoman on June 15, 1905. He rvived by his wife, three daugh- two grandchildren, two great- children, and one sister. Funeral es were conducted by Brethren r D. Bowman and Daniel Weimer Ft. McKinley church. Interment in the parish cemetery. — Mrs. Shephard, Dayton, Ohio.

tlebaugh, John H., son of Philip Eliza Dell Bartlebaugh, was born 1, 1874, and died Oct. 7, 1958. as united in marriage to Bessie man in 1896. He was a member e Roaring Spring church, Pa. He rvived by one son, one grand- ter and four great-grandchildren. al services were held in the pson funeral home by Bro. y Knavel. Interment was in the ger cemetery. — Mrs. Otha Reff- oaring Spring, Pa.

hop, Ernest Theodore, was born 7, 1882, and died Jan. 16, 1959. ecame a member of the church in life. Surviving are his wife, S. Bishop, three sons, three ters, several grandchildren, and brother. Funeral services were cted from the Oakeys chapel by ren E. J. Jacals and H. B. Lay- Interment was in Sherwood ery. — Mrs. H. B. Layman, Trout- Va.

d, John C., son of Otho and Lucy gh Boyd, was born Dec. 8, 1873, nn County, Iowa, and died Jan. 959. He was preceded in death s wife, Almira. Two daughters son survive. Funeral services conducted by Brethren A. P. er and Ralph Petry. — Ralph Delphi, Ind.

llier, Clarence S., son of Samuel Viola Moyer Brallier, was born nemaugh, Pa., April 20, 1891, ied in Johnstown, Pa., Nov. 22, He was a member of the Rox- hurch, where he had been music r for many years. Surviving are fe, Alice Waterman Brallier, his r, three sons, two daughters, sev- ndchildren, two great-grandchil- two brothers, and three sisters. al services were held at the John rson funeral home by Bro. D. Replogle. Interment was in the Lawn cemetery. — Viola Rum- ohnstown, Pa.

hanan, James D., Sr., was born unna, Ind., May 27, 1898, and an. 28, 1959, in St. Petersburg, His marriage to Gertrude Ober lace Dec. 24, 1920. Surviving s wife, a daughter, a son, two rs, a sister, and eight grand- n. Funeral services were held Elkhart church, Ind., by Bro. B. Statler. Interment was in the Prairie Street cemetery. — Mrs. Arthur Becker, Elkhart, Ind.

Cadwallader, Maude, daughter of Russell and Lucinda Emerson, was born July 7, 1880, near Otley, Iowa, and died Dec. 6, 1958. She is survived by her husband, Wyatt Newton Cadwallader, two sisters, and one brother. Funeral services were conducted by the undersigned in the Prairie City church, Iowa. Interment was in the Griffis cemetery. — Edward C. Zook, Prairie City, Iowa.

Clark, Homer W., son of Dennis and Louise Shell Clark, was born in Maysville, W. Va., Dec. 22, 1884, and died at Keyser, W. Va., Nov. 13, 1958. On April 18, 1910, he was united in marriage to Myrtle Simmons. Surviving are his wife, two sons, four brothers, and two sisters. Funeral services were conducted at the Rogers funeral home by the undersigned, assisted by Bro. Fred M. Bowman. Interment was in the Queens Point cemetery. — C. H. Cameron, Keyser, W. Va.

Cox, Mamie, daughter of Moses and Cammie DeWeese Wimmer, was born July 20, 1907, at Copper Hill, Va., and died Jan. 12, 1959, in Philadelphia, Pa. In 1947 she was married to Russell G. Cox. She had been a member of the Copper Hill church for thirty-seven years. She is survived by her husband, four sisters and two brothers. Funeral services were held at the Copper Hill church by Bro. Mark Wolfe. Interment was in the Copper Hill cemetery. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Crabill, Ethel Barr, was born in Waterlick, Va., July 23, 1894, and died at Arlington, Va., Oct. 21, 1958. She was united in marriage to Perry F. Crabill, Sr., on Oct. 16, 1919. She was an active member of the University Park church, Md., and also in the Sunday school. She is survived by her husband, five sons, one daughter, and sixteen grandchildren. Funeral services were conducted by Bro. Philip Norris at the Lee funeral home. Interment was in Cedar Hill cemetery. — Mrs. Leona Galentine, Hyattsville, Md.

Donough, Harry W., son of Henry and Leah Weaver Donough, was born Nov. 9, 1882, and died Dec. 9, 1958. His first wife, the former Lizzie Light, preceded him in death. He is survived by his second wife, Ida Kegerreis Donough, one son, one daughter, seven grandchildren, eleven great-grandchildren, and one brother. Funeral services were held in the Myerstown church, Pa., by Brethren Frank Layser and Alan Whitacre. Interment was in the Tulpehocken cemetery. — Mrs. Harvey Shenk, Myerstown, Pa.

Dowlin, Mary C., daughter of James and Elizabeth Heller Barnes, was born July 21, 1872, and died Jan. 26, 1959. She was a member of the Waynesboro church, Pa. She is survived by four daughters, three sons, a brother, and two sisters. Funeral services were held from the Grove funeral home in charge of Bro. George L. Detweiler. Interment was in Prices church cemetery. — Lillian R. Good, Waynesboro, Pa.

Driver, Ruby Pearl, daughter of John H. and Emma Crist, was born near Mound City, Mo., Jan. 27, 1889, and died in Mound City, Mo., Aug. 30, 1958. She was united in marriage to Casper M. Driver on Dec. 29, 1909. She united with the North Bethel church, Mo., in 1908. She is survived by her husband, two daughters, one son, six grandchildren, six great-grandchildren, five sisters, and two brothers. Funeral services were conducted by Bro. Vernon Merkey. Interment was in the Mound City cemetery. — Mrs. Cletus Seitz, Mound City, Mo.

Early, Lucille, was born Sept. 13, 1898, and died Oct. 25, 1958. Funeral services were held at the Sugar Creek church, Ohio, by Brethren Ralph W.

Peter Marshall's

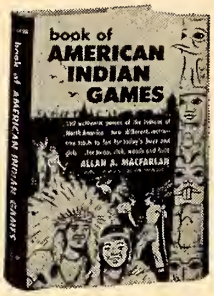
The First Easter

Edited by Catherine Marshall

Thousands of people felt firsthand the unforgettable force of Peter Marshall's ministry; many hundreds of thousands more have drawn inspiration from *The Prayers of Peter Marshall* and from Catherine Marshall's best-selling story of his life, *A Man Called Peter.* In this book, Catherine Marshall has skillfully wrought from the many inspiring sermons of her late husband a magnificent dramatic narrative of Easter.

Here in *The First Easter* are all the important scenes and events of Christ's Passion, from the Last Supper to the Resurrection — a drama alternately tender and terrible, but always engrossing. Dr. Marshall captures both the essential significance of Christ's crucifixion in His own time and, in a moving summation to the book, the meaning of Easter for today's Christians. **$3.50.**

Church of the Brethren
General Offices
Elgin, Illinois



BOOK OF AMERICAN INDIAN GAMES

Allan A. Macfarlan

150 authentic games of North American tribes from coast to coast are presented by one of the continent's leading authorities on Indian customs and recreation. For use with pre-teen and teen boys and girls, this is the largest and most representative collection of true Indian games ever published for the general public.

Each of these easy-to-play games is identified by tribal region in which the game was played; suggested ages, number of players, setting, and whether equipment is needed. Low-cost, easily made equipment when needed is stressed, as are safety, health, psychological, and social development factors for all games.

The games are marked by great variety: ceremonial, hunting, stalking, running, relay, racing, kicking, throwing, rolling, tossing and catching, skill, guessing, and many more. $3.95

Church of the Brethren
General Offices
Elgin, Illinois

Wagoner and A. Gale Freed. Interment was in the Sugar Creek cemetery. — Ralph W. Wagoner, Lima, Ohio.

Ennis, George W., son of Marshall and Rose Ennis, was born in Ohio, July 31, 1871, and died Jan. 16, 1959, at Thomas, Okla. In 1893 he was united in marriage to Addie Moore, who survives him. He united with the Church of the Brethren in 1888. Funeral services were held in the Thomas church by Brethren Byron E. Dell and H. W. Forney. Interment was in the Mound Valley cemetery. — Mrs. James Hamar, Custer City, Okla.

Feather, James Walter, son of Adam and Jane Brombough Feather, was born near Albright, W. Va., Nov. 3, 1874, and died at Eglon, W. Va., Jan. 21, 1959. He was united in marriage to Estella Harsh on Dec. 25, 1901. Surviving are five sons, three daughters, twenty grandchildren, and seventeen great-grandchildren. Funeral services were conducted at the Maple Spring church by Brethren Allen D. Pugh and Galen Fike. Interment was in the Maple Spring cemetery. — Charles E. Arnold, Eglon, W. Va.

Forbes, John W., son of John and Catherine Kauffman Forbes, was born in Johnstown, Pa., June 24, 1892, and died Jan. 9, 1959. He was a member of the Roxbury church, Johnstown, Pa. He is survived by his wife, Stella Howard Forbes, and a sister. Funeral services were held at the John Henderson funeral home by Bro. D. Alfred Replogle. Interment was in the Richland cemetery. — Viola Rummel, Johnstown, Pa.

Foreman, Solomon J., son of Samuel and Annie Stamy Foreman, was born Aug. 25, 1878, in Franklin County, Pa., and died Dec. 25, 1958. He was a member of the Shank's church in the Back Creek congregation, Pa. Funeral services were conducted at the Shanks church by Brethren Clarence Showalter and E. B. Wingert. Interment was in the Cedar Hill cemetery. — Mrs. Glenn K. Haldeman, Greencastle, Pa.

Fraver, Glessard R., son of John and Clara Jacobs Fraver, was born Sept. 1, 1902, and died Jan. 25, 1959. He was a member of the Waynesboro church, Pa. He is survived by his wife, Anna E. Koons Fraver, two sons, and three brothers. Funeral services were conducted at Grove funeral home by Bro. George L. Detweiler. Interment was in Price's church cemetery. — Lillian R. Good, Waynesboro, Pa.

Garman, Martin, was born Dec. 24, 1914, in Lititz, Pa., and died Jan. 20, 1959. He was married to Irene Galbreath on Jan. 1, 1942. He is survived by two sons, his parents, two brothers, and two sisters. Interment was in the Longenecker church cemetery. — Mrs. Eugene Ludwig, Lititz, Pa.

Gibbel, Henry B., son of Henry R. and Florence Gibbel, was born Dec. 11, 1903, and died Jan. 26, 1959. He was president of the Farmers National Bank of Lititz, chairman of the board of trustees of Juniata College and a trustee of Bethany Seminary in Chicago. He was a member of the Lititz church, Pa. Surviving are his wife, Lois Hershberger Gibbel, his mother, three sons, and two daughters. Interment was in MacPelah cemetery. — Mrs. Eugene Ludwig, Lititz, Pa.

Good, Clyde L., was born at Johnstown, Pa., Sept. 19, 1889, and died Dec. 1, 1958. He is survived by his mother, wife, and eight children. Funeral services were held by Bro. Daniel C. Haldeman in the Maple Spring church. Interment was in Maple Spring church cemetery. — Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Harris, Tennessee, daughter of William D. and Sarah Ford Thomas, was born Aug. 31, 1879, in Polk County, Tenn., and died in Oregon, M 29, 1958. On March 7, 1899, united in marriage to Thomas J Harris, who preceded her in She was active in the work North Bethel church. She is s by two daughters, two sons sisters, one brother, sixteen gr dren, and eighteen great-gr dren. Funeral services were co by Bro. Vernon Merkey. In was in the North Bethel cem Mrs. Cletus Seitz, Mound City.

Himes, Lura, adopted daug Emmet and Jennie Wyatt Moo born in Henry County, Ind., F 1888, and died Dec. 16, 195 was baptized at the age of and was united in marriage tc Himes, Feb. 21, 1906. Surviv her husband, two daughter grandsons, and one sister. services were held at the White church by Bro. Garold Ringeis terment was in the Nettle Cre etery. — Olive Overton, Hag Ind.

James, Mary D., daughter of and Ann Jeanette Atha, was Hardin County, Ohio, May 29 and died at Lima, Ohio, Jan. 1 She was a member of the Line church, Ohio. In Augus she was united in marriage to Pellett, who preceded her in On April 17, 1931, she was in marriage to G. R. James, w preceded her in death. Surviv her three children. Funeral were held at the Preston funer by the undersigned. Interme south of Kenton, Ohio. — Olive ing, La Fayette, Ohio.

Jamison, John E., son of J. and Queenie Hershberger Jamis born Dec. 26, 1926, and died Pa., Jan. 30, 1959. He was a of the First church, York, Pa. survived by his wife, Janet B Jamison, his parents and n grandmother. Funeral service held at the Decker and Decker home with Bro. M. Guy West ing. Interment was in the Gree cemetery. — Mary A. Lehman, Pa.

Johnson, Bessie F., was bor 27, 1881, in Bates City, Mo., a at Fruita, Colo., Jan. 1, 1959. ing are her husband, John, a sisters. She was a member Fruita church, Colo., where m services were held by the unde Interment was at Hayden, C Ira Metzker, Fruita, Colo.

Church News

Southern California and Ar

La Verne — Dedication serv fifteen babies were conducted pastor. Among the speakers school of missions in Januar Dean S. Collins, and Sister Rupel. Bro. LeRoy Doty, Jr., a message at the conclusion of on international relations. Homes has purchased about more acres of land for needed sion. We are organized and the Call program. A farewell pastor, Bro. Galen B. Ogden, family who have served us

rs, was given. J. Marion Roynon, irman of the church board, was ster of ceremonies. A play written H. A. Brandt reviewed in lighter n the life of the Ogdens. A gift was presented the Ogden family. — H. Brubaker, La Verne, Calif.

Middle Iowa

owa River — Seven have been re- ed into the church by baptism. . Phillip Bradley was ordained in pecial service by Bro. Ray Zook. the fall council Bro. Charles Albin he Ivester church was elected elder our church. Brother Bradley is the -time pastor. He attends Bethany inary during the week. The men's k and ladies' aid held a Lord's e sale this fall. The youth group is lying the sacraments of our church. are having a family night once a th. This spring we will have our ual birthday dinner for missions. — . Walter Lamer, Marshalltown, a.

Northern Indiana

lichigan City — Bro. I. D. Leather- n, our moderator, was here for the cil meeting. Ralph Royer was se- ed as the missionary to receive sup- . Bro. Edward Lyons attended onal conference. While he was ngelist for the Panther Creek rch, our local ministers, Brethren ene Kuszmaul and Robert Swank, charge of the services here. The es' aid sponsored a church family ner and program following the pas- Be Thankful sermon. Two were ized and two received by letter ntly. Our church is co-operating twenty others in the National istian Teaching Mission that is mak- a religious census of Michigan . — Mrs. E. E. McCune, Chester- Ind.

Northeastern Ohio

shland City — Bro. J. Perry Prather gain serving as our pastor. We hased a new parsonage. We ed our forty-fifth anniversary on 11 with services similar to those when the congregation was first ed. All the ministers of the church e used in some way in the services. s for building our new Sunday ol annex have been approved by church. The church in council se- d a committee of five to object to move on the part of the liquor in- ts in Ashland or vicinity. In the y-member commitment as outlined he 250th Anniversary Call we led our previous pledges. — Shir- Baney, Ashland, Ohio.

lyria — Our pastor, Bro. Delbert ering, with three of our young le attended the National Youth erence at Lake Junaluska. We our first love feast in October. chartering day services were held ten charter members. We have three baptisms and one was re- d by letter. We collected cloth- for relief. On Dec. 21 the eve- service was a Christmas program by the children and young peo- of the church. A tureen supper watch night services on New Year's were held in the home of one of our members. We are planning to start building in early spring. — Mrs. Geraldine Dugan, Lorain, Ohio.

North Atlantic

Quakertown — Since our last report three have been received by baptism. The pulpit was filled by Bro. Maynard George while our pastor held evangelistic meetings. The women's work made baskets from used Christmas cards and filled them for convalescents; they are regularly assisting with the mending for the community hospital. Sylvia Hixson, a student at Elizabethtown College who served for one year in BVS working among migrants at Belle Glade, Fla., spoke and showed

CHURCH BUILDING BONDS
FOR SALE



Five (5) per cent interest from Jan. 1, 1959

Inquire: JEAN CRULL, Bond Treasurer
729 Lafontaine Ave., Wabash, Ind.

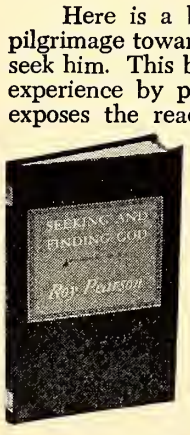
WABASH CHURCH OF THE BRETHREN **Wabash, Ind.**

Devotions for 40 days

Seeking and Finding God

ROY PEARSON

Here is a book of guideposts on a spiritual pilgrimage — a pilgrimage toward the God who gladly receives all those who truly seek him. This book provides a specific plan for an actual spiritual experience by people who want to take their faith seriously. It exposes the reader daily to God and seeks to guide intelligent men and women to the point where the faith of their fathers becomes that of their fathers' children.



Beginning with a scripture passage, each of these 40 devotions moves to suggested thoughts and questions for self-examination and concludes with a prayer.

A Brethren minister says of this book, "I like this slender volume because it deals with the mind's love of God — which too few devotional books possess." **$2.00**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

With Happy Voices

MARY CROCKETT NORFLEET. Parents and teachers will enjoy using this book again and again with children ages 4-8 because it combines entertainment with guidance in Christian growth. Each of these 60 stories for prayer-time is followed by one or more Bible verses and a short prayer. Other aids to family worship at the end of the book include table prayers and nine easy-to-sing hymns. With 36 charming illustrations.
$3.00

Adventures in Parenthood

W. TALIAFERRO THOMPSON'S second book on Christian family living (already published, *An Adventure in Love*) discusses fathers as parents, children's basic drives, discipline problems, and religion in the home.

Reflecting the wisdom of a man who has been a friend to hundreds of children, this thought-provoking book gives a common-sense approach to living happily and helpfully with your children. $2.50

Hands, Hands, Hands

HARRIET VAN METER. Appealing photographs, rhymes, and a little song combine to make this book ideal for parents and teachers to use with preschoolers. Shows children how God planned for their happiness by giving them hands for daily activities.
$1.75

Ask your bookseller

JOHN KNOX PRESS
RICHMOND, VIRGINIA

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Farms

No. 391. A young Brethren family desires to rent or buy a Grade A dairy farm in the Midwest near a Church of the Brethren. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 395. The Milledgeville Placement Committee is in a position to help Brethren families locate farms available in the Milledgeville community. We have several farms that are available now and some that will be available next year. These farms can often be purchased on contract. If you are interested in locating near a Church of the Brethren in this area, write: Karl W. Baldner, Placement Committee, Milledgeville, Ill.

No. 396. Wanted: Brethren f or organization with equipment to over a 180-acre farm in West Vir rent free for two years, with the o to extend the time. Contact: Bre Placement Service, Church of Brethren General Offices, Elgin, I

Schoolteaching

No. 392. A man with a BA d in music education and 12 hou ward a Masters degree from Virginia University would like a t ing position in a high school department. Has had 5 years tea experience and his wife has three experience in elementary tea They have two children. Would that a Church of the Brethren the community and would be w to assist with the music. Co Donald K. Arbogast, Walton, W

Farm Work

No. 393. Christian man wl single and 46 years of age, desires on small poultry or fruit farm, janitor in a church or school. had 5 years experience on poultry and 12 years as janitor. Would south or southwest but would co other areas. Contact: Brethren ment Service, Church of the Bre General Offices, Elgin, Ill.

Miscellaneous

No. 394. Husband with twent years experience in baking desires in bakery near or in a Church Brethren community; or husban wife with a number of years expe in institutional home manag would consider working in a C of the Brethren home for the Contact: Brethren Placement Se Church of the Brethren Genera fices, Elgin, Ill.

pictures of her work. Our group was well represented at the 250th anniversary love feast of the North Atlantic District which was held at the Coventry church, with Bro. R. W. Schlosser officiating. Other district events at which our church was represented were the leadership training school, district conference, children's workers dinner, and the men's and women's dinner. The Gideons were in charge of a Sunday evening service with Mr. Ernest Holmes speaking. A group from our church journeyed to the Frase mission in Philadelphia to give a program. The CBYF packed fruit baskets and delivered them to shut-ins. The Christmas program consisted of songs and the play, Come Hear the Story. — Mrs. Blondell Ludwick, Perkasie, Pa.

Eastern Pennsylvania

Harrisburg — Our church, with Bro. Kenneth Hollinger as chairman, participated in the Anniversary Call program. Bro. H. K. Balsbaugh was elected elder and Bro. H. B. Bower associate elder at our fall council. Bro. Ronald Madeira was licensed to the ministry at our council meeting. Our women's work organization sponsored an all church fellowship at which Brother and Sister M. Guy West showed slides and told of their trip to Schwarzenau. A golden age dinner was held at the church for members and friends over sixty-five. Our church took part in the annual city-wide pulpit exchange. We joined four other churches for the Week of Prayer services. — Mrs. Harold Hammaker, Harrisburg, Pa.

Mechanic Grove — This last year we had ground breaking and the c stone laying for our new church. Charles Schreiber is chairman c board of administration which is ed into various commissions. The speaker for the harvest home s was Bro. Ollie Hevener from the Oak congregation. Our love feas observed on World Communion day, with Elder V. Lester Schreib ficiating. The Eppley sisters pres a Sunday evening program of The children from the Sunday classes presented a Christmas pro The junior department Sunday class rolled several hundred ban for the Africa mission. Durin month of January we sponsored sion study. — Mrs. Earl Huber, ryville, Pa.

Middle Pennsylvania

Everett — We were happy to come Brother and Sister Fred Bo and three children as our pars family. Bro. E. M. Detwiler hel service of installation of the new Bro. Duane Ramsey was our ev listic minister. At our council we to hold our fall love feast annua World Communion Sunday. We part in a community religious c

nty-two attended the district lead-p training school. Four delegates a good report from Middle Penn-nia conference at Hollidaysburg. Claypool was speaker at our mis-ry tea. Five babies were dedi-. Our Christmas service was a tation in scripture, poetry, and presented by the adult and high choirs. — Mrs. Freda Har-le, Everett, Pa.

urtinsburg — Bro. Joel Thompson, ummer director of Christian edu-n and his wife, Phyllis, served as and co-dean in the fifth junior . Brother and Sister Levi K. Zieg-ho served as stewards of the Mor-Cove Home for the Aged, have d to Portland, Maine. Brother er had also served as moderator r church. A new Sunday school for young adults has been organ-known as the Good Will class. gelistic meetings were conducted ro. J. Herbert Miller. Our dele-to district meeting at Hollidays-Pa., were Mrs. Wilson Burket, Minnie Kensinger, Mrs. John H. L. Alley, and Mrs. Roy rney. The anniversary for our re-led educational building was d by the burning of the mort-this was in charge of the presi-of the building committee, Bro. e B. Wineland. Bro. Robert Hess nheim was the speaker. Regional nan, Dale Detwiler, explained urpose and expectation of the program before the visitation of ers. The ladies' ensemble of our furnished music and Sister Roy y presented a meditation on a mas Vision — Peace, at the New rise church fellowship tea. At orning service of Dec. 21 the gift offerings were received after gram by the children. In the g, the cantata, The Son of the s, by Thompson, was given by ixed choir. On Dec. 31 the CBYF harge of the candlelighting, at Bro. Ivan Fetterman gave the ge. At our January council, two f our church were licensed into ministry — Terry Stoudnour and Zook. — Mrs. C. O. Beery, Mar-rg, Pa.

odbury — Our pastor gave a se-f messages on New Testament es and ordinances. Bro. R. W. ser was the speaker for the Bible te. The Curryville evangelistic g was held by Bro. Alfred Rep-Our pastor was elected as the ator of our district for the coming nd also as a Standing Committee te. The Woodbury evangelistic g was held by Bro. Robert Hess. speakers have been Sister Mabel ol, Brother and Sister Berkey , and Bro. Robert Wenger giv-essages and showing slides of rojects, points of interest in Rus-rope, Holy Land, and the con-n service in Germany. A Christ-usical was given in the Curry-hurch by the adult combined and joint children's choir of the hurches. — Rena R. Stayer, Mar-g, Pa.

Southern Pennsylvania

nbersburg — Our church has d the unified budget plan for the year. Bro. Charles Fox has entered the alternative service program of our church and is now serving at the Wesley Memorial hospital in Chicago, Ill. At our district conference our pastor, Bro. Joseph M. Long, was named chairman of our district board. Our women's work fellowship and one of the church school classes donated a tape recorder for our church office. Sister Nancy Shaeffer showed slides of her trip to the 250th anniversary convocation in Schwarzenau. Bro. Wilfred Staufer was with us for a week of evangelistic meetings. Six have been baptized. Donations have been received for the Carlisle Children's Home and the Brethren Home at Cross Keys. Bro. R. W. Schlosser held our Bible institute. The youth of our church presented the play, Healing in Its Wings, as a part of our Christmas services. Our school of missions had as its emphasis the Middle East. Mrs. Arthur Heckman presented the ministry to migrant workers in our county. — Mrs. Frank Hull, Chambersburg, Pa.

Western Pennsylvania

Pleasant Hill — As part of the Anniversary Call program, we had an all-member visitation preceding our fall evangelistic services. Bro. Raymon Eller, of Richmond, Va., served as our evangelist. Two were received by baptism and two by letter. A day of prayer was held on Feb. 11. The climax will be our Holy Week services, at which Bro. Robert Houff, pastor of the Uniontown church, will be our evangelist. The Herald Angels Sing was the title of our annual Christmas cantata presented by the church choir. The ordination of Bro. John Byers to the ministry was in charge of Glenn Bowlby, assisted by our pastor, Bro. William Gould. Also participating were Miss Martha Harrington, student at Bethany Bible Training School, Miss June Lybarger, with BVS in Tennessee, and Bro. Dale Varner, a member of the NSBRO. At our January council meeting two deacons with their wives were called to serve. They were Broth-

BIBLE REMOVAL SALE

Stock clearance is necessary as we plan to move into our new location about April 1, 1959

☐ No. S200. **$2.65** **TEACHER'S BIBLE.** King James. Boldface Brevier type, self-pronouncing, references, maps, family register, dictionary, concordance, helps. Leather binding, flexible overlapping cover. Gold edges. 7¾ x 5¼ inches. **Regular price $5.25.**

☐ No. 1528. **$2.15** **KING JAMES.** Large clear type, maps, pictures, an index to most interesting events, practical course in Bible reading, references. Imitation leather binding, amber edges. 7¾ x 5¼ inches. **Regular price $4.25.**

☐ No. 3006. **$3.25** **TEACHER'S BIBLE.** King James. References, concordance, dictionary of the Bible, helps, color maps and self-pronouncing. Genuine leather, red under gold edges. 4¼ x 6¼ inches. **Regular price $6.50.**

☐ No. B1. **$2.50** **MOFFATT TRANSLATION.** Cloth binding, gold paper jacket, Bible paper. 4⅞ x 7¼ inches. **Regular price $5.00.**

Limited stock. Place your order early. Postpaid.

Name .....

Address .....

City ..... State .....

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

THE GRAND ATLANTIC

Hotel & Cafeteria

Main and Beach Ave.

Ocean Grove

Completely equipped with automatic fire sprinkler.

Special room rates for Annual Conference

Enjoy your meals at the Grand Atlantic Cafeteria — large selection — reasonably priced.

Tel. PR 5-8885 **M. J. Woodring**

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.--CHICO, CAL.

PROPERTY INSURANCE
FOR CHRISTIAN PEOPLE
Fire and Extended Coverage, Legal Reserve, Non-Assessable. Churches, Dwellings, Household Contents, Mercantile, Forms. Cost has never been more than of State Published Rates. Over 40 years in Eleven Church denominations participating for information.
BROTHERHOOD MUTUAL INSURANCE CO.
128 W. WASHINGTON ST. • FORT WAYNE, INDIANA

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

er and Sister Raymond Brehm and Brother and Sister George Roberts, Jr. Bro. Ralph W. Schlosser was with us for our annual Bible institute. He showed pictures and described his trip to Europe. — Mrs. Benjamin Hoyland, Johnstown, Pa.

Middle Maryland

Mountain View — Our chairman of the Call program attended the district training meeting in Hagerstown. We were hosts to the South Berkeley Community Thanksgiving service. During an evening of caroling the CBYF collected food for two local needy families and presented it to them on Christmas Eve. The youth spent a day at New Windsor processing clothing. Our CBYF was in charge of the midnight worship at the district New Year's Eve watch night service. On Jan. 4 Bro. Arthur Scrogum spoke and showed slides of his trip to Europe. — Mrs. Charles Walker, Inwood, W. Va.

First Virginia

Hopewell — Women's work and CBYF have purchased eighty new Brethren hymnals. One was baptized at the time we had our love feast and communion. Several lots have been purchased and we look forward to building a new church in the near future. The children had their Christmas gram and party. Six comforters sent to New Windsor along with a ber of pounds of grease and clot The Call to Witness for Christ di training meeting was held at Hope with Bro. Edward K. Ziegler as leader. Our pastor, Bro. Clyde Hy broadcast our morning services radio station WHAP each Sunda January. The women's group has der way a visitation program, to each home in the church and espe ly the aged and sick people. — Mr D. Green, Hopewell, Va.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Name .....

Address .....



For BRETHREN ONLY

by KERMIT EBY

Described by its author as a "mood piece," this book is a series of stimulating reflections concerning the Brethren expression of the Christian way of life

- Steeped in his Brethren-Mennonite background, and profoundly grateful for it, the author looks at the Church of the Brethren of yesterday, today, and tomorrow.
- He is pleased with a part of what he sees, and he tells us why. He is not pleased with some of what he sees, and he tells us why. Basic New Testament concepts are kept in focus.
- His widely known intimate pictures of life in his boyhood Baugo are employed with skill and insight. So also are his related experiences from his varied adult-world contacts.
- Throughout he pleads for a church committed anew to the basic Christian principles of devotion to God as revealed in Christ and to human brotherhood and justice.
- The author is an ordained Church of the Brethren minister, currently a professor in the department of social sciences of the University of Chicago; formerly a public schoolteacher, the secretary of the Chicago Teachers Union, and the educational director of the CIO.

$3.00

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MARCH 21, 1959



Fra Angelico — Three Lions

Behold, Your King Is Coming

THE Hebrew prophets, in their prophetic descriptions of the personality and the mission of our Messiah who was yet to come, frequently used phrases that aptly summarize the life and ministry of Jesus. Zechariah is the prophet quoted in reference to the acclaim which greeted Jesus' entry into Jerusalem. But his words tell of more than the triumph of a king. "Behold," he wrote, "your king is coming to you, humble." A few of the prophets had the insight to discern that the kind of Savior whom God would send the world would not be the military conqueror so often expected or the politically powerful deliverer for whom so many looked. Instead he would come as a suffering servant, a king surely, but a king who above all was humble and a messenger of peace. It is the king whom the artist, Fra Angelico, pictures here as entering the city of Jerusalem. He is the One whom we honor on Palm Sunday as we recognize even today the triumph of a humble ministry.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MARCH 21, 1959

Volume 108 **Number 12**

In This Number . . .

Editorial —
Behold, Your King Is Coming 1
The First Word 5
A Means of Spiritual Growth 5

The General Forum —
The Bitter Cup. Wayne Zunkel 3
Resurrection (verse).
Jean Leathers Phillips 4
Baptism That Counts. Nevin H. Zuck 6
Communion Meditation. Glen Weimer 8
Palestrina. K.M. 9
Legislative Issues: Foreign Policy
A Look at Our Foreign Policy.
W. Harold Row 10
An Ambitious Program. Eldon Burke 11
What to Do With Your Cares.
Robert O. Hess 13
Directions for the Christian Life.
John W. Myers 13
To Mary (verse). Ora W. Garber ... 13
A Renaissance Painter Pictures
Jesus' Last Days 14
Reviews of Recent Books 27

News —
Kingdom Gleanings 16
News and Comment From Around the World 18
Overseas Report . . . From West Africa. By H. Stover Kulp 21
Church News 28
Toward His Kingdom —
December BVS Unit 22
Let's Visit Friedland. Ethel Myer ... 23
From the Mailbag 24
Our Evangelistic Tour.
Reshamlal A. Gamadia 25
Vyara Laymen's Institute.
Harlan Brooks 26

Mission-Grams 25

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, article news. Letters should be brief and brotherly.

Candidates With Christian Convictions

I want to express my sincere appreciation to the Gospel Messenger for the opportunity to participate in the interview contained in the Jan. 24, 1959, issue.

It is my belief that people generally will support candidates with Christian convictions if given the opportunity. Most party workers will welcome them because they lend strength to the ticket.

If politics is a dirty business, it is because clean people have failed to make it their business. Christian participation in politics becomes more important every year, as government continues to extend its control over our lives.

There was one misstatement of fact. The soil conservation award to my father and me was a county award rather than a state one.

I should also have given credit to V. F. Schwalm, then president of McPherson College, for his influence in guiding my thinking toward the expression of personal convictions in positive political action. — John Bower, McLouth, Kansas.

Funerals and Flowers

I am writing concerning an article, "Funerals and Flowers," which appeared in the Jan. 17 issue of the Gospel Messenger.

The writer calls the use of flowers at a funeral unchristian, wasteful, stupid and unspiritual. I would like to present a positive viewpoint of each of these points.

The idea that flowers are placed at a funeral for decoration is completely erroneous. I have sold many flowers but never have I met anyone who purchased them with that idea in mind. The symbolism it seems to me is quite clear. The spring of the year with its buds and blossoms is often referred to as a demonstration of Christ's promise of life after death, the resurrection of nature as it were. Flowers are also very closely associated with Easter, and Christ's rising from the dead. There is no connection, you see, with flowers and Good Friday or the death of Christ. This all tends to point out that flowers are a symbol of the resurrection, the life after death. Their presence at a funeral reminds us of the promise of everlasting life; they are a symb life, not death.

The writer also calls the pra wasteful. When one does some to express a kind thought to a f man or to give his brother a spi lift in a time of stress, it c be a waste. The flowers do last long, it is true, but the me of them may last a lifetime. preserve the memory some eve as far as to have pictures of the floral display.

Let a time of distress be a for Christians to rally around give spiritual strength and su to their brother, not a time t to use his distress to gather tog some money for some cause or er. — Kenneth R. Royer, Leb Pa.

Stand on Race Issue

The Feb. 7 issue of the Mess makes me very proud of the r zine's stand on the race issue. articles, "Early Church Decid Integration," "The Beckoning Dream," and "What Does the Require" are excellent. So a the cover page and the edi "Change of Heart and Chan Policy."

For many years I have not in a community where there Church of the Brethren. I brought up a Brethren but been a subscriber to the Mess only off and on through the years.

Living in the South for the number of years has made me ize what a struggle, within hearts, Southerners are havi shall be so happy to circulat copy of the Gospel Mess among my friends. — Cora C. H Fayetteville, Tenn.

For Stamp Collectors

Thank you for the interestin informative article, "Postage S Reflect Growing Interest in gion," in the Feb. 14 iss the Gospel Messenger. Coll stamps with a religious them become an increasingly p hobby.

There are many opportuniti sharing such a hobby, partic for Sunday school teachers, group leaders, and others en

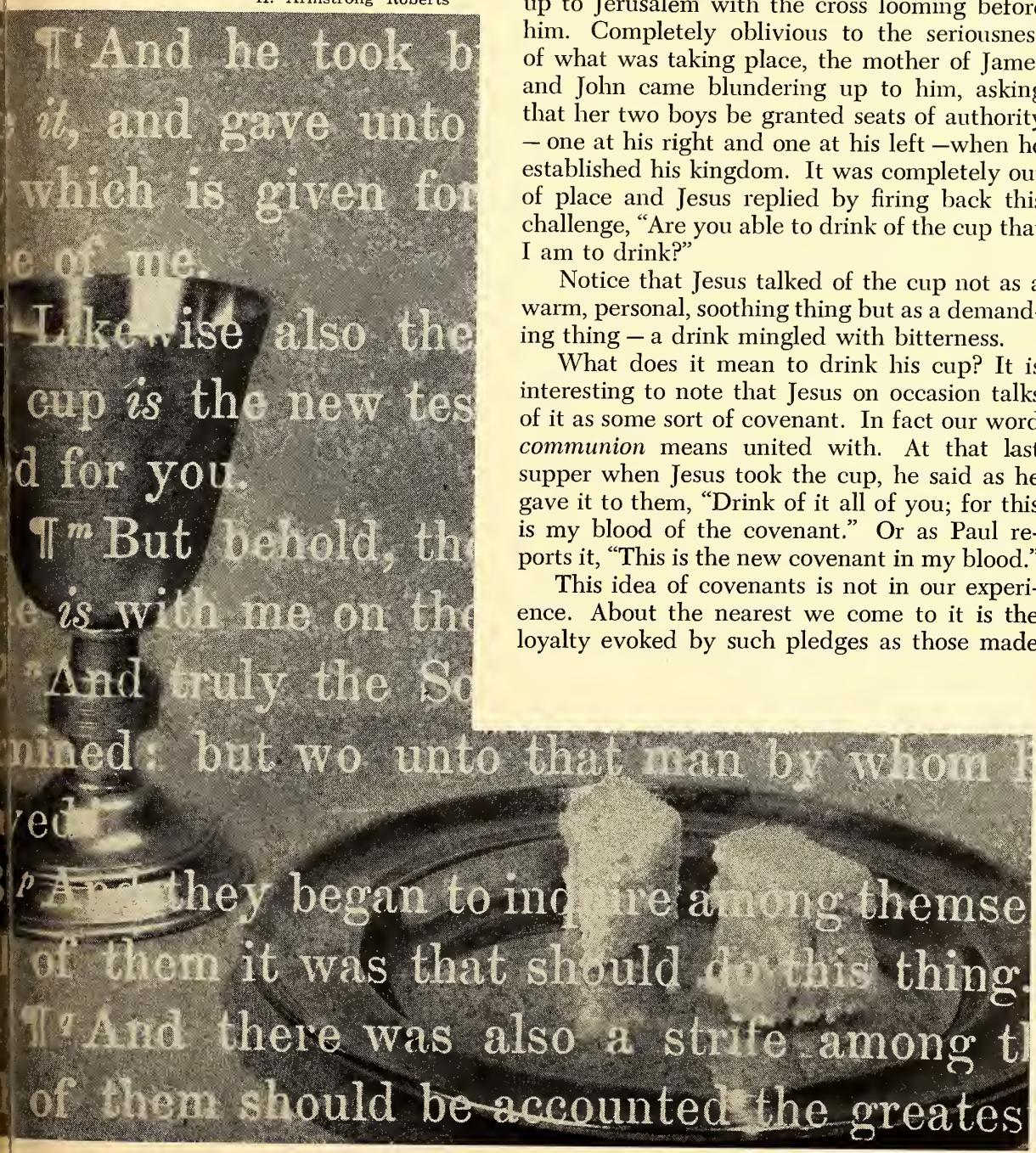
Continued on page 27

THE BITTER CUP

Wayne Zunkel

Are you able to drink the cup that I to drink?' They said to him, 'We are e.' He [Jesus] said, 'You will drink'."

H. Armstrong Roberts



IS IT not presumptuous that we poor, limited mortals with the dirt of the world on our hands and inadequate in many areas should presume to come to commune with the Christ of all history? What is it that we seek? What does it mean to partake of this bread, to drink this cup?

Think of the time when Jesus made his way up to Jerusalem with the cross looming before him. Completely oblivious to the seriousness of what was taking place, the mother of James and John came blundering up to him, asking that her two boys be granted seats of authority — one at his right and one at his left —when he established his kingdom. It was completely out of place and Jesus replied by firing back this challenge, "Are you able to drink of the cup that I am to drink?"

Notice that Jesus talked of the cup not as a warm, personal, soothing thing but as a demanding thing — a drink mingled with bitterness.

What does it mean to drink his cup? It is interesting to note that Jesus on occasion talks of it as some sort of covenant. In fact our word *communion* means united with. At that last supper when Jesus took the cup, he said as he gave it to them, "Drink of it all of you; for this is my blood of the covenant." Or as Paul reports it, "This is the new covenant in my blood."

This idea of covenants is not in our experience. About the nearest we come to it is the loyalty evoked by such pledges as those made

by Huck Finn and Tom Sawyer.

But covenants were a vital part of life in Bible times. Turn to the 20th chapter of 1 Samuel sometime and read again of the covenant between David and Jonathan and of the kind of loyalty which followed as Jonathan incurred the wrath of his father, Saul, even risking death to remain true to his pledge of friendship.

This cup which we drink is not like the slogan of a Midwest beverage, *Meister Brau,* which spreads across its labels the assurance, "Meister Brau: Brewed for the likes of you." Not so with the Master's cup. There is bitterness here. There is demand upon our lives.

Life Magazine a while back had an article on the Sad Degeneration of American Dogs with a subtitle, Overpopularity Ruins the Breeds. The article began by saying, "Success, like a chicken bone, is bad for dogs, and in trying to win it for his pets, man has proved to be anything but dog's best friend. The more prestige a breed gets, the worse its future becomes."

And the author goes on then to talk about what he means and to illustrate it with pictures, the casualties of success. What happens when once proud and fearless dogs become too popular, become pampered too much? One photo is of a cocker spaniel cowering in fear before a vacuum sweeper. Another is a humiliating pose of a great Dane, a member of the breed once used to hunt wild boars, but this one is shown quivering at the approach of a tiny poodle. Their popularity became their downfall, contends the article. Their very strength became their great weakness.

There are dangers in a popular religion. A Christ who can attract men may find his followers becoming so obsessed with the thought of gaining numbers and remaining popular that they find themselves cowering before the issues their Lord would face. They may be unwilling to drink his bitter cup.

Time Magazine had a review of the motion picture, Beautiful but Dangerous. The Time film critic wrote: "Beautiful but Dangerous is ugly but harmless."

And first century Christianity was "beautiful but dangerous." There was a simple, compelling loveliness about it. It was a thrilling thing, shot through with idealism, a kind of faith which gripped the imaginations of men, a faith which cut down through injustice and sin and intrenched wrong. It feared no man or earthly power. But it was a costly faith, often demanding the giving up of life itself by its adherents. Th
peal on its billboards wa
"Foam-rubber cushioned
and temperature perfect
fort with adequate parking
infant nursery for one
hour." It was not a "Coca
religion," as someone has c
it, refreshing, efferves
sparkling, attractively bo
guaranteed every Sunday
"the pause that refreshes."

No, what it promised
more like a classified ad v
the St. Peter, Minnesota,
ald carried: "Wanted: M
handle dynamite. Must be
pared to travel unexpecte

"Beautiful but dange
would have described it
But as with the Time film
ic's observation, so muc
what today passes for
tianity has been just rev
Something of the fire has
out. Often it has become
and lifeless. Here is a wo
the brink of war — so tens
charged with emotion th
tiniest spark could not

Continued on page 12

A communion meditation given by the pastor of the Harrisburg Church of the Brethren at the laymen's Lenten communion breakfast in Harrisburg, Pennsylvania

RESURRECTION

JEAN LEATHERS PHILLIPS

I cannot doubt the resurrection
When I share the joys of spring,
See the wealth of flowers that open,
Hear the choirs of birds that sing.

Earth was bound in icy graveclothes;
Frost, the watch, upon it stood,
Till there came the warmth of springtime
Like a mighty living flood.

Now the grave of winter's open.
Now there's life where once was death,
Even as He rose that morning
By the Spirit's living breath.

Death is conquered! Life is victor!
Let our Easter anthems ring!
Who can doubt Christ's resurrection
When the earth is new with spring?

EDITORIAL

The First Word

THE first word from the cross, according to the traditional order of the sayings of Jesus during the time of his crucifixion, s a statement of forgiveness. It stands in h sharp contrast to the words of retaliation l revenge we hear today that we ought to nsider its meaning for our time.

Surely no one had less reason than Jesus forgive his persecutors. His trial had been a ckery of justice according to both Hebrew l Roman standards, and his only crime was ove for mankind so overwhelming that he uld rather suffer than return evil for evil. hen he might have been expected to cry to d for judgment upon his betrayers and exe-ioners he asked instead for mercy.

Not many followers of Jesus have been as ling to forgive as was their lord. Stephen ibited the same spirit of redeeming love en he prayed for those who stoned him. Of early martyrs who were burned at the e or torn apart by wild animals, many were e to forgive those who condemned them to th. But among most Christians the spirit of enge has been stronger than the spirit of for-eness, and many will still argue for the death alty for certain crimes, for retaliation against threats of violence, or for reparations from eated enemies.

Yet now and then we hear echoes of the word from the cross. Gon Joon Kim saw wife and father put to death by Korean mmunists and was himself beaten to uncon-usness. But he escaped with his small daugh-nto the mountains near his home. Believing it was the love of Christ that alone sus-ed him he went back to his native village began at once to witness to his faith by king directly to the Communist leader he regarded as his enemy. He was able to lead to Christ. Thus began a ministry in war-by which the message of love in Christ was veyed to professed atheists. Kim was instru-tal in starting several churches among the mmunists during and following the Korean

More recently the relatives and friends of Amish farmer who had been murdered in) interceded for the life of his murderer. At rial the Amish folks urged that the con-d man's life be spared. After he was sen-ed they wrote letters to their governor appealing for mercy. As a result Eugene Peters, now in the Ohio state penitentiary, learned that his death sentence was commuted to life imprisonment. He told two Amish Mennonite ministers who visited him in prison, "Only a few weeks before I was to die, I finally found the Lord and real peace."

Because the Lord of all was willing himself to forgive, many of those who shared in his death repented of their wrong and turned to him as to a savior. If Christians today were more inclined to forgive and to suffer in place of returning evil for evil, perhaps the Christ of Calvary could reach many more hearts with his redeeming love. We still need to be guided by the first word from the cross. — K.M.

A Means of Spiritual Growth

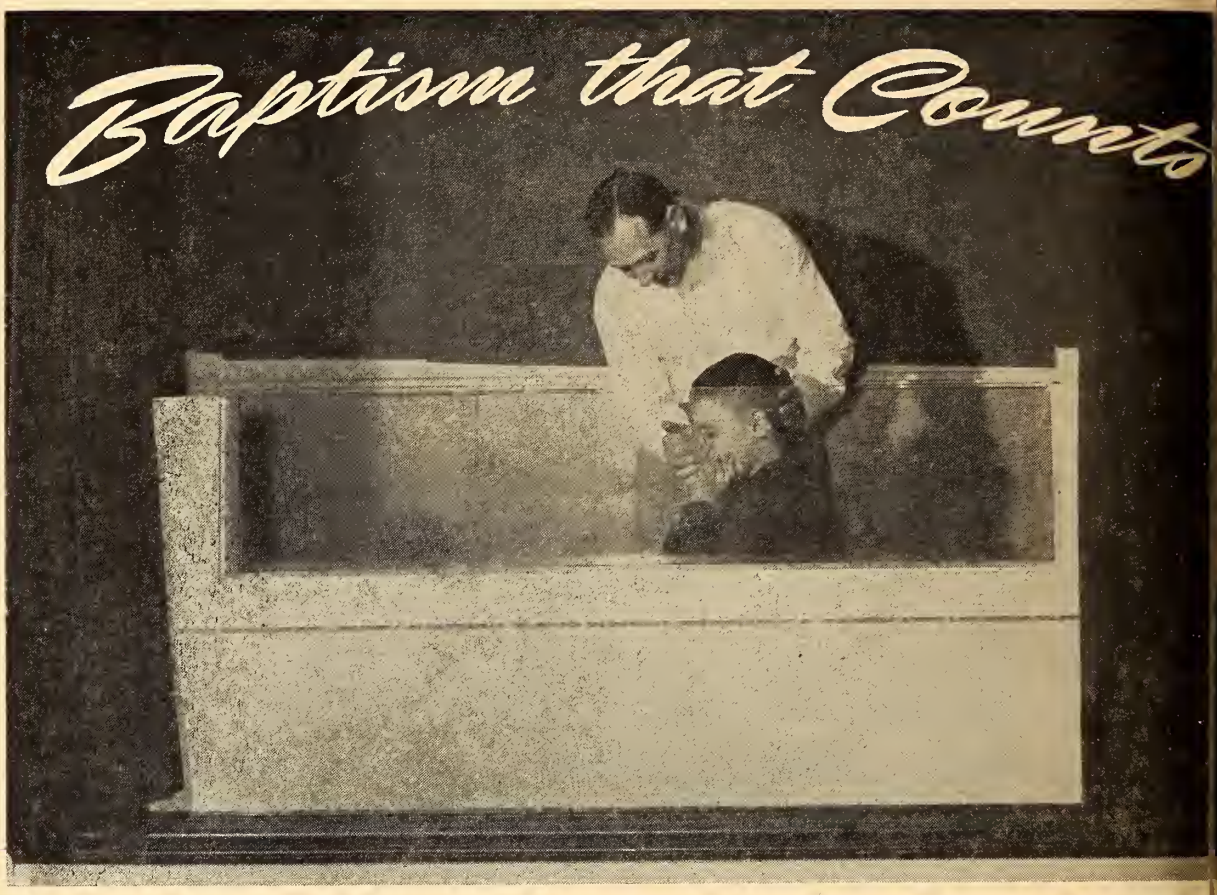
SEEKING to become more mature Christians, the members of a congregation in Indiana took on a Bible reading program, beginning in mid-December and ending on Easter. They recognized that a systematic study program would enrich their participation in our Brotherhood's Call to Witness for Christ.

This congregation believed that "there is power in unified reading of God's Word." But they saw another value also. By the time their visiting speaker arrived for their pre-Easter services they would have read through the four Gospels and the Book of Acts.

We can imagine that such a program of Bible reading will have still another effect. The visiting preacher will find alert minds and eager ears for his messages. When he alludes to a New Testament passage he can expect to see some indications of recognition on the faces of his listeners. They will know whereof he speaks and he will in turn be challenged to search the Scriptures anew. Indeed, if a visiting preacher can look forward to a Bible-reading congregation, he may abandon most of his old tried-and-true messages, and he may be inspired to open his own mind and heart anew to the eternal Word.

Great expectations are in order for the congregation that is in earnest about spiritual growth. Should not this be the normal experience of every Brethren fellowship this year? And if it proves so exhilarating prior to Easter, why not all year long? — K.M.

Baptism that Counts



Nevin H. Zuck

HARRY DENMAN, the lay Methodist leader in evangelism, said once in a public meeting, "The only conversions that count are those that last." Similarly we might say, "The baptism that counts is one which is carried out with sensitiveness, reverence, and understanding, and which helps produce the workings of faith and the fruits that are present in the committed Christian's life."

We are engaged in the second phase of the Anniversary Call, and we should be adding many women, men, and young people to the church through baptism, thereby bringing other God-given personalities into the activity and the work of the body of Christ. As we consider those whom we shall baptize, there are certain comments and reflections which should summarize and sharpen the thinking of Brethren Christians.

Baptism is alluded to more than one hundred times in the New Testament and, therefore, can hardly be called insignificant in our understanding of the total experience of becoming and being a Christian.

There are mentioned in the Scriptures (and summarized in Matt. 3:11) three baptisms: baptism with water, baptism with fire, and baptism with the Holy Spirit. The baptism with fire was seemingly a special sign given to the apostles, and not manifest in the same manner today. Baptism with the Holy Spirit is the ruling baptism of the New Testament, and baptism with water is the prescribed outward symbol describing the workings of God as we begin the new lif Christ.

It is worthy to note Jesus avoided a controvers the subject of baptism (4:1), that he himself refra from baptizing, and that where does he directly di baptism, its mode, or its jects. This means we ca come to our usual source authority for guidance some other matters.

To talk about believers' tism (the basic point o Anabaptist tradition and ness) in the family of chu is in the words of a B leader, Dr. Ernest A. P "like going to bat with the loaded." Probably never h have Christian theologia every branch of the c been more acutely aware difficulties which the mai ditions of Christendom made for themselves by a ing and trying to defen practice of infant baptism.

Pastor of the Elizabethtown church, Pennsylvania

th has said, "The Christian
rch needs, instead of infant
tism, a baptism which is a
onsible act on the part of
baptized, who becomes not
assive object of baptism, but
ee partner of Jesus Christ."
son, Markus Barth, profes-
at the University of Chica-
has called for a change in
erican churches which prac-
infant baptism. He feels
t adult baptism is a stronger
ness for Christ. He declares
t he prefers the baptism of
lts as "an antidote against
erstitional ideas."

aptism is a symbol, and we
d and use symbols constant-
Two young people stand
re the congregation and the
ister and place a ring on
h other's finger. It would all
n very primitive to wear a
ding band, a sort of a
d, a mark of servitude. No
g person thinks of the wed-
ring in this fashion; this to
n is a legitimate public ad-
ion that two people are no
er free to roam, but that
belong to each other.

ery often baptism in the
rch of the Brethren has be-
e a service of crudity and
ness, offensive to the con-
ation, and an unhappy
ory for the candidate. If
ism by immersion is to sur-
some of us believe greater
must be given to prepara-
and greater attention to
ils.

company with most non-
gical churches, we may find
baptism has little meaning
any of us as a symbol. As
person put it, "It often is
eaningless ritual required
adition as a sort of neces-
inconvenience to those
would unite with the
h."

help rescue us in this sit-
n, the following sugges-
are offered:

t us teach positively and persuasively concerning New Testament baptism by trine immersion as a symbol especially needed to dramatize the drastic nature of commitment to Christ. The ordinance (an order, a command of Christ) and its practice is not magic for us, automatically bringing a person into a meaningful relationship with God. Long ago Alexander Mack said, "We believe indeed, and confess this, that not on account of baptism but only to the faith in Christ is eternal life promised." However, obedience is still a primary organ of religious experience and knowledge.

Beyond any words spoken about it, let the baptism of an applicant be before a Sunday morning congregation, to picture the cleansing from sin, the burial and resurrection again into newness of life, the experience of rebirth into the spiritual life, and the personal commitment that must precede it. In our new and remodeled churches every effort should be made to locate a baptistry in the sanctuary, preferably at the worship center, where new converts may be baptized before the family of God in a service of worship and without undue embarrassment of the applicant.

Let us prepare the new convert for a meaningful experience which he can remember with gratitude and deep feeling. Not only should the significance of the rite be understood, but the applicant should be instructed carefully as to what is to happen in each part of the service. This latter instruction should be as detailed as the first, for it helps reduce nervousness and allows for a larger appreciation of the actual service, as God through his Spirit seeks to come in a fresh way to the one who follows his Lord. The use of gowns, the condition of the dressing rooms, the attitude of the deacons and their wives and others who assist, all contribute to the spiritual significance of the rite. Hasty, abrupt plunging of the person into the water by the officiating minister, should be avoided. The same kind of poise should be expected of ministers in the baptistry as in our pulpits.

Let it be said positively that the ordinance of baptism practiced with sensitiveness, reverence, and understanding, has

Continued on page 12



In the second phase of the CALL we should be bringing many women, men, and children into the activity of the church through baptism

Communion Meditation



Glen Weimer

The Sacrament of God's Servanthood

By means of the basin and the towel we symbo
God's way of working in the world. God stoops
to meet our need. God is active love that cleanses
of sin, purifies our desires, clarifies our thoughts,
graciously mends our broken lives. God does thi
us that we may carry on his work of the basin
towel in the world. As he serves the cause of g
in our lives we are to serve it in the lives of our fel
men. As he mends our broken hearts we are to
the channels of his wonderful power to broken l
and to the broken world of our time.

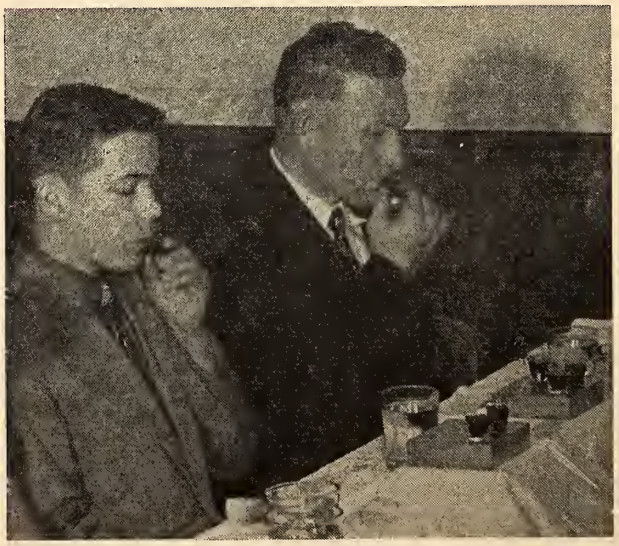
"As Thou, our blest Example, taught
We kneel to serve our brother's need,
The cleansing of thy Spirit sought
In heart and mind, in thought and deed"

The Sacrament of God's Beloved Community



God loves persons equally, and his love binds man to man unbreakably. The world is broken because love is denied, betrayed, and crucified. Hearts are broken because love is rejected. The love that makes us one community, one family under God, is the answer to the divisions, fears, and troubles that torment the world today. God sent Jesus to gather all people around his table of love, and he has entrusted to us the message and ministry of reconciliation. This fellowship which we know around this table is never to be broken, and is to be the arms of God gathering all men into his beloved community.

"We share with thee the feast of love
As hearts are knit in brotherhood;
O may thy Spirit in us move
Our wills to serve our brother's good"



The Sacrament of Redeeming Love

Such simple and common things — a piece of br
bread and a cup. These can be the signs of glut
and prodigality. But God in the life of Jesus has
them the signs of grace and life redeemed and rad
There is both hope and help for broken lives a
broken world. The bread and cup convey to u
real presence of God's healing, redeeming love.
show forth the heart-break and the heart-reach of
They tell how much God's love gives — and hov
it goes to reach and save. God finds us ever and
again, and graciously makes our broken lives w
that we might be a leaven of blessing and heali
many.

"O Master, radiant love divine,
As we shall drink this sacred wine,
Speak to our hearts that we may feel
Stamped on our lives thy sign and seal"

Pastor of the Arlington church, Virginia



Schoenfeld Collection from Three Lions

asters of Sacred Music

Palestrina

HIS name was really Giovanni Pierluigi, but after he became famous as a composer of church music, he took the name his home town, Palestrina, about twenty-five es from Rome. From the time Giovanni was epted in a choir school as a boy of ten until died in 1594 his days were occupied with ging, playing, composing, or publishing red music. In these years Palestrina was an anist and choirmaster at many Roman rches, including the important church of St. n Lateran. In later life he directed the Julian ir at St. Peter's. But all this time he was posing motets, madrigals, oratorios, hymns, masses. A complete edition of all his lished works would fill more than a dozen mes and contain hundreds of compositions, ost all of which were written for the rch.

Among his compositions perhaps the most ous, at least in the estimation of the critics, he Mass for Pope Marcellus. The painting ve shows Palestrina at the organ playing his positions for the pope, whose leadership in office lasted only a few weeks. In 1560 estrina wrote a series of antiphons and reses that are still sung in Rome on Good Friday. Two of his choral numbers most often appearing in concerts by a capella choirs are *Adoramus Te, Christe* (We Adore Thee, O Christ) and *O Bone Jesu* (O Good Jesus).

While Martin Luther and John Calvin were leading the Reformation movement that challenged the power of the Roman Church, a different reformation was in process in Rome itself. Church music had become chaotic and undisciplined. It took a devout composer with such talent as Palestrina had to restore ecclesiastical music to a place befitting its importance in Christian worship. By his concentration on sacred music the great Italian composer of the 16th century, regarded by his contemporaries as "the prince of music," was able to develop and dignify liturgical music so that it became a work of art as well as an aid to devotion. No wonder he has been called the greatest of all church music composers.

Palestrina's contribution to most Protestant hymnals is limited to a tune adapted from one of his later compositions (No. 190, The Brethren Hymnal). It provides a stirring setting for a hymn of triumph, translated from a medieval Latin song by Francis Pott. The words celebrate the victory over death and the grave that has been won through the sufferings and resurrection of Jesus Christ. The hymn is most often sung at the Easter season, but it is appropriate in any church at any time of the year. — K.M.

Brethren Look at Legislative Issues

In accordance with a resolution adopted in the last ses of Congress, a special subcommittee of the Senate Foreign lations Committee is engaged in what is to be a yearlong gl study aimed at helping shape the future course of United St foreign policy. Senator J. William Fulbright (D., Ark.) is cl man of the subcommittee. Other members are Senators Sparkman (D., Ala.), Bourke Hickenlooper (R., Iowa) George Aiken (R., Vt.). The group has a special appropria of $300,000 for the study.

An independent examination of foreign policy need they pertain to our relations with Latin American countri being made by another subcommittee headed by Senator W. Morse (D., Ore.). This group has a special appropriatio $150,000.

FOREIGN POLICY . .

A Look at Our Foreign Policy

W. Harold Row

FOREIGN policy is really domestic policy as it relates to our overseas neighbors. Prior to World War I it was easier to think and act in two separate political spheres — one labeled *domestic* and the other *foreign*. Most Americans cared little about foreign affairs, except to feel strongly that America was for Americans, and therefore we should let other nations alone and other nations should let us alone.

America was self-sufficient (provided there was opportunity for the international exchange of goods and services) and self-reliant. There was a determined effort not to get involved in entangling alliances which might lead to war. So except for those few deep-seated "American principles," such as *isolationism* (cf. Monroe Doctrine), *peace and prosperity*, *live and let live*, American citizens left foreign policy to the government.

Rarely in political campaigns were foreign policy issues prominent. Even then they were limited to keeping our boys out of foreign wars, protecting our domestic markets by high tariffs on foreign goods or limitations on foreig immigrating to this country. Most Ameri were unaware and unconcerned about for affairs most of the time.

The startling changes in the world since and especially since 1939 (involving q transportation and instant communication, simultaneous creation of new states, and formation of regional power blocs, toge with the invention of psychological warfare the threat of nuclear triggered annihilatio mankind) have catapulted America into th ternational orbit and suctioned even the motest foreign land into our own backy Domestic incidents are immediately bea across the world and any international inci has its immediate effect here at home. Ar ca has been forced to become of age as a w power, and with it to assume world respons ties.

Today foreign policy is everybody's busi America's foreign policy is administered few professionals in top government pos home and around the world. It is made in of Washington by interactions of White H State Department and Congress. It is influe both by events abroad and by pressures at h Public opinion, informal and vocal, is the ing link in much of our foreign policy. P opinion can express itself on specific fo policy issues through opinion polls, lette

Secretary of the Brethren Service Commission of the General Brotherhood Board

tors, petitions and by letters or visits to olic officials. However, the most effective y in which the average citizen can determine erican foreign policy is by intelligently vot- for the candidates and party who will best re both in principle and in practice those ad foreign affairs policies to which the citi- is committed. Good American foreign poli- depends both upon wise statesmanship and n informed, active citizenship.

One of the principal engagements of our ernment this year is a major look at our erican foreign policy. The administration is stantly involved in a reappraisal of its poli- in terms of their effects on international irs. Even more significant are the two major long global studies of American foreign cy voted by the last session of Congress, and under way by two special subcommittees he Senate Foreign Relations Committee. One ded by Senator Fulbright of Arkansas will e an over-all examination of both the effects resent and the need for new American poli-

An independent examination of foreign poli- eeds as they pertain to our relations with n American countries is being made by the nd subcommittee headed by Senator Morse regon. This study will also include a special stigation of Soviet economic penetration in n America, which is currently giving our rnment great concern.



Schuhle

We could hope that from these important studies and from increased citizen involvement in the formation and review of policies, there might emerge an American foreign policy geared both to the realities of our new global, nuclear space age and to the basic needs of people everywhere for security of homes, jobs, health, education, and political freedom.

An Ambitious Program

Eldon Burke

THE first impulse after reading about the proposal for a study of our foreign policy by a special subcommittee of the U. S. Senate with an appropriation of three hundred thousand dollars is to exclaim at the size of the sum and to make reference to the tax requirements placed on the average American citizen. But having worked abroad I can understand how difficult it really is for members of Congress to obtain any adequate understanding of conditions as they are, when reports, governmental or otherwise, are frequently inaccurate, incomplete or biased. Even a quick trip to the area being studied is likely to give only a limited insight into the situation which may exist.

Besides this it is too much to expect that all congressmen will have the trained imagination necessary to round out the picture. Yet to these men the American people have entrusted their destiny. These are the men who must approve or reject the proposals of the State Department or the armed forces. These are the men who sanction treaties, pass enabling acts, and appropriate the gigantic sums expended by the agencies of our government.

With Senator Fulbright as chairman and with other members of good reputation, the committee promises to accomplish much. Their program is very ambitious. Area studies of Western Europe, the Near East, South Asia, Southeast Asia, the Far East, and Africa are being planned. Related to our foreign policy, the committee plans to study: "(1) the needs of underdeveloped nations; (2) the needs of the United States for foreign markets and raw materials; (3) the effect of developments in military technology on strategic doctrine; (4) the role of multilateral organizations in the future course of American policy; (5) the need, if any, for changes in existing government machinery for making policy and day-to-day decisions, and

Member of the faculty, Manchester College, North Manchester, Indiana

the extent to which Congress should be consulted." The committee expects to use private organizations, educational institutions as well as qualified experts to aid them in their study. Another committee with half the money under Senator Morse of Oregon expects to do a similar job for Latin America.

Thus it is proposed to spend almost a half million dollars in order to orient our Senate as to the basis of a proper foreign policy. If this means that an important group in our Congress will be able to appreciate more fully that our destiny is bound up in a world community where hate and suspicion have been replaced by mutual respect and confidence and that this comes not from power alone but from the realization that the same moral qualities that are basic in personal relationships are also basic in the relations of nations it will be money well expended.

This will mean that funds for underdeveloped areas will be spent for the improvement of free men in a free society and not to bolster a tottering corruption just because such a gime screams loudly against the Communi It will mean that world trade will be based fair exchange under adequate control rat than the spectacular gains of commercial archy in a cold war. It will mean that milit strategy will be concerned with the problem world order rather than the possibilities of tory in an international holocaust. In fact, might even be able to save the cost of a bombers and use the savings to prepare children more adequately for the rigors of zenship in a nuclear age.

If the committee does this, instead of pre ing some more copy for the filing cabinets of nation, we may be content although the s they spend is many times as large. And thus as a Christian nation may hope some day assume our proper role in the leadership c troubled world.

The Bitter Cup

Continued from page 4

blow things sky high but so change our globe that whatever human life might remain could well be sentenced to a subhuman existence. Here are white men in a free America who segregate and bully fellow Americans simply because the pigmentation of their skin is different. And in the face of this kind of world the biggest task some preachers see is to get their congregations properly tranquilized. Such an excuse for religion is not "beautiful but dangerous." It is "ugly but harmless."

It has sacrificed its biting, bitter quality. It is no longer a bitter cup. All the vitality has gone out. Gone is its ability to consume the lives of the men who consume it.

The poet Swinburne expressed it in a single phrase: "For tender minds they served up half a Christ." And such a cup is insipid and sickening.

But the cup of the New Testament is the communion of the lifeblood of Christ. What a glorious thing it is that he should share his cup with us. That we poor, wayward children should be invited to his table, to enter into such a daring relationship. What an amazing thing that he should seek to plant his life, his dreams, his love in us; that he should invite us to share his suffering.

But this is his intention: that the overwhelming, consuming passion of his soul should fill our hearts; that our weak hands — calloused and stained — should be consecrated to do his work; that our lips which so quickly deny him should speak his words of life; that through our veins his lifeblood should flow; that his broken body should come to be seen incarnate in us; that with the Apostle Paul we too should be able to exclaim, "It is no longer I who live, but Christ who lives in me."

The bread which we break, the cup which we bless are the communion of the body and the blood of Christ! This is a costly moment for us if we realize what we do. May we appro it with the humility that be fits the acceptance of such invitation.

Baptism That Counts

Continued from page 7

made its impact upon count lives. It was said of Ma Luther that in moments of t doubt, and depression, would write two words on table with a piece of ch *Baptizatus sum* (I have b baptized). If those whom baptize can find certainty conviction and joy becaus their initiatory experience the Christian life, then the has had significance. We h helped them to know, in sence, the meaning for th selves of the words from hea to our Elder Brother, "Th my beloved son [my belo daughter], in whom I am pleased."

* * *

"For in him [Christ] the v fulness of deity dwells bodily, you have come to fulness of li him, who is the head of all rule authority" (Col. 2:9).

What to Do With Your Cares

Robert O. Hess

NE need not live long in this world until he discovers that life is filled with disances. Someone has said that e is a likelihood that our entire system is a result of a series isturbances. Anyway, we do that on earth we have exe heat and cold, earthquakes hurricanes, thunder and lightfire and flood, and insects disease. All of these at some or other disturb us.

ese disasters bring cares into lives, and the result is anxiety fear. It may also be said that rbances do not limit themselves e physical world, but make inroads into the highest of s creation, the human family. know pain and grief, sickness disease, and sin and sorrow. you have never had a care in life, you can rest assured that time, somehow, it will come. Trueblood once said, "The l of success is quite plausible, ot practical, for so few people ed; whereas failure is uni-l." The question is then, what o with our cares caused by e and disturbances.

I you have some physical ail-, you do not go to a doctor hom you have no confidence, rather to someone in whom have complete faith. When was crossing Galilee by boat, vater was smooth and undisd in the beginning; but, sud-, clouds formed, the wind beo blow, and waves rocked the There was a storm at sea. result was fear and anxiety g the disciples. They cried 'Lord, save us!" What a difce when they placed their in Jesus. The sea was calmed. passed over unafraid; calmlso came to their hearts.

hen the storms of this life upon us, and they will come, put our faith in Christ. Faith is up, and fears get us down. same affliction may come to people, but the results may because of their response — in Christ. But faith is not h.

en visiting your family doctor om you have faith, you may ting directly across from him office. He may ask, "Now is your trouble?" Then you begin to pour out your heart to him and tell him your troubles. He may then ask, "Is there anything else?" You tell him everything, and he, in turn, has a complete diagnosis of your case.

Just so, when we have troubles, we pour out our hearts to Jesus, knowing that he cares. "Casting all our cares upon him, for he careth for you." It is a heart lancing, in which the pressure and pent-up emotion is released, and your burden becomes his. You may call this prayer, if you like.

But this, too, is not enough. Your doctor, after his diagnosis, generally gives you a pack of pills or a prescription and advises you to take the medicine at regular intervals. The medicine will do you no particle of good if you place it on the shelf and do not use it. Just so Christ has given us medicine for our souls, the Word of Life, the Bible.

It will not do us any good if we do not use it. Jesus said, "Whosoever heareth these sayings of mine and doeth them I will liken unto a wise man." And the storms of life can come, winds blow, rains fall, and beat and beat upon your house, and it will not fall — for it is founded on Jesus Christ, the word of life, our medicine.

* * *

"When the cares of my heart are many,
thy consolations cheer my soul."
— Ps. 94:19.

Directions for the Christian Life

John W. Meyers

WE SHOULD begin the Christian life, by listening to the voice of God, repenting of our sins, and trusting Jesus as our Savior.

What must I do to be saved? *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved* (Acts 16:30-31).

2. To repent we must be sorry for our sins, forsake them all, and turn to God. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him* (Isa. 55:7).

3. To believe on the Lord Jesus Christ, is to accept him and to trust him as our Savior. *As many as received him, to them gave he power to become the sons of God, even to them that believe on his name* (John 1:12).

4. God will accept us if we trust in Jesus, for he has promised to accept us, and his promise cannot fail. *For whosoever shall call upon the name of the Lord shall be saved* (Rom. 10:13).

5. When God accepts us, he gives us a new heart, so that we love him and gladly obey him. *A new heart also will I give you, and a new spirit will I put within you* (Ezek. 36:26).

6. It is a Christian's duty to

Continued on page 28

TO MARY

ORA W. GARBER

When, deep in grief, beside his cross you stood,
Your mother love to human limits tried,
Your mother heart in agony outcried.
This man, your son, so gentle and so good,
What had he ever done that others should
Desire his death? He had been crucified
By those he loved. They scorned him and they lied
About him. Oh, how could . . . dear God, how could . . . !

Ah, Mary, little did you know your son.
His years, though few, have formed a perfect span.
His aim fulfilled, his work on earth now done,
This babe, this gracious boy, this saintly man
Has lived according to a noble plan —
Not just your first-born, but God's Holy One.



Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes. — Isa. 1:16.

Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel. — John 13:5.

A Renaissance Painter's Pictures of Jesus' Last Days

The paintings of Fra Angelico, Italian painter of the fifteenth century, reflect a life of discipline and devotion. He painted only sacred subjects and approached each one in an attitude of prayer. It is said of him that "he wept when he painted a crucifixion."

One series of his paintings is concerned with the life of Christ. The originals are identified by scriptural quotations, in Latin, from both the Old and New Testaments. From this series one is reproduced on the front cover of this issue and six others, dealing with dramatic events during the last week of Jesus' ministry, appear here. Together with the appropriate Bible passages the artist had in mind, they can be viewed and meditated upon, as they were originally painted, in a spirit of devotion.



He shall provide a lamb a year old without blemish for a burnt offering to the Lord daily. — Ezek. 46:13.

And they prepared the passover. And when the hour came he sat at table, and the apostles with him. — Luke 22:13b-14.

And they weighed out as my wages thirty shekels of silver. — Zech. 11:12b.

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver him to you?" And they paid him thirty pieces of silver. — Matt. 26:14-15.



r not, for I am with you,
e not dismayed, for I am your God;
ill strengthen you, I will help you,
will uphold you with my victorious right hand.
— Isa. 41:10.



there appeared to him an angel
n heaven, strengthening him. —
e 22:43.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. — Ps. 41:9.



Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him." And he came up to Jesus at once and said, "Hail Master!" — Matt. 26:48-49.

as oppressed, and he was afflicted,
et he opened not his mouth;
lamb that is led to the slaughter,
nd like a sheep that before its shearers is dumb,
e opened not his mouth.
— Isa. 53:7.



ey took Jesus, and he went out, bearing his
ross, to the place of a skull, which is called
ebrew Golgotha. — John 19:17.

Photos by Three Lions

KINGDOM GLEANINGS

Halfway to Achievement?

To double the Brotherhood Fund total of contributions ($494,551) for the first half of the year 1954-5 will necessitate giving $434,-015 during March. This is an attainable goal providing the challenge – adopted by two Annual Conferences – is accepted as an individual responsibility by the majority of our membership. Brotherhood Fund giving the first five months was 38% more than the 1954-5 total for the same period. The total of February 1959 contributions was 78% greater than the February 1955 total.

In April the General Brotherhood Board will prayerfully study all of the suggested Call program advances. The grand total of receipts for the half-year period will have a direct bearing on what the board can do about meeting pressing needs and entering new doors of compelling opportunity. Treasurers and individuals living at a distance should use air mail to remit money to the General Brotherhood Board by noon of April 1. Money received by that time will be credited as March receipts.

Dr. Douglas Steere, professor of philosophy at Haverford College, Pa., spoke in the Manchester College chapel on March 2. He spoke about the hopes of the African people for the future and the relation of these hopes to the African's view of Europeans and Americans.

United Nations member governments received statements from three well-known figures in December, urging that the right of conscientious objection be incorporated in the UN Charter of Human Rights. Those making statements were Dorothy Day, a Roman Catholic leader, A. J. Muste, a Protestant, and Norman Thomas, former Socialist presidential candidate.

The Methodist Church in Finland is celebrating the 100th anniversary of Methodism in that country, where it was transplanted from the U.S. by a converted Finnish sailor. The highlight of the church's official observance will be special services at Vaasa in western Finland. Finnish Methodists number about 3,200 and have 25 ordained ministers who serve some 30 congregations.

There is no scriptural basis for money-making projects in the church to meet the needs of the kingdom, asserts Robert G. Mayfield, a widely known Methodist layman and general secretary of his communion's Board of Lay Activities, in a recent issue of The Methodist Layman. In his article he strongly advocates stewardship practices in meeting church budgets and calls for giving that represents "our thankfulness to God for his manifold blessings to us and is a recognition of God's ownership of all that is entrusted to us as stewards."

One of the 1959 International work camps w held in West Berlin. Plans have recently been com for a work project of painting barracks and worki the construction of a playground at a neighbo center in the Neukoeln section of this city.

Juniata College will observe Brethren campu on April 18. Pastors and youth counselors are ur bring their college-minded high school youth t Juniata campus for this occasion. The opportun higher education at Juniata will be explained t young people. In a separate session the adults wi cuss Juniata College – an Arm of the Church.

The Brethren Adult Seminar at Washington a United Nations, March 1-6, was attended by thirt full-time participants. In addition four persons att the New York phase only, two carloads and two bu came for one day only. The purpose of the semin to give Christians a firsthand look at how gover works and a better understanding of how to help it.

Jesse W. Whitacre, pastor of the Blue River c Ind., is retiring from the pastoral ministry on Sept. will be available for evangelistic meetings, one preaching missions, etc., beginning 1960. A desiring to schedule a meeting may contact B Whitacre at R. 4, Columbia City, Ind., until Se after that date at R. 2, Keyser, W. Va.

Call to Witness Report

Seven hundred churches are participating Brotherhood-wide Call to Witness for Christ em

Reports from many churches such as the foll indicate a renewed interest in prayer fellowship, attendance and visitation to the unchurched.

"We are having a fine time in the Call. Reall life in a church. A lot of folks are working an proceeding according to schedule. Lenten service begun last Wednesday and will continue for five weeks. Their subject is Evangelism. We did l fine turnout of people for Loyalty Sunday. Regis of attendance has revealed a startling thing. W assuming our congregation on a given Sunday was 75% members. Actually it's less than 50%."

"This is a report on our all-day prayer vigil o 11. This was a new experience for our people, was most gratifying. The weather, as we all was horrible – many folks snowed in, but they through and our vigil was continuous. A few and said they were snowed in and couldn't get church, but they took their one-half hour at Two comments: one said, 'We should do this soon'; another: 'I felt that I definitely was not a God was there!' Someone else told others who take part that they really missed something."

Northeastern Ohio has launched a district-w tendance effort. Reports for first two weeks i 55% of the resident members present, 2,036 sponsibility list; 992 participated in the praye

The churches of Southern California have lished a total goal of 1,100 new members for thi

Ninety per cent of the churches in Pacific Region are participating in the Call to emphasis.

Brotherhood Theme: Brethren Under the Lordship of Christ

Glen Harmon, pastor of the South Modesto Comnity church, is in Memorial hospital, Modesto, while ken bones are mending. On a snow trip with his ng people he had an accident, fracturing his pelvic e, hip bone, and right arm. Though his hospital stay be only one month, it will be six months or so before will be able to walk or do much, Mrs. Harmon rms us.

Fifty-six services will be conducted by deputation ns from Juniata College this year to bring the stuts into a direct working relationship with the local rches, an experience that is greatly appreciated by h the students and the congregations. To date ty-two of the scheduled fifty-six services have been sented. Ten teams involving some forty students are resenting the college in this program this year. The k of these teams is an extension of Juniata day, which college tries to schedule in each local church.

nding Committee Delegates

North Dakota and Eastern Montana: John Boe; rnate, John Kauffman.

North and South Carolina: Ivan D. Gascho; alnate, Bert G. Richardson.

Texas and Louisiana: Mrs. Glenn Harris.

9 Summer Pastoral Program.

Each year forty or more seminary students serve in al churches during the summer months as summer tors. They serve congregations whose ministers are ay for the summer, churches without pastoral leadhip, and in some cases as assistants to pastors. The gram enables an important contribution to be made both the student and the congregation. Any church iring the services of a summer pastor should contact Department of Ministry, Church of the Brethren neral Offices, Elgin, Ill.

Coming Next Week

An Easter message by Dr. David H. C. Read, entitled *The Memory of Easter Is Not Enough,* points out that if Easter is to have meaning for us we need to experience the "fellowship of his sufferings" and the "power of his resurrection."

Thou Art the Christ, by Elmer Q. Gleim, asserts that each person needs to experience the power of Jesus' personality and confess anew that he is the Christ.

Bach is the second of the Masters of Sacred Music to be considered. His greatest works are repeated at this Easter season, for they deal with the Matthew and John accounts of Jesus' sufferings.

Disarmament is the legislative issue discussed this week in the article, We Can Demand Real Disarmament, by Dan West.

Peace and peacemaking are set forth by Ralph D. Bowman in the article, "*Prince of Peace.*" This was given at a meeting of the Portland, Oregon, ministerium.

Daily Prayer Guide

March 23 Ability to Bear Fruit ..... Mark 11:12-26
24 Full Devotion ..... Mark 12:41-44
25 Right Use of Life ..... Matt. 25:14-30
26 A Deep Desire to Serve ..... John 13:1-17
27 An Understanding of Calvary . Mark 15:1-15
28 Faith in Dark Hours ..... Matt. 27:62-66
29 Assurance of Eternal Life ... Matt. 28:1-10

The Church Calendar

March 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus on the Cross. Luke 23:18-49. Memory Selection: Jesus said, "Father, forgive them; for they know not what they do." Luke 23:34 (R.S.V.)

Palm Sunday

March 27 Good Friday
March 29 Easter
April 3-5 Eastern Region conference, Chambersburg, Pa.
April 4 Eastern Region Women's conference, Chambersburg, Pa.
April 12 National Christian College Day
April 18 Brethren Campus Day, Juniata College, Huntingdon, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John E. Rowland of Greencastle, Pa., in the Point church, Pa., April 19-26.

Bro. John C. Eller of Chicago, Ill., in the East Petersburg church, Pa., March 23-29.

Bro. Levi K. Ziegler of Portland, Maine, in the Bachmanville church, Pa., March 22-29.

Bro. Fred F. Dancy of Sparta, N. C., in the Melvin Hill church, N. C., March 22-29.

Bro. Bert G. Richardson of Glade Valley, N. C., in the Mt. Carmel church, N. C., March 22-29.

Bro. Andrew L. Yelton of Forest City, N. C., in the Pleasant Grove church, N. C., March 26-29.

Bro. Mark W. Wolfe of Copper Hill, Va., in the Mt. Union church, Va., March 22-29.

Bro. Paul Newcomer of Spring Grove, Pa., in the Miller's church, Pa., March 22-29.

Bro. Perry B. Liskey of Clearville, Pa., in the Midland church, Va., March 30 — April 5.

Bro. J. Stanley Earhart of Hagerstown, Md., in the New Paris church, Dunnings Creek congregation, March 30 — April 13.

Bro. Harvey S. Kline of Baltimore, Md., in the Bush Creek church, Md., April 12-19.

Bro. M. Guy West of York, Pa., in the Greencastle church, Pa., April 19-26.

Bro. John M. Geary, pastor, in the Mt. Joy church, Pa., April 19-26.

Bro. William L. Gould of Johnstown, Pa., in the Diehl's Cross Road church, Pa., April 20-26.

Bro. Russell G. West of Wiley, Colo., in the Jones Chapel church, Va., April 21 — May 3.

Gains for the Kingdom

Three baptisms in the Chico church, Calif.

Three received by letter in the English Prairie church, Ind. Three received by letter in the Lafayette church, Ind.

Three baptized and two received by letter in the Woodberry church, Baltimore, Md. Eight baptized in the Tampa church, Fla.

News and Comment From Around the Wor

Two Quaker Colleges Bar U.S. Student Aid

Two Quaker-affiliated colleges have announced that they will not participate in the student-loan program of the National Defense Education Act because of a provision that students must sign a non-Communist affidavit before receiving the funds.

The schools are Bryn Mawr and Haverford colleges in suburban Philadelphia. Neither objected to another requirement that students receiving loans first take an oath of true faith and allegiance to the United States.

A third Quaker-affiliated school, Swarthmore, said it had appointed a student-faculty committee to study whether the school should apply next year. Swarthmore has not applied this year because of its own sufficient loan funds.

President Hugh Borton of Haverford College said, "We believe that to file this required disclaimer is tantamount to signing away one's right to freedom of thought as well as endorsing a government action which makes the individual's opportunity for education contingent upon his personal beliefs."

The Education Act provides that students may borrow up to $1,000 annually for a total not exceeding $5,000. They are to repay the loans over a ten-year period at three per cent interest beginning one year after graduation. Students who become public school teachers get up to one half of their loans cancelled, but this provision does not apply to private and parochial school teachers.

Council of Churches Set Up in Austria

A new national council of churches was formed in Austria on Dec. 12. Bishop Gerhard May of Vienna has been named chairman for the next two years. The new federation includes the Lutheran Church of the Augsburgian Confession, the Evangelical Reformed Church, the Old Catholic Church and the Methodist Church.

Austrian Baptists will send observers to the council and the Orthodox Church will take part in a study commission which has been in existence for twelve years. The new organization will seek to become associated with the World Council of Churches.



When the Flower Hill congregation in Eastern Maryland was ready to l an addition to its church, the members all joined in pulling on the which broke ground. The pastor, Arthur Warner, guided the plow. Or stand against the building are, left to right, William Morgan, chairma the building committee; Dr. C. T. Whittier, county superintenden schools, who gave the address; and Oather Holsinger, chairman of the cial board of the congregation

Reformation Scholars to Mark Melanchthon Anniversary

An international congress of reformation scholars will be held in Muenster, Germany, Aug. 8-13, 1960, to mark the 400th anniversary of the death of Philip Melanchthon, a co-worker of Martin Luther. Melanchthon was a German humanist and chief author of both the Augsburg Confession and the Apology of the Augsburg Confession, classic expositions of Lutheran doctrine.

Plans for the anniversary were made by a committee of the First International Congress on Luther Research. About one hundred experts from different denominations in the fields of Luther's theology and Reformation history are expected to attend the sessions.

Methodist College Gets Archeological Bounty

A treasure ship sailed into Savannah harbor recently, bringing a cargo of archeological bounty headed for Atlanta, Ga., from Biblical Jericho. Packed in specially constructed crates and acres of excelsior were artifacts, jewelry and household items from the times of the Old Testament partriarchs — most dating from about 4,000 years ago. They were en route to Emory University's archeological mus where they will be on perma display.

The shipment was the firs material from excavations last supported in part by Emor Methodist school. From relics a ologists have been able to p together a clear, three-dimens picture of life in the Biblical involved.

The excavation of Jericho begun by the Germans in 1 It was continued by the Unive of Liverpool between 1932 1936. In 1945 the excavation resumed by the London Inst of Archeology. Emory has con uted to the work for some thre four years.

United Church Maps Overseas Mission Programs

Plans for the merger of the seas mission programs of the E gelical and Reformed Church the General Council of the Cor gational Christian Churches been announced. The 149-yea Congregational American Boar Commissioners for Foreign Miss will be the overseas mission ag of the church. The work of board will be merged with tha the E & R Board of Internati Missions.

In Japan and Pacific Ocean a all missions are being amalgam under a single executive. In other areas, distances between

stations are too great to permit nistrative co-ordination. New onaries will be appointed on basis of unified lists of idates.

anists Ask for Equal Rights Nonreligious CO's

spokesman for the American anist Association has asked ress to give nonreligious con- tious objectors the same rights elievers. Paul Blanchard ap- ed before the House Armed ces Committee and urged the ping of the present requirement a draft registrant have a "belief relation to a Supreme Being" ubstituting a revised test which d recognize both religious be- nd personal, moral and philo- cal conviction.

. Blanchard praised the armed es for their tolerant and civi- treatment of religious objectors, said that the requirement of in a Supreme Being is unfair ntheists.

Asks Prayer Day for stants in Spain

e National Association of Evan- ls has issued a call for a world- day of prayer on Sunday, h 15, for Protestants in Spain. vangelical group said that dur- 958 Spain "renewed its sup- ion of Protestants."

Protestant churches were closed during the year, according to the NAE. "These added to twenty others previously closed leave hosts of Protestants churchless, for meetings in private homes are prohibited."

The group also called attention to the fact that the United Evangelical Seminary in Madrid remains closed after three years, while the Spanish Bible Society has had its Bibles and New Testaments confiscated, and Protestants are prohibited from publishing any papers or books or conducting any schools. Over one hundred Protestant couples have been denied the right to marry, and Protestant families are being barred from public housing projects.

Moral, Spiritual Instructions Recommended in Florida Schools

The teaching of moral and spiritual values as part of regular classroom work will be recommended to the Florida State Department of Education following a year-long testing of such instruction in twelve schools. An intercreedal committee of twenty-one persons has worked on this project for three years.

Final decision on whether such teaching is to be given in classrooms will be left up to county school boards which in Florida control school curricula. The reports from the twelve schools in which moral and spiritual values were taught for the past year brought no objections from students, parents, teachers or the general public.

Religious Leaders Ask End to Arms Race

Five religious leaders, including the president of the National Council of Churches, joined a group of scientists, and labor and political leaders in identical messages to President Eisenhower, Nikita Khrushchev, and Prime Minister Macmillan, asking for "constructive and constant leadership to find an end to the arms race which is placing all mankind in jeopardy."

The message sent to the leaders of the three governments said the signers were encouraged by progress being made at the Geneva talks for prevention of surprise nuclear attack.

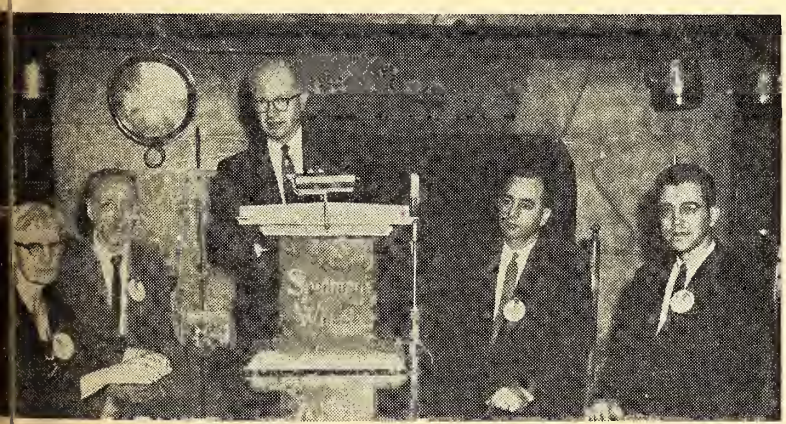
They said that new information as to the difficulty of detecting underground A-blasts will not "deflect the governments from their stated desire to secure an agreement to end all nuclear weapons tests." They warned, "There are elements of risk in any agreement but the risks of continuing the arms race are even greater."

Iowa House Charges Discrimination Against Jehovah's Witnesses

The lower house of the Iowa state legislature went on record as condemning the denial of the use of the Veterans Memorial auditorium and state fairgrounds in Des Moines for a midwest meeting of Jehovah's Witnesses. They termed it an act of discrimination.

By a voice vote the house sent to the senate a resolution, asking the auditorium commission and State Fair Board to reconsider their decision. The fair board later reversed its stand and voted to permit the Witnesses to use the fair grounds this summer.

About 13,000 Witnesses from several midwestern states are expected to attend the meeting this summer. Members of the auditorium commission had argued that the auditorium should not be made available to Jehovah's Witnesses since two of their main rules are that they will not salute the flag and will not bear arms. However, members of the legislature pointed out that the auditorium and fairgrounds were tax



small college motivates its students better than large universities," ohn W. Boitnott, dean of Bridgewater College (second from left), group of Bridgewater alumni in a panel discussion on the values of a college versus those of a large university. The panel was part of the am of the dinner meeting of the Chicago Alumni Chapter's annual get ier. Dr. Boitnott defined a small college as one with an enrollment of 750 to 1,000 in which a scholarly emphasis is placed on the theoretical ts of the pure arts and sciences. The other panelists included, left to Ruth H. Cline, professor of English at Eastern Illinois State College; H. Ziegler, moderator of the panel, secretary of the Association of ogical Seminaries; John W. Martin, Jr., professor of pharmaceutical istry, Butler University; and Paul H. Bowman, Jr., research psychol- at the University of Chicago. All are graduates of Bridgewater College

supported and as tax-paying citizens the Witnesses have as much right to use them as any other group.

Mayor Charles F. Iles of Des Moines called the decisions against the Witnesses "discriminatory." He said, "I do not think refusing to rent to this church group is fair." Mayors of other cities where Witnesses have met were very happy with them.

Also protesting the decision were representatives of ministerial associations in the Des Moines area.

Both the veterans auditorium and the state fairgrounds have been used by Church of the Brethren conferences. The fairgrounds was the setting for the 200th Anniversary Conference in 1908, and the Memorial auditorium was used for the 250th Anniversary Conference last summer.

Presbyterians Expand Aid to Inner-City Churches

The United Presbyterian Church in the U.S.A. is planning to expand its assistance to churches in the inner-city areas of U.S. metropolitan centers. The spending of $1,800,000 annually within the next few years on urban church renewal was called for by the church's Board of National Missions.

Funds will be used for new buildings, for pilot projects in inner-city work, and for training a field staff to assist churches suffering from population changes in their areas. Twelve inner-city churches were selected by the board for intensive assistance and renewal.

Measure Would Forbid Liquor on Airplanes

Bills introduced in the 86th Congress are intended to bar the serving of liquor on aircraft as a national safety measure. A bill introduced by Representative Williams of Mississippi would prohibit the furnishing of liquor, including beer and wine, to passengers.

More inclusive action is called for in a bill introduced in the Senate by Senator Thurmond of South Carolina. It would outlaw the consumption of alcoholic beverages on any aircraft or flight over the U.S. and forbid the transportation of intoxicated persons, the carrying of liquor on a plane, and drinking by aircraft crews either before or during a flight.

Similar bills were introduced in the 85th Congress but never reached the floor of either house. One was passed by the House in 1956 but failed to reach the Senate.

Scholars Complete Record of Monastery Art

A complete photographic record of rare art treasures in one of the great storehouses of history has been made by a team of American and Egyptian scholars at the 1,400-year-old Monastery of St. Catherine at Mount Sinai, Egypt. The expedition was sponsored jointly by Princeton University, the University of Michigan, and the University of Alexandria in Egypt.

Thousands of photographs of architectural drawings were made in color and black and white. The monastery is maintained by monks of the Greek Orthodox Church and is situated in rocky, mountainous country 150 miles southeast of Suez. It was founded in the sixth century. Mt. Sinai is named in the Bible as the place where Moses received the Ten Commandments and in legend as the spot from which Mohammed ascended to heaven on a camel.

EUB Church Reports Gains

Membership in the Evangelical United Brethren Church in the United States and Canada increased by 2,697 last year for a record total of 762,716, according to the denomination's 1959 Yearbook. World membership in the church stands at 801,160. The denomination has conferences in Germany, Switzerland, and France. Per capita contributions last year for the church's missions and benevolent programs averaged $63.

Rabbis Call for Affirmative Action Against Discrimination

In a message for Race Relations Sabbath on Feb. 7, the Commission on Justice and Peace of the Central Conference of American Rabbis said the three most important rights which need defending are the rights to learn, to vote, and to choose one's place of residence. The commission said that "any Jew who discriminates against his colored brother or who harbors prejudice against the Negro in his heart is unfaithful to his tradition." The statement termed segregated schools as "a symbol of inequality."

Churches Vote Aid to White Russians

Protestants in this country be asked to contribute $140 toward the cost of bringing 9 white Russians now in China Hong Kong and later to home various parts of the world, inclu Australia and Latin America. program was approved by the B of Managers of Church World S ice, relief agency of the Nati Council of Churches.

The board also voted to homes in this country for some t thousand Chinese refugee orp now in Hong Kong. It also proved $250,000 in relief sup to more than 200,000 disloc Arabs in the Middle East.

Religious Leaders Express "Great Hopes" for Refugee

Representatives of Protestant Roman Catholic voluntary age have joined in voicing great h for the 1959 World Refugee proclaimed by the United Nat Dr. Elfan Rees, representing Commission of the Churches or nternational Affairs, pledged the port of member bodies of the W Council of Churches. He welc the public attention centered refugee problems by the W Refugee Year and by the awar the 1958 Nobel Peace Prize to ther Pire of Belgium for his on behalf of refugees.

Quakers Sponsor Montgome Leader's Trip to India

Dr. Martin Luther King an wife spent the month of Feb studying the Gandhian nonvio movement in India. Their trip sponsored by the American Fr Service Committee and it br them into contact with govern leaders of India as well as le of the Gandhian movement. King is pastor of the Dexter A Baptist church in Montgomery, and was the leader of the succ Negro bus boycott in that city.

News Briefs

The motion picture, M Luther, was given a "most c tionable" rating in Argentina b cinema criticism service of A tine Catholic Action. This r bans the movie for all Roman olics in the country.

The popular notion that fo missionaries are on the way c contradicted by a new report

Missionary Research Library in York. It lists 25,058 North ican Protestant missionaries at work around the globe, hing, teaching, and healing in ame of Jesus Christ. This is ncrease of more than 10,000 1950.

ptized membership of the d Lutheran Church in Amer- the nation's largest Lutheran c, rose to a total of 2,395,611 year. The church now has pastors serving a total of more 4,505 congregations.

pport of missions and benevo- s in the General Conference onite Church in 1958 showed per cent increase since 1949. ibutions last year to the 50,000 per denomination reached more $857,000. The total does not le contributions of congrega- for support of their own ams.

ssian Orthodox Christian cer- es in Moscow on Jan. 7 were crowded with worshipers. A mas message calling for world was prepared by the Patriarch and read over Radio Moscow in churches throughout the y.

Quotes in the News

James W. Clarke, professor niletics at Princeton Theologi- eminary: "One of the most tant characteristics demanded modern prophet is the ca- for moral wrath. This must e confused with bad temper, nce, or scolding. Moral wrath inner heart of the soul and ted in compassion, in con- e, and in the realization of ghts of God and the worth n. The trouble with so many is that we do not get excited certain things that ought to us, but can stand and gaze moral evil without our pulse sing a single beat or without sing anger."

Roswell P. Barnes, executive ry, U. S. Conference of the Council of Churches: "There any in the so-called sects, ver churches, who are ecu- l in spirit and have much tribute to the churches which the councils. They belong discussions. They are among who should be taken into eration in our thinking about nity of those who profess as Lord and Savior."

Overseas Report ... from West Africa

By H. Stover Kulp

• What has been called the first All-Africa Conference to take place on this continent met in Accra, the capital of Ghana, Dec. 5-13, 1958. It was nongovernmental and was called to discuss colonialism, racialism, and tribalism in contemporary Africa. There were about 250 delegates from national political organizations and national federations of labor. A permanent organization was effected with headquarters and secretariat in Accra. Two outstanding objects of the institution are: (1) to accelerate the end of imperialism and colonialism; (2) to develop a feeling of one community to assist in the emergence of a United States of Africa.

• Ghana, the first of the British West Africa states to attain independence, and Guinea, the first territory of French West Africa to become self-governing, are negotiating a union. The prime ministers of these two states met in November and proposed, subject to the ratification of their respective national assemblies, that these two states should constitute a nucleus of a Union of West African States. The national assemblies of both countries have since ratified the proposal.

• End of colonial rule in West Africa was virtually marked in 1958 by (1) setting a date (Oct. 1, 1960) for Nigerian independence; (2) adoption of the new deGaulle constitution, leaving it open to French territories in West and Equatorial Africa to choose independence at any time. Early in January 1959 the Belgian government announced its intention to organize the Congo as "a democracy capable of exercising the prerogatives of sovereignty and of deciding its independence."

• Centenary celebrations of Victoria in the British Camerouns held December 6-14, 1958, again pointed out the part which Christian missions have played in opening up and developing West Africa. The governor-general of Nigeria unveiled a memorial to Alfred Slaker, the Baptist missionary who established his mission there in 1858.

• The Fellowship of Churches of Christ in the Sudan held its annual meeting Jan. 7-11, 1959, at Numan, Adamawa Province, Nigeria. This is the fellowship of churches to which the church in the Church of the Brethren mission in Nigeria belongs. A seventh member joined the fellowship this year. Still another sent fraternal delegates looking forward to joining the fellowship, perhaps next year. These churches, indigenous to Northern Nigeria, have combined communicant membership of over 23,000, of whom one fifth were added to the churches in 1958. The outlook for continued growth is encouraging, for the average Sunday attendance in all places where services are conducted is 113,000 or five times the communicant membership. There were visitors from the church in the Tschad area east of Nigeria, where there is a similar growth of the indigenous church.

• On Nov. 20, 1958, the premier of the Northern Region of Nigeria addressed representatives of missions working in the area. He wished to assure the missions of his desire for their co-operation when Northern Nigeria becomes self-governing after March 15, 1959. He said, "I wish to assure you that we believe that this region cannot get on without overseas interests and that all who genuinely wish to serve the people will be welcome."

• Bicycles are imported into Nigeria in increasingly large numbers. In ten years, 1948-57, over 1,600,000 bicycles were imported. A bicycle-assembling plant of one company was opened on Dec. 12, 1958, in Western Nigeria, to assemble 15,000 bikes annually. Other assembly plants will be opened at Zaria in the north and at Aba in the east by the same company, the Raleigh Industries.

• Ground nut (peanut) buying season in Nigeria opened in December. This product is one of the main supports of the economy of Northern Nigeria. The growing season has been a poor one and the crop for export is estimated to fall 200,000 tons below last years' record crop of 630,000 tons. This together with the slump in the tin mining industry is quite a blow to the economy of Northern Nigeria.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Left to right, front row: Mrs. Donna Stanford, Lynda Shumaker, Shirley Smith, Rachel Saylor, Naomi Grant, Eliz Bolton, Judith Deardorff, Frances Clemens, assistant training director; second row: Glenn Stanford, Robert Ber Glenn Kaser, John Glick, Carroll Thompson, Kenneth Belcher, David Liby; back row: Edward Knepper, Arlen Stri Darwin Weller, Jon Warner, Maurice Nichols, Dale Fike

December BVS Unit

FROM many parts of the United States young people gathered at the Brethren Service Center in New Windsor, Md., to begin their two months' training period for Brethren Volunteer Service. The unit, composed of forty-one members, participated in classes directed by Jane Bone — Personal Disciplines; Harold Bomberger — Bible; Mr. and Mrs. Paul Halladay — Personal Devotions; Dale Aukerman — Pacifism; Monica Owen — Children's Work; Kenneth Yingst — Church History. The first week of training consisted of a BVS laboratory led by Dan West, Fran Clemens, and Bob Mock.

After completing training the latter part of January, the members of the December unit were assigned to serve in the following areas of need.

Fresno, California

Elizabeth Bolton, Harrisonburg, Va., and Lois Weik, Annville, Pa., are working in the community center at Fresno, Calif.

Europe

John Glick, Bridgewater, Va., Lauree Hersch, Manassas, Va., Jack Lein, Boyd, Wis., and Jon Warner, Union, Ohio, will be serving in various aspects of the Brethren Service program in Europe.

Ecuador

Arlen Strietzel, La Verne, Calif., will be doing maintenance work with the Brethren mission in Ecuador.

Phoenix, Arizona

Wilber Massey, Kunkle, Ohio, is working with the Indians in Phoenix.

Baltimore, Maryland

Dave Liby, Decatur, Ind., and Shirley Smith, Kokomo, Ind., are doing rehabilitation and slum clearance work at the Baltimore project.

Bethesda, Maryland

Kenneth Belcher, Empire, Calif., Judith Deardorff, Tacoma, Wash., Dale Fike, Easton, Md., Beryl Kaser, Perrysburg, Ohio, Kenneth Loucks, Bremen, Ind., Ma Moore, Ajlune, Wash., and Rieley, Jr., Thaxton, Va., are se as normal control patients at National Institutes of Healt Bethesda.

New Windsor, Maryland

Donald Bashore, Annville, Franklin Creech, Surgoins Tenn., Donald Dohner, Brook Ohio, Eldon Foster, Grants Ore., Charles Gunther, Cambi Md., Edward Knepper, Berlin Maurice Nichols, Hopewell, Carroll Thompson, Linville, and Darwin Weller, Spring Oregon, have been assigned to Windsor, where they are ass in the total program of the Bre Service Center.

Belle Glade, Florida

Elaine Deardorff, Tacoma, W Mary Gibson, Bedford, Pa., Kaser, Perrysburg, Ohio, Lehman, Florin, Pa., and P Saylor, Elizabethtown, Pa., w working in the nursery and aspects of the work with th grants in Belle Glade.

Pahokee, Florida

Robert Bernhard, South



to right, front row: Mary Gibson, Lois Weik, Barbara Brubaker, Lauree Hersch, Elaine Deardorff, Marylou Moore, Dorothymae Groves; second row: Robert Falldorf, Jack Lein, Charles Gunther, Jere Hovis, Eldon Foster, Donald er, John Rieley, Jr., Harold Groves; back row: Dallas Lehman, Donald Bashore, Kenneth Loucks, Franklin Creech, t Mock, training director, Beryl Kaser, Wilber Massey

will be assisting with the mi- program in Pahokee, doing enance work and also helping e nursery.

sboro, Maryland

bert Falldorf, New Lebanon, has been assigned to do main- ce work in the Fahrney-Keedy rial Home in Boonsboro.

land, Ohio

omi Grant, Matamora, Ohio, ssigned to the Inner-City Prot- Parish in Cleveland. Dor- ae and Harold Groves have assigned to the Church Feder- in Cleveland.

sville, Tennessee

na and Glenn Stanford, Co- Calif., will be assisting in the mission work at Rogersville.

ngton, D. C.

Hovis, Waynesboro, Pa., and Shumaker, Kokomo, Ind., are g with the rehabilitation and learance work in Washington,

Washington

bara Jean Brubaker, Ijams- Md., will be working as the 's assistant in the church at Washington.

Let's Visit Friedland

Ethel Myer

WOULD you like to accompany me on my way to meet one of the trains coming into Friedland, Germany, with resettlers from Polish-administered areas? Let's go!

As the train comes in, people are waving their hands. Oh! There is someone who recognizes his father and mother and runs beside the slowly moving train until it comes to a halt. A few others are seeing friends or loved ones whom they haven't seen for a long time. For some it is a time of rejoicing; for others it is a sad occasion, for the members of their family or friends whom they had expected are not with the group.

Have you noticed the faces of these perhaps 600 people as they leave this train after traveling from two and a half days to two weeks? In this crowd we find young and old, children and babies, grandmothers and great-grandmothers, the sick, blind, lame, and crippled. No doubt you will see an aged mother carrying a wilted plant or a few stems of flowers. Usually one or two dogs are brought with other possessions into the land of hope.

But you are asking about the faces of these people — how do they look? A few are happy and smiling; others try to smile through their tears; many look sad and bewildered, not knowing what to expect. Whether these people will ever find the freedom for which they are searching is an unanswered question in my mind, especially since many of them are sent on to another camp which is already overcrowded. There they will need to live for months, or perhaps years.

I work with the babies under two years of age. Come and see what we do. First, we ride in the bus with the mothers and babies to *Kinderhaus*. Here the babies are taken from their tired mothers, while they go on to hear the greetings. Now our "human assembly line" begins. Several workers are in one room taking the many layers of clothing off the babies. The babies are than placed on a table to await their turn for a warm bath. The child is dried and powdered, and his name tag is hung around his neck. He is then passed on to another worker, who dresses him. The next in line feeds him, and



Crowds gather for the arrival at Camp Friedland of each transport of resettlers from Polish-occupied areas to the East. Relatives and friends wait and hope to be reunited with their loved ones

finally he is placed in bed to sleep. He is usually too frightened to sleep and too tired to stay awake. Some of them aren't quiet a minute.

During the next several hours, you may help shake beds or push coaches until the mothers come for their children. After they receive room assignments and have eaten the evening meal, they may have their child. Children sleep with their parents, but are brought to us again the next morning at 7:30, when a similar process takes place. It is sometimes difficult for a mother to recognize her baby. Sometimes an older child will see his mother and cry "Mama" before she recognizes him.

Before you leave, I'll try to answer a few questions. We have between 90 and 100 babies, besides approximately 2,000 other persons, going through this camp every week. Most babies are not undernourished, as you might think, but are chubby and sweet. What a gracious heavenly Father and Creator we have! Let us never cease to return our thanks unto him for the life he has given us.

• • •

C. Douglas Dillon, Undersecretary of State for Economic Affairs: "Our posture before the world can be no better than the manner in which we fulfill the obligations that flow from our status as the most materially favored nation in all world history."

From the Mailbag

IN APRIL the first church was organized in this area with 165 members. By August the church chose a lay pastor whose support it pays completely. This pastor, Zirashukwi, is a man of God, and he is doing a fine work among his own people. He comes often for guidance in Bible study and is doing lots of visiting in our village and nearby villages.

He has a very large class of those wanting baptism which he teaches twice a week. At his suggestion we have divided our Wednesday evening prayer service into two groups — one for the men and who have had training before one for the women and ch who have not been taught b

This past year we opened new schools in this area, each grades I and II. This coming we will add grade III to ea them. The mission schools trained Christian teachers and teach of Christ each day. W that many children have acc Christ as a result. We praise for the privilege that is ou this land to give Christian tr along with education which government standards.

The dispensary work has in the hands of a trained Ni dispenser for the past six m We have had an average o new patients a month and been giving about 1,920 treat per month. There is much w ing cough, measles, skin ulcer pneumonia here, and since m the patients suffer also from nutrition, disease hits them We have also opened a leprosy ment center at Mbororo ar now give medicine to sixty-fiv ers twice a week.

We thank the Lord for op up a whole large area of territory which until recentl been closed to mission wo had been classified as "un territory" and white people not allowed to enter lest som ble arise. Now we are making to start outvillage religious i



Trained Nigerian dispensers render service to those in need of medical tr

lasses in this area.
addition to these classes, we
aking plans to begin similar
s at two other large villages
n nine miles of our station and
to the French Camerouns
r. The teachers have been
n and arrangements are being
to start this work. — *The*
Mbororo, Nigeria, West

Our Evangelistic Tour

Reshamlal A. Gamadia

NE morning four pastors and our missionary started out at 9:00 a.m., to visit one of ecently opened evangelistic s at Dediapada in the la forest area. The road was the first number of miles to la. From there on, the road rough jungle, up and down, hrough streams. Twice we d the Karajan River through almost up to the engine of ep. We reached Dediapada afternoon and were welcomed e evangelist, Amersingh B.

t night we held a meeting t of a Christian family's home, g slides on the life of Christ. s cold out under the stars, ny people came and quietly d the message. Following eting tracts and Gospels were those who wished to buy. r the long day's ride and the g services we were glad for e to rest. The next morning ned in family worship with angelist. Then, during the g hours we four pastors vis- om house to house. Many ristians were interested in essage of love and bought and Gospels from us. We many district government of- Dediapada. Many of these come from outside and there ne Christians among them. Dediapada are many small . Most of the people are e. The government has a boarding school for these In this boarding school s one Christian teacher. He one of each of our tracts spels to be used in the school.

That night we went in the jeep to the village of Mosit. The evangelist and a Christian young man from Dediapada went with us. The road was in such bad condition that in many places we had to repair it so the jeep could pass. At one place the road was very slanted and on the downhill side trees were growing so that there was barely room for the top of the jeep to pass. Very slowly and with great difficulty we passed that place.

At Mosit the meeting was held

MISSION-GRAMS

- With every member working to get others to attend, new faces are appearing regularly in the Moorefield fellowship, according to Pastor Laurean Smith. Members are making an effort to double attendance at Sunday morning worship services. The church, organized in 1957, looks forward to dedication of its new building on April 5.

- Shirley Fike, R.N., held in February the first "well-baby" clinic for Indian mothers in the Brethren mission area of Ecuador. Three mothers with their ten small children attended and showed interest in how to prepare vegetables and cereals for babies to supplement breast feeding which usually continues up to two years.

- An initial step in the starting of the Elgin fellowship in Northern Illinois and Wisconsin was a thorough visitation by Pastor Harold Garner to the homes in the area in northeast Elgin to be served by the new church. Sunday school classes were begun on March 1, using a school in the community for the meeting place. Training sessions for teachers were conducted by the pastor.

- A government deputy collector, speaking in our India mission area, observes that he finds in his village tours that Indian Christians are actively supporting that government's prohibition program.

- Arrangements have been made for Philip Loh of Kwangsi, China, to serve as pastor of the Chicago Chinese Brethren. The Chinese fellowship is affiliated with the First Church of the Brethren, Chicago. The Loh family is tentatively scheduled to sail from China this month.

- Twelve missionaries now in language school at San José, Costa Rica, met with Benton Rhoades on his way from Ecuador to the U.S. These missionaries will serve under four missions operating in Ecuador.

- The District of Southern Pennsylvania is making plans to purchase land for the site of a new Harrisburg-area Church of the Brethren in a community development that is presently unchurched. Three hundred more new homes are to be added to the area soon.

- Three new primary schools were opened under Brethren leadership in Nigeria during the month of January, bringing the total of our primary schools to 39 and the total enrollment in primary schools to over 4,000 Nigerian children.

in a bamboo shelter that a Christian family had erected in front of their place. It was decorated with Christian pictures. We visited in the community and then had our evening meal in the home of Lallubhai, a Christian young man.

After a short song service in the evening we again showed slides on the life of Christ. There were about 250 people present. A number of people of this village are asking for baptism. When the elder of the church comes next they are planning a baptismal service. Late that night we returned to Dediapada, arriving safely and enjoying a good night's rest.

The next morning we walked two miles to a small village called Navagaon and went from house to house. We sold more tracts and Gospels and prepared the people for the evening service of songs and slides. Each evening Rev. Nagarji Bhagat and Rev. Poonaji Christian interpreted the pictures.

After three full days we were ready on the fourth morning to return home. After early morning family worship we packed our luggage into the jeep and saying goodby to our friends made the long trip home. May God the Father bless the work going on in Dediapada.

Vyara Laymen's Institute

Harlan Brooks

EACH farmer or laborer brought his three or four days' grain and flour for food and together elected a small committee of one from each of the six congregations of the Vyara area to do the cooking. The six area pastors and six evangelists of these congregations were active as speakers, counselors, and leaders of the morning watch. By the beginning of the second day, 113 had enrolled. They had walked through rain and mud, and some had waded through streams up to their armpits. The theme was Brethren Under the Lordship of Christ.

Bro. C. Ernest Davis gave evening and morning inspirational addresses and one Bible lesson daily. His friendly, earnest approach and his vivid and constructive Christian messages added greatly to the institute.

To the question, "What can the family do about our theme," Pastor Somchand Ukad's answer was in part: "To begin with, and to begin with St. Paul, the husband must give his wife the same sort of love that Christ gave the church. Husbands like Cornelius (Acts 10), by goodness and service to man and devotion to God, help build a spiritual atmosphere in the home. Cornelius, especially, had a way of getting deeply spiritual persons, like Peter, into his family circle occasionally."

Having mothered four of her children through college, Sister Kamalaben Ukaji Bhimsing kept us busy thinking of a wife's part in the family's job in Christ's brotherhood. Besides keeping her own and her family's clothing clean and fit, she should surely try to help keep her husband healthy. She should make good, economic, and systematic use of her husband's earnings. Her love, co-operation, faithfulness, and holiness will give her husband no reason to doubt or suspect.

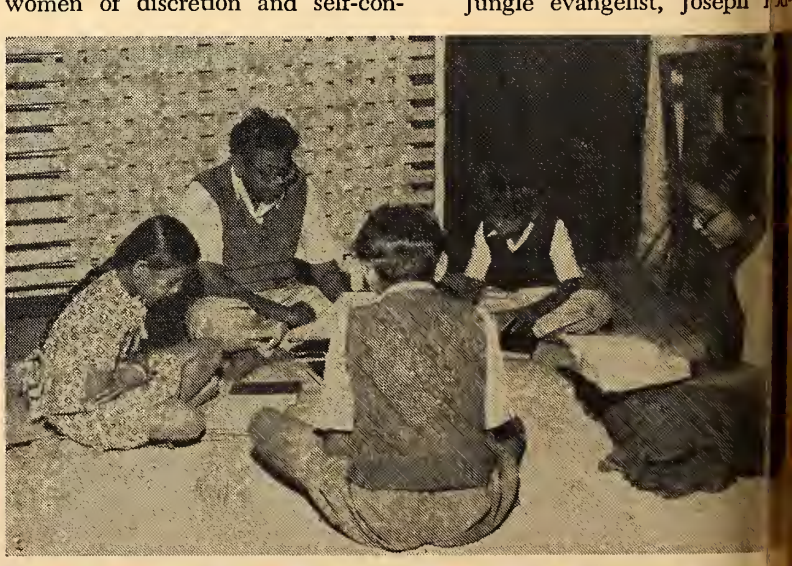
With these and other suggestions she kept her audience close to her text (1 Tim. 3:11, put uniquely by Phillips). Their wives should share their serious outlook, and must be women of discretion and self-control — those who can be trusted. the wife follow Lydia's exa (Acts 16) of reaching outside home as she did, leading a won prayer meeting by the river w St. Paul found her an opening to Europe. She will, for inst yearn to win to Christ, and his brotherhood, bad women Herod's wife or the Samaritan an at the well, as Christ did.

Evangelist Gersom Soma composer of a number of Gu hymns, speaking of the family's tribution to brotherhood Christ observed that all that church and society can build upon the parent. Today's econ and social standards have gone er and higher. Even mothers their homes to go out to ear the family. This all adds up loss to the children. The hen hatch the egg, as it were, but go off failing to care for her The church needs to encourag emphasize family worship.

Several speakers referred t family's responsibility toward Christians: "Be wise in your b ior towards non-Christians, make the best possible use of time. Speak pleasantly to them never sentimentally, and learn to give a proper answer to question" (Col. 4:6, J. B. Phil

As to what the church mig for brotherhood to obtain to a er degree, St. Paul's advice a lead (Rom. 12:13): Give to fellow Christians in want, grudging a meal or a bed to who need them.

Jungle evangelist, Joseph



The importance of family worship was stressed during the laymen's instit

observed that there are boys girls among us too poor to pay mission hostel fees. We in our ches need to look for such chil- and to help them. Paul wrote, . what you lacked was never care but the chance of sharing Phil. 4:10).

stor Chinanlal Mattar, of Gadat ch, using Paul's advice as an er, "Put affection into your love he brotherhood; be forward to r one another" (Rom. 12:10), d that "our church's name, ch of the Brethren, was taken ven because its members were g to live this affectionate, broth- pattern of life. What a chal- to us, to our Christian farmers churches, to have in us these spiritual qualities of love and arance in our Brotherhood."

v. Maganlal M. Gameti, district tor of Christian education and education, emphasizing hum- ervice in the church, according ark 10:43, said, "True greatness s through service with a true e and a sincere attitude toward

Let church members and h leaders beware of the temp- of scheming and tricks, 'be- as little children,' so there e, for instance, less of jealousy g leaders. May each not sus- the other of trying to capture llowing of the people. Com- g the conditions of Paul's time ours, we have much in our if we labor with all at hand n Christ's spirit."

r government deputy collector, Thomas, a Christian layman rly of South India, spoke on hristian's relation to the gov- ent's efforts for the people's re. He had found on his vil- ours that Christians were ac- supporting the government's bition program.

Readers Write

Continued from page 2

gious education or evangelism.

Collectors of Religion on s Society is an interfaith which maintains a publica- COROS Chronicle, devoted to all the stamps issued around rld which have religious sub- motifs, or designs. Any read- the Gospel Messenger who like to be in touch with this group can do so by writing undersigned at 926 National Building, Washington 4, Glenn D. Everett, Washing- .C.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

They Are Human Too. . . . Per-Olow Anderson. Regnery, 1958. 191 pages. $6.50.

A photographic essay on the Palestine Arab refugees by Per-Olow Anderson, a Swedish photo-reporter with a sensitive social concern. In a very attractive format and with 130 graphic photographs of rare excellence, the author aims to bring the reader face to face with the human suffering of the Arab refugees of the Gaza strip. He points out that we have done little, after nine years, to help them solve their problem. They live in misery and despair in their squalid, crowded camps, awaiting the correction of a mistake in justice for which all of us are responsible. — *Edith Barnes.*

Worship in the Church of South India. T. S. Garrett. John Knox Press, 1958. 62 pages. $1.50.

This book is one in a series of books of ecumenical studies. Its sixty-two pages are filled with information concerning the preparation of liturgical forms for the United Church of South India.

Many forms of worship had to be taken into consideration. Both ancient and present-day rituals needed to be studied carefully before they were chosen for the book which will be used throughout the United Church. These various forms pertain to the whole field of worship, such as those of the eucharist, baptism, confirmation, marriage, burial, dedication of a church, blessing a new home, harvest festival, and many others.

Those assigned to the task of preparing this manual of worship have found it a long and exacting one, yet very rewarding. To those who have never studied the details of rituals used in the church, this booklet is very revealing concerning rites, lections, ordinals, collects, the eucharist, the catechumenate, and many other forms which pertain to worship. It is a survey which should be especially interesting to those who contemplate church union. — *Anetta C. Mow, Elgin, Ill.*

This Way to Happiness. Clyde M. Narramore. Zondervan, 1958. 183 pages. $2.95.

The author, a guidance consultant in a public school system and the speaker on a weekly Psychology for Living broadcast, presents what seem to be a series of "sermons" on psychological problems. Happiness seems to mean victory over disorders such as guilt, loneliness, fear, insecurity, failure, etc.

The book's strengths are: the author is a Christian psychologist; his chapters are Biblical; he attempts to exalt Christ; the book is interestingly written with numerous brief case studies; many people, including youth, will find it helpful; and it attempts to lead the reader to a surrender to Christ as Savior. Its weaknesses: it assumes the bases of all problems are religious; it may claim too much and yet not provide adequate help after it is stripped of its Scripture passages and sermonizing; at places it appears to have a certain theological and psychological fuzziness; and those who fail to secure the help it claims it can give may feel more frustrated and defeated than before.

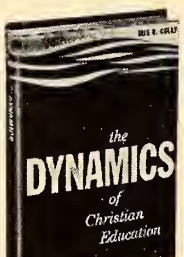
This is an elementary book with many good insights which some folks will find helpful. But a certain superficiality weakens it; it should be a better book. — *Harold Z. Bomberger, Harrisburg, Pa.*

***Bible Women Come Alive.** Hazel M. Nelson. Abingdon Press, 1958. 144 pages. $2.00.

A very interesting book including forty dramatic monologues of women of the Bible for use in church or women's work groups by a reader or in tableau form. There is a guide to pronunciation, a section on costuming and Bible references. Bible Women Come Alive grew out of a series of lectures which Mrs. Hazel Nelson presented to organizations and church groups.

Brethren women will find this book very helpful along with the book, All the Women of the Bible, by Edith Deen, in planning devotional programs for women's work groups. "Brief, timely, and realistic, each sketch vividly portrays the elemental emotions of a woman in the Bible — a person who faced situations similar to those some women face today." Also good for youth groups. — *Harriett H. Bright, Richmond, Ind.*

THE DYNAMICS OF CHRISTIAN EDUCATION



Iris V. Cully

The church has one central theme — the good news of Jesus Christ — and its task is to present this theme in a vital core of Christian teaching that will keep the dynamic Christian message alive from generation to generation. Dr. Cully, authority on church school curricula, examines this core of the Christian message as it relates to the task of the church. Her aim is to clarify an understanding of the Christian faith which can be relevant to growing children within the church, to develop methods by which this faith can be communicated, and to point to ways in which future curricular materials may embody developing religious insights.

An unusually extensive bibliography provides a rich mine for further reading. $3.75

Church of the Brethren
General Offices
Elgin, Illinois

Directions

Continued from page 13

confess Christ. *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven* (Matt. 10:32).

7. How can we confess Christ? By uniting with his church, and by witnessing for him in word and life. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Matt. 5:16).

8. A Christian will want to grow in the likeness of Christ and in favor with God and man by the study of God's word, by daily prayer, and by a life of service for Christ. *The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me* (Gal. 2:20b).

Church News

Western Kansas

Wichita — A watch night party and service was held New Year's Eve with the youth in charge of the recreation and our pastor, Bro. James Beahm, leading in the candlelight service at the close. We had our school of missions in January. We followed the theme, Concerns of North American Neighbors. Our school closed with a fellowship supper and the study of our mission work at Quito, Ecuador. During youth week four of our young people presented their orations on the theme, Dare to Be Different. We are having a school of peace on the Sunday evenings in February. Recently our church adopted a new constitution with a central church board and seven commissions. — Edwina Pote, Wichita, Kansas.

Northern Illinois and Wisconsin

Cherry Grove — Bro. Merle Hawbecker submitted his resignation and Bro. Ted Kimmel started his pastoral service for us Sept. 1. A farewell was held for Brother Hawbecker and family by having a This Is Your Life program. Bro. Joe Piesen was the master of ceremonies. Brother Kimmel and family have moved into the new parsonage. Installation services were held for Brother and Sister Kimmel, with Bro. Wilburn Lewallen presiding. The young folks presented a Christmas program. A choir is being formed with Sister Kimmel as director. Reverend Olson of Savanna will show slides on Alaska for the women's work group in March. Open house was held on Feb. 8 for the new parsonage. — Mrs. Mildred Pauley, Mt. Carroll, Ill.

Southern Illinois

Oak Grove — At district children's work meeting the film, For Every Child, was shown. Brother and Sister Arvel Landes, of Decatur, Ill., gave us an interesting account of some of their recent travels in Europe and also showed pictures. We had a candlelight service at Christmas. Baskets of food were distributed for Christmas. We conducted a school of missions during January. Our prayer meetings are being held in various homes. — Mrs. M. A. Whisler, Lowpoint, Ill.

Middle Indiana

Liberty Mills — Our new moderator, Bro. Leonard Custer, officiated at our fall council meeting. Bro. Byron Miller of Hagerstown, Ind., assisted the pastor in our evangelistic services. The family of Juan Benalcazar sl slides and told of their work in dor. Our pastor, Bro. W. D Smith, has presented his resignati fective Feb. 1, 1959. Our c spring women's rally will be h our church. — Mrs. Glen Heeter, Manchester, Ind.

Portland — Brother and Sister D were delegates to the North Manc conference. For our revival me Bro. Howard Kreider was evan One was received into membe The officers of the women's wo of Middle Indiana held an meeting at our church. A Chr program was given by the youn ple of the church. In recent n we have had three evaluation s with Brethren John D. Mishle Samuel Harley in charge. — Mrs. Graves, Portland, Ind.

West Manchester — Bro. Lewis dorff will continue to be our Sister Opal Pence of Plymouth, held a series of meetings for us people participated in a Thanks union service. Ernest Shull, a m ary on furlough from India, was speaker. Our church has accept Call program. We participated loyalty fellowship supper and loyalty service. Jan Thompse speak for BVS day at the m worship hour. We had a school sions under the leadership of our The ladies' aid is finishing c kits for boys and girls as their — Mrs. Frank Wolfe, North Ma ter, Ind.

Northern Indiana

Elkhart Valley — Our pastor to organize a prayer fellowship may know of and fill reque prayer. We have had eleven new bers come into the church by lett four by baptism. We had a Tha ing supper at the church. Bro. Eshelman held our revival me Women's work made twenty pa of clothes for children. Each p had a whole outfit in it includi jamas. — Mrs. Henry Stump, F Ind.

Lincolnshire — At our family service Mr. and Mrs. Richard L of North Manchester, Ind., slides and told of their work amo Indians in Yuma, Arizona. The sponsored a Christmas party for boys from the Allen County ch home. Missioners, trained by Hess, were dedicated on loyalt day and visits were made. Our and worship commission has or a junior choir. Eight have b ceived by letter, one has bee stated, and two have been bapt Mrs. Quinter E. Hollenberg Wayne, Ind.

Union Center — We had the member visitation for the Call p We have been using the envelo tem. We are back to our churc being at the township school year. We held our revival m with Bro. Olden Mitchell in Two accepted Christ and elev come at an earlier date. On Ma 22 we are having a week of services held by our pastor, Br Noffsinger, which also starts the

e of our Call program. On March
ve will hold our communion serv-
— Mrs. Curtis E. Sheets, Nappa-
Ind.

awaka — Installation service for
new pastor, Bro. C. O. Brubaker,
held. Bro. Donald Hursh, pastor of
Beacon Heights church, had
ge of the services. At the father
son banquet at the North Liberty
school gym Jesse Owens was
ker. The women's work group
d the Mexico Home, taking a
t dinner and also giving a pro-
. Our loyalty dinner was held on
24. The church is observing the
phase of the Anniversary Call. We
aving a week of pre-Easter meet-
Communion service will be held
larch 26. — Mary Mishler, Topeka,

Northeastern Ohio

hland — Eight of our women at-
d women's rally at Camp Zion.
ad a farewell for our retiring pas-
Bro. Orlin Frey and his family. The
F conducted several paper and
drives and bought new hymnals
e church. Installation services for
new pastor, Bro. A. B. Pierson,
in charge of Bro. Henry Krom-
Our evangelist was Bro. Paul B.
rth, pastor of the Fostoria church.
were baptized and four received
tter. The women's work group
ost to the women from the Maple
e and Ashland City churches with
German ladies from the three
hes furnishing the entertainment
efreshments. At our family night
W. H. Miley showed slides and
f her many experiences she had
r trip to the Holy Land. — Mrs.
Schar, Ashland, Ohio.

ippewa — Our evangelistic services
held by Bro. Lloyd Evans, Mid-
Mich. Bro. Ivan Eikenberry, re-
d missionary to Africa, spoke at
hanksgiving harvest meeting. The
mas program was given by the
en's department. The young peo-
eld a watch night service at the
h on New Year's Eve. The men's
ship has been remodeling the
h. Our church is participating in
all program. We had a school of
ns on the Middle East during
ry. — Mrs. Max E. Bowman, Cres-
Ohio.

st Nimishillen — The children's
presented a Christmas cantata.
hours were spent in fellowship
ony and the most outstanding
as spent in prayer when the New
came in. The mother-daughter
et was held on Jan. 30 spon-
by the men's group. — Mrs. Ray
an, Suffield, Ohio.

Northwestern Ohio

ewood — On World Communion
y, we celebrated with a love
and communion in the evening
District Moderator Orville Noff-
officiating, following the program
n Germantown, Pa. Our pastor,
eonard Carlisle, conducted re-
services at Pleasant View church
East Dayton church. Bro. Don
augh, professor at Juniata Col-
as with us for an all-day church
. Beryl and Glen Kaser, who
sins, entered BVS in New Wind-

For children

HANDS HANDS HANDS

HARRIET VAN METER

Appealing photographs with rhymed captions and a pleasant, easy-to-learn verse set to music — these are the ingredients of this new tool for teaching religion to children of nursery and kindergarten age.

Hands, Hands, Hands was designed to give parents and teachers an effective way of introducing to children the idea that God loves them. Using techniques attractive to youngsters — rhythm, rhyme, repetition, simple melody — it shows that God has planned for their happiness by giving them hands for daily activities. $1.75

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

sor, Md. Six persons were baptized, making a total of seventeen new members for the year of 1958. — Mrs. Frank McLaughlin, Toledo, Ohio.

Pleasant View — Cottage prayer services were held in four of our homes preceding evangelistic services by Bro. Leonard Carlisle. We held a dedication service for our new fellowship building at which the former pastor, Bro. Edgar Petry, was speaker. The building serves as a multipurpose room and is equipped with movable partitions. Our pastor, Bro. David Wampler, and Bro. Calvin Kiracofe, served as our delegates to district conference. Our Anniversary Call program missioners completed their visits. Miss Kathryn Kiracofe, a missionary to India who is home on furlough, was guest speaker at our women's work meeting. — Mrs. Paul Rusmisel, Columbus Grove, Ohio.

Southern Ohio

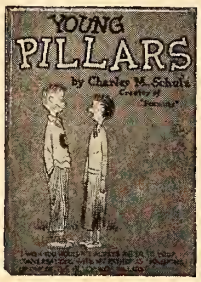
Bear Creek — Our pastor, Bro. G. W. Phillips, was moderator at the district conference. The district men's work met at our church for a supper meeting. Dr. Paul H. Bowman spoke to us. Brother and Sister Howard Cassel showed their pictures of Europe and the 250th Anniversary at our Thanksgiving service. A film, To Each a Gift, was shown at Christmas. Bro. Don Stocksdale of Union City, who is the resource director in the area of faith in district CBYF, spent an evening with our young people. — Mrs. Hugh Norris, Dayton, Ohio.

Ft. McKinley — Our pastor, Bro. Walter Bowman, gave a report at regional conference on the husband and wife Sunday school teacher plan. We received nine new members. We held our love feast with returned Missionary Ivan Eikenberry officiating. Nine laymen attended life and leadership training classes. The Altruist class observed its twenty-fifth anniversary of class organization with a reunion in the fellowship hall. The Southern Ohio young adult fellowship held its Brethren folk festival in our church. We participated in the community Thanksgiving service. The women's group sponsored the Christmas family night with some of our children participating in the pageant, Once to Every Man, assisted by the choirs. Brother Bowman spoke at the Defiance church in connection with the evangelistic phase of the Call program. The women's group compiled a cookbook entitled Food and Folks. Each recipe is accompanied with its origin. The youth group attended the winter conference held at Salem church. — Mrs. Esther Shephard, Dayton, Ohio.

North Atlantic

Philadelphia, First — Five persons have been received by baptism and nineteen by transfer of letter. A new organ has been installed in our sanctuary and a special dedicatory organ recital was given by Dr. Thomas Richner from Columbia University. Bro. Clem Rosenberger served as our supply pastor. On Sept. 1 Bro. W. Dean Crouse began his pastorate with us. The service of installation for them was held with Bro. Howard Keiper officiating. At the all-church loyalty dinner Dr. Galen Young of the Drexel Hill church was the guest speaker. During the next few days our teams of missioners made their every-member visitations. Dr. Thomas Riethof is our Call program chairman. Several of our members attended the district-wide love feast at the Coventry church. At our first women's work group meeting Mrs. M. Steele showed slides of our

Mirthful amusement for young church workers



YOUNG PILLARS

by CHARLES M. SCHULZ

Prepared by the award-winning creator of the popular "Peanuts" comic strip, this attractive new book will delight everyone. Mr. Schulz has turned his attention to church young people to present a wholesome message of well-rounded Christian philosophy of life. The 64 pages of cartoons are collected from the series so enthusiastically received in *Horizons* and other youth publications. They are gems of fun, poked kindly at the church's "young pillars."

Paper binding, $1.00

Church of the Brethren
General Offices
Elgin, Ill.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Farms

No. 391. A young Brethren family desires to rent or buy a Grade A dairy farm in the Midwest near a Church of the Brethren. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 395. The Milledgeville Placement Committee is in a position to help Brethren families locate farms available now and some that will be available next year. These farms can often be purchased on contract. If you are interested in locating near a Church of the Brethren in this area, write: Karl W. Baldner, Placement Committee, Milledgeville, Ill.

No. 396. Wanted: Brethren f or organization with equipment to over a 180-acre farm in West Vir rent free for two years, with the o to extend the time. Contact: Bre Placement Service, Church of Brethren General Offices, Elgin, I

Schoolteaching

No. 392. A man with a BA d in music education and 12 toward a Master's degree from Virginia University would like a t ing position in a high school department. Has had 5 years tea experience and his wife has three experience in elementary tea They have two children. Would that a Church of the Brethren the community and would be w to assist with the music. Co Donald K. Arbogast, Walton, W

Farm Work

No. 393. Christian man w single and 46 years of age, desires on small poultry or fruit farm, janitor in a church or school. had 5 years experience on poultry and 12 years as janitor. Would south or southwest but would co other areas. Contact: Brethren ment Service, Church of the Br General Offices, Elgin, Ill.

Miscellaneous

No. 394. Husband with twen years experience in baking desire in bakery near or in a Church Brethren community; or husban wife with a number of years expe in institutional home manag would consider working in a C of the Brethren home for the Contact: Brethren Placement S Church of the Brethren Gener fices, Elgin, Ill.

missions at Flat Creek, Ky., and Puerto Rico. At the district-wide youth rally our pastor, Bro. Dean Crouse, brought the afternoon message, and Bro. Wayne Zunkel the evening message. Our church school children participated in the white gift and candlelighting service, with the assistance of the choir. A New Year's Eve party was held at the church followed by the watch night service. — Mrs. Janet R. McGrath, Cheltenham, Pa.

Eastern Pennsylvania

Conestoga — We had a 250th anniversary service in the early fall. Bro. B. F. Waltz, then pastor of the Germantown church, Pa., was the speaker in the morning, and Bro. A. G. Breidenstine, chairman of the Anniversary Call, in the evening. Brethren Paul Forney and Ivan Walker officiated at our love feast. At a peace and Brethren service program Bro. Donald Moyer from the Indian Creek church spoke of his experiences in Europe, and Sister Elaine Groff, of our church, showed slides of her work at the Flat Creek mission. Nineteen members have been added by baptism. Bro. Howard Bernhard was our evangelist. The Anniversary Call committee and missioners had a fellowship meal before going out on their visits. One of our young people, Robert Hess, went to Ecuador and is delivering several goats and sheep to them. Bro. James Ober gave us a missionary message. — Mrs. Richard Buckwalter, Bareville, Pa.

East Fairview—Ann Hummer showed slides of her work at the Flat Creek mission in Kentucky. In addition to that project, the women filled stockings for the Elizabethtown crippled children's hospital. A thanksgiving and praise service was held. Bro. Wilbur Lehman held evangelistic services. At quarterly council it was decided to begin building operations for the new educational building this spring. Bro. Allen Hollinger was ordained to the ministry, Woodrow Sites was installed in and Robert Buckwalter, Paul Br and Robert Rohrer were elected office of deacon. Our choir partic in the community carol singi Manheim. Our church joined wit other churches to observe watch services. The film, Unfinished was sponsored by the evangelism mittee. Reverend H. M. Tobias, of a neighboring church, excl pulpits with Bro. Howard A. M The Call to Witness will be carri by the undershepherds. Nine baptized and one was received ter since our last writing. — Mrs lon Graybill, Manheim, Pa.

Ephrata — The union Thank service was held in our church Daniel Shearer, pastor of the church, brought the message. A. Robinson attended the r board meeting at Harrisburg. tian Arndt, James Crowther, Erb, and Clair Hurst, with their were elected to the office of and were duly installed by t trict ministerial commission. The cel choir presented the cantata, in the Sky. The school of missio held each Sunday evening in J Bro. William Beahm will be h Holy Week services. Our lov will be held on April 5. Our

ue to quilt, make comforters, roll
ges and gather clothing for relief
Forty-two members have been
ed into our fellowship during the
ear. — Mabel M. Myer, Ephrata,

rin — Bro. Ralph Frey and Bro.
Ober officiated at the love feast.
Harry Eshelman of Indiana con-
l our revival meetings. The Big
Mennonite male chorus render-
program for us. The Eastern
ylvania chorus presented a pro-
at the Elizabethtown high school
number of our members partici-
The women's work packed forty
of homemade cookies for the
shut-ins, and our young people
vice. Our Sunday school had a
l Thanksgiving service with each
bringing fresh or canned fruit.
gifts were given to the Neffsville
en Home and Orphanage. We
visitation campaign in connection
he evangelism phase of the Anni-
Call program. Our senior choir
ted the cantata, Night of the
Mrs. Mae E. Greiner, Colum-
a.

nga — The following have been
speakers: Mrs. Rita Maderson,
r of Bethany Acres; Bro. Charles
r, Jr., temperance; Bro. William
er, harvest home; Elder Howard
, Brethren service; Bro. Roy
, love feast; Bro. Alton Bucher,
ks' day; and Bro. Harry Enders.
d a family night vesper service
family night fellowship meeting.
der and choir had a Sunday
on service for those at the Neffs-
lome. Bro. J. C. Wine will be
eaker for our evangelistic serv-
Mrs. Stanley W. Hosler, Salun-

Southern Pennsylvania

Olivet — We had our fall love
ith Bro. Nevin Smith and our
fficiating. The men's quartet of
ques church rendered a program
ic. The women of our church
ving and making comforters. —
da E. Brandt, Millerstown, Pa.

Western Pennsylvania

Level — We have installed
eakers in all of our classrooms,
e at the Church of the Brethren
o that now the guests may join
church service. Prof. George
wski was our Juniata College
ntative. He had been a prisoner
and earned his Master's degree
e was custodian at the college.
ept. 1, Bro. Raymond Boose re-
is pastorate. Until we get an-
stor, Bro. George E. Yoder will
in worship. We held a fare-
eeting for the pastor and his
at which Bro. Glenn Bowlby,
rict executive secretary, was the
On Laymen's Sunday men's
d women's work were in charge
morning worship. Mrs. Doro-
ets was our guest speaker. Bro.
enz of Elgin, Ill., spoke at the
Home festival and home-com-
our church on Nov. 16. We
he other Scalp Level churches
ion Thanksgiving service. On
the children presented their
at the morning worship. In the evening our church joined with the united churches choir to present The Messiah at the Windber church. We held our communion service on Christmas evening. — Dora M. Trevorrow, Windber, Pa.

Mardela

Fairview — Bro. David Hanawalt spoke concerning his European tour in which he attended the 250th anniversary service at Schwarzenau, Germany. The Mardela district meeting was held at our church. We carried out a visitation program which was followed by a covered dish supper. Brethren Galen Crist, Walter Mahan, Galen Blough, and Floyd Mitchell were speakers for our evangelistic services. Seven were baptized. The children presented their Christmas program one Sunday morning and that night, the young folks presented a play. This was followed by a period of fellowship in honor of the birthday of our minister, Bro. Dwight Miller. — Mrs. Daniel F. Bridge, Cordova, Md.

Eastern Maryland

Long Green Valley — On July 20, Bro. Paul L. Groff began his full-time pastorate. Since that time a parsonage and nine acres of land have been purchased near the church. In October we held a combined home-coming and fiftieth anniversary celebration. Bro. A. C. Baugher, president of Elizabethtown College, was our guest speaker. Under the direction of Mrs. Groff, our choir gave the Christmas cantata, Noel. Brother Groff is holding classes in doctrine for the new and prospective members. — Mrs. H. D. Reed, Hydes, Md.

Northern Virginia

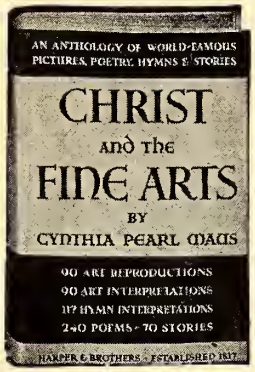
Cooks Creek — We have added to our membership four by baptism since our last report. Bro. William Longenecker, of Mt. Joy, Pa., conducted our fall revival and communion service. Our October morning worship services were broadcast over a local radio station.

The revised, enlarged edition of

CHRIST and the Fine Arts

. . . a year-in, year-out best seller

Cynthia Pearl Maus



Printed from all new plates, with picture reproductions done from improved photographs, with 10 exceptional new pictures added, and with additional picture interpretations, stories and poems, this enlarged edition is presented at no increase in price.

It includes the original material, with some revision, and now has 100 art reproductions and interpretations, 117 hymns with interpretations, 256 poems, and 76 stories. The useful format, handy indexes and sturdy binding have been retained along with the handsome silver and blue jacket that has become a trademark.

$5.95

Companion volume —

THE OLD TESTAMENT AND THE FINE ARTS

An anthology of world famous pictures, poetry, music and stories inspired by the great themes of the Old Testament. From the Genesis story of creation through to the return of the remnant to Jerusalem, the work of the scribes, and the awaiting of the Messiah the high lights of the Old Testament are retold.

Regular price, **$5.95.** This book is offered to you at **$3.00** (half price) with the purchase of *Christ and the Fine Arts* — a total value of **$11.90** for **$8.95.**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON2,PA.--CHICO,CAL.

Classified Advertisi

FOR SALE — Furnished, ne painted, white frame bungalow bedrooms, 1½ baths, all elec kitchen. Lot 50 x 157 located eral blocks from Sebring Churc the Brethren. Price: $6,500. Te 29% down, balance to suit bu Write: A. B. Gettel, Box 1010, bring, Fla.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Our church co-operated with the Dayton interchurch preaching mission, was host to the union Thanksgiving service, and helped in the community Christmas caroling program. Mrs. Mark Roller told about the 250th anniversary convocation abroad. Our women's work is sponsoring several BVS'ers this year. The Garber women's work packed twelve Christmas stockings for the retarded children's home, Lynchburg, and helped Dayton send sixty-eight stockings to the Western state hospital, Staunton, Va. One of our members gave eighteen sheep to heifer project to be sent to Guatemala. — Mrs. Leon Rhodes, Bridgewater, Va.

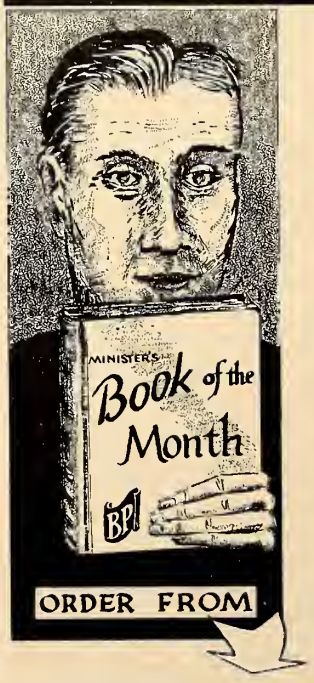
Southern Virginia

Boones Mill — During the past quarter we received one member into the church by baptism and two by letter. Mrs. Gladys Greene was elected chairman of the church board for the coming year. Bro. Russell West held our evangelistic meetings. We had our call visitation program with the fellowship meal preceding. The men's district banquet was held in our church. The young adult class operated the local Esso station. We had our annual Thanksgiving meal. The district meeting was held in our church. — Mrs. Eldridge Wright, Boones Mill, Va.

Christiansburg — We participated in the Anniversary Call program. We had Bro. David L. Rogers with us in our special evangelistic services. Our pastor, Bro. Edgar S. Martin, conducted the Thanksgiving union services. For our new church dedication on Dec. 14 Brethren W. Harold Row and Paul H. Bowman were our speakers. On Dec. 28 a special service was given to Chris- tian baptism. Twelve were receive baptism and four by letter. In Fe ary we had a songfest in our ch with all the churches of the town ticipating. During February and M we are having special evening ser in view of our Call to Witness Christ. — Mrs. Sallie B. Bow Christiansburg, Va.

Rocky Mount, Fairview — Bre C. A. Flora and S. H. Flora were speakers during the absence of our tor. Three of our youth attended Bethel. Bro. Edgar Martin was speaker for our revival. Fifteen been received into the church by tism and one by letter. We had a alty day dinner at which the speaker was Bro. H. B. Layman. J. Layman, Rocky Mount, Va.

MINISTER'S BOOK OF THE MONT



Selection for APRIL

The Broken Wall

MARKUS BARTH

In this significant book an eminent logian challenges the reader to give heed most important portion of the Scrip Paul's Epistle to the Ephesians. He helpful answers to such questions as: wrote this puzzling epistle? To whom v addressed? Why did it take this peculi erary form? With what matters was it cerned? And above all, what does it ha say to men and women today? Unde competent and stimulating guidance o author, the reader is quickly made awa the relevance of the epistle to the most cial problems of the present day.

Regular price, $3.50; to members, $2.45 plus postage and handling

Copies will be mailed to members of t Book of the Month Club about April

Church of the Brethren General Offices . . . . . Elgin, Il



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

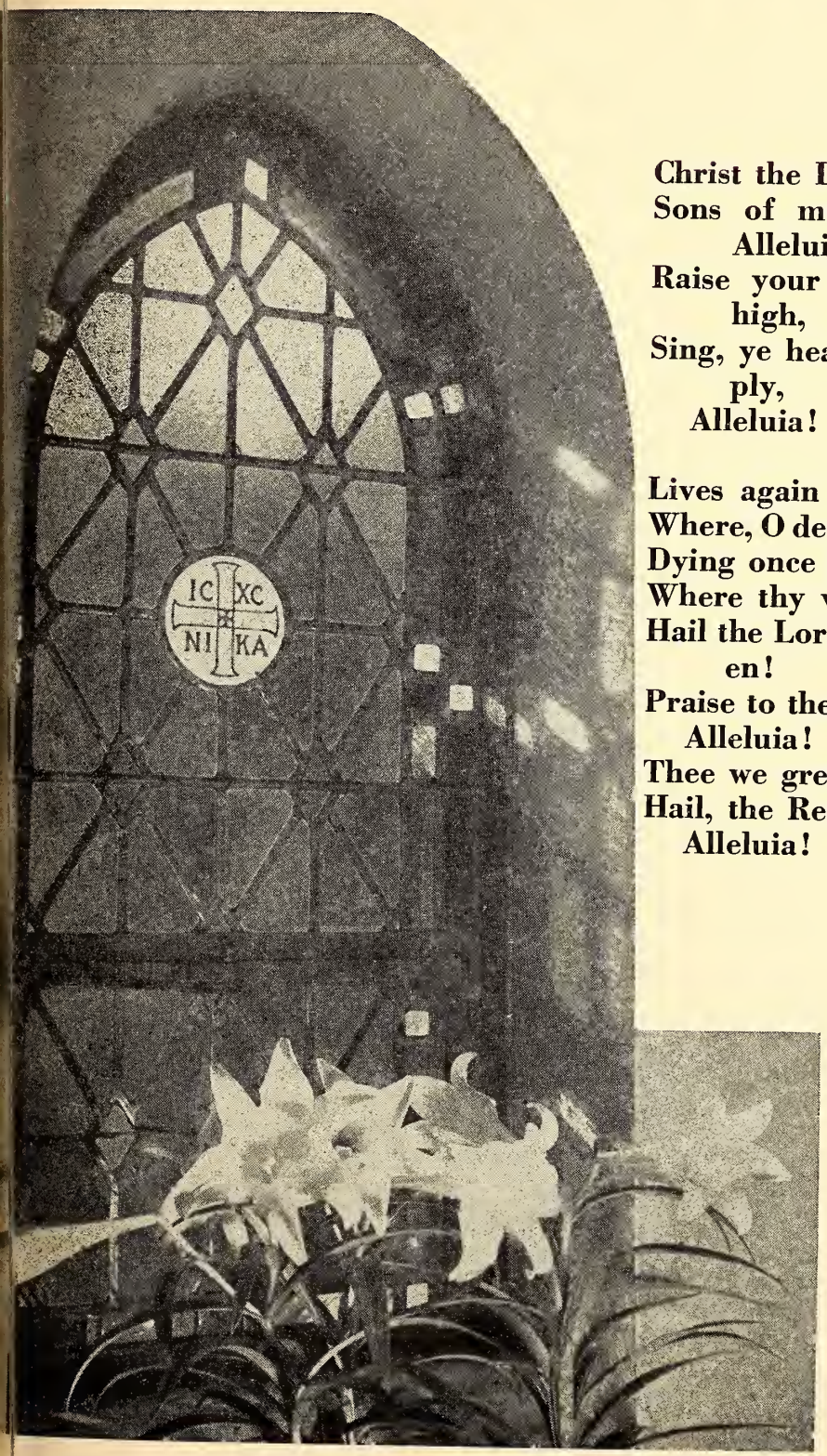
Send information to me confidentially and without obligation

....
Name

.....
Address

Church of the Brethren
Gospel MESSENGER

MARCH 28, 1959



Christ the Lord is risen today,
Sons of men and angels say:
Alleluia!
Raise your joys and triumphs high,
Sing, ye heavens, and earth, reply,
Alleluia!

Lives again our glorious King:
Where, O death, is now thy sting?
Dying once He all doth save:
Where thy victory, O grave?
Hail the Lord of earth and heaven!
Praise to thee by both be given:
Alleluia!
Thee we greet triumphant now:
Hail, the Resurrection Thou!
Alleluia!

— Charles Wesley

Luoma

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MARCH 28, 1959

Volume 108 **Number 13**

In This Number . . .

Editorial —

A Place of Transformation 5

The General Forum —

The Memory of Easter Is Not Enough. David H. C. Read 3
Thou Art the Christ. Elmer Q. Gleim 6
God's Unlimited Love (verse). Merle Crouse 7
Masters of Sacred Music: Bach 8
Victory (verse). L. John Weaver 9
We Can Demand Real Disarmament. Dan West 10
"Prince of Peace." Ralph D. Bowman 11
Calling All Brethren. William M. Beahm 12
How Marvelous Thy Power (verse). Mary Stoner Wine 13
Albert Schweitzer at Home in Alsace . 14

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —

Christian Education Faces New Challenges 20
Brethren Meet in Omaha 21
Out of the Mailbag 22
Yakima Relocation Completed 22
Leprosy Specialists Meet. Roy E. Pfaltzgraff, M.D. 23
Missionary on the Go. Robert Bischof 24
We're Studying Peace 25
News Notes 26
Disaster Team Helps Peru, Indiana .. 27

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Second the Motion

The motion by Bro. A. G. Faust, in the issue of Jan 31, for inaugurating a concerted effort to collect Brethren family pedigrees and records deserves a hearty second and our enthusiastic support. There are already a few books covering certain of our families and others presenting important biographies in a small way. There are the obituaries in the Gospel Messenger. Some research has been done in various college theses, and by district boards. But in my opinion this is not enough.

Some other communities have shown greater zeal than we in preserving their family history, and such a program is worthy of our emulation. It will likely require a new church department for collecting, storing, and organizing such material. But it should be well worth the effort. — B. M. Mow, Roanoke, Va.

Form in Worship

The opening and closing of a worship service can be very helpful if they are properly conducted. Jesus had a way from which we should learn. In Matthew's recording of the Sermon on the Mount we have these words, "And seeing the multitudes, he went up into a mountain and when he was set, his disciples came unto him. And he opened his mouth and taught them, saying." This last sentence may seem superfluous when we read it the first time. It reveals something to us that no other words could. The great truths that he was about to teach caused his emotion to become tense. His audience felt it and their eyes were turned toward him so that they noticed every move that he made. A great messenger, a great message, and an expectant audience were all that was needed to give to the world the greatest sermon of all time.

If an elaborate opening would have added anything, Jesus would have arranged it. It appears that there was no audible prayer given. But seeing the Son of God open his mouth was all that was needed, for it revealed his love for all mankind and left a lasting impression so that Matthew after many years had not forgotten it.

Make the "opening devotions" pressive, but never let them det from the main purpose of the se ice. A young minister, in condu ing the opening of a session a meeting for ministers (where speaker had come many hund miles), used thirty minutes by re ing several Scripture passages, with prayers and choral sing thus using half of the time allo to the speaker. It spoiled session.

The closing of the Sermon on Mount is also noted for its simp ity. This ending will always remembered.

The park or street corner pre er of bygone days used to pr until his audience walked a This was not so with Jesus. hearers stayed until he sent t away. The writers of the Gos do not give us any idea of this was done. From Matt. 14. learn that it required a little to do so. Was there a formal missal? There is a time v further teaching will not ser purpose. Some living of the t that we have learned is ne before we are ready for more. we believe was true with those Jesus sent away. And also sh be true with those that we away.

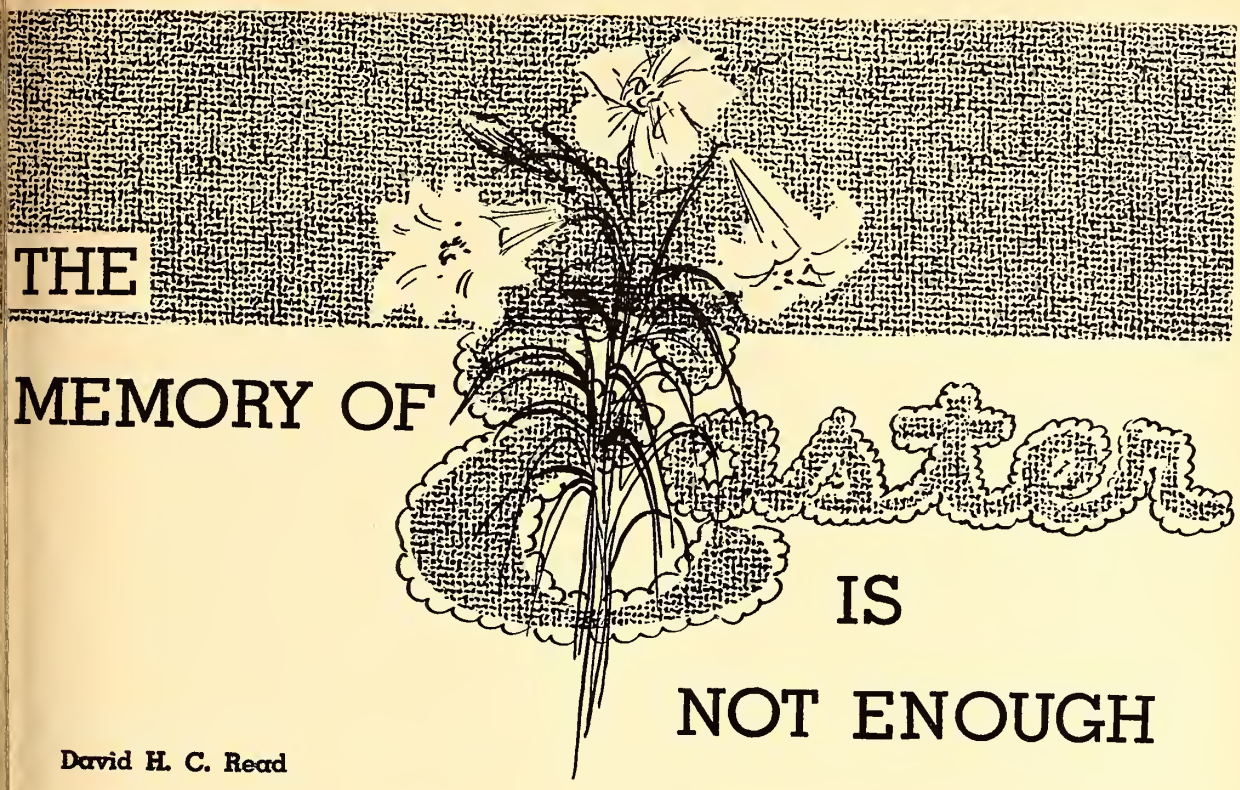
Worship and godliness have but they lose their power if become too formal. — Joseph Cassel, Collegeville, Pa.

Objection to War Taxes

In the Jan. 17 issue, you tioned the way the tax doll spent, and in another section mentioned the plight of Maurice McCrackin, imprisone not paying the war taxes. T it seems that McCrackin and c like him are pointing the wa of a basic dilemma for all profess to be pacifists, namely, to effectively oppose war whe dollars are taken from us th four fifths for war.

It is time that the Church Brethren and the other churches come out in favor o scientious objection to war taxe alternative service for the c we get for our labors in the of giving an identical amou

Continued on page 24



THE MEMORY OF IS NOT ENOUGH

David H. C. Read

It is only as we experience the living presence of the Christ that Easter has meaning for us

S WE grow older we find that Easter, like Christmas, is loaded with mem-. For most of us it is one hose days with a special r, a pleasant, happy flavor, e up of lilies and church , eggs and bonnets, sun- and hallelujahs, all mixed ogether.

ster is a memory of some- vastly more important what has ever happened to r me. Every such service ds us of the most tremen- thing that ever happened s old world of ours. Across ears, across the battered y of man with his wars struggles, his hopes and vements, we remember ho died on a lonely cross, under a weight of human

oss the world on Easter morning we remember, in a thousand different languages and with every variety of ritual, that "on the third day he rose again from the dead." What human memory can compare with this! Can you think of any single event that took place hundreds of years ago that today arouses one single unanimous echo in human hearts around the world?

This is, without exception, the most powerful memory the human race has ever known. No tyranny, no terror, no mockery, and no scorn has ever been, or will ever be able to eradicate it from the earth.

Memory — yes, but memory is not enough! No matter how sacred they may be, we cannot live on memories. We live by that which is alive and real for us now. And here is the miracle of Easter. For when you think of what it is that we today remember you will see that it cannot be just a memory. The memory of a death is just the memory of a death. But the memory of a resurrection means that someone is still alive. If we truly remember that Jesus rose from the dead, then he must be alive today, alive now, really present here with us.

What we are celebrating is not just what happened in a Palestinian garden years ago, but the actual presence for us now of the one who conquered death. The Christian faith is not a sentimental attachment to an old, old story, but a living experience today. It is not a pious recollection of one who died 2,000 years ago; it is a personal awareness of him now. After all, that is what matters.

And so it is that when St. Paul speaks about what matters most to him he does not deal in memories. He talks of a life to

r at the Madison Avenue Presby- church, New York City. During War II he spent five years in a prison camp.

be lived and a person to be known. This is what Easter means to him, and this is what it means to millions of his followers today. Here is Paul's secret of a living faith: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings."

Jesus came back from the dead in order that people like you and me could get to know him. It is as simple as that. And yet that is just what so many are missing today. Everybody knows about Jesus. Whoever you are and wherever you are on Easter morning, you could tell something about him — that he lived; that he said some things that have never been forgotten; that he helped people and loved people; that he died on a cross; that he was reported to have been seen again alive afterwards. Almost every man, woman, and child in this country knows at least something about him. But do you know him?

That is what St. Paul is talking about. There are many people I know about — without knowing them personally. I know quite a bit about, say, Winston Churchill, but I do not know him personally. I have never met him. Paul knew about Jesus Christ before he became a Christian. And what he knew he did not like. He thought of him as a dangerous influence and tried to stamp out the young Christian church. And, you remember, when he was on the way to Damascus to persecute the Christians, he met with Christ — a personal meeting.

No one can describe in adequate words what such a meeting means. St. Paul spoke of a bright light and a voice. Others have had this meeting without any such vivid experience. What matters is that we realize that Christ is alive and that he calls us to know him and follow him. It is happening today — in churches, in crusades, in quiet rooms, and even out on the streets. A man or woman comes to realize — in a sudden flash or over a long period of time — that Christ is alive!



George Pickow from Three Lion

The cup is the symbol of the "fellowship of his sufferings" and the the symbol of the "power of his resurrection," both a part of E

And then what happens? What is it that forms the link between our lives and his? "That I may know him, and the power of his resurrection, and the fellowship of his sufferings."

Here are two ways in which Christ becomes a living factor in our lives: "the power of his resurrection, and the fellowship of his sufferings." Let us take them in reverse order.

"The fellowship of his sufferings." What gives Christ his tremendous appeal to the human heart is just this: we know he has been through it. He is the divine Lord, but he knows what it is to be exposed as we are to danger, pain, separa from friends, even that agony when God himself se to be hidden from us. We never forget that the C whose victory we celebrat day is also the Christ who l in agony for six hours on cross where human wicked had nailed him. The myste appeal of that cross throug man history lies surely in fact that here he speaks our language. We know, in gr or less degree, what it suffer. And to know this is to know "the fellowsh his sufferings."

Sometimes I think pe may miss the experienc knowing Christ simply be they want to skip this pa the story. Like the an who burrow into the g and sleep away the v with its storms and bliz they will not face the ele of suffering in life. Anc as these hibernating ar

Continued on page 9

EDITORIAL

A Place of Transformation

SOME of the most exalted music Richard Wagner ever wrote is woven around profoundly religious themes in his last great sic-drama Parsifal. In a series of scenes which ude a baptism, an anointing, and a commun- service, the story of the Holy Grail unfolds. On Good Friday the youth Parsifal wanders a meadow where he is astonished to see ers blooming with a new kind of beauty on ay when he thinks every living thing should rn. But an old knight of the Grail tells him this is the "Good Friday spell," that the s of repentant sinners have sprinkled the ls and "made them glow with beauty." gner's music, often heard at this Easter on, underscores the transformation that has n wrought by Christ's suffering on the cross. ure as well as mankind can experience a sfiguration.

Perhaps the medieval legends, out of which ifal's story came, have a profound truth to e with us. They remind us that for all its ber memories the day of crucifixion is indeed ood" Friday, for it takes on its deepest mean- n the light of the day of resurrection. If the ts of our Lord's passion and triumph are to ken seriously, they should begin to produce transformations in the lives of men that be fully as astonishing as the miracles ght in nature by a Good Friday spell!

ometimes the transfiguration becomes visi- where we least expect it. On a quiet road Buckeburg, Germany, there is an interna- l peace center called *Freundschaftsheim*, ome of friendship. A visitor today must be that its three buildings, now dedicated to iciliation, stand near what was once an ition hill where witches and criminals and ps many innocent persons were put to a. It is in the area where conscription was dopted in Germany and where later there a training ground for the German army. or more than ten years, in a modest but icant way, *Freundschaftsheim* has been ated to healing the wounds caused by war laying the foundations for peace.

ack of the transformation at this setting is markable witness of a German pastor, who years ago stood almost alone for the ways ace. Wilhelm Mensching saw the evil of t first hand when he and his wife were maries in Africa during the first world war.

Christians . . . must . . . be so far governed by the things of another life, as to show they are truly and really crucified, dead, and risen, with Christ. And it is as necessary for all Christians to conform to this great change of spirit, to be thus in Christ new creatures, as it was necessary that Christ should suffer, die, and rise again for our salvation. — William Law.

Later in India they observed how nonviolence could be practiced, but their decision to follow the way of Jesus at any cost was thoroughly put to the test during the years that Pastor Mensching served his village church under the strains of a dictatorship. Though he continued to pray for Hitler, he would not cease to preach the gospel of love nor would he join his fellow ministers who compromised with the demands of the nazis.

In spite of constant danger to himself and his family the German pastor sought to befriend persecuted Jews and to continue to minister to his own congregation. Even his enemies learned to respect him for his consistency and this may be one reason his life was spared. Though he had to live through still other hardships during years of occupation, he decided to create in his own community a center of reconciliation.

Last summer Pastor Mensching told us, "It is our duty to bring all nations together as brethren. Jesus prayed that we should be children of God. We are brethren. We forgive each other." So under his leadership the work of transformation goes on, and what used to be a gallows hill has become a house of friendship. No wonder there is a change in the attitude of German pastors toward the warmaking powers of their nation today and greater understanding of the gospel of reconciliation.

There is no magic about the "spell" of Good Friday when it derives from the way of the cross. In our joy over the victory that Easter celebrates, we would do well to consider what kind of transformation God wishes to work in the communities where we live. Are our churches really functioning as centers of reconciliation and redemption? Do we demonstrate that we have an answer for delinquency and crime, for hatred and enmity, for selfishness and greed? If Christians were more ready and willing to deny themselves and accept the disciplines of Good Friday's cross they would know many more of the joys of Easter's resurrection. — K.M.

Thou Art the Christ

Elmer Q. Gleim



Harmo

THE entire ministry of Jesus was colored by a great religious hope. It was the hope of a great deliverance by the Messiah. Those who waited for the consolation of Israel were not in agreement about the Messiah. The only thing they had in common was their hope. These conflicts in Messianic belief created many tensions and misunderstandings in Jesus' ministry.

We can never fully appreciate the struggles and disappointments of Jesus' career until we see how men tried to make of him something that he did not want to be. It is little wonder then that a historian has said that the term *Christ* was more a problem to Jesus than one of inspiration.

Jesus had waited patiently for the time when his intimate disciples would understand him. The hillside classrooms and the wayside talks were all leading toward the time when his followers would graduate to a larger faith. Like any teacher genuinely interested in the growth of his pupils, Jesus occasionally chided them for their dullness and "slowness of heart to believe." But there is no indication that he ever did their thinking for them or told them what they must believe. He wanted them to arrive at their own faith by feeling the impress of his personality. Then, as now, all religion must derive from what his followers have seen and heard for th n-
selves. Then, as now, Chris n-
ity progresses through st es
until every disciple can hon ly
say, "Thou art the Christ."

In the retirement of Cae ea
Philippi, Jesus did an un al
thing. He began to talk ry
directly about himself. Per ps
this was the kind of inti te
conversation which was r er
meant for the public. At ny
rate, its appearance mark a
new departure in the me od
of Jesus. For some reaso he
felt impelled to ask abou he
kind of impression he had en
making on people. And th re-
port came back that he w an
unusual person. Then he t ed
to that more vital que: m
"But who do you say that I a

Anyone who has not ful a

Teacher and minister living near York, Pennsylvania

ainted himself with the spirit Jesus might accuse him of nity. For in this scene we ve a clear picture of Jesus ling attention to himself. h an accusation would come y for people who are slow praising others, but lavish in ising themselves. But as we w the manner of Jesus, he s never eager to relate his n exploits, nor was he overly d of talking about himself. t Caesarea Philippi, how-r, Jesus' ministry reached a ning point. He now seemed ply concerned about what ple thought of him. In fact, e are many who would re-l this incident as the starting t of the early church's faith. on's confession began the n that "Jesus is the Christ." when the early church ed to the Gentiles, they ched that "Jesus Christ is l." It is quite possible that preaching began in Jesus' estimate of himself.

ue emphasis of Jesus' reli-meant that he could not in silent about himself. regard and self-respect are he basis of the Christian t. A French writer has re-ed us that a man is worth as much as he esteems himself. Certainly Jesus tried to awaken within men a sense of soul. He supremely preached the gospel of personality. In an age which treated men as chattel, Jesus came to touch human life with the feeling of worth.

The nature of Jesus' ministry also required him to emphasize his own personality. To an age which was tired of epigrams, sick of discussions, and tormented with moral ideals it could not reach, Jesus came offering a life. Origen has somewhere spoken of the life that Jesus taught. Here was not a new system of beliefs or a cult or a series of moral platitudes. Jesus did not say, "Follow my teachings." But he said simply, "Follow me." For this reason, no doubt, early Christianity was called "the Way." Jesus made personal loyalty to him the force which has transformed men.

Jesus' message was one of truth through personality. No creed or set of beliefs or confession of faith can ever satisfy the human hunger to see truth in life. Men will respect truth in life when they will not respect it in words. It exercises the kind of mastery which King Lear's associates saw when they said: "You have that in your countenance which I fain would call master."

But suppose we do say with Simon, "Thou art the Christ." We dare not regard this as a complete confession. Even Peter found that he had some more growing to do. He soon saw the peril of giving Jesus a title. Often it becomes an empty shell into which we pour our own prejudices and opinions. We know how easy it is to believe we understand Jesus simply because we have given him a title. We tend to believe that all has been said that can be said of him. But if we read through the New Testament, we discover how each writer tries to exhaust his superlatives in telling us what Jesus is like.

We must become aware, as did Simon, that our best confessions must oftentimes be followed by rude awakenings. We can see these early disciples objecting and murmuring because the Master they have just confessed still remains a mystery to them. Although he is their Christ, the term means something different for them than it means for him. How those following days and weeks must have seen much jostling of thought!

But their experience is the repeated experience of mankind. Somehow no generation can ever be satisfied with the confessions which previous generations have made. This tendency of each generation to confess him anew is part of the wondering gratitude we show before the person of Jesus. At the same time, this tendency will continue until we ourselves become more like him. For the incomplete confessions we make of him reflects our own incompleteness.

God's Unlimited Love

MERLE CROUSE

The universe trembled
As a celestial sigh of passion
Echoed from the bosom of its creator.
Then the almighty hand of God reached down
And with finger dipped in the ink
Of the blood of the sacrificed One,
Wrote out in bold, clear script
The plan of the salvation of man.

Man, bruised, sore, and miserable,
Was lifted from his squalor
And self-inflicted death
Into the glorious hallway of heaven.
Though unworthy and not deserving
An ounce of compassion from God,
Man was cleansed in a shower-bath of love
And invited into the chambers of eternal life.



Schoenfeld Collection from Three Lions

Masters of Sacred Music

Bach

BORN into a family that had already produced seven generations of musicians, Johann Sebastian Bach had little difficulty learning the family trade. Though he is now regarded as one of the greatest, perhaps the greatest of composers, he was not often recognized during his lifetime as being superior to others in his family. Organists, choristers, and court musicians were plentiful in Germany in the eighteenth century, so much so that the unusual genius of the greatest Bach went often unnoticed.

So his life was spent in arduous hours of composing, arranging, directing, and playing, employed either by a board of church magistrates or by some prince or count. Along with producing hundreds of cantatas, innumerable organ works and instrumental pieces, Bach seemed to find his greatest satisfaction in his family. Of twenty children born in his home, only ten grew to maturity. Yet each one was musical, and a painting like the one reproduced here is perhaps accurate in placing a cradle in the room where Bach worked at the keybo As his children grew older the entire family invited to join in instrumental and vocal n bers.

Bach's greatest works are the passions, ba on the Matthew and John accounts of Je sufferings, and the B Minor Mass. In these in the hundreds of cantatas he wrote for we presentation in the churches he served, there frequent repetitions of the Lutheran hymn t he learned in his youth. Bach was bor Eisenach, Germany, near Wartburg Ca where Martin Luther stayed for a time where he translated the Bible into Ger Bach never lost his profound interest in C tian literature and theology. For this re the revival of interest in his compositions in last one-hundred years has enriched the wor of Christian churches not only in Germany around the world.

This heritage of sacred music is abunda reflected in modern hymnals. His arrangem of choral tunes appear frequently (see num 84, 111, 157, 168, and 203). Early Bret worshipers, both in Germany and in the colo sang many of the same chorales and may have used the harmonizations by Bach. appropriate that the original hymns by ander Mack (No. 428 in The Brethren Hy and the recently discovered Count the should be set to tunes arranged by Bach, was a contemporary of the Brethren pion

— K.M.

The Memory of Easter

Continued from page 4

erge in spring to blink in a nshine they cannot really un- rstand, so there are hibernat- Christians who appear only Easter to join in a triumph ich they cannot really share. ey want the resurrection y without the Calvary that ts deepest meaning.

When you are in deep trou- to whom do you turn? Is o the radiant, happy person o seems to ride always on crest of the wave? I do think so. I believe you t the friend who has been ugh it, who knows the dark- valley as well as the moun- tops. This is the Lord who live and who offers you his dship, a Savior who knows, he has been there and has there for us. If you have truly shared in the sorrow friend or had a friend d by in the hour of your greatest need, you know meaning of these words tell us what it means to Christ: "the fellowship of sufferings."

e other deep meaning of ing him is hidden in these words: "the power of his rection." I say "hidden," his resurrection power is n open, obvious, dazzling r like the waters of Ni- or the lights of Times re. It is a power that works ly in the recesses of the n heart. It is a power that e celebrated today in great dral services with pageant- d the sound of trumpets, lso in quiet, secret rooms her parts of the world Christians are meeting in in time of persecution. gh the outward celebra- ill vary the inward truth e known to all who seek endship of Christ.

t is this power? It is g less than the divine power that raised Jesus from the dead, the power of love that proved stronger than human hatreds, the power of hope that was stronger than despair, the power of goodness that demonstrated its mastery over evil. This is "the power of his resurrection" and it is this that is offered to those who know him.

A moment ago I asked what kind of friend we need in trouble. It must be a friend who has been through it too. Yes, but it must also be a friend who has known how to triumph. The one who sympathizes so much and so deeply that he drags us down still lower into the depths is of little use to us! We need one who is not only a fellow sufferer but is able to raise us up — one who, in fact, has resurrection power. It is this alone that can penetrate the deeps and lift us out of ourselves and on to the way of health and hope. And it is this supremely that is offered by the risen Christ.

I heard a story the other day about an old hulk of a ship that was once sunk in the mud of a river near its mouth. Every possible attempt was made to raise her with cranes and derricks. But still she remained fast in the mud. Then someone had an idea and was given permission to try. He had noticed that the river was affected by the tide. So at low tide he harnessed an empty barge to the old hulk with strong chains and cables. Then everybody waited for the tide. Slowly and surely the waters came flooding in and the great lifting power of the ocean surged under that barge. As it rose inch by inch, so inch by inch the hulk was raised from its bed of slime.

"The power of his resurrection." It is something like this that happens to us when we are linked in faith, in prayer, in worship to our Lord. The power that raised him from the dead is made available to us. Silently the tides of his Spirit operate within, lift us from the mud of our sins and follies, and deliver us from the grip of our despair. "Because he lives, we shall live also." This the life, eternal life — beginning now — that he came to bring.

"That I may know him" is much more than a mere memory of Easter. Our Easter bells are not just reminders of what happened once, but heralds of what can happen now. Our Easter lilies are not just in memory of a battle long ago, but symbols of present triumph. When two disciples went for a walk on the first Easter Day their hearts were full of memories. They talked together in sad and hushed voices about the Jesus they had known. Then something happened that transformed their lives. "Jesus, himself, drew near and went with them." This will be for us the happiest of all the Easters we have ever known if to us Jesus himself draws near "and we know him and the power of his resurrection, and the fellowship of his sufferings."

VICTORY

L. JOHN WEAVER

Three crosses stood upon a hill
Planted in rock and sod;
On one the high priests sought to kill
The Holy Son of God.

But death and grave could hold him not;
The cross that meant him shame
Shall never, never be forgot —
But be his chiefest fame.

And you and I in after years
Shall know his depth of love.
And when the risen Christ appears,
Shall go with him above.

Brethren Look at Legislative Issues

Representatives of the United States, the United Kingdo and the Soviet Union have met in Geneva to try to reach agreement to end nuclear weapons tests. These negotiations s of extreme importance, for if they are successful the way m be opened for further and more comprehensive steps tow real disarmament.

The Eastern and Western scientists who met in Geneva l summer concluded that inspection on the basis of such an agr ment is feasible.

If a treaty is negotiated with the Soviet Union and Gr Britain to end nuclear weapons tests it will be brought to Senate for ratification. There could be very substantial opp tion to it from the Pentagon and some scientists, from politi theorists and segments of the press. The issue could rival importance the question of United States entry into the Lea of Nations.

The arms race is now centered on developing the means deliver nuclear weapons on target at incredible speeds incapa of interception. The intercontinental ballistic missile (ICB will be able to travel some 16,000 miles per hour, traveling targets half-way around the world in less than 30 minutes. United States is spending about $7 billion on guided miss this fiscal year according to a Pentagon spokesman.

Many of those interested in disarmament have pointed out need to halt the missile race while missiles are still in a relati rudimentary stage and further experimentation can be detec by an inspection system. Yet neither the United States nor Soviet Union is making effective proposals to bring this situa under control before inspection — an absolute necessity accor to the present United States position — becomes virtually possible.

DISARMAMENT . . .

We Can Demand Real Disarmament

Dan West

IN MARCH 1947, President Harry Truman announced the "cold war" policy, intending to "contain" Russia. Then an unknown number of bases were set up around the Russian borders. This promised to be successful, but one friend observed, "Within about ten years after we put an iron ring around Russia, the Russian scientists had put a satellite around the world."

The arms race is still going strong. Some say Russia is several years ahead of USA. Others feel that we are ahead of them. So what? It does help business for some people.

Last May, a special committee appointe the National Planning Association reported s of the implications of modern weapons tech ogy in a booklet entitled 1970 Without A Control. They are assuming that there wi no major war in this time, but that the race will continue. What will happen if it continue, nobody knows; an accident might a push-button war. This committee is very s about the probabilities. What does this da ing future mean to Christians?

1. First, the space age is puzzling. We feel at home in it, but we shall likely ha learn.

2. Too much of our international think based on fear of what somebody else ma too little on what Americans may do.

3. Our economy is too much depende the continuing of the arms race — at leas per cent of our gross national product no

4. Back in 1951 three economists fro

Director of leadership training, Church of the Brethren

toric peace churches went to Washington to about government plans to put something ter in place of the armaments program. But y learned of none then.

5. We have not taken seriously any better rnatives, although the Point Four program, r the ICA program, were beginnings.

6. Will we ever disarm? If we do, we must some constructive alternatives. If we don't, arms race will end in death, likely for much he whole human race. If smaller countries elop nuclear bombs, big nations shrink in , and danger to the world increases.

But we don't have to go on like this. Retly, the question of the humane slaughter of nals was settled pretty largely by public ion. Millions of women were determined became vocal. Congress had to vote their .

Will it be possible or probable for public sure to be built up fast enough and solidly gh to change the actions of Congress on problem soon enough? This decision may in the hands of the Christian citizens of rica. We can let things ride, or we can rise telligent and persistent protest against the ent arms race and demand real disarmat. If we insist on the shifting of attention effort and money toward the real solutions of the world's problems, it will be Christian statesmanship.



"It'll take more than that, partner!"

Schuhle

"Prince of Peace"

Ralph D. Bowman

MONG the four designations given the Messiah by the prophet Isaiah is more descriptive than *e of Peace.* If God the er is King, then the Son logically be Prince. And erm *peace* aptly describes entral concern.

e ministry of peace which ord proffercd met men's at all levels. Through him e reconciled to God with proper creature-creator ons restored. Also, he ciles man to himself — ing peace out of the inner that rages between our r and lower nature (Rom. ff.). And, finally, he creates the climate of reconciliation between man and man.

Doubtless we will find immediate, if not universal, agreement on the first two areas of reconciliation. On the social implications of peace we may find more difficulty. That is the way with social issues! In fact, the social implications of the gospel continue to plague us in many other areas — brotherhood, for instance. We would certainly agree that war and peace is a great social issue — one of the greatest of our time.

Peace is the will of God. He is not the author of confusion and conflict. How can he will the mad fratricide we call war? And how can the Lord of heaven and earth bless one segment of his family as against another? Does he not yearn with equal divine compassion and love for all of his children?

Let us look briefly at peacemakers and peacemaking. Even though it is a dirty word, the writer uses it advisedly. Peacemaker means pacifist. Thus the seventh beatitude reads, "Blessed are the pacifists, for they shall be called sons of God" (Matt. 5:9).

Pastor of the Portland church, Oregon

Calling All Brethren

ALL THOSE ATTENDING the Ocean Grove Conference should remember that the first public meeting will be held Tuesday evening, June 16, 1959.

ALL DELEGATES FROM THE CHURCHES should be sure to attend the important sessions beginning Wednesday morning, June 17, when presentations will be made which bear on the program of the church and on the business of the Conference. The business sessions will be held morning and afternoon through Saturday, June 20. Please watch the Gospel Messenger for the reports and queries to come before the Conference as well as for further details about the program and schedule. Information will appear before long about hotels and other accommodations.

ALL STANDING COMMITTEE DELEGATES should be present at 11:00 on Sunday morning, June 14, when a day will be spent in worship and in a "Consultation on the State of the Church." Reports will be heard from the districts and they will be presented by regions. For this purpose the regional secretaries will soon be getting in touch with all Standing Committee delegates whose names are known. The members and the staff of the General Brotherhood Board will also be present for this day of worship and consultation. The Board will share with the Standing Committee matters of special urgency and concern.

The regular Sunday morning and evening services in the great auditorium will be open to all. The members of families and others who are not involved in the above consultation are urged to attend these services.

Let there be concerted prayer that this day may be blessed of God.

WILLIAM M. BEAHM, MODERATOR

NOTE: The Pastors' Association will be holding its usual conference on Tuesday, June 16. Fuller announcement of this will appear in due time.

Who are the peacemakers who are thus blest? In common thought pacifism equals passivism. The pacifist is one who lies down in the presence of evil and injustice, through cowardice or fear. He sacrifices principle and virtue to avoid conflict. *Compromiser* and *appeaser* are his epithets.

By definition the foregoing description is as far from truth as night from day. Peace means more than the absence of conflict. Indeed, someone has said that the lack of conflict may only indicate smoldering hates and exhausted animosities. Peace is positive, active. The Hebrew word for peace means a rich condition of harmonious and positive personal and social well-being.

True peace can be built only on righteousness and justice. "Depart from evil, and do good; seek peace, and pursue it" (Ps. 34:14). Peace can result in a climate of trust, love, and obedience toward God.

It is this kind of peace that the true pacifist seeks to fashion. The word *make* is active. It is not a question either of giving in or doing nothing. Rather, a third alternative, besides waging aggressive war, must be found to meet intrenched evil. To this search the peacemaker is dedicated.

Now that we have examine the meaning of peacemaking l us look at New Testament san tions for the peacemaker. W must disavow the adequacy proof texts. Friends of good s cial causes often injure th cause by resorting to proof tex – especially if they make th text say more than it does or they wrest the context. Instea of proof texts, therefore, let consider basic principles an broad implications of the Ne Testament.

Notably all of Jesus' teac ings were framed against backdrop of animosity a hatred. His countrymen we divided and subjugated. Ir perial Rome kept the peace a collected the revenue. T Zealot stalked the land, dagg under cloak. Tax collectors a Samaritans were objects scorn and hate. Therefore, h pronouncements on human r lations were of utmost rel vance.

Against this background seething hate the ethics of t Sermon on the Mount stand o stark and clear. The seven beatitude and the further ela oration and comment on it ha deep significance for the pea maker. In this setting of je ousy and racial pride, neighb love becomes, if possible, ev more basic to reality. What s of restraints does the divi love impose upon us?

Not only did Jesus speak for active, positive goodw based on right divine-hum and interpersonal relatio Paul added his significant w ness to the worth and wo ability of active goodwill. your enemy is hungry, feed h . . . Do not be overcome by e but overcome evil with goo (Rom. 12:20a, 21). When h tility meets kindness and goo will the harsh armor of hat is pierced on the unprotect side. But right, not success,

ıe primary motive of the eacemaker. "More than from anger [or failure] keep us om wrong."

The ability to express good r evil is the mark of true hristian liberty. Indeed our re- tions to one another are based ı our relation to God. "Love ur enemies and pray for those ho persecute you, so that you ay be sons of your Father who in heaven; for he makes his n rise on the evil and on the od, and sends rain on the just d on the unjust. . . . You, erefore, must be perfect, as ur heavenly Father is per- ct" (Matt 5:44b-45, 48).

Yet there is an even more rtinent argument for the acemaker than the teaching. is in the life of our Lord d particularly his sacrificial ath. The cross stands as God's swer to intrenched wicked- ss. It is the ultimate in inno- nt suffering and redemptive ve.

Oddly we take this greatest redemptive sacrifices and e it a diabolical twist by uating the soldier on the field battle with Christ on the ss. The Battle Hymn of the public contains this incon- ous simile,

s He died to make men holy,
et us die to make men free.

we were ruggedly honest we uld say, rather,

s He died to make men holy,
et us kill to make men free.

When worst comes to worst l the ultimate issues of life l death confront us, our su- me trust is revealed. Is this t in might – sword, belch- gun, or mushrooming atom d? Or are we with the One o looked down from his cross agony with forgiveness for religious tormentors who nted, "He saved others, but annot save himself"?

Granted that the teachings esus are ideal and the way would choose if circum- stances permitted," someone will protest, "but in this world we must be realistic. After all, the kingdom has not yet come!" To which the peacemaker re- plies, "Ah! But I have become a citizen of his kingdom, and I must be true to the laws of the kingdom."

Sometime ago the writer wit- nessed a dramatic skit entitled Incident. The setting for the action was a woods somewhere in Maryland or Virginia during the Civil War. Only two sol- dier actors were involved.

The younger man from Maryland, scarcely more than a boy, carried a Union army dispatch. His mission took him through a portion of the Con- federate line. As he pro- ceeded through the woods, he surprised and disarmed a Con- federate patrol, a man some- what older, who was from Tennessee. Though on oppos- ing forces, these men felt a mu- tual friendliness.

In spite of personal feelings, however, each had orders to obey, and neither gave indica- tion of backing down. Said the Tennessee patrol to the Mary- land messenger, "You better kill me; otherwise, I am under or- ders to prevent your mission." Instead of accepting the older man's advice, the youth has- tened on his way depositing the other man's rifle at a "safe" dis- tance.

In the remaining action the Confederate patrol pursued the Union messenger until the showdown came in an open area by a stream. In the scuffle over the rifle the younger man was shot. As the older Confed- erate held the dying boy in his arms undisguised sorrow filled his face. There was no bitter- ness, only hopeless disillusion- ment on the part of both men as the dying messenger inquired of the patrol, "Why? Why does it have to be?" To which the older man replied, "I don't know. I guess they know at Richmond and Washington, but they haven't told us."

I do not know about Rich- mond, Washington, Moscow, or London, but I believe the an- swer to war and all conflict lies as close as the gospel we pro- claim. The only question is, Do we have courage to apply it?

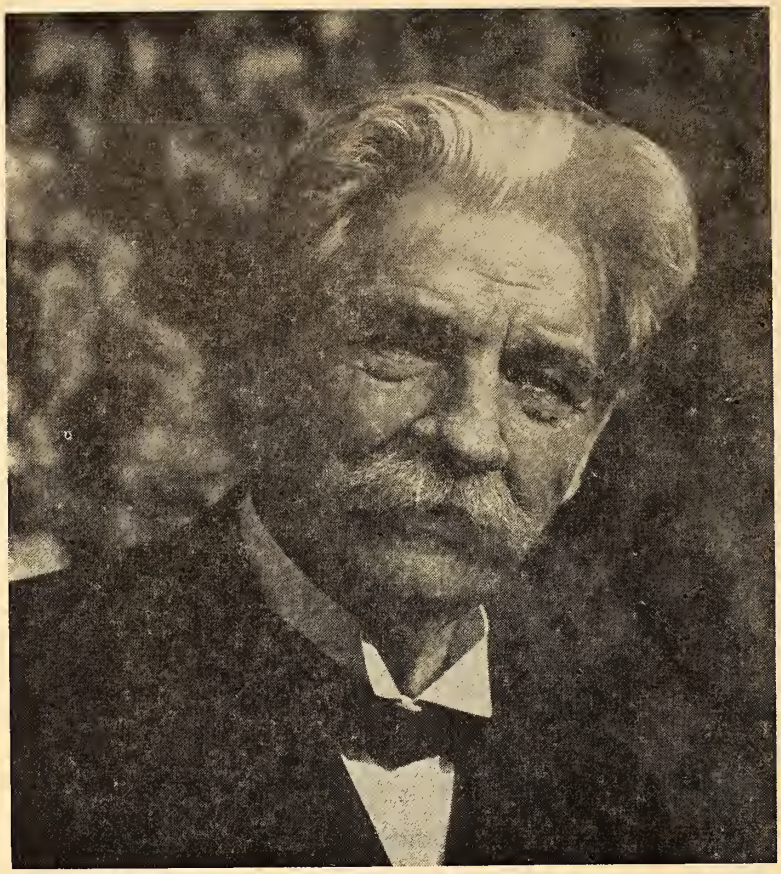
How Marvelous Thy Power

MARY STONER WINE

It was impossible for Christ the Lord to see
Corruption in the grave, for he was deity.

He who was Lord of life could lay it down at will
Or take it up again, all Scripture to fulfill.
How wonderful thy power, forevermore the same.
My soul shall rest in hope; blest be thy holy name.

It was not possible for death to hold his prey,
Though Christ was crucified by sinful men and lay
Within a tomb of stone, his spirit did not see
Decay or die, for God, our God gave victory!
How marvelous thy power, how excellent thy name,
Forever thou art God, forevermore the same.
My soul shall rest in hope, my spirit soar and sing;
How marvelous thy power, how wonderful my King.



◆ A lone medical missionary working i remote Lambarene, French Equatori Africa, Dr. Albert Schweitzer has becor world famous as a philosopher, theologia physician and musician. His incredib talents have won him affection everywher Occasionally, when his arduous life Lambarene leaves him depleted in spi he returns to his native Alsace, to t village of Gunsbach, his birthplace, whe he still maintains a home. Here he quiet rests, regaining his strength, doing t things which give him joy, such as playi the organ in the church in Gunsbach whe he first learned how.

Schweitzer began his medical studi at 30. He went to Lambarene in 1913 a has remained there since, except for bri trips to the Continent, such as the o shown here. He has been honored t world over for his contributions as a s entist and a humanitarian. With all of l efforts in medicine he has found time write brilliantly about Bach and his org music. He is considered the outstandi authority on the great composer.

Dr. Schweitzer's concept of eth might be summed up in the phra *reverence for life*. He believes that respect for the lives of all other hum beings is the highest achievement of m He also firmly believes that each individ is duty bound to develop his resources to the best his ability. Dr. Schweitzer's magnificent simplicity won him hosts of followers throughout the world,

Albert Schweitze

Dr. Schweitzer and friends in the garden at Gunsbach



The music room with a view of the harmonium he pl





ough he himself as no desire for fame or any kind notoriety. He is universally accepted as one of the eat figures of the twentieth century.

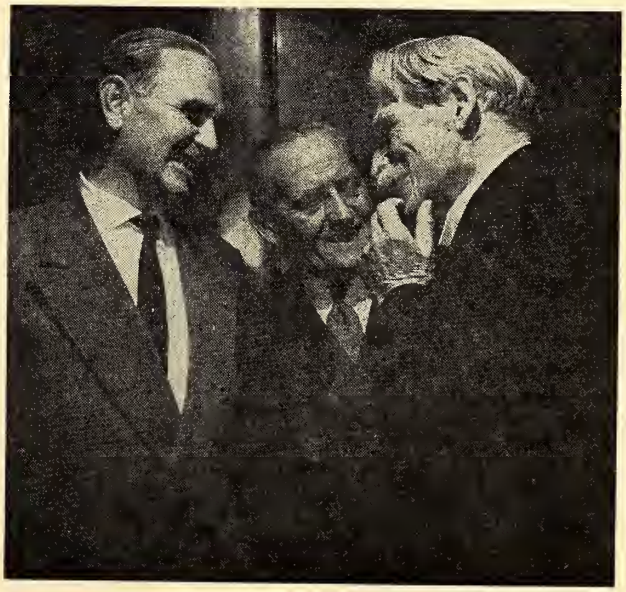
Photos from Three Lions

t home in Alsace

h school at Gunsbach which Schweitzer attended



Dr. Schweitzer talks with friends on visit to Colmar



KINGDOM GLEANINGS

Joseph M. Long, pastor of the Chambersburg church in Southern Pennsylvania, has accepted the call of the board to the directorship of youth work. He will begin his services Aug. 31, 1959, succeeding Ed Crill.

Ernest W. Carl of Pomona, Calif., was elected president of the La Verne College board of trustees at their March meeting, succeeding Frank D. Howell of Long Beach, who had been board president for fourteen years.

Reprints of Christian Pacifism Reassessed, by Roland H. Bainton, which appeared in the Jan. 3 Gospel Messenger, are now available from the Church of the Brethren General Offices, Elgin, Ill.; single copy free, quantity rates on request.

Does your pastor's car allowance correspond favorably with this fact: "The American Automobile Association reports that it will cost $1,078 for gas, oil, insurance, repairs, and depreciation to run your car 10,000 miles this year. This calculation is based on fairly new, lower-priced cars."

Eddy Longmire, McPherson College sophomore from Dallas Center, Iowa, received first place in the Kansas college oratorical contest on alcohol and related problems. The contest was sponsored by the WCTU, which also sponsors local and national contests. Longmire's oration was entitled One View of Life.

Harold D. Fasnacht, president of La Verne College, Calif., has been elected president of the Southern California Council of Churches. This is a large council with more than a dozen denominations and a similar number of city councils from San Diego to Bakersfield participating.

Coming Next Week

In *Beyond Budgets,* Walter D. Bowman sets forth the idea that giving should be in response to God's redeeming love, not to items in a budget.

The cultivation of Christian fellowship is one of the "towers" we need to complete, says Levi J. Ziegler in his article, *Complete the Half-built Towers.*

Desmond W. Bittinger summarizes the work of the section he was in at the World Order Conference in Cleveland in the article, *Concern for My Brother.*

George Frederick Handel is the third of the Masters of Sacred Music presented.

The legislative issue looked at this week is the *United Nations* and the U.S. support of it. Esther (Mrs. Homer) Miller and I. W. Moomaw discuss the need for support and the importance of the UN and related agencies.

The La Verne College trustees have announced new $800,000 development program goal for the ne three and one-half years. It is intended to culmina with the end of the seventieth academic year in Ju 1962. Included in the goal, in addition to operati subsidy, are a gymnasium and a health center.

Peggy Deal, national Brethren youth president a a La Verne College student, flew to Washington, D. during the week of March 9-14 to participate in United Christian Youth Movement mission in beh of peace. With nearly twenty-five other youth leade her visit included sessions with President Eisenhow Department of State officials, and congressmen.

Dr. James M. Berkebile, professor of chemistry Elizabethtown College, has been granted a two-y leave of absence to accept a position with the Inter tional Cooperation Administration in Taipei, Formo He will serve as teacher education adviser in scie in implementing and improving the school system Formosa, beginning June 15. A Church of the Breth minister, Brother Berkebile served also as part-ti pastor of the Stevens Hill church, near Elizabethto

The topic, That the Further Development of Nu ar Weapons Be Prohibited by International Agreeme was debated by teams from Earlham, Goshen, Bluff and Manchester colleges in a tournament on the M chester College campus on March 14. Alan Fra Lois Kieffaber, David Kreider, Robert Johansen, Cor Slavropulos, Sharon Mourer, Francil Walters, Will Faw, Jerome Dines, Larry Weise, Phyllis Sheets, Ja Conner, Donna Engle, and Esther Shull were the M chester students participating. This is the first tim tournament of this nature has been conducted in central area by colleges having a strong pe affiliation.

A Brethren chartered bus will start from N Manchester, Ind., to go to the Ocean Grove Confere and then on to New England and Canada, if ther sufficient interest in such a project. The bus will commodate thirty and the price will be reasona The tour will cover seventeen days. Stops may be m along the way, via Pittsburgh and the Pennsylv Turnpike, to pick up those who may sign up for tour. The schedule planned by the tour conduc L. W. Shultz, is: June 17-18, trip to Ocean Gr June 19-21, Annual Conference; June 22 — July 2, N York, Providence, Boston, Maine, Quebec, Mont Toronto, and Buffalo. Two nights and a day wil spent at Boston, Quebec, and Montreal. Those in ested should write at once to L. W. Shultz, North M chester, Ind.

Dedication

Eversole church in Southern Ohio, dedicatio newly remodeled church house, Sunday, March 29 the morning, Paul M. Robinson, president of Bet Biblical Seminary, Chicago, Ill., will speak on Easter Dawn; in the afternoon his subject will be Church of the Living Lord. Morris E. Beeghley is tor of the congregation.

Brotherhood Theme: Brethren Under the Lordship of Christ

A Consultation on Leadership Training was held on larch 8 at Bethany Biblical Seminary. Brethren leadrs in attendance were Loren Bowman, David Wieand, alph Smeltzer, Clyde E. Weaver, Jesse H. Ziegler, aul Bowman, Jr., Ruth Rinehart, and Dan West. Outde specialists were Jack Gibb of the University of elaware, Herbert Thelen of the University of Chicago, nd Warren Schmidt of the University of California at os Angeles. Basic assumptions and approaches to adership training and needed leadership training efrts for the church's future were discussed.

A series of one-day Brethren Service training conrences will be held in the Southeastern Region, April 5-19. The purpose of the conferences will be to train cal and district leaders in developing a more effective rethren Service program in their churches and disicts. The Brethren Service staff of the Brotherhood ill be present as a team to lead the conferences. The eeting places will be: Eglon, W. Va., April 15; rederick, Md., April 16; Dayton, Va., April 17; Johnn City, Tenn., April 18; and Roanoke, Va., April 19. milar conferences were held in the Eastern Region st fall.

aily Prayer Guide

arch 30 The Burning Heart ..... Luke 24:13-35
31 Faith to Respond ..... Matt. 28:16-20
pril 1 A Worthy Task ..... Acts 1:1-8
2 The Christian Experience ..... Acts 4:1-20
3 Christian Responsibility ..... Acts 6:1-7
4 Dedicated Persons ..... Acts 6:8-15
5 The Joy of Witnessing ..... Acts 8:26-40

censed and Ordained to the Ministry

Philip Donald Brown, licensed in the Plum Creek urch, Western Pennsylvania.

Orville Hamrick, Jr., licensed in the Morgantown urch, First West Virginia.

James Bryant, ordained in the Brummetts Creek urch, North and South Carolina.

K. Dean Huntley and Jesse C. Pittman, ordained in e Melvin Hill church, North and South Carolina.

Rex Sheets, ordained in the Friendship church, rth and South Carolina.

Warren Elliott, licensed in the Chico church, rthern California.

ster Sunrise Services

The NBC radio network will broadcast two Easter nrise services. One will be from Radio City Music ll, New York City, 7:00 to 7:30 a.m. EST. This vice will be carried for a full hour (7:00 to 8:00) er WRCA and will include the sermon by Dr. Robert Hershey, minister of the Holy Trinity Lutheran urch in New York. A 120-voice choir will sing four mbers during the half-hour broadcast and two additnal selections during the full hour.

The other service will come from Arlington Nation- Cemetery and will be broadcast 7:30 to 8:00 a.m. T. Dr. Phil Potter will deliver the sermon, The inity of God; the Marine Band will play, and a pist will sing the Twenty-third Psalm and the Lord's yer.

Richard H. Coffman of Pomona, Calif., now serving on the staff of La Verne College in the field of publicity and journalism, has accepted the call of the General Brotherhood Board to serve as editor of youth publications succeeding Howard E. Royer. Brother Royer will assume responsibility as director of publicity. This change in personnel will be made sometime during the summer months.

The Church Calendar

March 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Christ Lives (Easter). Luke 24:13-53. Memory Selection: This Jesus God raised up, and of that we are all witnesses. Acts 2:32 (R.S.V.)

Easter

April 3-5 Eastern Region conference, Chambersburg, Pa.
April 4 Eastern Region Women's conference, Chambersburg, Pa.
April 12 National Christian College Day
April 12 Eastern Region speech contest, Roaring Spring, Pa.
April 15-19 Southeastern Region Brethren Service training conferences
April 25-26 Southeastern Region CBYF round table at Bridgewater College, Va.
May 1 May Fellowship Day
May 2 Central Region speech contest, Manchester College, Ind.
May 3 Rural Life Sunday
May 3-10 National Family Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Berkey Knavel of Roaring Spring, Pa., in the Quakertown church, Pa., April 19-26.

Bro. E. Paul Weaver of Mexico, Ind., in the New Haven church, Mich., March 29 — April 4.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Springfield church, Pa., April 5-12.

Bro. Beverly Smith of Bridgewater, Va., in the Beaver Creek church, Va., April 26 — May 3.

Bro. Connell T. Chaney of Wiley Ford, W. Va., in the Kelly Chapel church, W. Va., April 29 — May 8.

Bro. Donald Plank of Mt. Airy, Md., in the Woodberry church, Baltimore, Md., May 3-10.

Bro. Jesse W. Whitacre of Columbia City, Ind., in the Diamondville church, Pa., May 3-10.

Bro. Russell G. West of Wiley, Colo., in the Peak Creek church, N. C., May 5-17.

Gains for the Kingdom

Thirty baptized in the Tsakiyar Duwatsu church, Nigeria. **Twenty-eight** baptized in Moda village, Tsakiyar Duwatsu church, Nigeria, West Africa.

Three baptized in the Mandara center, Netrang church, India.

Three baptized in the Piqua church, Ohio.

Nine received by letter in the Berkey church, Shade Creek congregation, Pa. **Two** reinstated in the Mt. Joy church, Pa. **Four** baptized and one reinstated in the Raven Run church, Pa.

News and Comment From Around the Worl

Date Set for Publication of Lutheran Encyclopedia

A Lutheran World Encyclopedia is under preparation and is expected to be off the press in time for the next general assembly of the Lutheran World Federation in 1963. The reference work will comprise five or six volumes of articles contributed by 750 scholars throughout the world. Contents will include articles on such subjects as theology, history, biography, polity, liturgy, church activities, ecumenical relationships and statistics.

United Church Announces Enlistment Program

More than 1,000 congregations of the United Church of Christ are expected to participate in a year-long program of Christian enlistment which will combine stewardship with emphasis on members pledging time and talents as well as money.

Each participating congregation has been urged to conduct a planning conference this summer. In the fall, each member of the congregation will be visited and asked to pledge money to the church and a certain amount of time and skills to the church program.

Methodists Lead in Governorships

Methodists hold more governorships than do members of any other denomination, according to a survey made recently. Twelve of the nation's forty-nine governors are Methodists, eight are Baptists, eight are Roman Catholics, seven are Lutherans, five are Presbyterians, three are Episcopalians, two are Congregationalists, one is Jewish, one is a Mormon, and two have no permanent affiliation.

PTA Opposes Any Religious Teaching in Schools

Chicago's Parent-Teacher Association went on record as being opposed to any teaching about God in the city's public schools, maintaining that such instruction is the responsibility of parents and churches. The association said that moral and ethical values could be taught by explanation, experience, and example without a religious approach.

The PTA differed with the policy statement issued last year by the Church Federation of Greater Chicago which declared that reproducing moral and spiritual values from generation to generation would not likely be successful without the motivation of a deep and abiding faith in God.



Kenneth Miller, Brethren layman of Ostrander, Ohio, and executive sec tary of the Ohio Jersey Breeders Association, slips a halter over the n of an unco-operative Jersey bull during the twenty-four-hour flight fr New York to Athens, Greece. Miller was in charge of 26 Jersey bulls. T brought to 132 the number shipped to Greece toward the goal of 1

Building Churches Is Big Business in U. S.

The building of churches is almost a billion-dollar-a-year industry in the United States, according to Protestant church leaders. If new church building is to keep pace with the soaring population and church membership, it is anticipated that a hundred thousand new churches will be erected in the next ten years.

Scott Turner Ritenour of New York, executive director of the National Council of Churches' Department of Church Building and Architecture, says "Giant population shifts have left many areas virtually unchurched. Further, if the population increases as predicted by 1970, there will be between 202 and 219 million persons living in the United States. The great cr of new parents with young childr will put a great strain on t churches to keep up."

Four Clergymen Die in Airline Crash

Four Protestant clergymen — th Methodists and a Missouri Syn Lutheran — were among those w died on the airliner which smash into the East River after oversho ing a landing in LaGuardia fi in New York. The Methodist m isters were all members of the Te vision, Radio, and Film Commissi of the Methodist Church. Th were coming to New York from Methodist meeting in Chicago.

President Asks Law to Curb Church Bombings

President Eisenhower has ask Congress to enact a law making a federal offense to cross a st line to avoid prosecution for destr tion of educational or religi structures. The new law wh would enable the Federal Bur of Investigation and Department Justice to enter cases where sy gogues or churches are bombed burned is one of the four civil rig

easures the President sent to ngress.

In the absence of federal legisla- n, bombings are purely a local ense. Of a total of forty-eight ch attacks made in 1958, largely ected against schools, churches, d synagogues, fewer than one urth have been followed by prose- tion. The rest are listed as un- ved in police files.

ROP Contributions Totaled 20,400 Last Year

Contributions to the Christian ral Overseas Program last year aled $920,400, an increase of per cent over the previous year. OP made available 440,000,000 unds of food overseas since 1947. rtificates of recognition were pre- ted to four state CROP organiza- ns: to Kansas for raising the hest state total, also to Illinois, Ohio, and to Indiana.

ngarian Scientists Continue urch Attendance

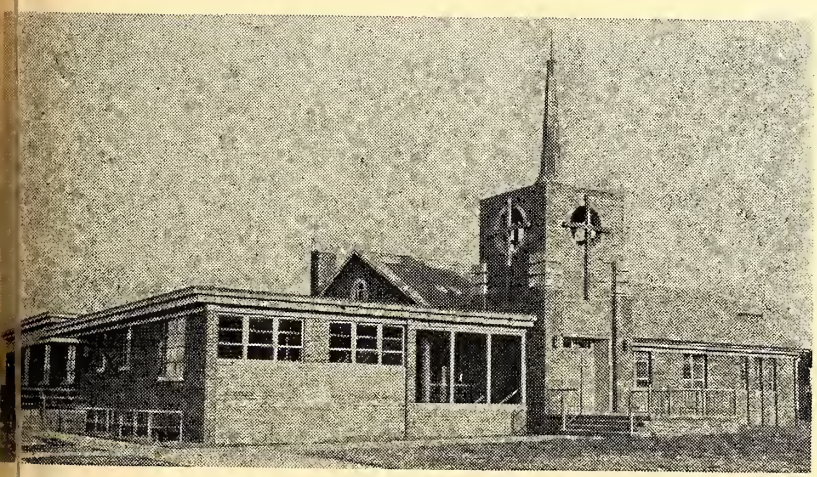
A leading Communist publication Budapest has complained that n men of science are still going church in Hungary because anti- gious propagandists have fallen wn on the job. The magazine icized party leaders for failing to intensify their antireligious propaganda since the 1956 revolution. The magazine complained that no atheistic book had been published there since 1956.

News Briefs

A central fund has been established by the Hungarian Lutheran Church to help needy parishes, often composed of only a few hundred members, to raise the wages of their pastors. The fund, which was inaugurated on Jan. 1, and planned to operate for the next four years, aims to bring a pastor's yearly minimum salary to about $800.

An Institute for Strategic Studies has been set up in London for the purpose of studying on an international basis defense and disarmament. A $150,000 grant to finance the project for three years was provided by the Ford Foundation. The chairman of the institute is Sir Kenneth Grubb, who is also chairman of the Commission of the Churches on International Affairs.

Half of all gifts by Australians go to religious work, according to figures just released by the Australian taxation department. The four largest religious groups there have almost 11,000 churches.



ication services for the new Christiansburg church of Southern Virginia e held on Dec. 14, 1958. At the morning worship hour W. Harold Row, full-time pastor, was the speaker. Paul H. Bowman delivered the catory sermon at the 2:30 p. m. service. The pastor, Edgar S. Martin, in the service of dedication. Ground was broken on May 4, 1958, with al excavation beginning on May 12. The cornerstone was laid on . 1 and construction was completed within a seven months' period. cost of construction was $161,211.20 including installation of equip- t. Arthur L. Dean, church building counselor, drew original plans, Echols-Sparger and Associates completed the detailed plans and ifications. The church served as its own builder under the supervision . C. Loop, a contractor member of the church. The sanctuary has a ng capacity of 462 and the fellowship hall of over two hundred. There ixteen classrooms, offices, five rest rooms and a modern kitchen. There recreation room which will be used for future classrooms if needed



Dr. Frederick Neumann, professor of languages at Elizabethtown College, Pa., is the author of a newly published book entitled Escape From Terror. It is published by the Exposition Press. Dr. Neumann has been a frequent contributor to the Gospel Messenger. His book tells "the story of a European victim of anti-Semitism" and his becoming a Christian

Quotes in the News

Sen. Estes Kefauver: "It is an ironic fact that at the present time there is no federal law to prohibit the selling of babies or children across state lines, although we have such legislation to punish similar traffic in stolen cars, motorboats, or property."

Dr. Albert C. Outler, professor at Perkins School of Theology in Dallas, Texas: "Our churches are starving for the lack of radical, soul-searching, heart-warming encounters with the living God. One could almost say of a typical Protestant service of worship that it is a meeting of a group of people to talk about God and to recommend the good life to each other in a friendly atmosphere which neither disturbs nor heals the profound hurt of a shattered or estranged soul. There is a revival of worship and renewal of interest in worship, but it can never come to real fruit unless the full reality of the radical and objective presence of God is recovered in every act of preaching and in every act of witness, and in every act of service."

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Religious News Service

Programs for mentally and physically handicapped children is one of the pressing needs of Christian education and their development needs to be accelerated

Christian Education

Faces New Challenges

EDUCATORS of thirty-eight Protestant denominations have approved a series of projects in a major step to improve Christian education in the United States. The action was taken at the 32nd annual meeting of the National Council of Churches' Division of Christian Education held at Omaha, Nebr., and attended by 1,200 delegates from 37 states and Canada.

The meeting was one of several recent important Protestant gatherings at which new challenges and opportunities in the field of Christian education were spelled out. The focus was on all phases of Christian training and guidance, both among young people and adults.

Some of the pressing needs enumerated at the meetings were more church-backed programs for mentally retarded children, wider emphasis on adult Christian education, and greater use of television in spiritual programs. Special stress was placed on the promotion of religious courses in secular colleges and universities and on the responsibility of church-related colleges to nurture "the Christian conscience and heart."

The projects approved by the Omaha delegates included new studies and surveys, filmstrips, manuals and handbooks for local church use, as well as consultations on current education problems.

Among the most significant plans announced was the development of a new national "inventory" of religious meanings given to words by children. This project will seek to discover the meanings which youngsters attach to such words as *God, worship, sin, death* and *communion* in order to "provide guidance through the understanding of children's religious growth."

During the week-long sessions, leading delegates drew special attention to the problem of Sunday school training and to the need for greater efforts to provide a religiou training for retarded youngsters.

One of the most provocative u terances came from a Chicago the logian who claimed that America Sunday schools are spoiling childre largely because of the way the Bib is generally presented. He was D Marcus Barth, son of the famo Swiss theologian, Dr. Karl Bart who was formerly an Evangelic Reformed minister in Basle and now a member of the Federat Theological Faculty of the Ur versity of Chicago.

He complained that all childr hear for some time in Sunday scho is "Mama loves me, Papa loves m teacher loves me, God loves me This, he stated, only teaches the to be self-centered egotists. "Cor age twelve or fourteen," he sai "they discover other people and hell breaks loose."

Referring to the "adulterated" w in which he said the Bible is p sented, Dr. Barth deplored the "c mesticated soup" used only moralizing purposes, and the "ch ping up" of Bible stories in whi "Egyptians never drowned" a John the Baptist was not behead He likened this to canned food, ca fully prepared, but with all the vi mins gone.

The Sunday school, Dr. Ba argued, must stop creating a "p Heaven hedge" around the ch and let him understand that life not all soft and rosy.

Dr. Virgil E. Foster of New Yo editor of the International Jour of Religious Education, told Omaha meeting that programs the gifted or mentally and physica handicapped child are being de oped by the church, but not f enough. Backing his assertion v a report of a survey which disclo that only 6 per cent of 349 "samp U.S. churches had special progra for such children.

Miss Phyllis Amacher, supervi of summer laboratory school dem stration classes for the mentally tarded at Faribault, Minn., ur groups of churches to combine t efforts to meet the special need. said retarded children need ass ance they are "accepted" by t loved ones as well as by God,"

ey "can be motivated to make con-
butions to their everyday life and
inking the same as normal chil-
en."

The topic of adult Christian edu-
tion was introduced by Dr. Law-
nce C. Little of the University of
ttsburgh, who said "crucial needs"
this field include "a clearer con-
ption of the relation of the church
the world as well as to the other
ucational influences in the com-
unity."

Stressing the importance of
rowth toward Christian matur-
i," Dr. Little said he included in
otestant adult education not only
ble study or adult religious classes,
t also courses in "behavioral sci-
es," such as the effects of com-
nity influences on adult life, the
ntemporary economic and indus-
l revolution, and the Christian
h in a democratic community.

The speaker noted that "despite
nificant developments in Christian
ucation," only about 15,000,000
ple are enrolled in Protestant
lt courses compared with a total
istration of 50,000,000 in college
university classes.

A plea to Protestant educators to
e more use of television was
nded by Dr. R. H. Edwin Espy
New York, the National Council's
ciate general secretary. He said
favored especially participation
grams in which groups of people
to apply the message of the
gram to a situation. — *Religious
s Service.*

Brethren Meet in Omaha

ON MONDAY, Feb. 9, approximately three dozen Brethren met together in the Omaha Y. M. C. A. to consider implications for the Church of the Brethren in the theme, Dare We Live in the Household of God? The occasion was the National Council of Churches' Division of Christian Education meetings, the general sessions of which began on the day following.

Richard Bollinger gave the opening presentation on What Is the Household of God? or What Is the Church? The answer ought to be found through theology and not through sociology was one of the speaker's points. He traced the background of various church groups and stated that the classical Church of the Brethren position has encompassed a literal reading of the Scriptures, emphasis on ordinances, and a community ethos.

In contrasting church heritages, he pointed out three issues confronting the Church of the Brethren resulting from meetings of Brethren and center-core Protestantism: (1) Way of life versus justification by faith. Classical Protestantism says justification is by faith; Brethren emphasize the fruits of the Spirit. (2) Ordinances versus sacraments. Is our emphasis on brotherly love around the communion table or on the presence of God? The communion for Brethren is a memorial and not an ordinance. (3) "Gathered" church versus "territorial" church. Is baptism the declaration of regeneration or a sacramental initiation into the church? How can we become a witnessing church?

The subject, What Is the Task of the Household of God, was presented by a team of panelists.

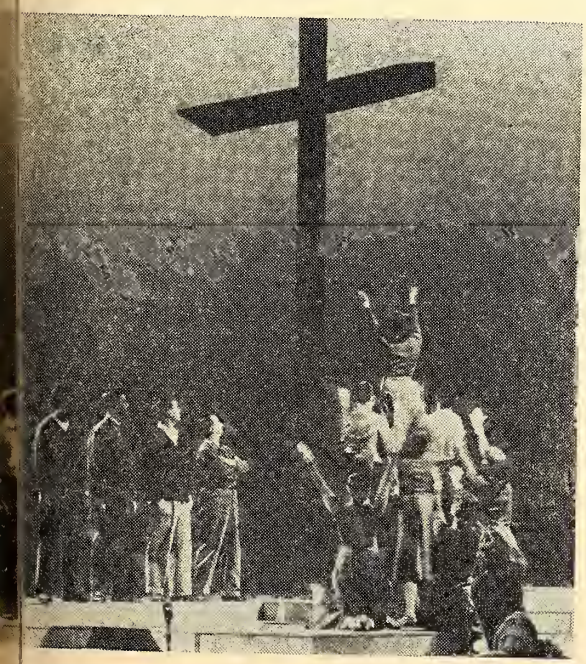
Considering the purpose and motivation for the church program, Meredith Rogers concluded that "everything we do is a part of the church program." He urged that we (1) create an atmosphere to develop new persons in Christ; (2) enlist energies of persons we serve; (3) do "old" things in a much better way — improve program; (4) better the place in which we live; (5) study and know doctrines of church and relate them to life; (6) give help to people in their problems — help them to see the Bible as a source of help.

It is important to remember that the quality of life comes into existence within the "climate" of the church program. The individual must recognize his needs and then the church must confront him with the resources that will help him meet these needs.

Mary Spessard gave the background of the present study document on the objectives in the church's Christian education program. Copies of selected excerpts from these objectives were distributed and discussed briefly.

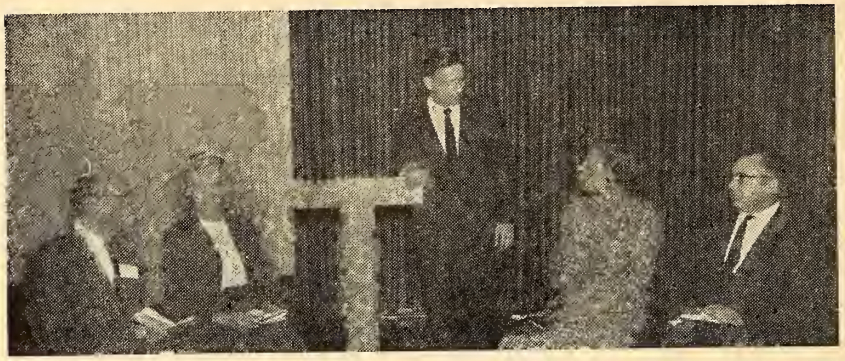
To the question, Are objectives of Christian education different than those of the church? came the reply that the objectives are the same, but the task is different. Beyond theology or methodology, there must be the concept that education takes place constantly in informal times and occasions. It is a growing thing!

The role of the small group within the church was lifted up by Anna Warstler. In the church today there are numerous natural small groups — Sunday school class, fellowship groups (youth, men, women), study groups (schools), and in some areas cell groups. Today the church needs to teach out of an experience of "listening" and to help its people grow in all areas of life. The church



A religious drama, The Household of God, was used to emphasize problems facing Christian education at a public rally in connection with the annual meeting of the Division of Christian Education of the National Council of Churches at Omaha, Nebraska

Religious News Service



The panelists who presented the subject, What Is the Task of the Household of God. Standing is the moderator, Richard Bollinger; left to right, seated are A. Stauffer Curry, Anna Warstler, Mary Spessard, and Meredith Rogers

needs to revitalize the structure it has and this can often be done as small groups come together for a specific study.

The final presentation by the panel was on leadership recruitment. A. Stauffer Curry emphasized the value of personal contacts. Today we need to get church-related vocations into children's thinking much earlier in life since the opportunities for full-time service are greater now than ever before.

The leadership recruitment of volunteer workers is also important. Personal contacts are necessary even for placing a name on a ballot. "Tenure" for various jobs is a necessary aspect of developing an effective program of recruitment in leadership. Leadership recruitment begins in the home and comes with a sense of commitment in vocation and from a sense of witnessing.

The dinner hour program was given over to a general discussion of the ideas presented in the two afternoon sessions.

The closing session, in which the subject was Unity Within the Household of God, found Archie Patrick and Leland Grove debating "Resolved: that the Sunday school and age-activity groups are separate agencies of the local church and should not be considered as subordinate to the entire program." It was apparent that the "negative" position is the wholesome one for our churches today. All groups within the framework of the church program should be unified. If we think of the program as "unified" we will treat the groups that way – the central purpose of the church will be kept before us. The total needs of persons within the church will be represented – learning, worship, fellowship, and service. Unification helps us to be more efficient in doing things that need to be done. It makes it easier to spread our leadership and gives the pastor an opportunity to work with all groups more efficiently.

The day's program was planned by Floyd Bantz and Glee Yoder in consultation with S. Loren Bowman. The persons who attended throughout the afternoon and evening were: Edna Anderson, Arthur Baldwin, J. F. Baldwin, Floyd Bantz, Carrie Beckwith, Richard Bollinger, S. Loren Bowman, Ed Crill, A. Stauffer Curry, Edward Duncan, Frank Durand, Wendell Eller, Mildred Etter, W. B. Gahm, John Gosnell, Leland Grove, Rufus King, Mrs. W. Eldo Miller, Archie Patrick, Mr. and Mrs. Erwin Rasp, Mr. and Mrs. Harvey Rasp, Roy Richey, Meredith Rogers, Francis Shenefelt, Lila Sisler, William F. Smith, Mary Spessard, Harold Statler, Robert Teegarden, Anna Warstler, Paul M. Weaver, John B. Wieand, and Mr. and Mrs. Gordon Yoder.



Yakima Reloc

WHEN the Brethren work in Yakima, 1902, it was a town a few thousand population. this growing city, nestled Yakima Valley, has more tha population. It is a prominer producing center.

In response to the unfol portunities to witness, the c tion decided to locate in churched area about two and miles from the site where th ities had centered for over fi By the fall of 1956 a five-a of land was purchased in t munity assigned to the Chur Brethren under comity ag Construction of a new chur ing was begun. The first se held in the partially complet ture in the summer of 1957

As members of the churc into a larger program and struction of a new buildi came face to face with heavy responsibility. They cond every-member canvass, and h

Out of the Mailbag

ON THE FIELD we have been thinking in terms of a developing and changing organization. For instance, in the educational program we are now getting Nigerians who like Bitrus Sawa are capable of places of responsibility in the administrative and supervisory side. We look forward to having only one or two missionaries in the supervisory field with well-trained Nigerian staff to carry on. In the church area, some of our Waka-trained men are doing exceptionally well as church leaders, and some have recently been licensed to the ministry. In early December had meetings that did one's h good.

As you know we now hav council which twice a year cares the business matters. We have vided the field into three areas what might be called spiritual conferences. The one in our eas area this year was entertained church fifteen miles from the nea mission station. The arrangem were all made and carried out by



pleted

r a second. The General ood Board approved a grant 0 as necessary assistance.
t Sept. 30 the membership of ma church totaled 143. Ten persons were baptized dur- past year. Challenged by the hrist and guided by the ded- adership of their pastor, Leo , the church looks toward an witness and ministry. The m commission is making lans to reach out into the community.
akima church school is staffed tstanding group of teachers. them have earned first-year the Fellowship of Growth in The church has an active llowship and a fine choir. he past summer two parish students from La Verne Col- ed in the church community. is close co-operation between gregation and the district administration as they plan toward greater service for Yakima.

l people. It was a wonderful erience.
n the western area at one meeting reached the peak attendance of 0. At our eastern meeting I d two of the finest sermons that ve ever heard — one on forgive- and the other on the second n. Those preaching were two of Nigerian headmasters. One of headmasters was moderator of meeting and did very well in. — *H. Stover Kulp, Nigeria, t Africa.*

MEDICAL WORK

Leprosy Specialists Meet

Roy E. Pfaltzgraff, M. D.

UNDER the auspices of the American Leprosy Missions and the Church of the Brethren I was given the opportunity to visit the Brethren mission in India and to attend the International Congress of Leprology, which met in Tokyo in November 1958. This was a wonderful opportunity for me to see the work and program of our India mission and to visit several leprosaria in other countries, as well as to attend this conference, which is a world-wide gathering of leprosy specialists held every five years.

A two weeks' visit in the Brethren mission area in India gave opportunity to compare and contrast the work of our sister mission with our work in Nigeria. The problems which face the people of India are overwhelming.

Our conference meetings were held in a magnificent hall with facilities for simultaneous translation to care for the various tongues of the delegates. The Japanese Leprosy Foundation had done a superb job in preparing the physical arrangements for the conference.

Since I had spent but a few years in specializing on leprosy this meeting was a great opportunity to learn to know the personalities of most of the men whose names had become familiar through reading the medical journals dealing with leprosy. The fellowship with these men, and particularly with those whose work in this field is done with a Christian dedication of purpose, was especially cherished.

The daily meetings covered all aspects of the disease of leprosy from its relation to the research worker in the laboratory to the practical aspects of its effects on man and his responses to this ancient and difficult disease. Most of the deliberations of such a meeting are quite detailed and technical, but there were several reports which are of interest to the lay world.

Two independent investigators reported success in cultivating the human leprosy bacillus in laboratory animals. If this report can be confirmed it will be of inestimable help in future research. Up to the present time all attempts to grow this bacillus either on culture media or in animals have been unsuccessful.

There were two aspects of rehabilitation which got special attention. First is the physical rehabilitation made possible by new developments in physiotherapy and surgery which are proving very successful. The second is the acceptance of the cured patient by society. This is just as important a factor in rehabilitation and often more difficult to achieve than physical rehabilitation.

For those of us who daily have to deal with hundreds, even thousands of leprosy patients, the reports concerning new drugs holding out even more promise than those now in use were the most encouraging news of all.

While in Japan we had the opportunity to visit in three leprosaria and to see the work that is being done there to combat leprosy. We had visual evidence of what a terrible disease leprosy can be in lighter-skinned races as compared to the Negro, who seems to have sufficient resistance so that the more advanced stages of the disease are seldom seen.

Here also we saw the results of compulsory segregation which sends patients into hiding until the disease is far advanced and the best of medical care is of little avail. Fortunately, today nearly all countries of the world have now repealed laws of enforced segregation, and health education has replaced them as a more effective weapon in the fight against leprosy.

On our return from Japan a day's stopover in Hong Kong gave opportunity to visit perhaps the most beautiful leprosarium in the world — Hay Ling Chou, which is situated on an island about an hour's ride by boat from Hong Kong. In addition to its beauty, Hay Ling Chou is also probably the best equipped and most modern leprosy hospital in the world.

From Hong Kong I returned to South India for a few days' visit at the Christian Medical College and

hospital in Vellore to see Dr. Paul Brand's program for rehabilitation. Here in the "New Life Village" young men with severe deformities are educated in some trade which they carry on in spite of their paralysis and deformities. They are given all the benefits of modern surgery and physiotherapy to make the best possible use of what remains of their deformed hands.

It is truly a village of new life because most of them had lost hope of ever carrying on a useful occupation and had turned to begging for their livelihood until they heard of Dr. Brand's program of rehabilitation. Now he and his large staff are bringing new hope and courage to sufferers coming from all parts of India and even from other countries. Of course, the influence of this work has traveled widely and today similar programs of rehabilitation are being developed wherever there are sufferers from leprosy.

On the trip back to Nigeria the flight from Aden to Ethiopia proved much more exciting than expected, when over the Red Sea one of the motors of our two-motor plane began to give trouble; then just as we were about to cross a range of mountains at 10,500 feet it failed completely. Fortunately, there was an emergency landing strip near by and a replacement engine was flown from Aden; so there was less than a day's delay in our journey.

This journey was a wonderful experience for me and I am grateful to God for a safe trip, and grateful to all those who helped to make the trip a reality.

NIGERIA, WEST AFRICA

Missionary on the Go

Robert Bischof

I AM sitting in the school office at Vilegwa. The United Nations Deputation is here in Nigeria, and at the moment should be inspecting the Lassa hospital. They will come along this road from Lassa to Mitchika past the Vilegwa school and may stop. Hence, I came up this morning to stay here in case they do stop to inspect the school.

On Oct. 26 Pastor Karbam and I went to Wamdeo-Dvu, twelve miles west of Uba on the Uba-Lassa dry-season road. Work had been going on in this village for a number of years, but until recently there haven't been any results to speak of. Now a few of their young folks who went to school have returned as teachers, and the work is really on fire. Fifty-nine were baptized and ninety-five took the covenant and are now preparing for baptism.

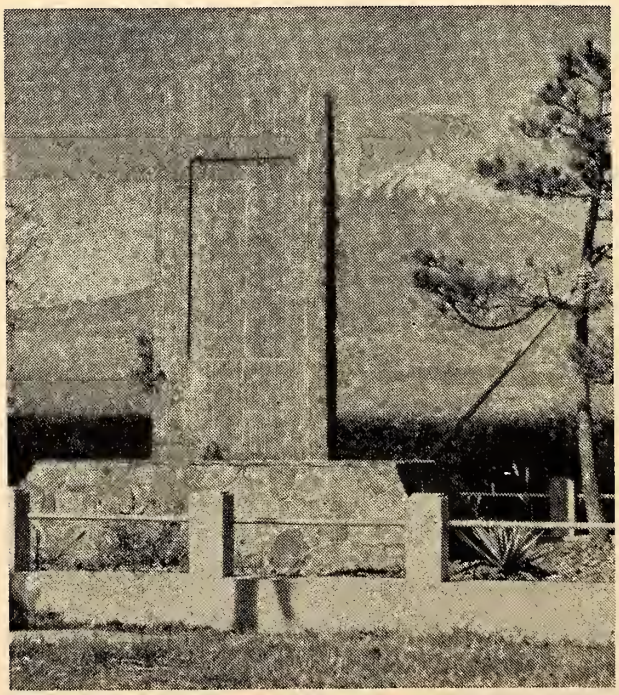
We had communion in this village, with 116 taking part. It was the first time that communion ha been held in the village. It w really a joyous day for the past and me. I finally returned to Ul at about five in the evening.

On Nov. 5 I went to the villa of Jalingo, six miles south on t main road to Mubi, and then fo miles back in the bush. It was real a bush footpath — tall grass on ea side, bushes and trees. There we also a number of cross paths an of course, no road signs; so I becan lost several times. I asked occasio ally and received directions. Fin ly, I persuaded a young boy to g on the motorcycle with me and rect me to the village. Then walked about three miles to t Yedseram River for baptism.

This is a village of almost Higis who have moved down fr the Bazza area. The class of re gious instruction here has be opened only about a year. Five the eight that were baptized w young married men; a number those who took the covenant w wives of these men; so here is good start for a church. Th seemed really very much interest in the Christian way of life.

On Nov. 8 I went to Kub Shosho, a village about three mi from Lassa on the Lassa-Mitch road, right along a little strea Here fourteen were baptized a seven took the covenant.

The next day I came up here Vilegwa for communion. Christia 169 of them, from the Kub Shoso, Moda, Kankila, Kwa Kwadzale, Vilegwa, and Bazza ca for communion. All of these villa are Higi. It was another busy, joyous day. This area was organi into a church congregation in cember 1958.



Monument of the Ode of the Empress Teimei at the Suruga national leprosarium. Mt. Fujiyama can be seen in the background

Readers Write

Continued from page 2

more than the amount of taxes the Brethren Service Commissi CARE, and other such organizati that are doing the needed job t the war-minded government of U.S. refuses to do: help the ne and suffering and undeveloped p ple all over the world.

The early Brethren did not taxes for war, and we are a p shadow of our forebears if we our dollars be spent to main the cancerous military machine the United States. — John For Castañer, Puerto Rico.



nver McDonald, Lawrence Holeman, and the writer of the article discuss w a Christian can work for peace. The mural was painted for the School of Peace by Mrs. Richard Price

ACE EDUCATION

We're Studying Peace

AST November our congregation at Trinity church launched into a study of the crucial is- of our world by holding a School o Peace.

A Idea Grows

t first we had in mind a program fo our women. Then we began th king that we should have a ch rch-wide program. We thought pe aps this could be done best by as ng the CBYF, the men's organiza- ic and the women's work to em- ph ize peace during the month of No ember.

bout this time we came across the u estion in the Church of the Br hren Leader that congregations no a School of Peace during No- em er. This led to a meeting with he pastor, the Christian service commission, and the leader of the CBYF, the men's organization, and the women's work, at which this suggestion was made. The seed was planted and it was beginning to sprout!

A Banquet for the Men

On Monday evening, Nov. 3, the men's organization held a banquet. Paul Cargo, a Methodist minister of Northville, Mich., spoke on What Can the Individual Do to Promote the Cause of Peace? Literature about the peace stand of the church and about BVS was distributed.

The Christian service commission sponsored a church-wide program on Nov. 16. The film, More for Peace, was shown. Following the film three members gave five-minute talks: Peace of Mind, by Wilbur McFadden; Peace in the Home, by Charles Vogt; and The Objector, by Max Royer. A stimulating discussion followed the presentations.

Peace Is Our Business

The women met on Nov. 18, using the topic, Peace Is Our Business. The filmstrip, Someone Like You, was shown. A candlelighting service of dedication for the cause of peace was the highlight of this program.

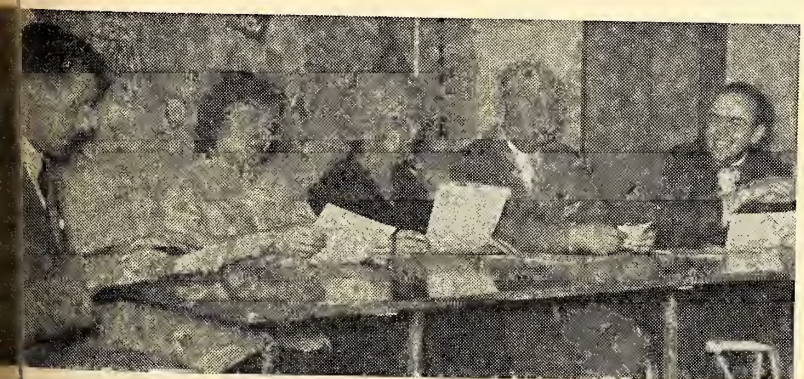
To climax our peace emphasis, Dan West met with our congregation on Nov. 21. The evening began with a snack supper during which Brother West had opportunity to meet informally with some of our people. The topic of the program was What Can We Do for the Cause of Peace? A panel composed of Mrs. Charles Vogt and Mrs. Richard Price from Trinity and Harry Stoner of Anderson, Ind., conversed with Brother West to open the discussion. Then the audience was invited to raise questions and to make comments. Many persons lingered after the program to talk further with Brother West.

During the month of November the pastor, Paul Hoffman, preached some tremendous sermons on peace. As a matter of fact, his statements during the whole year had caused many to do serious thinking on the subject.

A Beginning

Many of our members are vitally concerned about world peace. We feel that a number of them will want to serve as the core for further study in this area. We believe that we have just begun our progress on the road toward peace.

Now we are in the process of starting some peace study groups. These persons will study the forces which operate in a group, do extensive study about world conditions, and strive to live peaceably with one another. It is our dream that through group interaction a dynamic force will become alive among us. Perhaps someday Trinity will be known as a church for peace.



ng together on the problems of peace was a real challenge. Pictured left t are Paul Hoffman, Mrs. Richard Price, Mrs. Charles Vogt, Charles Vogt, and Wilbur McFadden

• • •

Lutheran World Action, the annual financial appeal of the National Lutheran Council raised more than $3,600,000 last year for its international program of emergency activities.

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The *Prince of Peace.*" This is the way Isaiah recorded the longings of his people for a Savior. We sing about it in just those same words in Handel's Messiah.

For the past two months, we here at Trinity have been asking ourselves what it means to refer to the Prince of Peace. Many people have said things such as these:

"So far, we have thought of peace only in terms of war."

"Most people nowadays never even think about killing when they enter the army."

"What if everyone was a conscientious objector to war? What would have happened during World War II?"

"Does a peacemaker just stand by and watch hundreds of people being buried alive in pits by the Nazis?"

"Isn't there such a thing as a conscientious killer?"

"I am a medical doctor. As a peacemaker and a Christian, would it be all right for me to go to Alaska and serve my military service? They offer a nice deal — high salary and all living expenses paid."

"If I point a gun back at someone who is aiming at me, then I am no better than he is, am I?"

"Yes, but if you do not shoot back when someone is aiming at you, then you are a dead duck. What have you accomplished if you are dead?"

"I do not see anything wrong with going to the army during peacetime, such as now. You know you aren't going to kill anybody."

"Yes, but going to even a peacetime army still means training to kill, and you never know when war is going to break out."

"What does all this mean to girls who do not have to face going to the army anyhow?"

"What is wrong with taking a gun and learning to use it? It seems to me to show a man's manliness."

"I would like to get into the service so my college will be paid for."

The Church of the Brethren is one of the historic peace churches. We believe in peace, not because of tradition, but because of the New Testament. While we oppose participation in war, we do not prohibit our members from entering the armed forces, neither do we pressure them not to. The decision is left up to the individual. But what is most important is that the individuals (both men and women) think through the issues involved, more than we have traditionally.

The statements quoted earlier are some you people have uttered during these past days. They indicate some real thought and some real struggling with an issue which needs to be struggled with, namely, killing. As your pastor, I want all of you to know how much I appreciate your thinking and comments. My own thinking has been tremendously challenged by you. We have just begun, however. We are beginning some planning to study just how to make peace in unpeaceful situations. This may involve your being a member of a group to study group psychology; it may mean you will want to read some books on peacemaking. Have you read any yet? It may mean some jilting of old ideas. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Know what this means?

— *sent by Paul Hoffman to his congregation at Detroit, Mich., during their School of Peace.*

News Notes

Puerto Rico

Activities at the Castañer project now include a class for nurses' aides, which is being taught by the registered nurses. This class prepares the students to work as aides in the Castañer hospital or in other hospitals on the island. It will also qualify them to take the examination to become licensed practical nurses.

Eight young people from the community are included in the class. Teachers are Elsa Groff, Wilma Forbes, and Bernice Stoner. Bernice of Mechanicsburg, Pa., who has been in Puerto Rico only eight months, also teaches in Spanish classes on anatomy and special therapy.

New Arrivals

A daughter, Jacquelyn, was born on Jan. 9, 1959, to Wilbur and Lena Belle Mullen at Geneva, Switzerland.

A son, Brian Layne, was born to Harlan and Mary Mummert at Linz, Austria, on Feb. 14.

Personnel

Susanne Windisch terminated her work as assistant to the director of the German program on March 20. She had served with Brethren Service in Kassel for six years. She is now preparing to become a publi school teacher.

Frau Boehme terminated her wor with Brethren Service in Austria the close of 1958 to become a ful time housewife and mother. Sh had worked in the office at Linz f nearly six years. Her place at th office is being filled by Lui Wuermhoeringer, who had been em ployed as a part-time secretary f the past few months.

Volunteer Lyle Dodson bega work with the World Council Churches Refugee Services in Vie na, Austria, on Jan. 19, replacin Volunteer Charles Lane.

Ralph Buffenmyer left the Karl schule project in Vienna on Feb. to take up his assignment with th Inter-Church Service to Italian V lages, a new project of the Wor Council of Churches following th pattern of the Greek team.

International Work Camps

During a trip to Sardinia and Greece, Don Ullom, work camp re resentative, worked on plans f 1959 summer work camps in the areas. The project in Sardinia w include construction work on a n building for the HELP project a harvesting crops for the project.

In Greece the work camp w do further work on the kindergart for Albanian refugee children whi was built by the 1958 work ca and the Greek team.

Karlsschule

A heating company is now inst ing heating pipes and radiators the third floor of the Protest School in Vienna, and another fi is working on the foundation. T Brethren and Mennonite I-W's plastering, hanging doors, lay bricks, and doing other jobs.

Refugee Work

While Miss Frankie Hamilton w home for the holidays, Shirley Ne carried on with refugee work Camp Enns. Some of her activi included visiting one of the E cases, Frau Hella, who recently derwent an eye operation. Shir took her radio to her in the hosp so that the days might pass m quickly for this blind woman, l visited her after her return ho then took her back for a check-

Shirley also made a trip to Vie to meet the twelve-year-old Hun ian girl from Camp Asten who

Disaster Team Helps Peru, Indiana

A Brethren Service disaster unit from New Windsor, Md., assisted in e clean-up operation following the floods in Peru, Ind. BVS'ers Howard xler, Arvid Warsler, and Darrell Grimes arrived on the scene on Feb. 15 d left on Feb. 18 after assisting in the clean-up of about a dozen homes old people and widows who were unable to do the work themselves.

The following letter concerning their work was sent by John P. Devine, ayor of the city of Peru, to Howard Keim, pastor of the Peru Church of e Brethren, who supervised the project.

Again let me thank you for the very timely, efficient, and Christian help which your church gave the flood stricken of our city of Peru. It was indeed gratifying to receive this most needed help at that time.

I want to say that I personally watched your teams of men get on the job with the use of their truck and complete their work without incident or complaint. The people of South Peru and myself personally shall always be indebted to you and your church for this wonderful service. If I should ever be able to be of any help or service to you or your church, please feel free to call on me.

---

n studying this year in England. er spending two weeks with her ther, Edith Eoery was taken by rley to meet her plane for return- to her new home and school.

highlight for the families who ently moved from Camp Enns in- the Wels house was Christmas oling by the youth group of the z Methodist church. Shirley ac- panied the group in this activity.

ugee Facts

he following facts and figures e announced at the CRALOG ting in Bremen, Germany, at- led by four Brethren Service rep- ntatives: Twenty-seven per cent ll the state funds in Germany or refugee welfare. The average gee family of four persons re- es 507 German marks per month the government and spends he average 504 marks for essen- Since 1945, 3.2 million people formerly lived in the Soviet have taken up residence in tern Germany. A total of 2,- 435 persons fled from the East in 1958, 50.7% of whom fled gh Berlin. Forty-eight per cent ese refugees were under twenty- years of age. The number of ectuals coming through has gradually increasing. Last year were counted. Included un- he title of intellectuals are law- doctors, pharmaceutical chem- teachers, professors, engineers, niversity students.

niversaries

ther and Sister Samuel Brum- celebrated their sixty-sixth wed- anniversary in January. — Mrs. Eckstadt, Sebring, Fla.

and Mrs. Herbert E. Shaffer ated their golden wedding anni- versary on Dec. 13, 1958, with open house. They are members of the Hoovers- ville church, Pa. They have three daughters and one grandson. — Blanche M. Hershberger, Hooversville, Pa.

Obituaries

Auman, Ammon D., son of Charles H. and Ada T. Whitsel Auman, was born Jan. 20, 1913, and died at Lewistown, Pa., Dec. 23, 1958. He was a member of the Bannerville church. He is survived by his mother, three brothers, and one sister. The funeral service was held in the Maitland church by Bro. H. Q. Rhodes. Interment was in the Maitland cemetery. — Mrs. Lester L. Benner, Lewistown, Pa.

Barnhart, Lydia, daughter of Abraham and Sally Forney Blough, was born Aug. 25, 1870, at Hudson, Ill., and died Dec. 29, 1958, at Empire, Calif. She was married to James Henry Barnhart in 1894. Soon, thereafter, she united with the Church of the Brethren. She is survived by two sisters, four children, ten grandchildren, eleven great-grandchildren, and one great-great-grandchild. The funeral service was held at the Empire church by the undersigned. Interment was in the Modesto cemetery. — Lorell Weiss, Empire, Calif.

Bertram, Frederick John Timmins, was born at Land's End, England, in 1887, and died Feb. 3, 1959. He came to Alberta in 1905 and homesteaded here. He became a member of the Second Irricana church in 1926. He is survived by his wife, Evaline, six sons, one brother, and fourteen grandchildren. The funeral service was held in Calgary by the undersigned. Interment was in Queen's Park cemetery. — R. Truman Northup, Irricana, Alberta.

Buckwalter, Stauffer S., son of Amos L. and Anna Stauffer Buckwalter, was born near Royersford, Pa., and died May 10, 1958. He was united in marriage to Catherine E. Deery on Dec. 22, 1928. He was a member of the Mingo church, Pa. He is survived by his wife, one daughter, and one granddaughter. The funeral service was conducted at the Mingo church. Interment was in the adjoining cemetery. — Margaret T. Gottshall, Royersford, Pa.

About the Brethren —

The Story of Our Church

Revised and enlarged

J. E. Miller

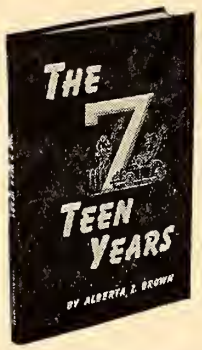


Here is a book that was first published in 1941. After wide distribution and extensive usefulness it went out of print but has now been revised and brought up to date. It shows what led to the organization of the Church of the Brethren at Schwarzenau in 1708, what drove the church to America, how it spread from the Atlantic to the Pacific, who some of its leaders were, and how it came to be what it is today. **$2.50**

Church of the Brethren
General Offices
Elgin, Illinois

Cassel, Donald P., was born Aug. 31, 1902, and died at Hershey, Pa., on Dec. 12, 1958. On Dec. 18, 1918, he was united in marriage to Eva Miller. He was a member of the Church of the Brethren for over forty years. He is survived by his wife, two children, his father, stepmother, and four grandchildren. The funeral service was held in the Spring Creek church by the undersigned. Interment was made in the adjoining cemetery. — J. Herbert Miller, Hershey, Pa.

Cook, Stella P., widow of H. Dalton Cook, died Jan. 20, 1959. Surviving are four children, two brothers, and two sisters. She was an active member of the Somerset church, Pa. The funeral service was in the Hauger funeral home with Bro. James Boitnott offi-



The 7 TEEN YEARS

Alberta Z. Brown

This tremendously popular book deals with the problems and opportunities youth face regarding home, education, money, leisure, religion, the future, etc. The material is written in a friendly manner with 34 delightful cartoon drawings. Especially for young teens, their parents, and counselors. $1.75

Church of the Brethren
General Offices
Elgin, Illinois

ciating. Interment was in the Union cemetery. — Mrs. L. A. Bowman, Stoystown, Pa.

Early, Tressie Elliott, daughter of Druzella and George W. Elliott, was born May 20, 1889, and died Feb. 5, 1959. On Dec. 4, 1907, she was united in marriage to Ben F. Early. She was a member of the Rockingham church. Surviving are her husband, two sons, two brothers, ten grandchildren and five great-grandchildren. The funeral service was conducted in the Wakenda church by the undersigned and assisted by Elder Harold Correll. Interment was in the adjoining cemetery. — E. W. Mason, Norborne, Mo.

Eshleman, Mina, daughter of John H. and Rebecca Brunk Dedrick, was born near Clover Hill, Va., July 21, 1900. In 1918 she was married to Benjamin Wagner, who preceded her in death in 1929. In 1931 she was married to Charles W. Eshleman, who died in 1955. She was a member of the Church of the Brethren. She is survived by three daughters, one son, six grandchildren, two sisters, two brothers, and two stepchildren. The funeral service was held in the Lindsey funeral home. Interment was in the Sangerville cemetery. — Ruth F. Miller, Dayton, Va.

Ferrier, Andy, son of John and Mary Jane Shafer Ferrier, was born Sept. 6, 1868, and died Jan. 12, 1959. He was a member of the Bachelor Run church, Ind. He is survived by one sister. The funeral service was conducted at Leiter funeral home by Bro. Lewis Deardorff, assisted by Bro. Dolar Ritchey. Interment was in the Ball Hill cemetery. — Edna Allbaugh, Bringhurst, Ind.

Flory, Mary R., daughter of Lemon and Agnes Rudy Kilhefner, died at Ephrata, Pa., Feb. 3, 1959, at the age of seventy-five years. She was united in marriage to Frank S. Flory, and was a member of the Ephrata Church of the Brethren. Surviving are her husband, three sons, two daughter fifteen grandchildren, thirteen grea grandchildren, and three sisters. Th funeral service was held at the Harol E. Miley funeral home with Bro. J. Robinson officiating. Interment was the Mohler cemetery. — Mabel M. M er, Ephrata, Pa.

Gibble, Verna B., daughter of Jol C. and Alice Bowman, was born Sep 29, 1908, and died at Harrisburg, P Dec. 31, 1958. She was united in ma riage to Ammon Gibble, Aug. 20, 193 She was a member of the Church of t Brethren and served in the deacon office with her husband. She is su vived by her husband, three daug ters, and three brothers. The fune service was held in the Spring Cre church by the undersigned. Interme was in the Midway church cemete — J. Herbert Miller, Hershey, Pa.

Hess, Samuel H., son of William a Elizabeth Hess, was born near Roye ford, Pa., Oct. 20, 1883, and died D 24, 1958. He was united in marria to Anna M. Wenger, Oct. 27, 1907. was elected to the ministry on Aug. 1916, and was elder in charge of t Mingo church, Pa. Surviving are wife, three sons, two daughters, th teen grandchildren, one brother, a one sister. The funeral service was c ducted at the Mingo church. Int ment was in the adjoining cemetery Margaret T. Gottshall, Royersford,

Hilbert, John George, son of Is and Virginia Caracofe Hilbert, was b near Bridgewater, Va., Dec. 5, 18 and died Aug. 16, 1958. He wa long-time member of the Church the Brethren. He is survived by t sisters and two half sisters. The neral service was conducted from Montezuma church by Brethren Sin D. Glick, Paul Crumley and F. W Driver. Interment was in Oak La cemetery in Bridgewater. — Mrs. A Glick, Dayton, Va.

Hollen, Luther Miller, son of Ac R. and Nancy S. Miller Hollen, born Dec. 4, 1872, and died Feb 1959. He was a long-time member the Beaver Creek church, Va. On 2, 1896, he was married to Ida L who preceded him in death. Survi are one sister and one brother. neral services were held from the B er Creek church by Brethren Simon Glick, F. Wise Driver and Philip Z Interment was in the church cemet — Mrs. A. S. Glick, Dayton, Va.

Howdyshell, Charles O., son of I ert W. and Mary Javins Howdys was born at Briery Branch, Va., 13, 1900, and died Nov. 21, 1958. Aug. 9, 1921, he was married to F F. Hussey. Since childhood he been a member of the Church of Brethren. Surviving are his wife, son, two daughters, seven grand dren, three sisters, and two brot The funeral service was held at Briery Branch church by Brethre S. Coffman and I. J. Garber officia — Ruth F. Miller, Dayton, Va.

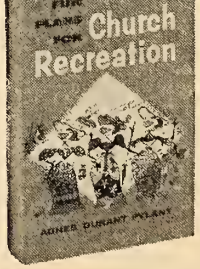
Sanner, David Ray, son of Mr. Mrs. Frank Sanner, was born M 29, 1958, and died at Garrett, Pa., 12, 1958. The funeral service was ducted in the home by Bro. W F. Berkebile. Interment was in Garrett cemetery. — Mrs. Walte Berkebile, Rockwood, Pa.

FUN PLANS
For Church Recreation

AGNES CURANT PYLANT

Here are exceptional recreation opportunities and suggestions for a social committee chairman. This collection includes action songs, skits and stunts, musical games, indoor games, relays, and outdoor games. There is something for every age group.

Local churches will want to secure a copy for their church library or purchase a copy or two for their church recreation committee. $2.50



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church News

Northern California

Lindsay — Our church shared in the niversary Call to Stewardship. Onis onard was the speaker at the loyalty ner and sixteen men were consecrat- as missioners. We are sharing in Call to Witness for Christ using e lay leadership. A spiritual em- sis week was planned for March 22 with Bro. M. S. Frantz, of Em- e, Calif., as speaker. The children sented the Christmas message in a es of tableaus. Our youth planned watch night service which was con- ded with a candlelight communion vice. During January the Middle t was studied in the school of mis- s. A prayer tower has been or- ized for special prayer needs and rayer guide is being provided for y use in the home. The love feast observed on Jan. 11 and again on rch 26. We have received four by tism and one by letter. — Ona M. e, Porterville, Calif.

Southern California

an Diego — The second-year class the junior department visited the ana mission on Dec. 21, taking , clothing, and food to the chil- . Bro. R. Truman Northup, former or of our church, had the morning hip service on Dec. 28. Com- ion was held on Jan. 4. On Jan. Bro. Herbert L. Ruthrauff, director hurch relations for La Verne Col- , was in charge of the morning hip service. Guest speakers at our ary meeting of the women's work e Dr. and Mrs. R. Van Allen, cur- um co-ordinators of the San Diego schools. The annual Sunday eve- mission study, sponsored by the ons and service commission, began a family church night. The over- rogram topic for the year is Our rican Neighbors. On Feb. 1 the erne College choir, under the di- on of Bro. Douglas McEwen, pre- d a sacred concert during the ing worship hour. — Ann Schriefer, Diego, Calif.

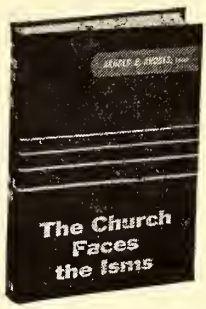
Washington

lisforde Community — Our new uary was near enough completed at we held our first service in it on 21. It was also commitment Sun- In December the youth directors, er and Sister Harvey Weddle, a group of twenty young people to e, Wash., for the youth rally. Glen Montz gave four lessons in hool of evangelism. Our pastor's Sister Dorothy Flora, has started le study class and prayer circle, meetings once a week. Brother ister Raymond Verbeck are con- g a school of missions on the e East with classes for all groups. a Verne chapel choir sang in our h. Mr. Onis Leonard, represent- a Verne College, spoke to us on 24. The Call to Witness will be ajor work from the beginning of to Pentecost. — Mrs. Mae L. Bul- Tonasket, Wash.

aland Valley — We are engaged school of evangelism with Bro. Peckover as our director. Bro. Brown, a Baptist minister of Centralia, Wash., is now serving us as interim pastor. We held our love feast and communion with Brother Peckover officiating. During the past year six were received by baptism and four by letter. Two young women from our church are serving in BVS. Our women's work group are helping to finance the interior decorating of our church. — Martha Newton, Riffe, Wash.

Seattle, Lakewood — Brother and Sister Brumbaugh entertained with open house at the parsonage on New Year's Day. The pastor is available on Sunday afternoons from 2 to 5 p.m. at the

THE CHURCH
Faces the Isms



ARNOLD B. RHODES, Editor

A comprehensive, compact survey on movements and sects challenging mainline Protestantism today. This book brings ministers and lay leaders in the local church face to face with these movements, and provides practical help in dealing with them.

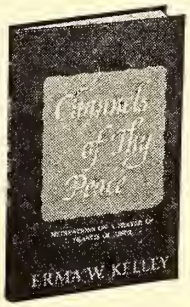
Each chapter on the isms gives a brief history of that ism, its characteristic features, an evaluation both positive and negative, suggested methods for making the firsthand acquaintance of persons in the ism, projects for further exploration, and a detailed bibliography.

A Brethren regional executive secretary says, "I wish every minister, church official and Sunday school teacher . . . could read this book." **$4.50**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Meditations on a prayer of Francis of Assisi

Channels of Thy Peace



Erma W. Kelley

A beautiful devotional book developed from the prayer of Francis of Assisi beginning "Lord, make me an instrument of thy peace." Through these brief meditations the reader is challenged to grow as the theme unfolds — the theme being the pertinence of the teachings of Jesus to present day struggles for inner and international peace.

The approach is direct and uncluttered, the style marked by its simplicity and its poetic quality. The meditations are arranged for daily use in a thirteen week cycle, and each concludes with an aptly chosen scriptural passage. **$2.00**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PRACTICING THE PRESENCE



Joel S. Goldsmith

In our activism of modern church life here is a genuine and helpful call to pause, meditate, pray, become aware of God's presence and receptive to His power in daily life. Like the other books written by the author, *Practicing the Presence* is short on abstract theory, long on actual practice. Among the finer characteristics are the number of excellent meditations and relevant scripture references amplifying the discussions. **$2.50**

Church of the Brethren
General Offices
Elgin, Illinois

church to discuss our spiritual needs and accomplishments. The ladies' aid is making bandages out of old sheets for the mission hospital in Africa. An organ recital was given in the church by our organist, Vernon Corliss. Plans are being made for the summer camping program of the District of Washington. — Mrs. J. W. Ralston, Seattle, Wash.

Colorado

Haxtun — Jan. 23 was junior high fun night. The women's work group held all-day meetings on Jan. 14 and 28. They have been quilting and they will be working more on relief aid. They financed the junior high mission study on Sunday evenings during February; Sister Merle Switzer was in charge. A special council meeting was held on Jan. 18 following a basket dinner. The meeting was due to the emergency developments in relationship to the Pueblo church location. — Mrs. Charles F. Edwards, Haxtun, Colo.

Prince of Peace — Sixty-two new members have been received into the fellowship of the church since last Easter. Five earn-and-serve young people lived with member families and helped in church work. September marked the beginning of our Call and financial program. A workshop for church school teachers was held. Communion services were held in October and January. A number of our women attended the National Assembly of United Church Women held in Denver. All choirs participated in the Thanksgiving Day service and in the Christmas Eve candlelight service. Nine children were dedicated on Dec. 21. Our school of missions was well attended this year. Our pastor, Bro. Kurtis F. Naylor, has tendered his resignation to accept the call to go to Europe to represent the Church of the Brethren at the World Council of Churches and to direct the European Brethren Service program. — Mrs. Kenneth M. Knop, Denver, Colo.

Northern Iowa, Minnesota and South Dakota

Barnum — Two women who served several years as missionaries to the Indians near Sawyer, Minn., were guest speakers for family night. They showed colored slides and gave an account of their work. Our women's missionary society is continuing the support of Emma Ziegler, missionary in India. Bro. Ray Zook and several members of the mission board were with us for our council meeting. Brother Cave will preach for us two Sundays in the month and the alternate Sundays will be supplied by volunteer pastors of the other churches. Brother Cave will become our permanent pastor at the end of the school year. Brother and Sister James Slabaugh of Worthington, Minn., and their two children were with us during Thanksgiving week. They lived in the parsonage while here and visited in the homes of many of our members. Brother Slabaugh conducted services for us two Sundays. Brother and Sister Cave were with us through the Christmas holidays. Our young people sang Christmas carols at many homes in our community the evening of Dec. 23. They gave baskets of fruits to those who were ill and also to our older members. — Hattie C. Neil, Barnum, Minn.

Northeastern Kansas

Morrill — Our pastor, Bro. M. C. Early, attended regional conference at McPherson. Our church joined with the other churches of the community in a religious survey. Our pastor assisted the North Bethel church with the Call program. Our congregation licensed Vernard Foley to the ministry. Brethren Hylton Harmon and D. W. Kesler were guest speakers. Five were baptized on Jan. 11. District youth rally was held at our church on Jan. 24-25. The men's work joined the women's group in supplying the church dining room with new folding tables. Our church was host to the district training session on evangelism on Jan. 18. Bro. G. A. Zook was guest leader. — Mrs. Will Divine, Hamlin, Kansas.

Western Kansas

Maple Grove — The men of the church, under the direction of the farm board, continue to operate the

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisting in viduals or families to relocate or secu employment in Brethren communiti It does not provide for the advertisi of goods or property for sale or re Information on paid advertising m be obtained from the Church of t Brethren General Offices.

This service is part of the Broth hood program, assigned for adminst tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Serv Church of the Brethren General fices, Elgin, Ill.

Farms

No. 395. The Milledgeville Pla ment Committee is in a position to h Brethren families locate farms av able now and some that will be av able next year. These farms can o be purchased on contract. If you interested in locating near a Churc the Brethren in this area, write: W. Baldner, Placement Commit Milledgeville, Ill.

No. 396. Wanted: Brethren fa or organization with equipment to over a 180-acre farm in West Virgi rent free for two years, with the op to extend the time. Contact: Bret Placement Service, Church of Brethren General Offices, Elgin, Ill

Medical Work

No. 397. Needed: Good de medical doctor, eye doctor, chiro tor, optometrist — with patience to up good practice in rapidly gro small town in Southern California ert, namely Desert Hot Springs. dentist, eye doctor, or optometri town; residents must travel a mini of 12 miles to Palm Springs for d and eye needs. Office space avai in heart of business district, at re able rent. Have good eleme school, and buses to junior high high schools in Palm Springs. Co Mrs. C. H. Russell, Russell's Taxi ice, P. O. Box 627, Desert Hot Sp Calif., or telephone Fairview 9-55

Miscellaneous

No. 394. Husband with twent years experience in baking desires in bakery near or in a Church o Brethren community; or husband wife with a number of years expe in institutional home manag would consider working in a C of the Brethren home for the Contact: Brethren Placement Se Church of the Brethren Genera fices, Elgin, Ill.

urch farm. Our church took part a union Thanksgiving service with e other local churches. Bro. R. E. hler was with us for a week of eresting and informative meetings. llowing the meetings the pastor con-cted a membership class for eight o were baptized and one that was eived by letter. Bro. Dale Ankenman he local chairman of the Anniversary l. A Christmas play and songs by younger children were presented. e pastor has conducted a class in rch doctrine. On Jan. 12 an area eting for the Call to Witness for ist was held at our church. Our ool of missions theme was the Near t. We were fortunate to have Sister ph Ankenman, daughter of a medi-missionary to India, to tell us about country. We closed the study with ellowship meal consisting of foods ch are native to the countries we learning about. The women's work p is making garments to be sent an orphanage in Europe. — Inez son, Norcatur, Kansas.

leasant View — Our women's work p sponsored a come-and-go supper ovember to replace our bazaar and sale. We are currently making ren's garments and stuffed toys and kets for the Brethren Service spon-l orphanage in Austria, and we are collecting used clothing, shoes, and e for overseas relief. At our an-Christmas party for elderly folks he community, our pastor, Bro. ey Stump, showed two filmstrips, tmas in Germany and Christmas lexico. — Mrs. Melvin Hornbaker, hinson, Kansas.

inter — We observed World Com-on Sunday. Many of our members ded district meeting at Wichita, s. Bro. Roy Crist was our guest ter while our pastor was attending istrict meeting. A color film, God reation, was shown one Sunday. Samuel Nwabara of Nigeria was speaker at our union Thanksgiv-ervices. Dr. Vernon Wilson was speaker at our harvest meeting e. After a basket dinner, Dr. n spoke on the Cherokee Hills ion program and showed slide es of the work. In connection he observance of the Anniversary a loyalty dinner was held. The ing Sunday a missioners' lunch-d brief training session was held. e afternoon an every-member was conducted. Bro. G. A. was guest speaker. The Christ-ntata, The Holy Birth, was pre-under the direction of Charles er. The offering at the children's nas program went to the Navajo project. The New Year's fam-owship supper was held in the basement in old style motif, erosene lamps and lanterns, an-dishes, etc. The Pennsylvania food was served family style by waitresses. — Mrs. Melvin Rein-Quinter, Kansas.

Middle Missouri

as City — The state youth ral-held in our church. There ur memorials dedicated: organ water cooler, a cash gift, and ing. Our state fieldman, Bro. ce Lehman, was the speaker dedication service. We had a fellowship night with potluck dinner. We also had a mitten tree for refugees sponsored by women's work. The deacons had charge of the service Jan. 11. Moderator Kent Naylor was in charge of the quarterly council on Jan. 14. Our youth group has charge of service every fourth Sunday evening. — Gertrude Gaba, Kansas City, Mo.

North Dakota and Eastern Montana

Cando — Brother and Sister Archie Patrick, Oklahoma City, Okla., held our evangelistic meetings. Five were baptized and three received by letter. Union Thanksgiving service was held in our church with the Methodist and Assembly of God churches. Special Advent services were observed the first four Sundays in December. A Christmas pageant was given on the evening of Dec. 21. Twelve of our young people attended the district youth rally at Minot. On Dec. 28 Bro. Kenneth O. Holderread, youth director for the Western Region, spoke to us. New



Laymen are Witnessing for Christ

Through the "Lay Witness Number" of The Upper Room, laymen and lay-women witness for Christ.

Each year Christian men and women from many evangelical denominations witness by writing the meditations and prayers for this special number of The Upper Room.

Millions of other Christians witness when they practice their daily devotions and when they lead others to share this rich experience.

Be sure that you and your church are a part of this world-wide Christian witnessing through use of the May-June "Lay Witness Number" of The Upper Room.

Order now! Ten or more copies to one address, 7¢ a copy. Individual subscriptions (by mail) $1 a year, three years for $2. Air Mail edition, for servicemen and youth, same price.

The Upper Room

The world's most widely used devotional guide
37 Editions — 31 Languages
1908 GRAND AVENUE NASHVILLE 5, TENNESSEE

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.--CHICO, CAL.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Year's Eve a watch service was held. The Pleasant Valley group and our group joined in classes in leadership training in January. The women's work group meet once a month with a study program, and once a month we work or visit the sick. — Mrs. L. R. Maust, Cando, N. Dak.

Oklahoma

Bartlesville — Our fall council meeting was held with Brother Waas, our elder, conducting the meeting. Bro. Arnold Fanning is our minister. We have a fellowship dinner in the church basement the first Sunday of each month. Our fieldman, Bro. Archie Patrick, and his wife were with us. A week of revival meetings were conducted by Bro. Edwin Collins, our former pastor. We have prayer meeting each Wednesday morning at the church. The male quintet from McPherson College presented a concert of sacred music in our church. — Mrs. T. J. Larmore, Bartlesville, Okla.

Waka — The response to the Call program last fall was an inspiring increase. Miss LaVerne Burger returned in September from Castañer, Puerto Rico, where she had spent two years in BVS. Brethren Van B. Wright and Darrell Fryman were our guests for a special council meeting in which our minister, Bro. Clyde C. Fry, was elected to the eldership. Bro. Archie and Sister Anna Patrick were here for a field conference. A Christmas cantata, The Dawn of Christmas, was presented by our church choir. Our women's work group has been doing relief sewing and making comforters. A box of robes was sent to the hospital in Puerto Rico. Paul Holdeman was guest speaker for our school of peace. He was a Mennonite minister. — Mrs. Marvin J. Croves, Waka, Texas.

Southern Ohio

Beech Grove — Bro. Herbert Richards, of North Manchester, Ind., brought us a message on harvest home Sunday. Bro. Perry Huffaker shared some of his 250th anniversary w camp experience in Europe. Our c munity Council of Churches brou the following outstanding speakers our community: Rev. Cecil Marsh a colored minister who does inter mission work; Dr. Dan Hosler, spoke on the Middle East; Bro. F mond Peters, former secretary of Dayton Council of Churches; and Roy Burkhart, who addressed us family life. The children's Christ party was held at the church and a candlelighting service. Sandra ter, serving in BVS, is now at work children of Navajo Indians at the R field Community church in Uta Mrs. Everett Druley, Hollansb Ohio.

Classified Advertisin

WANTED — Houseparents (ma ried couple) to care for 18 schoo aged boys. Bashor Childre Home, R. 3, Goshen, Ind. Phon Dunlap 5-4135.

COTTAGE FOR RENT — Rest a fish at Cass Lake, Middlebury, In in a quaint Dutch communi Good fishing. Brethren church miles. Make reservations ear Accommodations for 4 people. Co tact: Rev. Israel Gordon, 1002 Jackson, Auburn, Ind.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

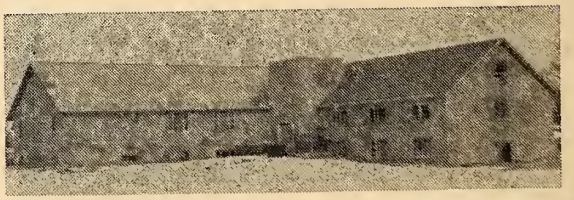
General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Name .....

Address .....

CHURCH BUILDING BONDS
FOR SALE



Five (5) per cent interest from Jan. 1, 1959

Inquire: JEAN CRULL, Bond Treasurer
729 Lafontaine Ave., Wabash, Ind.

WABASH CHURCH OF THE BRETHREN **Wabash, Ind.**

Church of the Brethren
Gospel MESSENGER

APRIL 4, 1959



H. Armstrong Roberts

FEW persons can stand quietly in the nave of an ancient cathedral and watch the sunlight break into rainbow colors from a stained-glass window without sensing the reverence that a historic church building can inspire. But worshipers who have found God close at hand in more simple settings know that you do not need soaring temples or rose windows to establish an atmosphere of awe. In such common surroundings as a plain window where the light streams in to brighten the familiar bench, here too there is the sense of God's presence to quiet a noisy heart and silence a disturbed mind. Here men and women have paused from their work to kneel and pray. Here children have opened in wonder their eager eyes to behold the borders of a kingdom that is not of this world. Here the eternal Word has broken through the human vessels in which it was conveyed, so that here it spoke to the hearts of men. Here is now a holy place where children of God meet their Father face to face.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

APRIL 4, 1959

Volume 108 **Number 14**

In This Number . . .

Editorial —
A Holy Place 1
The Pope's Call to Unity 5
"Don't Forget the People" 5

The General Forum —
Beyond Budgets. Walter D. Bowman 3
"Feed My Sheep" (verse). John F. Watkins 4
Complete the Half-built Tower. Levi J. Ziegler 6
Masters of Sacred Music: George Frederick Handel 8
Ending Up in Schnuck's Market. Edwin T. Dahlberg 9
Spring Tidings (verse). May Allread Baker 9
Concern for My Brother. Desmond W. Bittinger 10
The UN Needs U.S. Support. Esther Miller 12
The Last Best Hope on Earth. I. W. Moomaw 13
"Consider Your Call." Edward G. Wenger 14
Are We Intolerant? Shirley Wilcox . 15
Family Fun Fare 26
Reviews of Recent Books 26

News —
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —
Regional Mass Meeting. Sara Shisler 20
Ivan L. Eikenberry Named Associate Field Secretary for Nigeria 21
Ministerial Recruitment Dinner 22
National Library Week 22
The World-wide Call Gift of the Women of the Church. Anna M. Warstler 23
Mission-Grams 23
Prominent Citizens Appeal to World Leaders 24

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Religious Liberty in Jeopardy

I appreciated very much the editorial, "Pray for the Persecuted." It is very timely in many ways.

Many people were horrified at the untimely deaths of brave young men in South America by the hands of unlearned Indians. It was spread all over many papers and magazines, but the persecutions of Protestant Christians in Latin America is denied and underplayed by those responsible.

Yes, we do need to pray for those that are doing the persecuting, hoping that God in his own good time will reveal his wrath as well as his loving kindness to all that ask his forgiveness. We need to pray for those that are being persecuted, praying that their deprivations and sufferings may be rewarded by bringing more to the living knowledge of Jesus and his sacrifice for all who will come to him. We in the United States have so much to be thankful for that we take so much for granted, not knowing our religious liberty is in jeopardy. — Ollie F. Benjamin, Monticello, Ind.

Values of the Prayer Vigil

Here are some comments from some of those who are happy that they participated in the Ash Wednesday prayer vigil:

"I never felt so close to Christ in my life as I did in that one half-hour."

"Some say that they can pray at home. I feel the same way, but I recognize that by coming to a room especially prepared for prayer and spending the time alone was well worth the effort. We need the discipline."

"I was glad for the suggested prayer list. I was interested that we prayed for the needs of others and only next to last was the suggestion that we pray for ourselves.

"I never knew that a half-hour with Christ could pass so quickly."

"Just knowing that many hundreds of others were praying at the same time for the cause of evangelism was a thrilling experience for me."

"Just the fact that I took the time to spend in prayer was valuable to me; I do not always take the time to do it at home."

"After the wonderful experience I had in the prayer room, I am determined to set aside a time each for meditation and prayer." — Powell, Allentown, Pa.

Problems Are General

The good letter by Bro. Lyle Klotz of Bryan, Ohio, in the Rea Write column of Feb. 14, 1 ought to be the first of a swe stream of letters from both mini and laymen that will tenderly kindly explore some problems w our fellowship, it seems to me. demands of make-up for that iss the Messenger chanced to spli letter up into three pieces on pages.

As Brother Klotz says, "the age young minister . . . does need someone to break his spirit make him humble," but by the token many ministers regardle age have had this same effec many parishioners in the pews day after Sunday, and (unlike minister) these persons have ways to "talk back."

At any event, let us have problems brought out into the for they are general ones and ar confined to any one person. — bur Dunbar, Wooster, Ohio.

Integration in Schools

In the problem of race rela and integrating races in schools, one side of the problem has presented. That is the questi colored pupils being admitte white schools. I am wondering will happen when white childre ply for admission to a co school.

Only one incident has bee ported and the colored peopl not want them admitted.

I wonder why it took ninety and more than thirty decision the courts to decide the 14th an ment called for racial integra

I am sure the congress that p the amendment did not have in mind, for the same congress vided for the segregated scho the District of Columbia.

When the white schools are grated the colored schools will to be integrated. I am wond just how much confusion it cause. — Glen W. Petcher, C elle, Ala.



When a Christian understands the full implications of his relationship to God, he will want to give out of loving response to God's redeeming love

Beyond Budgets

Walter D. Bowman

IN THE recent emphasis in one of our churches a well-meaning sister responded to visitors, "I'll not give a cent ne budget, but if you decide emodel the kitchen I'll give 2)." Every local church can ably tell a similar story, for is a typical reaction of some nified giving.

ur answer to these objec- has been largely to concen- on trying to personalize unified budget. We have to glamorize or graphically ct the various projects of budget and relate them to le's lives. But we have not n much attention to the ion to the problem that lies nd budgets in the realm of basic Christian faith.

for one am convinced that najor issue in our steward-ship problem is not that of "personalizing the unified budget." Rather I believe more and more that our chief problem is that of "personalizing the Christian experience." Trying to personalize the budget is like treating a man's toothache with an aspirin — it may help for a while, but it does not last since it deals only with the symptom.

The basic assumption in our churches is that most of our members ought to give more than they do. In order to achieve that end some of us have said, "If people understand better they will give better." But the real question which we have simply skirted is, "Why should we give at all?" We have said, "If people feel the tug of human need on their heart strings they will loosen their purse strings." We have ignored the fact that no need is as close as our own need; the human machine is not made to respond continuously to strong emotional stimuli.

This is not to condone any church's presentation of a jumbled mass of detailed figures to a council meeting, nor the approval of undemocratic procedures of allowing a few to decide what should be the budget of the entire congregation. Worthy budgets are necessary and helpful and can be made meaningful to the congregation. But we need always

Pastor of the Ft. McKinley church, Dayton, Ohio

to be aware that the budget, however spiritual or personal, is not the basis for our giving.

Indeed, why should we give at all? The only basic reason I can discern in the New Testament is because we are Christians. Growing out of this fact, this experience, this relationship is the conviction that it is almost impossible for us to do other than to give. We belong to God. We are totally and eternally dependent upon him. When we compare what he has given us with what we deserve to have been given, the balance is so astounding that we find ourselves unable to give enough to show how grateful we are.

For a young destitute medical student to ignore the benefactor who financed his education would be nothing but rudeness. For the prodigal, after being received back as a son, to squander his father's money on his own pleasures would be unthinkable. For any Christian to cling tenaciously to himself and his money is simply to say he has not yet presented himself fully to the Father.

This is not to say that the solution of our problem lies in making the giving of a fixed amount a test of membership. It is to say that when we are able to help our people understand the full implications of their relationship to God as Christians, they will want to give generously, out of loving response, because he has redeemed them, and without any thought of a budget total.

Harriet Dexter in her book, Financing Faith, points out with discernment what may be one of the dangers of emphasizing the personalizing principle too strongly. One of the primary reasons for certain patterns of so-called "personal" giving is ego satisfaction. We give because we "feel all set up in our own estimation." But giving as Christians is not to satisfy self, but to satisfy God.

I am sure that even with this as our approach we will still want to find even more effective ways of keeping people informed about the stewardship of God's funds that are entrusted to the church. Sometimes there is need for clarity rather than personalizing. In a budget which is itemized in detail the scope and meaning of the work is lost in a maze of detail. The broad outlines of spending program are what have attempted to lift up year in the budget of the chu where I serve.

Again the "their" budget comes an "our" budget w members have a voice in m ing it. Churches which h experimented with involv everyone at council meetin small buzz group budget bu ing sessions have experien progress at this point.

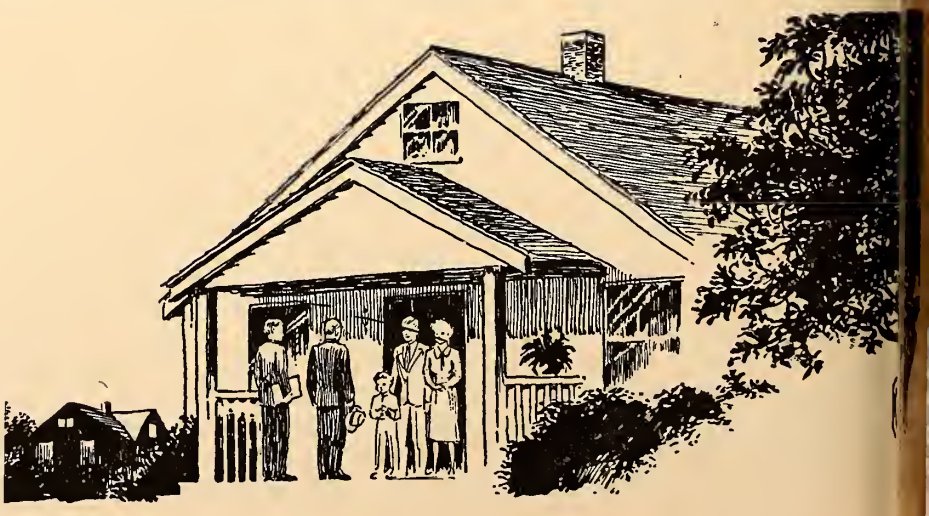
May I suggest a good text this? "The life I live in the f I live by faith in the Son of who loved me and gave him for me" (Gal. 2:20). When personal experience beco the dynamic of our lives, e though we plan our corpo stewardship in budgets, whole complexion of our gi will change for we will l grown beyond budgets.

"Feed My Sheep"

JOHN F. WATKINS

I sought to tend my father's flock, remaining by his side;
But I was driven far away. The flock had multiplied.
I found the seed that father raised was needed everywhere.
While my brother fed the flock at home, I found my sheep th

As time moved on, I had a flock. I thought it all my own.
I would pay tribute to no one. Not I! I'd live alone.
It did not work. It never has. I know it never will.
There is one Shepherd and one flock, with sheep on every hill.



The church needs to keep its members informed about the stewardship of funds entrusted to it and it has an obligation to clarify the budget and to give all a chance to share in formulating the budget

EDITORIAL

The Pope's Call to Unity

ON JANUARY 25 Pope John XXIII announced his intention of calling an ecumenical council which will have as one ts objectives the exploration of ways to bring ut unity among various Christian groups.

The council, which has been scheduled to e place two years from now in Rome, will be first since the council of 1869-70 which promed the doctrine of papal infallibility. Acding to the Vatican there have been twenty h councils in the last 1,600 years. However, it ignificant that the Roman list of councils ts the councils called in the 16th century for purposes of uniting the church, ignores the ncils of the Eastern church and also neglects nention the great ecumenical gatherings of last fifty years in which the Roman church refused invitations to participate.

The response of Protestant and Orthodox ps to the pope's announcement, however, not been negative but rather cautious. Nearll church leaders point out their concern the unity of the church be permitted to ifest itself and most of them welcome any tructive steps that they recognize important and basic differs in the concept of unity as held by Roman non-Roman churches. So long as the Roman ch convenes a council on its own terms, ng the time and place and determining the da, Protestant leaders are not optimistic real progress can be made.

The World Council of Churches has not e as yet any official statement regarding the osed Roman council, but its executive comee expressed approval of a comment by its ral secretary, Dr. Visser 't Hooft, in which aid, "Much depends on the manner in which council is called and the spirit in which the tion of Christian unity is approached."

talian Protestants were quick to observe if the Roman church really sought a com ground with other Christian groups, then lerance should cease." In general, most stants, while hopeful that study and dison would bring all Christian groups closer her, were dubious about how much a gath of Roman Catholic bishops and other chmen could accomplish.

the Roman church envisions unity only rms of a return to the Roman fold, it is tful if the cause of unity will be advanced. But if its leaders are willing to join other Christian groups on a common ground of repentance and open-minded searching for the guidance of the Holy Spirit, then there is some hope that in our day we may see at least a partial fulfillment of Jesus' prayer for his followers "that they might be one." — K.M.

"Don't Forget the People"

THE March winds were hardly more unpredictable this year than the prospects for a settlement between East and West over Berlin. One day Mr. Khrushchev offered one proposal, the next day another; one day he threatened, the next he was conciliatory. Secretary Dulles proved that he could be both flexible and firm in preparing for negotiations with the Soviets, but his illness complicated his careful planning. As difficult and potentially explosive as the Berlin question seemed, there was always hope that perhaps at last some steps could be taken toward a more permanent solution of the German problem.

One ground for hope, usually overlooked in the talk about Berlin, is the fact that a similar situation in Austria, with Vienna as the divided city behind the Soviet occupation line, was resolved peacefully a few years ago and Austria is now a neutral nation and Vienna is a free city. The German problem is far more difficult, of course, but it is certainly not hopeless.

We do not know what political steps should be taken, but we believe the Protestant bishops of East Germany were on the right track when they said recently, "We beg the governments concerned on behalf of our communities . . . not to forget the human beings involved. . . . Do not forget, when discussing all the issues involved, the men and women whose fate is at stake."

Too often the human beings who live in disputed areas count for little at the peace table. They are the pawns in the chess game that absorbs the heads of state and the makers of foreign policy. It is easy to agree on a dividing line between parts of a country or sections of a city and to disregard the persons who live on both sides and whose families are so cruelly divided. We can understand why Christians on both sides of the Iron Curtain are eager for the barriers to be removed and why they say, "Don't forget the people." —K.M.

Complete the Half-built Towe

Levi J. Ziegler

IN HIS anniversary hymn Edward K. Ziegler refers to some half-built towers against the sky: "Teach us to see, half-built against the sky thy kingdom's tow'rs with faith's discerning eye." To what towers Brother Ziegler was referring I am not sure. But if I would let my imagination run free a bit, surely I can see, through faith's eye, some half-built towers of our own church. One of these towers which stands out so clearly at this time of our Call program is the tower of Christian fellowship.

A great need in the life of each individual is that of belonging to a fellowship. This is proved over and over again by the very fact that practically every person you meet belongs to some group or to several groups of people. He is associated with a lodge, a social club, an organization of some sort, or the church.

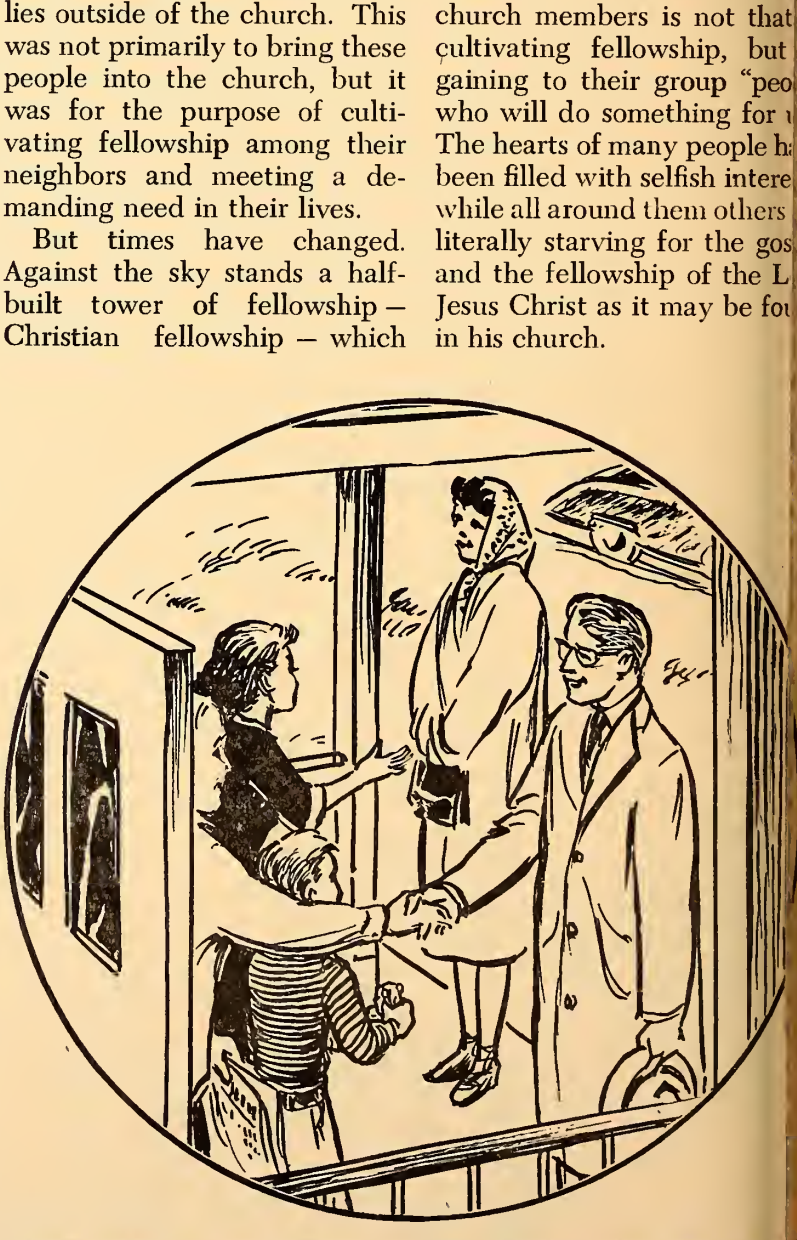
In this organization, no matter what it may be, he finds that something which he needs to fill in a gap in his life. The alcoholic finds a fellowship with his buddies in the barroom. The gambler finds fellowship with his friends as he sits in closed rooms night after night, gambling his money and life away. Members of fraternal organizations find fellowship as they meet frequently. Musicians have a fellowship. Schoolteachers have a fellowship. Ministers have a fellowship. Housewives find fellowship in "products" parties and the like. People everywhere are seeking for a fellowship and are finding the something which meets a demanding need in their lives.

The Brethren years ago began to build a fellowship among themselves within the church. It was a rich fellowship. It was encouraging and strengthening. The members of the fellowship centered all their attention and activities in the church. Families often visited other families. Many times they visited families outside of the church. This was not primarily to bring these people into the church, but it was for the purpose of cultivating fellowship among their neighbors and meeting a demanding need in their lives.

But times have changed. Against the sky stands a half-built tower of fellowship — Christian fellowship — which must be completed.

The older type of fellows has practically gone out of window. New entertainm has taken its place. TV filled homes with enterta ment. Lodges and clubs school activities take the ti once devoted to the cultivat of fellowship. The pace of has been increased rapidly.

The aim in life has b changed. The interest of m church members is not that cultivating fellowship, but gaining to their group "peo who will do something for The hearts of many people h been filled with selfish intere while all around them others literally starving for the gos and the fellowship of the L Jesus Christ as it may be fo in his church.



Visiting neighbors and friends cultivates fellowship and helps to the need each person has for belonging to some group or organiza

Pastor of the Western Port church, Western Maryland

We do have a half-built tower ich needs completion! It is the building of this tower that must turn our attention now. l over the country in all de- minations new churches have en built. Everywhere a na- al concern is that of paying the building. We took some nt steps in the first phase of Call program in order to and our Christian witness over the world. We must o now take giant steps to- rd witnessing to the unsaved our own back door. If those ple who built the churches not get busy and win souls his kingdom, what good will the new churches in the rld do for the kingdom of d?



Luoma

Time, energy, and planning are needed to win the unsaved for Christ

esus was so deeply con- ned about people that he nt all of his energy working h them. He did not devise ys of making more money, or fishing, hunting, golfing or ving through the country- e. He spent his energy seek- to save the lost souls of el. He was interested in the , the poor, the Jew, the Sa- itan, and the Gentile. He interested because he saw deep need within their souls fellowship with God.

f we are to do his will we must turn our attention to illing this deep need in the s of people. Our church to- does not need to enlarge its nbership to be effective in nessing. But if we are going witness effectively, we will rge our fellowship; our arms be open to persons of all ditions. Our church does need to enlarge its member- to pay for any one building, if the structures we build to be used we will need to g more people into the ch and enlarge the tower of wship.

enrich this fellowship, to plete the half-built tower, each person, now a member, must have a genuine concern for the unsaved and indifferent. Our concern for people must be of such a nature that the only success stories we give will be stories of winning people to Christ. Such a concern ought to shake each of us out of our smug complacency. Such a concern will cause us to give unselfishly of our time and energy to the winning of lost souls to the kingdom of God.

Our concern for people will take us into their homes, urging them to come to Christ. We cannot afford to go into a home for any other reason. People are able to discern when we are sincere and when we are merely coming to their homes because it is an assignment or because we feel that we could use their money or because we feel that maybe some day they will do something for us.

Churches often set out to win people to Christ with the wrong motive in mind. Many times evangelistic work is done on a competitive basis. Church schools compete with one another. They desire to break all past records. And when records are broken, then they pride themselves in the great work.

In many places the evangelistic effort comes only once each year. This is the time when the visiting evangelist is made to work harder than he does the other fifty weeks of the year. This is the time for the pastor to get to work and for the laymen to attend every night to see what these men will do to the community. When no converts are won for Christ, then the ministers have to take the blame.

We live in a day when most products are sold in the home — sold by radio, TV, newspapers, magazines, and door-to-door salesmen. Therefore, the church of Jesus Christ cannot afford to cling to old methods of evangelism and feel satisfied. Into the home laymen and ministers must go to proclaim Jesus Christ and to win the souls of men. Into the home we must go together with a passion for souls, with a genuine concern to bring Christian fellowship into the lives of those outside of God's fold.



Schoenfeld Collection from Three Lio

Masters of Sacred Music

George Frederick Handel

I DID think I did see all heaven before me, and the great God himself seated on his throne." In these words George Frederick Handel described the remarkable creative experience which in only twenty-four days produced the ever-popular oratorio, The Messiah!

Between August 22 and September 24 in the year 1741 the German-born composer kept to his lodgings in Brook Street, London, scarcely taking time to eat or rest as he feverishly put down the notes for orchestra, soloist, and chorus that fit so well the scriptural passages portraying the birth, the death, and the resurrection of Christ. At a time when Handel was depressed and weary, he had discovered the libretto arranged from Biblical portions by Charles Jennens to set forth the significance of Jesus as the Messiah.

Already experienced as a composer of operas and a few oratorios, Handel found in the Biblical text the inspiration for his greatest compositions – and soon he turned his musical public away from a taste for imitations of Italian opera to an appreciation for sacred music.

Although George Frederick Handel was born in Halle, Germany, in the same year and in the same area as Johann Sabastian Bach, the great part of his adult life was spent in London, where he became an English citizen. He did not, like Bach, have the good fortune to be born into a musical family, and it is likely that the picture above, which shows him surprised by his parents, may have been followed by severe punishment for the small boy. Although he was given music lessons as a child he dutifully went on to study law, but it was not long until his musical talents were recognized, first in his native Germany, later in Italy, and then most fully in England.

Intensive work on musical composition was characteristic of Handel's career. The British public and its German king responded favorably to most of Handel's forty-one operas, although today they are forgotten except for just a few excerpts. His instrumental music has lasted longer, but his Biblical oratorios, in which the composer himself seemed to find a spirit of renewal, have been most popular.

In our hymnal there are several adaptations from Handel's sacred music. Appropriately one of our favorite Christmas carols, Joy to the World, is based on themes from the Messiah. Another carol, While Shepherds Watched is sung to a Handel theme. Two of his Old Testament oratorios have provided the tunes for numbers 194 and 290 in our Hymnal. An instrumental number provides the music for a communion invocation (No. 616). – K.M.

Ending Up in Schnuck's Market

Edwin T. Dahlberg

ONE of our loveliest parishioners—whom we shall call Marguerite because that is her real name—recently attended a Roman Catholic funeral. The service was rather long, so she decided not to go to the cemetery. Boxed somewhat by other cars that were turning on their lights and getting in line for the procession, she waited at the wheel until they should go on.

Just then a traffic officer came riding on his motorcycle and ordered her peremptorily told her to turn on her lights and get in line. Meekly she obeyed, except for turning on her lights, and found herself the fifth or sixth car in the line. As the procession got under way she tried desperately to figure out a way of making her escape. "I know what I'll do," she said to the friends with her. "Schnuck's Market is up there on the next corner. They've got a big parking lot where we can turn around. I think we'll pull out of there and head for home when the procession has gone by."

No sooner said than done. But to Marguerite's horror, all the cars trailing her followed her into Schnuck's Market. The apoplectic policeman, wheeling in his motorcycle like a sheep dog rounding up a milling flock of sheep, bellowed, "How did you all get in here?" Finally the parade was straightened out, and the funeral, catching up with the corpse, went decorously on its way.

Many of our human processions—not church funerals alone—have a way of ending up in Schnuck's Market.

Think of the pastors, lay workers, and young people coming home from summer vacations and church conferences with all their headlights of Christian idealism gleaming. They are ready to double the missionary giving and to go forward for the kingdom of God, with the whole church marching to the stirring strains of Lead On, O King Eternal.

But at the first fall meeting of the board of trustees it is discovered that the church furnace is out of order. "We've got to watch our expenses pretty sharp this winter if we are going to pay for that new oil burner," says the watchdog of the treasury. (And bless his bony old heart, that treasury watchdog has his place in the Lord's work, don't you forget it.) "I can't see any way out unless we recommend to the church that we trim some of our missionary giving," he concludes. It is enthusiastically moved, seconded, and carried. Once more, the whole congregation ends up in Schnuck's Market.

Or take a panel discussion on The Place of the Christian Religion in the Nuclear Space Age.

The panel leader properly suggests that all the members of the group turn on their cosmic headlights. "I am here to learn, rather than to teach," he says brightly. "Who has the first question?"

The group takes on an owlish look for a moment. "I don't like to be the first one to speak," says the resource leader, "but I agree with Harold Phillips. He has pointed out, you know, that when Jesus said his followers were to be the light of the world he did not mean that we should be the taillight." Approving laughter.

"Speaking of lights," says the panel member at the opposite end of the table, "if you ask me, I think before we spend too much time figuring out a way to get to Mars or the moon, we'd better put on a campaign to get a new traffic light on the corner by the schoolhouse, if we expect our kids even to live to see the nuclear space age."

Applause from the audience. They're off! From traffic signals to parking meters, bus fares, downtown parking lots, and the raffling off of an automobile to send the school band to the Cherry Bowl. The conclusion: Schnuck's Market. "Anyway, we opened up a lot of new ideas," say the panel members as they get up from the table and shake hands in a glowing exchange of congratulations.

Something ought to be done about Schnuck's Market. Even our international affairs seem to have a way of ending there. The Democrats land us in Korea. The Republicans land us in Lebanon. Dag Hammarskjold, good old United Nations sheep dog that he is, has quite a time keeping all the peoples of the earth in line. But at that, it may be better to end up in Schnuck's Market than in a radioactive cemetery.

Reprinted by permision of the National Council Outlook

President, National Council of Churches

Spring Tidings

MAY ALLREAD BAKER

I heard a bird sing
From a snow-laden tree.
Just a little brown thing,
But as brave as could be.

The north wind was chilly,
The sky cold and gray,
But he sang, willy-nilly,
His blithe, hopeful lay.

"Now winter must go,
His time's drawing near;
In spite of the snow
The buds shall appear.

"Spring's sweet voice I've heard —
She whispered to me!"
Sang the little brown bird
From the snow-laden tree.

Concern for my Brother

Desmond W. Bittinger

CONCERN about one's brother is an identifying characteristic of the Christian faith. Most other religious groups do not feel concerned for their brothers. In fact, most other religions do not recognize any brothers outside of their own tribal, national or religious grouping.

The Jews believed they were God's chosen. Those outside of their group were "pagans," or "barbarians," rather than brothers. Similarly, the Romans regarded only Romans as brothers; those outside were the unelect, common slaves, or "dogs."

But Christ lived and taught a different idea. He recognized no boundary to his kingdom. It took the disciples a while to grasp this idea. But most of them got it and suffered for it.

As the church became older the force of the idea lessened. It was assumed that Christianity was chiefly for the people of Europe. But presently, foreign missions came into the picture again and Christ's command, "into all the world," included more than the European world. With heroic selflessness Christian missionary teachers served in tropical heat and in frigid snow. Thus the geographic imperative of the Christian faith began to be understood.

The spiritual dimension of the Christian faith, however, was not understood until in very recent times. By many Christians it is not yet understood. Christ asked not only that his disciples go into all areas of the world, but that they teach everything he had taught. Their concern for their brother was to include both his present and his future life.

Christ had made this inclusiveness of his message very clear. "Inasmuch," he had said, "as ye do these things unto the least of these, ye do them unto me." "These things" which he had asked them to do included all facets of their lives; their redemption, their education, their loneliness, their hunger, their prejudice, the abundance of their lives, the sanctification of their spirits.

The church is taking a new interest in the totality of the lives of the people of the earth. These are called "human rights." A statement issu g from Christians who were s- sembled at Cleveland recen y to study human rights, says, A star of major magnitude as arisen upon the horizon of n- ternational affairs within ur lifetime — the rising expec n- tions of people in every nat n and throughout the world r the fulfillment of human rig and fundamental freedoms. the lands which have won t freedom from colonial cont l, in countries where the pec e are pressed by dictatorial r e, in nations where human rig ts have not been enjoyed by i- nority groups as well as in th e which have long enjoyed a large measure of civic and p- lic rights, there is insistent, n- escapable demand for hu n dignity embracing social, c- nomic, moral, and relig s values. We, as Christians, w l- come this . . . new day a-da n- ing in which there will be a freeing of demeaned per s and a liberation of the hu n spirit."

President of McPherson College, K as

In November 1958, the Fifth orld Order Study Conference the National Council of the urches of Christ in the S.A., met in Cleveland, Ohio. e theme of the conference s Christian Responsibility on hanging Planet. About seven ndred persons, representing rty-three different church deminations, met. Two thirds those who met were laymen. ey were specially chosen to present those interests of the urch which focus upon interional affairs and human hts. It was primarily a study iference. The seven hundred egates were divided into five ups, each studying a particular phase of the responsibilif the church.

The group studying "human hts" came to quite clear and phatic agreement that the urch will not have fulfilled its ction until those who reside hin our own borders have ieved human dignity and man rights, and until we have dertaken to broaden and pen the human rights of all pressed people everywhere. e American delegates could not take great pride in what we have here achieved.

They said, "We stand together under the judgment of God, for we have not obtained the nobility he would give us, nor have we achieved it for others. We recognize that God is the Lord of history, and that our human rights are the gift of God, and therefore should not be withheld by human beings. We acknowledge our responsibility as Christians to seek by peaceful means the attainment of human rights of every human being. We humbly confess our frustrations and failures to achieve such rights, either for ourselves or our fellow countrymen or our neighbors in other lands. We do not believe that our failure to realize these rights in our own country diminishes our responsibility to work with men of goodwill for their attainment everywhere. This we do because we are bidden to love our neighbors as ourselves and because all men are children of him who so loved us that he sent his only Son to save us."

The conference was clear concerning the responsibility of Christians to carry the gospel, not only geographically to all lands, but to make its sweeping implications applicable to the peoples of every group who live in these lands: "Human rights belong to persons because of what they are in God's grace, not because of the political power of the state. . . . An inherent God-given dignity resides in man as man, whether rich or poor, citizen or alien, a member of the majority or of the minority. It resides in man regardless of his race, color, nationality, religion, social class, origin, language, citizenship, or any outward circumstance."

Against this background of belief the conference wished to suggest action. In appreciative recognition of what has already been done, the conference commended all people in government and in private life who are working to bring about desegregation in churches, education, employment, recreation, social services, and housing in this country.

It called also upon Christians among whom there is discrimination in any of these areas to work within their own churches to alleviate these unhappy circumstances. It called, also, for a national meeting, involving Christian and political leadership from both North and South to study together ways in which the dignity of man and his God-given rights can be recognized and he can be afforded opportunities for expression.

The conference called, also, for world-wide action, both through the United Nations and every other means possible, to remove from our world conditions whereby individuals or groups, because of religious belief or color, are under denial or persecution.



Religious News Service

ristians are concerned about the plight of those in refugee camps

Continued on page 14

Brethren Look at Legislative Issues

The question of how much money the United States sh give to support United Nations programs is an important continuing one. The discussion in Congress has tended to ce around the percentage of the total program which the Ur States should contribute. The percentages vary greatly, dep ing on the program. For example, the United States contrib about 70 per cent to the UN Palestine Refugee Program, only about four per cent to the Universal Postal Union.

Under the "ability to pay" test it has been estimated that United States has between 40 and 45 per cent of the wo income. In two important UN programs, refugees and tech assistance, the percentage issue will again be important du the coming year.

The General Assembly has approved a World Refugee beginning June 1959, "to focus interest in the refugee prol and to encourage additional financial contributions." It is hoped the "Year" will encourage permanent solutions thr voluntary reparation, resettlement, and integration. No new refugee program will be created, but it is hoped that exi programs and efforts can be expanded.

Last year Congress pegged the United States contribu to the UN technical assistance programs at 40 per cent, reversing an earlier decision to reduce it to 33⅓ per cen 1960. This is still a considerable reduction from the U States contribution of 50 per cent in 1956.

For a number of years the United States has contrib 33⅓ per cent of regular UN costs, in accordance with a decision that no member should contribute more than one- of regular costs regardless of ability to pay.

During the twelfth General Assembly in 1957 the U States pressed vigorously and successfully for a reduction share to 30 per cent. United States representatives argued the admission of some 22 new UN members since 1954 cre a new situation calling for downward revision of the U States percentage contribution. The reduction will be gra For the year 1958 the United States contributed 32.51 per of $16,742,650. For the year 1959 it will again contribute 3 per cent.

There is little if any sentiment in Congress or the exec branch to increase this contribution. The pressure seems t to reduce it still further.

The time may well be approaching for an over-all re of United States contributions to UN agencies, to deter whether arbitrary percentage figures or some more rational incorporating the ability-to-pay should determine the lev support.

UNITED NATIONS . .

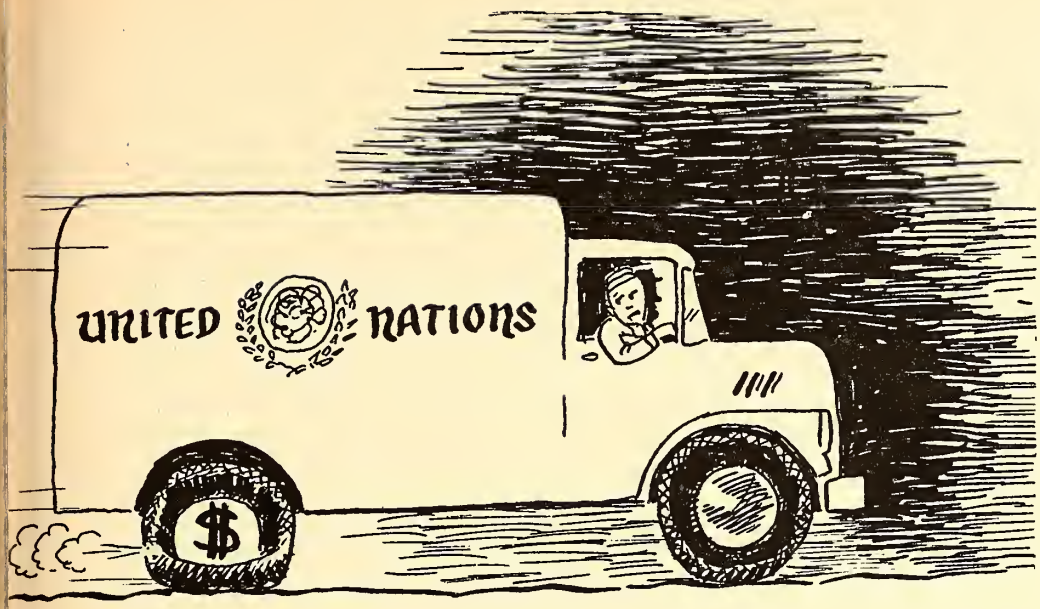
The UN Needs U.S. Support

Esther Miller

IF THE United Nations did not exist, it would have to be created to furnish a mechanism for handling world dilemmas. Few reject the ultimate goal or fundamental purposes and principles of the UN, although much noise is made over the application of general principles to specific policies and practices.

But peace will be in constant jeopardy, less the nations of the world will accept abide by certain basic principles of order law which were written into the UN Ch at San Francisco in 1945. Because of the div ty in culture, in ideologies, in size and in p of the members (and potential members)

Housewife, Waterloo, Iowa



A SLOW LEAK

Schuhle

ake up the UN, each nation must be able to -operate voluntarily to create conditions of ability, freedom, and development by evolu- nary processes, if it is to realize fully its human d economic possibilities.

Not unmindful of other aspects of UN opera- n, consider the constructive attacks that have en made on the root causes of war — economic, cial, cultural — through the Economic and cial Council, the specialized agencies, the ugee program, technical assistance, etc. These e efforts which the Church of the Brethren and e National Council of Churches have regularly couraged.

Under a UN decision, no member should ntribute more than 33⅓ per cent of the regular N costs regardless of ability to pay. This rule es not apply, however, to support of the spe- lized agencies, technical assistance, etc., and ry often these activities suffer unless an able mber contributes more than one third of their dgets. At first thought, one third of the cost ms exorbitant. But considering the bases of mputation, returns on investment, ability to y, and actual dollar costs, where can so much had for so little?

The UN's total cost per year to each Ameri- n is 48c — less than 1c per week. Furthermore, largement of some programs need not neces- ily increase the dollar outlay; for example: e UN refugee program could be expanded by eralizing the McCarren-Walter Act to permit ater opportunity to resettle refugees in the S.

It has been estimated that the United States s 40 to 45 per cent of the world's income. And ne Americans feel, in the light of this, that the S. could make a fuller use of the UN in imple- menting economic and social goals by contributing more budgetwise. If the U.S. fails to make this contribution, the individual citizen is to blame. The citizen who cares (and this category must certainly include Christians) can be a positive force in making U.S. policies for he can inform himself, form an opinion, and act.

He can tell the President and Congress what he wants our government to do. He can keep talking about it to provoke others to take action. And unless he begins to do these things — more often and better — historians may shortly be writing that the American system was a great experiment and fun while it lasted.

The Last Best Hope on Earth

I. W. Moomaw

THE sharing of technical knowledge and capital with other countries, with a view to helping to raise the level of living, is widely recognized now as a valid part of the United States foreign policy. There arises the fair question as to how such aid can best be given, so as to realize the desired results. In brief, there are two kinds of foreign aid: Help provided directly by our government, such as Point IV in its various forms, and support to the United Nations and its specialized agencies, like the Food and Agriculture Organization.

I have been asked to comment on United States support to the United Nations and its specialized agencies. May I suggest three pillars of emphasis that appear essential if our support

Executive secretary, Agricultural Missions, Inc.

of the organizations is to be fully effective.

First, *we need a better-informed public opinion* as to what is involved in such an effort. Many still speak glibly of "our know-how" and "underdeveloped countries." Success depends to a large degree upon good human relationships. We need a clearer vision as to what is required in order to raise the level of living in regions of eroded soil, lack of capital, and dense population. The trusted economist, Gunnar Myrdal, now reminds us that the economic gulf between the "developed" and the "underdeveloped" countries is widening.

It is an error to speak of countries like those of the Middle East or India as "underdeveloped"! Each had its early civilizations but many of their natural resources have been lost by either centuries of overuse or colonial exploitation. They now face the task of redevelopment. In a true sense, they are not "underdeveloped," but "redeveloping" countries. That makes the work of improvement more difficult and a longer-term process than many seem to realize.

It should humble us to realize that while we seek bases on the moon or Mars we are still in the position of Mother Hubbard, with the cupboard relatively bare for over a third of the world family. However, God had provided abundantly for all.

Churches and schools and other groups face a summons to dedicated and prayerful study as to the root causes of world hunger, and the requirements of an adequate program of amelioration.

Second, *the value of our support to the United Nations and its specialized agencies greatly influenced by the quality of our ou Point IV program.* If our program is weaken by partisan rivalry and year-by-year appropri tions, staffed by short-term technical personn and operated on a crisis-to-crisis basis, the i fluence of our help to the United Nations pr grams will also be weak. If we can move forwa to fuller co-operation with the "redevelopin countries in their own long-range programs, a provide personnel of the highest competen possible on a long-term service basis that e ample will enhance the usefulness of our su port greatly. Christ said it well, "Whosoev would be first among you shall be servant of al

Third, *the amount of our financial support the United Nations and its related agencies contingent in part upon our ability to pay, a upon the capacity of that organization to u funds creatively.* It is a mistake to equate su cess in technical assistance with the volume expenditure. However, funds are essential a we should bear our appropriate share of ba costs of the United Nations programs, plus larger portion of the cost for certain spec projects like refugee rehabilitation, develo mental loans, or long-term projects for increas food production.

Much can be done by those who give th lives to working with people in high-quali programs of self-help. In another period political urgency, Lincoln declared, "We sh nobly save or meanly lose the last best hope earth." The redeveloping countries of the ear place the same kind of challenge before us no

Concern for My Brother

Continued from page 11

The Church of the Brethren should be happy to have the privilege of taking to conventions like this our own particular insights concerning peace and brotherhood. It should give us pleasure to stand shoulder to shoulder and heart to heart with thousands of other Christians who are working as we have tried to work, that the gospel of redemption might be preached, that those who suffer might be benefitted, that those who are afraid might have their fears allayed, that those who are without privilege might find a way to opportunity, and that those who have not known love might be loved.

We, too, need to begin within our own group, but while we assiduously work there, we should continue to send our people, in Christ's name, to the ends of the world. We should work in co-operation with all other Christians at the removing of the barriers which separate man from man and men from God.

I am concerned about my brother, for God loves him and has enjoined me to serve him.

"Consider Your Call"

Edward G. Wenger

AND he went up into the hi and called to him th whom he desired; and th came to him. And he appoint twelve, to be with him, and to sent out to preach and have auth ity to cast out demons: Sim whom he surnamed Peter; James t son of Zebedee and John the brot of James, whom he surnam Boanerges, that is sons of thund Andrew, and Philip, and Barth omew, and Matthew, and Thom and James the son of Alphaeus, a Thaddaeus, and Simon the Canan an, and Judas Iscariot, who betray him" (Mark 3:13-19).

Christ intends all Christians, who name his name, to be witnes

r him at work and at play. He nt out the seventy, recorded mere- as the seventy, and rejoiced over e fact that the demons were sub- ct to them. But Christ commis- ned the above-mentioned twelve several unique ways. First, note w he called them out by name, pped them individually upon the oulder, singled them out from the essing crowd around him for a rticular task. Secondly, he called em away from something and to mething else. Even as he himself s called away from his carpentry the healing and teaching ministry, he called the twelve from their hing trade, their mending of nets, eir tax collectors' tills, to positions leadership in the work of kingdom ilding.

During the anniversary year that s just closed, the laymen of our ngregations, by their pledges, have pressed an interest in greater com- tment of their time and resources kingdom building. These pledges greater commitment are already ng honored. We were told in December 20 issue of this paper t the Brotherhood Fund receipts October and November 1958 w an increase of 57% over the responding months of 1957.

As we take part in the second ase, the evangelistic phase, of the ll program, we ministers, called as were the twelve, might well ourselves whether we have tched the commitment of the laity committing all of our time to l-time Christian service and there- not betraying the trust the con- gation placed in us when they led us to serve as spiritual leaders.

n such a self-examination we ght well ask ourselves such per- nt questions as the following: oes the call to the ministry engage my powers as it seemingly en- ed all the powers of the twelve? am I even a little unchristian in ng my best powers in filling a that rightfully belongs to another employed person? Am I as loyal l devoted to my calling as is the dical doctor? Do I give of myself conscientiously for the spiritual fare of human beings as the med- doctor gives of himself for their sical well-being? Are there small large congregations of people stently voicing the Macedonian and I heed not the call?"

With a prayer upon our lips, "Thy be done" and "Here am I; send " we ministers might well con- r our solemn vows and make ourselves available to congregations who can use the very least of us somewhere to serve the spiritual needs of people. For as long as there are churches without leader- ship, I think we ministers are duty bound to God and to our profession to consider well our call to the ministry.

Did God call us to the ministry in order that we might become bet- ter farmers, better shopkeepers, or what have you? Or did he call us to be done with lesser things, with the fishing of fish, with collecting taxes, in order that he may make of us fishers of men?

As did one of the twelve, so may we betray God, our Lord, and the trust the congregation had in us when they first called us to serve at this task. Every person called to the ministry, especially those who have not reached retirement age, should use all his powers in full-time Christian service, giving his best and not merely his leftovers.

Are We Intolerant?

Shirley Wilcox

THE other day a long-time church member, who hap- pened to be a cook, was elected secretary of her Sunday school class. She later gasped her surprise, "I didn't really think I should accept, but there I am, counting the money on Sunday, when we have all those teachers and businessmen and club women in our class!" Her humility may look beautiful or degrading, depending on who is looking, but I could not help wondering how she had come by her humble attitude. Why did she think she might not be equal to a simple routine task? Such humility seems to carry a suggestion of smugness on the part of her fellow class members, a little bit of intoler- ance toward her.

We may be making a mistake when we consider intolerance only in rela- tion to race and creed, and estimate its presence by social restrictions and selectiveness. When we have no ob- jection to being seated next to a Negro or are friendly with a Japanese and considerate of our Catholic neighbors' ritual and rosary, we feel we have reached a state of tolerance. Have we? In tackling these mani- festations, we and the church have hacked away at two major branches of intolerance and then claimed hon- or for grubbing up the weed by its root.

Most of us harbor one or a host of small intolerances, and right along with them we have planted two sis- ter sins, smugness and self-righteous- ness. As we grow better and over- come faults within ourselves, we look back and down, rather than forward and up, for comparisons by which to measure our progress. By doing so, what do we then develop? Intoler- ance, and often, smugness.

We may unthinkingly use intol- erance as a daily tonic for our spirits. Is it not easy to feel that you are making great strides when you can look at someone else to whom you feel superior? A teacher may feel dis- couraged until he compares the knowledge he sows with the crop that a farmer raises. A farmer, on the other hand, may look with pride at his produce and with contempt at the copy put out by a newspaper or ad- vertising man.

All of us are guilty of attaching prestige to certain professions, an- cestries, and income brackets, and most of us automatically look up to persons more educated than we are, regardless of any other accomplish- ments or lack of them. Correspond- ingly by tacit invitation, the man who possesses several diplomas often swells with arrogance towards the notions and needs of those less well educated.

Because a church accepts all col- ors into its congregation and prac- tices its forms without comparison to other worship services means only that the church has begun to recog- nize and battle intolerance. In how many churches do the truck driver, the persons with the grade school education, the teachers, and the local tycoon really stand equal in the eyes of the congregation as well as in the sight of God?

Is there a church where respect and friendliness are equal for all, as well as opportunity to worship? The feeling of church members that they are a little better than others is an- other common intolerance, and one which may quickly repel non-Chris- tians.

Our religion is an inner growth which is often easily stunted by a cancer of smugness growing from its own cells, silently and inwardly. Self- righteousness, which might be styled a Christian's besetting sin, is a blight which we may be unaware of and which we easily, and sometimes de- liberately ignore.

KINGDOM GLEANINGS

Enrollment at La Verne College, Calif., reached 500 for the first time in the current semester. Included are 150 part-time students taking extended day class work.

William L. Gould, pastor of the Pleasant Hill church, Johnstown, Pa., has been named chairman of the division of missions of the newly organized Greater Johnstown Council of Churches.

Ivan Eikenberry returned to Nigeria the first of March. His new address temporarily will be % Clarence Heckman, Jos, Nigeria, West Africa. His wife and family did not accompany him, but will return in July.

The U. S. Internal Revenue Service has ruled that a layman serving as a delegate to a church convention who is not reimbursed for his expenses may deduct them on his income tax as a charitable contribution.

A Methodist bishop has proposed that retired businessmen go to Africa as lay missionaries to help that continent prepare for eventual freedom. In an interview, Bishop Charles W. Brashares said that lay missionaries are needed in Africa to help churches and schools in their race to train the people to run their own nations before they become free.

D. R. Petre, moderator of the Broadfording church in Middle Maryland, was honored on Sunday, March 22 for his fifty years of service to the congregation. He has been minister, elder, and spiritual leader, and his influence has been felt throughout the community and beyond. Brother Petre brought the morning message, Deepening the Spiritual Life, and a volume of letters expressing appreciation for his ministry was presented to him.

Coming Next Week

The special Christian Education issue next week will feature a *four-page picture spread* on the educational activities carried on by a local congregation, in this instance, by the Harrisonburg church in Virginia.

Four goals of an educational program for the church are discussed in a symposium, consisting of Richard Bollinger, Paul H. Bowman, Jr., Jesse H. Ziegler, and Donald E. Miller.

Challenge or Crisis is the title of an article by Wayne F. Geisert in which he lifts up the needs of higher education.

In its teaching ministry the church seeks the commitment of each person to "an unending adventure with God to find life's meaning in Christ." With this goal teaching becomes a holy adventure, says S. Loren Bowman, secretary of the Christian Education Commission, in the article, *Teaching That Makes a Difference.*

Three groups of theologians in Japan are worl on the Japanese translation and publication of colle works of John Wesley, Martin Luther, and John Ca to mark the commemoration of the centennial of missionary work of the evangelical churches in Ja

The United Society for Christian Literature has made a grant to the Christian Council of Ethiopi help meet the cost of issuing 10,000 copies of a rev Amharic edition of Bunyan's Pilgrim's Progress, scribed as one of the most popular books in Ethic

The John Milton Society for the Blind is eage produce recorded Bible stories for families with b children. Dr. Dwight C. Smith, general secretar the society, estimated that 37,000 persons in country and abroad lost their sight last year. agency which is sponsored by nearly sixty Protes denominations distributes Braille devotional litera and long-playing records for blind persons who not know Braille.

Five of the ten victims of a tragic auto-train c near Dayton, Ohio, on March 18, were members of Beaver Creek congregation, Southern Ohio. The adults and eight girls, who were members of a Scout troop which meets at the church, were retur to their homes from a library in Xenia, where they been studying for merit badges. The pastor of church, Alvin Klotz, was one of the first to arriv the scene of the accident.

At the recent annual meeting of the Music Worship Committee, a letter of appreciation was rected to the families of Galen and Ruth Stineba (victims of the 1958 KLM tragedy). Galen had se on this committee seven years as the representativ the Southeastern region. Excerpts from the letter clude: "We remembered and were thankful to God his generous contribution in music and worship in life of the church. Brother Galen brought rare gift his assignments. . . . God did bless us by and thro him, and will continue to do so."

The Western Region young people held their an youth conference on March 5-8 at McPherson, Ka In spite of blizzard conditions on the opening day n than 350 youth attended the three-day meeting. E Fike, Jr., pastor of the First Church of the Brethre Chicago, was the conference guest leader speakin the theme, Count Well the Cost. At the banque Saturday more than 500 persons were present w Carl Harris introduced the new executive cabinet the year 1959-60. They are as follows: Bob (president), Paul Wagoner (youth counselor), I Landrum, Juanita Fike, Bonnie Hodgden, Valerie ler, and Marlene Klotz. The annual speech con Dare to Believe, was held as part of the confere First place winner went to Mary Ann Bittinge McPherson. The other winners in succession w Charlotte Erritt of Slifer, Iowa, and Muriel Gil and Carolyn Brower, both of South English, Iowa. conference was climaxed Sunday morning by H Zeller, Jr., when he challenged the youth and church about the Cost of Discipleship.

Brotherhood Theme: Brethren Under the Lordship of Christ

Preliminary plans for a proposed $1,250,000 science building for Juniata College have been presented to the college's board of trustees by its planning commission. The board has not taken action to proceed with construction and has requested a review of the development program of the college.

Twenty-five young men are living at Stellar Brothers Co-op house at Purdue University. The Indiana districts have made this house available for Brethren students attending the university. For the fall semester there will be room for twenty-eight persons. Any now enrolled at Purdue and interested in living in the Co-op house should contact Stellar Brothers Co-op, 2[illegible] Marstellar St., W. Layfayette, Ind., as soon as possible; applications must be in by the end of April.

Jerry Royer, a senior at Manchester College, Ind., has been awarded a Rockefeller Brothers Theological Fellowship for the 1959-60 school year. This all-expense fellowship was granted as the result of stiff nation-wide competition. Jerry, who plans to study at Yale Divinity School, is the second Manchester graduate to become a Rockefeller Brothers Fellow; the first was Richard Bollinger, who was a Fellow in 1955-56 and is now pastor of the Rochester Community church in Topeka, Kansas.

Daily Prayer Guide

April 6 The Ability to Grow ..... Acts 9:1-9
7 The Help of Friends ..... Acts 9:10-19
8 The Family of Men ..... Acts 10:9-35
9 The Gospel ..... Rom. 1:16-17
10 Peace Through Christ ..... Rom. 5:1-5
11 Certain Love ..... Rom. 8:31-39
12 The Transformed Life ..... Rom. 12

Dedications

Brookville church, Southern Ohio, dedication of new building, Sunday, May 10. The pastor, Fred Hillingshead will bring the morning message; in the afternoon A. Blair Helman, president of Manchester College, will deliver the dedicatory sermon at three o'clock.

Peru church, Middle Indiana, dedication of the new house of worship, Sunday, May 17. The speaker for the occasion will be A. Blair Helman, president of Manchester College.

Standing Committee Delegates

Florida, Georgia, and Puerto Rico: Myrl E. Weyant.
Idaho and Western Montana: Ray E. Blickenstaff.
Southern Illinois: Harry A. Bucher, Roy E. Fulk.
Northern Indiana: Clarence B. Fike, Charles Studer, Jr., Mrs. Lloyd Studebaker.
Northern Iowa, Minnesota, and South Dakota: Ray Sechter.
Eastern Maryland: Glenn C. Zug, David J. Markey.
Western Maryland: Edward G. Wenger.
North Atlantic: James D'Amico, John Landis.
Oregon: Escil Hiser.
Eastern Virginia: Paul Bowman.
Second Virginia: W. Donald Clague, Wendell Smith, Guy Stump.

In February the Evangelical Committee for Pastoral Care of Conscientious Objectors in Germany met for the fifth time in two years. This committee functions under the auspices of the German YMCA and in cooperation with the Committee of German Evangelical Youth. Correspondence with CO's in Germany has assumed such great proportion that retreats are organized periodically to keep abreast of the problems which are raised.

McPherson College took a giant step on March 7, when it broke ground for the new administration building and auditorium. Desmond Bittinger, president of the college, announced that the two buildings being built as one unit will honor two of the teaching staff who have endeared themselves over the years to generations of students. The administration building will be called the R. E. Mohler Administration building and the chapel and music hall the Jessie Brown Auditorium. It is hoped that construction can begin immediately and be completed in time for the graduation program in the spring of 1960.

The Church Calendar

April 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Samuel as Judge. 1 Sam. 3:19-21; 7. Memory Selection: Far be it from me that I should sin against the Lord by ceasing to pray for you; and I will instruct you in the good and the right way. 1 Sam. 12:23 (R.S.V.)

April 12 National Christian College Day
April 12 Eastern Region speech contest, Roaring Spring, Pa.
April 15-19 Southeastern Region Brethren Service training conferences
April 25-26 Southeastern Region CBYF round table at Bridgewater College, Va.
May 1 May Fellowship Day
May 2 Central Region speech contest, Manchester College, Ind.
May 3 Rural Life Sunday
May 3-10 National Family Week
May 10 Mother's Day — Festival of the Christian Home

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Stewart Kauffman of Elgin, Ill., in the Walnut Grove church, Johnstown, Pa., April 20-26.

Bro. William Longenecker of Mt. Joy, Pa., in the Spray church, N. C., April 5-12.

Bro. Walter M. Young of Astoria, Ill., in the Marilla church, Mich., April 8-19.

Bro. Austin Cooper of New Windsor, Md., in the West Brownsville church, Md., April 12-19.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Springfield church, Pa., April 5-12; in the Nokesville church, Va., April 19-26.

Bro. Linford Rotenberger of Quakertown, Pa., in the Cherry Lane church, Pa.

News and Comment From Around the Wor

Statement of the World Council of Churches Executive Committee Regarding Atomic Tests

EVER SINCE MAN unleashed the power of the atom, peoples of the world have feared its threat of destruction and sought the promise which this development has offered. They have searched hopefully but thus far without success for steps to minimize war and release power for peace.

The conference on cessation of tests now meeting in Geneva could break the current deadlock. The considerable progress which has been achieved in technical approach to detection of tests should now make it possible for political leaders to reach constructive agreement. Both the WCC and its members in many parts of the world have repeatedly pleaded in statements and representations for approach to disarmament which could start from controlled cessation of tests. Therefore, this Executive Committee of the World Council of Churches currently meeting in Geneva during days which are critical for the conference welcomes efforts to this end now being put forth.

We realize that the question of international control is the crux. Powers of the control commission as well as composition of inspection teams are in dispute. Perseverance in efforts to resolve these difficulties is the responsibility which negotiating governments bear towards all people.

It must be recognized that any agreement, however carefully framed, involves a measure of calculated risks for all parties. Yet in fact atomic peril is so fraught with grave consequences for present and future generations such risk is surely justified. Moreover, every agreement is one more step in the struggle to allay suspicion and build confidence. To make tests to cease is important in itself. To demonstrate that international controls are feasible in relation to cessation of testing can in the long run prove even more worthwhile in the development of regulated and progressive disarmament. In commending the statement to member churches, we urge them to do everything possible to build informed public opinion about these issues which are vitally at stake and make such representation to their governments as they deem proper especially in countries whose governments are directly involved in negotiations on cessation of tests. The Executive Committee further requests officers of the Commission of the Churches on International Affairs to bring this statement personally to the attention of the heads of delegations at the current conference — United Kingdom, USSR, United States of America — and to pursue these objectives through every appropriate means."



Religious News Servi

Leaders of the Commission of the Churches on International Affairs dis ss the statement urging cessation of atomic weapons tests, which was ado d by the Executive Committee of the World Council of Churches. Shown re are Dr. W. A. Visser 't Hooft, general secretary of the World Cou il (standing); Dr. Elfan Rees, CCIA representative in Europe; Dr. O. F erick Nolde of Philadelphia, commission director; and Sir Kenneth G b of London, chairman (from left, seated). The CCIA is a joint agency of e World Council of Churches and the International Missionary Co il

Motor Launch Assists in Scripture Distribution

The American Bible Society has a new motor launch which is assisting the society in its work of Scripture distribution in Thailand. The Bible launch will bring the Scripture to thousands living on the waterways of Thailand. A loud speaker, given to the Bible Society by a friend interested in its work there, brings many people to the river front for a copy of the Scriptures.

Protestant Women Focus Attention on Economic Problems

The Protestant and Orth church women throughout the c try will focus their attention current economic problems of A ican families during the annual servance of May Fellowship May 1. Women in hundred U.S. communities will participat forums, discussions, study gro and public meetings in an atte to get at the roots of "the true of poverty and wealth" in t own areas.

Quaker Medical Group Urges Nuclear Ban

The Advisory Committee of Friends Medical Society called an end to nuclear weapons t warning that any exposure to ra tion is "potentially harmful." committee said, "We believe this potential danger cannot be nored. We therefore urge the h ing professions of the world to forces with those who already h expressed themselves in see ways to effect a prompt cessa of nuclear weapons tests."

s Sought on Liquor Ads nterstate Commerce

gislation to ban alcohol beverg advertising in interstate come has been reintroduced in House by Representative Siler Kentucky. The Kentucky conman said, "The liquor traffic trimental to our young people the cause of much crime. I our country would be better f we didn't have the added tation of advertising urging le, particularly our young peo- o take up drinking."

oslav Government rted Making Overtures atholic Church

gh officials of the Communist nment in Yugoslavia are re- d to be making private con- with Roman Catholic authorithe hope of easing the strained ns that have existed between atholic Church and the Tito e since the end of World War fficial government sources have d any direct negotiations, but ned sources state that several e discussions have already place between senior Comt officials and church leaders. servers generally claim that a nent with the Catholic Church ething like a must for the gov- nt because friction between the nd the Catholic community has



Religious News Service

ev. Edward E. Martz (right), of the Baiting Hollow Cononal church at Calverton, hakes hands with Police Chief n J. Grodsky before the sign they designed to dise speeding past the church. te it has been effective," said Grodsky. "We call it the th Commandment," he added

a bad effect abroad, particularly in the United States. They said this is doubly important at a time when the Tito regime is seeking economic aid and credits from the West.

Bills Would Exempt Clergymen From Revealing "Communications"

Clergymen would be exempted from revealing in any federal court communications made to them as ministers under a bill introduced in the House by Representative Multer of New York. The measure differs from earlier bills in that the word *confidence* is not used. It would extend immunity to all communications, not just confidential ones received by a clergyman in his religious capacity.

Religious Enterprises Get 51% of Philanthrophy

Philanthropic giving to religious enterprises last year reached $3,641,000,000 or more than half of the total for benevolent causes in 1958. The figure was announced by the American Association of Fund-Raising Counsel, which organizes, directs, and advises drives to raise money.

The counsel also said that church contributions for overseas relief since World War II amounted to about $300,000,000,000 while private giving for this purpose during the same period reached $7,000,000,000.

Presbyterians Vote Church Aid for Integration

An initial appropriation of $30,000 has been voted by the Board of National Missions of United Presbyterian Church to help local churches whose financial status is weakened because of their efforts toward integration. Last January the Congregational Christian Board of Home Missions also pledged financial support to any of its churches determined to put integration into practice.

Religious, Labor Leaders Sign "Conscience Creed"

A creed of conscience affirming that all men are brothers and condemning "violence in social, economic and political problems" was recently adopted by 172 religious and labor leaders in Greensboro, N. C. The creed was issued by the Greensboro Interracial Commission and the Ministers Fellowship of Greensboro.

The creed said, "We believe that religious and moral principles include the God-given right of each individual to develop his innate abilities without legal restrictions or discriminations in the fields of worship, education, recreation, and employment. We believe that the moral fabric of a democracy is sound only when all citizens are given the privilege and the responsibility of helping to make decisions dealing with the over-all concerns of the community."

Methodists Plan New Washington Legislative Office

A new Protestant legislative office for social issues will be established in Washington if plans of three Methodist agencies materialize. The office would be established by the Board of Temperance, which has had its headquarters in Washington for forty years, and the Methodist Board of World Peace and Board of Social and Economic Relations, both of which presently have headquarters in Chicago.

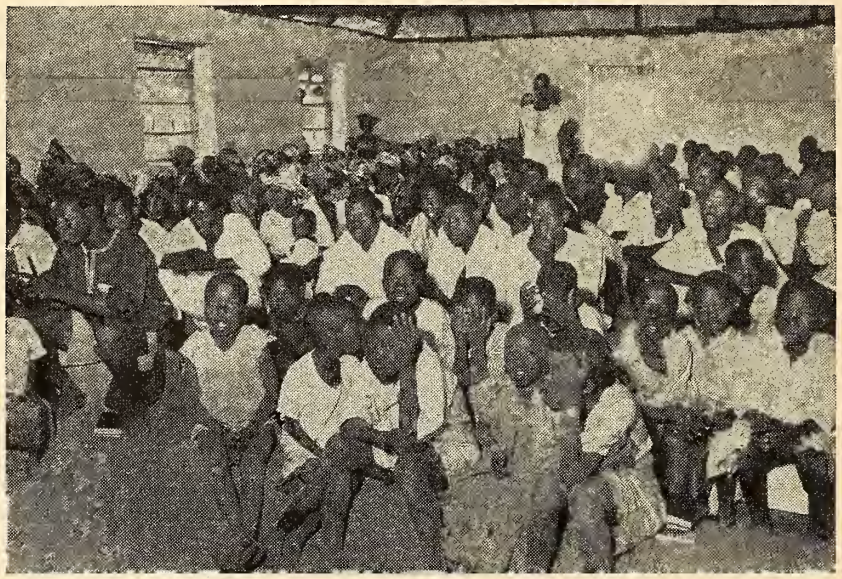
Red China's Antichurch Campaign Reaching Into Remote Areas

Communist China's campaign against the Protestant and Roman Catholic Church is being carried out in remote regions of the country as well as in the cities and other more accessible areas. Even in Inner Mongolia, Christians who refuse to toe the party line are being persecuted, subjected to mob trials, and sentenced to prison for long terms.

A newspaper published in Inner Mongolia reported the arrest and trial of ten Catholic lay leaders, but failed to specify the missions or churches to which they were attached. The same issue of the paper reported the arrest and trial of four Protestant leaders.

Quakers Send Clothing, Funds for Cuban Relief

The American Friends Service Committee has appropriated $6,000 for Cuban war relief, to be supplemented by shipments of clothing and bedding. The appropriation was made following a firsthand report on conditions in eastern Cuba. Cuban Friends will distribute the supplies in co-operation with a provincial relief committee set up to co-ordinate aid programs from many church and service groups.



Worship service of Nigerian Brethren where young and old join in praising God

NIGERIA, WEST AFRICA

Regional Mass Meeting

Sara Shisler

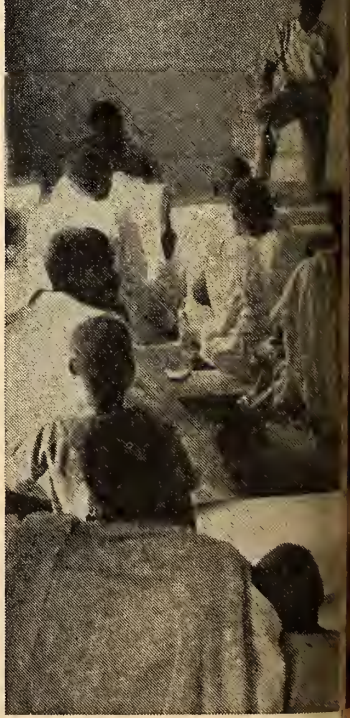
A BIBLE mass meeting was held at Shafa Dec. 5th-9th. The early morning and the evening meetings were for the whole group. For classes during the day, the adults were divided into two groups, and the children met by themselves. One group of about four hundred adults met in the church and the other group, approximately six hundred persons, met in a grass-mat shelter. There were two teachers, Nvwa Balami and I. We taught each lesson twice, once to each group. I did a daring thing — taught the Book of Amos to that large group of village people. When the committee suggested it, I thought at first that it could not be made simple enough. But, after thinking about it, I decided that one ought to try it because our people know very little about the Old Testament except for the biographical part. The response was good.

Monroe Good and his Nigerian helpers did an excellent job of getting ready for the meeting from the standpoint of living quarters, cooking facilities, and meeting places. They borrowed two hundred boards from our building stockpile at Waka and placed the boards on bricks which are now being used to build new schoolhouses. In that way, more than two thousand persons could be seated comfortably. Two rows of the seats had a roof made of grass mats in order to protect the people from the sun during the classes.

It was thrilling to see that large crowd from many different villages. It looked like a large camp meeting! Brother Good had wired the "tabernacle" and used his little generator to light it. It was marvelous to see the people come in from the back and walk down those long aisles. One could without much trouble be reminded of Annual Conference. On the first evening of the meeting (we call it *gunduma)* the attendance count was 1,872; on the last evening, it was 2,202.

Some Moslems attended in the evenings and the meetings were a strong testimony to the whole Moslem population, even to those who did not come near. The loud speaker made it possible for the peop the village of Shafa to hear f their homes if they cared to lis A young man from Shafa told in a conversation this morning one of the Moslems there said he liked the preacher and tha told his wives to attend also in evenings because the evangelist the women how to honor their bands and he wanted them to that. I asked whether he liked thing that he heard about salva in Christ and he said that he not believe that he opened his h to that kind of a message. hopes that some seed was suc fully sown and that it will bear f

The man who preached mor and evening is a Bura man who his home area years ago to get w Later he began to preach in vill on Sundays. A missionary from other mission in Nigeria sent to school and when the young finished, he became an evangeli that area. Since he was reare the Shafa region he was aske come home to be the evangeli



Ngamarijn, R.N., teaches a Su school class of young men of his age. Laymen are active in the c



Nigeria each brings to the love feast his own bowl of food. There is always portunity to share one's food with a neighbor and to eat some from his bowl

meeting. His messages took very
l.
he meeting closed with a love
t and communion service with
hundred people participating.

n L. Eikenberry Named sociate Field Secretary for Nigeria

VAN L. EIKENBERRY of Trotwood, Ohio, left New York's International Airport on Feb. 28, Nigeria, West Africa, where he begin work as associate field etary of the Church of the Brethmissions in Nigeria. His aptment to this new responsibility announced last week by J. ry Long, executive secretary of Foreign Mission Commission.
pon his return to Nigeria, Brothikenberry will move to the city Kaduna, seat of the new North erian government. There he will blish his office to represent Protit educational institutions in an sory capacity to the governt's ministry of education.
he Eikenberrys returned to the ed Stataes on regular furlough Nigeria in August 1958.
hile on furlough Brother Eiken made numerous appearances e home church to interpret the on program. He engaged also terviewing and counselling with idates for missionary service in ria.
an began his missionary work in 1945 as an organizer and supervisor of village schools and evangelist in the Garkida area.

In 1947 he founded and became the first principal of the Waka Training School, corresponding to a normal college for teachers. Here Nigerian youth prepare to teach in the mission schools and the public schools of that country.

As the new associate field secretary, Brother Eikenberry will serve in an administrative capacity in the Nigerian mission. He will work with the eighty-four Brethren missionaries serving there. The mission operates forty schools with over 4,000 students; fifteen medical centers including hospitals, leprosariums, and out-patient clinics; and has sixteen organized congregations with 4,371 members.

Ivan Eikenberry, age forty-seven, was born in Darke County, Ohio. He graduated from Manchester College in Indiana and later engaged in graduate studies at Wittenberg College and Bonebrake Seminary in Ohio. For ten years he taught in the Ohio public schools at the secondary level. During that time he was active in Church of the Brethren youth camps throughout the Central Region.

Mrs. Eikenberry, the former Mary E. Flora, was born in New Windsor, Md. She also has served as a teacher in Ohio. The Eikenberrys have five children: Melody, 16; Joel, 12; Terrol, 8; Lynn, 6; and Brian, 2.

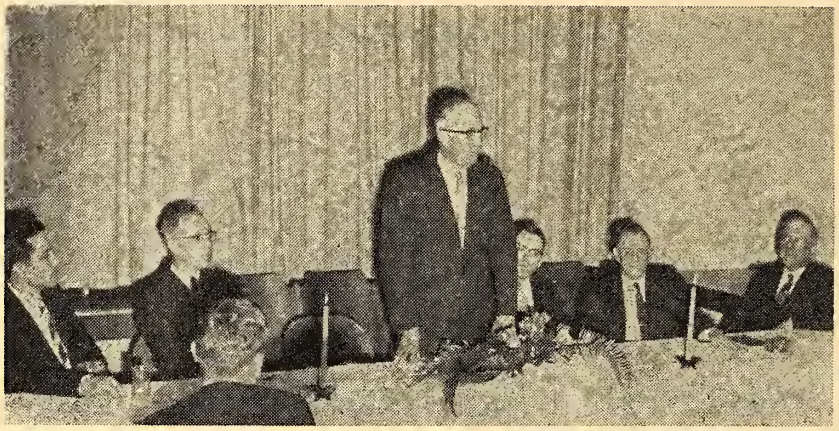
Mrs. Eikenberry and the children will remain in Trotwood until the end of this school year when she and their four sons will return to Nigeria. Present plans are for their daughter, Melody, to remain in the United States to continue her high school and college education.

• • •

Dr. Daniel Day Williams, professor at Union Theological Seminary: "It is only through acceptance of the ultimate moral responsibilities of mankind that the way to reconciliation can be found. The first requirement for healing mankind's divisions is a concession of our alienation from a just order of life and a confession of our common responsibility for it."



J. Henry Long, executive secretary, Foreign Mission Commission, General Brotherhood Board, discusses the work of the church in Nigeria with Ivan L. Eikenberry, returning to Africa as associate field secretary of our mission there



Courtesy of Robert Sherfy

Dr. Lynn Dickerson addresses the Northern Virginia ministerial recruitment dinner. At the speaker's table are from left to right: James S. Flora, recruitment director; Robert L. Sherfy, toastmaster; Dr. Lynn Dickerson, speaker; Guy Wampler, regional secretary; Warren D. Bowman, president of Bridgewater College; and Paul H. Bowman, chairman of district commission of ministry

Ministerial Recruitment Dinner

AN OUTSTANDING event in the Northern District of Virginia was a district-wide ministerial recruitment dinner held on the evening of Feb. 8 in the Dayton church. Present for the occasion were fifty-eight men — among them twenty-three young men who are potential ministers and five licensed and twenty-seven ordained ministers, most of whom are serving as pastors.

Dr. Lynn Dickerson, pastor of the First Baptist church of Harrisonburg, Va., was the main speaker for the evening. Dr. Dickerson, a highly respected and well-known minister in the area, spoke on the subject, The Challenge of the Ministry. n his message he lifted up the mini y as a most worthy vocation d pointed out the various areas (a minister's life, including his ac - ities as a good citizen, his oppo t- nities for service in his bro er denominational work, and his l al duties and challenges as admi s- trator, pastor, and preacher. r. Dickerson concluded by obser g the importance of the personal e of the minister, including the portance of the right selection (a wife.

Guests who spoke briefly v e Warren D. Bowman, president f Bridgewater College, and (y Wampler, executive secretary for e Southeastern Region. Brother B - man spoke about the minister d his preparation through higher (t- cation; Brother Wampler told of e need for and the opportunities f young ministers in the Southeas n Region and the entire Brotherh d.

The district is hoping for g t results to come from this mee g and the constant encouragemen f pastors and parents, as they c l- lenge young men with the high (l- ing of the ministry.

National Library Week

APRIL 12-18 has been designated National Library Week for 1959, it was announced by Whitney North Seymour, chairman of the National Book Committee.

This second, greatly expanded national reading program is aimed at reinforcing the tremendous interest generated by the first celebration of National Library Week in March 1958.

Emphasizing the rewards of reading for fun, knowledge, and advancement, the program, with the theme, Wake Up and Read, will once again be a community effort in individual cities, towns, and villages throughout the United States, where citizens of all occupations will unite in a campaign to encourage reading — in homes, schools, churches, businesses, and civic centers.

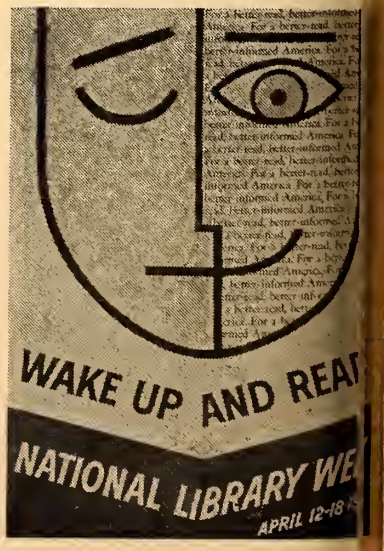
Sponsored by the National Book Committee, Inc., in co-operation with the American Library Association, the first National Library Week enlisted the active support of over 5,000 communities whose wide variety of activities resulted locally in new library circulation records, new gains in registration, increased library appropriations, new friends for libraries, books, and reading of all kinds. According to an official National Book Committee report National Library Week "awakened a sense of personal need as well as responsibility for the status of reading in the community."

Suggested Activities for Churches and Church Groups

Almost every member of a National Library Week local committee is associated with some church; every church member is also a member of other groups in the community. The interest of clergymen and church workers in building a good church library collection and promoting reading as a means of spiritual growth for each church member should be co-ordinated with the total community program for National i- brary Week. Reading materials e fundamental tools in relig s education.

1. Clergymen, leaders of ch h groups, and church school teac rs should be informed about the - jectives of National Library W k.

2. Start a church library r strengthen an existing one. Th i-



y committee should familiarize f with the religious collection in public library and urge its use hurch members. Emphasize re- us books and periodicals as the of home libraries.

A lay committee might prepare circulate a list of books available e church library or in the public ry by categories relating to the est of women's groups, engaged les, teen-agers, retired people,

Prepare a list of books that help parents share in children's ious training.

Have an evening of readings inspire faith and deepen reli- conviction. Youth group mem- members of the women's nization, a couple from the g married group, the clergy- might all read their own selec- poetry, passages from great rs, etc.

If you have a local meeting of ch school teachers, stress at this ing reading that will make bet- eachers.

Using books available from the ch library, or borrowed from ublic library, arrange a display he church for Library Week ay.

MISSION-GRAMS

- In February the corrected proofs of a newly revised hymnal in the Bura language were sent to the printers by Fern Baldwin, literature secretary of the Brethren mission in Nigeria.
- Thirty-seven persons were present on March 1 for the first church school classes held in the new Blackhawk Manor Fellowship in Elgin, Ill. Six classes were provided. Worship services will be begun at a future date.
- A week of evangelistic witness through visitation was held in March by the Anglesvar congregation in India with three to five groups going out each night, thus covering most of the surrounding villages at least once during the week.
- Boulder Hill Neighborhood church in Northern Illinois and Wisconsin is developing a picture gallery of its member families. Snapshot pictures will be mounted and displayed in an appropriate place for the first anniversary celebration of the church, to be held in May. Pictures of new families will be added regularly following the anniversary.
- A personal visit to Ecuador by Mr. and Mrs. Calvert Ellis and by Mr. and Mrs. Newton Long during February served to bring joy and encouragement to the Calderon mission staff.
- Mountain View church in Boise, Idaho, is the thirty-third Ten Dollar Club church. The church, organized in September 1957, has completed its first building unit. A grant of $5,000 has been approved for the church by the Brotherhood Board for this fiscal year.
- The Norfolk church in First Virginia has undertaken the evangelism emphasis of the Call with a goal of bringing into its fellowship twenty-five new members.

The World-wide Call Gift of the Women of the Church

THE General Council of Women's Work agreed in January, after one year's experience, the new approach to giving for women of the church should ontinued for the future. Here- e the women had set a dollar as a special project on the nal level for the year. It was ted annually in their business n at Annual Conference as share in the Brotherhood Fund supports the outreach pro- of the church.

ecause of an increased general asis on family giving and a d approach to the local h's giving, the General Coun- Women's Work suggested to women at Annual Conference 958 that their giving be ap- hed in a broader framework e called the World-wide Call of the Women of the Church. concept was to carry the value of a spontaneous, free-will offering and not be determined by dues and assessments within the local women's work groups. The women assembled at Annual Conference accepted this proposal from the Council of Women's Work.

The last goal set by the women at Annual Conference was $62,000. This past year ended with a total giving of $59,060.52. The final figure showed up a slight decrease in the giving of the women for the year. However the over-all Brotherhood Fund showed an increase of $66,586.14. This was a very substantial increase.

In order to encourage and clarify the action taken by the General Council of Women's Work and the women at Annual Conference in 1958 the Council is sharing the following:

1. The contribution of the women of the church to the Brotherhood Fund is to be called The World-wide Call Gift of the Women of the Church.

2. The local women of the church are challenged to give liberally to the work of the kingdom without a specified amount to the Brotherhood Fund.

3. Local women's work groups are encouraged to give increasingly, as described above, and not by assessments and dues levied within the groups.

4. Under this plan women's work groups will need to make provision within their local budgets for regular contributions to district and regional

Continued on page 26



RUSSIA

Here is a new authentic color film on Russia. It includes a priceless motion picture record taken between 1905 and 1910 of the last Tsar and his family and of peasant and workmen of that period. The twenty-four-minute picture was compiled from this old picture record, shots by Soviet news photographers, and film of present-day life taken by Julien Bryan over a period of six months. The narration was written by Julien Bryan and William Claiborne after four months of research and study. It was then submitted to experts in the field of Russian studies at Columbia University and at the State Department. Authentic Russian music is included throughout. This study film is suitable for junior high to adult audiences. It was chosen for our stock from a number of available films on Russia because of its objectivity. Rental is $10.00. Order from Church of the Brethren General Offices, Elgin, Ill.

Prominent Citizens

Appeal to World Leaders

FIFTY-EIGHT prominent U. S. citizens signed a full-page ad in the Feb. 13 New York Times calling upon Mr. Eisenhower, Mr. Khrushchev, and Mr. Macmillan to make a nuclear test ban agreement. The statement, entitled The Time Is Now! was planned by the National Committee for a Sane Nuclear Policy, Inc., an organization formed to pinpoint the most crucial issues of our time.

Signers of the statement include Gordon W. Allport, Michael Amrine, Paul Shipman Andrews, Adelaide N. Baker, Wayne A. Bowers, Ray Bradbury, Dr. Henry Seidel Canby, W. O. Caster, Stuart Chase, Norman Cousins, Dr. William C. Davidson, Eugene Exman, Harold S. Fey, Rev. Harry Emerson Fosdick, Robert Gilmore, Patrick E. Gorman, Rev. Donald Harrington, Leland Hazard, Dorothy Height, and Gen. Hugh B. Hester.

Other signers include Dr. Homer Jack, James Jones, Walt Kelly, Rabbi Edward E. Klein, Paul Lavieties, M.D., Dr. Stanley Livingston, Thomas G. Mactowan, L. D. MacIntyre, Lenore G. Marshall, Dr. Kirtley F. Mather, Mrs. John May, Lawrence S. Mayers, Jr., Rev. Robert J. McCracken, Dr. Hermann J. Muller, Lewis Mumford, Richard J. Neutra, Elliot S. Nichols, Clifford Odets, Mildred Scott Olmsted, Earl D. Osborn, and Dr. Linus Pauling.

Orlie Pell, Egbert W. Pfeiffer, Clarence Pickett, Dr. Charles C. Price, David Riesman, Dr. Jack Schubert, Glenn Smiley, Dr. Edward J. Sparling, Dr. Ralph Sockman, Dr. Pitirim A. Sorokin, Mark Starr, Annalee Steward, Norman Thomas, Harold C. Urey, Jerry Voo Bishop Hazen G. Werner, and Hugh Wolfe complete the sig

World Watching Geneva

"The people of the world h hopefully watched your represe tives meet in Geneva," began statement. "They have been he ened by the progress which has b made in writing a treaty to end clear weapons tests. The neg tions have brought us the first of light in the twelve years of d ness since the cold war began. men meeting in Geneva have g us hope – hope that the danger radioactive fallout will not be creased in the years to come, h that the world need not continu drift toward extinction in a suic arms race."

Real Obstacles

The statement continued, now many problems confront negotiators. There are problem the negotiations themselves. T questions require political and t nical answers, but basically the fi culties are caused by mistrust deep suspicions and need hu solutions.

"There are also obstacles b raised by those who do not wa test ban agreement.

"The obstacles and problems re real; but surely they are small be the dangers of radioactive poiso and mutual annihiliation in a nu war."

Radioactive Hazards

The ad reported that in New Y radioactive fallout was up 25 the first eight months of the according to The New York T in December; that Los Angeles been profoundly alarmed abou dioactivity; that other cities hav ported large increases; and Sweden has announced unus dangerous fallout. It quoted th port of the United Nations com tee on the effects of radi published last August as foll "Radioactive contamination of environment resulting from e sions of nuclear weapons consti a growing increment to world- radiation levels. This involves and largely unknown hazard present and future populations

The statement warned that t there are three nuclear powers

t tomorrow, unless the arms race
alted, both Germany and France
be armed with nuclear weapons.
urther asserted that Sweden and
tzerland are considering nuclear
s and that Communist China and
ntries of Eastern Europe will
n follow.

sile Race Just Begun

Today the missile race has just
un," declared the open letter to
enhower, Khrushchev, and Mac-
an. By mid-1960, when missiles
hidden underground, inspection
be virtually impossible and the
ld will face a point of no return
ltimate peril.

With these developments, the
gers of nuclear war by accident
y incident will increase rapidly.
these reasons, it is possible that
uclear test ban may be the world's
last chance to begin internation-
rms control."

ference Table Troubles

he statement proposed that if
an understanding can harness
power of the sun and conquer
e, then it surely is great enough
reate solutions to these problems
voting procedures, functions of
rol commissions, and nationality
taff which have created an im-
e at the conference table.

suggested that whatever pro-
res are decided upon in the
trol Commission, the inspection
em itself must be free to operate
matically according to the tech-
l requirements of the job it is
n to do and not be subject to
tical obstruction.

further suggested that since no country can be allowed to inspect itself, the staff should be international in character from countries acceptable to all members of the agreement and with sufficient observers from the host country to allay suspicions.

The statement agreed that it is very important to have a treaty which would depend on inspection teams and control posts and not only on words, but insisted that the problem will not be solved unless a strong will exists in each country for reaching agreement. It expressed concern about unwillingness to compromise at the conference table and especially was it concerned about efforts both here and abroad to defeat the will for agreement. "Serious moves have been made to obstruct the talks by many forces in the world which are against a test control agreement," declared the letter.

Opposition to Agreement

To explain this assertation the statement went on to point out that here at home opposition to the United States position at Geneva has come from members of the Atomic Energy Commission and many persons in the Defense Department who have long opposed a bomb test ban. "Now they have seized upon 'new evidence relating to the detection of underground tests' from the series of tests the United States held in October last year. They have used this evidence in an attempt to exaggerate the difficulty of detecting underground tests to Congress and to the American people," asserted the ad.

Quoting Senator Hubert H. Humphrey, chairman of the Subcommittee on Disarmament, in a Senate speech on Jan. 20 the ad went on to say: "Actually the data appear to indicate that in some respects it may be easier to detect nuclear tests than the Conference of Experts at Geneva had concluded."

It reported that Dr. Hans Bethe, a member of the President's Science Advisory Committee, has said it is still possible to develop an effective atomic test inspection system.

We Have Been Mislead

"The political judgments of the AEC and the Defense Department provide dangerous counsel for Americans and for the world. Time and time again this same weapons development group has misled the American people," stressed the statement.

"They have misled us about the 'clean' bomb. No such thing exists or is likely to exist.

"They have misled us about the pollution of our milk, our drinking water, air, and soil by radioactivity from bomb tests already held. The level of Strontium-90 in milk continues to rise and is reaching significant levels in many cities. And it is our children who are the most strongly affected; radioactive strontium is being built steadily into their bones threatening them with bone cancer and leukemia. The United States Atomic Energy Commission in its recent statements has admitted that deaths are being caused by fallout, but they consider these deaths statistically insignificant.

"They have misled us about tactical nuclear weapons and the risk of 'limited' nuclear war. But General Lauris Norstad has said, 'It would be extremely difficult to limit the use of atomic weapons. There would be a very rapid tendency for things to get bigger. . . .'

"And now we are being misled about underground tests. The New York Times reported on Oct. 31, 1958, 'The underground atomic explosion in Nevada today broke through the surface "slightly" . . . a breakthrough had not been expected.' Underground tests have not been 'contained' as we have been led to believe but have 'vented' through fractures in the earth. They present new hazards of contamina-

ACT ON YOUR BELIEFS

Do you agree that it is time for a new direction in foreign policy? Do you agree that future generations of children should not be made to suffer for what we do now? If so, now is the time to act on your beliefs! Public opinion helped to bring about the Geneva conference. Your opinion and effort can help to bring about a test ban.

You can:

1. Arrange to have a similar statement to this published in your newspaper.
2. Join with others in your church and community in organizing activities in support of a test ban agreement.
3. Write your own letters to the President, your senators, and your representative.

— prepared by the Social Education Department, Brethren Service Commission.

tion to the water supply and air."

The statement by the fifty-eight leaders further emphasized that the AEC and Defense Department are vocally opposing the United States government's acknowledged position at Geneva, which is to reach an agreement ending all nuclear weapons tests. It stated that by recommending that we continue with underground tests, they have acted in a manner embarrassing to the United States in the talks.

Mr. Philip Farley, special assistant to the Secretary of State for disarmament, was quoted as saying:

"I want to state unequivocally that it is our objective to reach agreement on a treaty suspending nuclear weapons tests if provisions safeguarding U.S. interests can be negotiated. Such a treaty would be in the interests of the United States . . ."

Make This Planet Safe

The plea to Eisenhower, Krushchev, and Macmillan concluded with the following words: "On Oct. 31, when the Geneva Conference began, an appeal was addressed to the conferees. It said, 'We want you to feel that your job is to make this planet safe and fit for human habitation.' In the months since then, a start has been made. There are many roadblocks in the way of an agreement. There will continue to be. But the price of failure may very well be the price of human life itself. The success of the Geneva negotiations is vitally important. The responsibility for that success rests with you."

The World-wide Call Gift

Continued from page 23

women's work unless unified budgets care for these two groups.

It is hoped by this method that the giving of women shall be put on the basis of sacrificial sharing for the great outreach program of the church. This method also provides, on one hand, for an increasing number of women who desire to support the program of the church through systematic giving with their families. At the same time it leaves open a historical avenue for giving which is near to the hearts of many women of the Brotherhood. — *Anna M. Warstler.*

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experience in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

A Vacation Trip to the Ozarks

HAVE YOU EVER TAKEN a vacation trip to a certain place and while there read a book which had a setting in the surrounding of your camp? For several summers while the children of our family were still small our family and some friends would take off for the Ozarks for a week. Upon arrival at the camp, no sooner had we found our cabin than the men headed for the "fishing hole" to catch some bass. The rest of the family put things in place, tried out the swings and teeter-totters near by and in general relaxed with the surroundings.

One of the most interesting aspects of this vacation was the opportunity to recline on the grass in front of our cabin and read the book, Shepherd of the Hills, which takes place in the Ozark territory. This book meant so much more to us when we could look around and see the story taking place in the country which we were enjoying. Somehow the story seemed to live in the setting that we were camping in. So I would suggest on your next family vacation that you take along a book which has its setting in the country which you'll be vacationing in. I trust that your experience will be like ours, a vacation long to be remembered, having an educational touch by reading literature related to the Ozark environment. — *Submitted by Eula Murrey.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Christian Layman and His Church.** Mark Rutherford. Bethany Press, 1958. 71 pages. $1.00.

This paper-bound book is another of a number of books in recent years that have centered on the recovery of the laymen for the church. In seven chapters Mark Rutherford has presented a clear, convincing case. Written primarily for the Disciples of Christ, it could as well have been directed to Church of the Brethren laymen with a few minor alterations of emphasis. Pastors should be happy to know that their laymen have read and caught the message of this book. Laymen should feel confident and enthusiastic to serve under a pastor who would be guided by the principles set forth.

Though written primarily for laymen, the book will be richly rewarding to the minister who has accepted the challenge to help make the Bible live today. — *Chalmer E. Faw, Chicago, Ill.*

Book of American Indian Games. Allan A. Macfarlan. Association Press, 1958. 284 pages. $3.95.

Over 150 spirited, character-building games of the American Indian are in this book. The author draws on his twenty years spent in Indian territory to compile this book of easy-to-play games. The author, with each game, identifies tribal origin, indicates age group to play it, number of players, whether game is for indoors, outdoors, or both.

The book is helpful to leaders working in camps and clubs and to groups interested in Indian Game chapters are classified as running and relay, racing and kick-

SUMMER SERVICE

Participate in a summer service program in 1959. There are still openings for workcampers for Europe, Ecuador, Baltimore, and Fresno and for institutional service workers in Elgin. For further information and application forms write to the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Illinois.

ing and stalking, tossing and hing, throwing and rolling; es requiring no equipment, skill, sing, group challenge, man-to- challenge, and ceremonial es. A short introductory chapter merican Indians at play makes l background material for er and participants. — *Paul M. ver.*

he Spirit Is Willing. David r. Westminster, 1958. 142 s. $2.50.

this companion volume to the lar book, You Have Met Christ, author spells out in a practical the working of the Holy Spirit. Holy Spirit is the forward st, moral growth, leading us nd collective man and individ- man toward community man. impulse to evolution, the Holy t, gives us breadth of brother- and depth of freedom. The r has good sections on the f individuality, on communism, on the nature of freedom and nce. This is an inspirational not a definitive work on the ine of the Holy Spirit. Wheth- r not one agrees with the r's identification of the doc- of progress with the Holy Spir- ere is much that is worthwhile e superb style and illuminating cations. — *Dale W. Brown, Mc- on, Kansas.*

dian Life Crafts. Oscar E. eck. Association Press, 1958. pages. $5.95.

e author has explored intens- and has come up with an ent book of Indian crafts. illustrated, nearly 200 projects hown. All have been "tested" youngsters in the six- to nine- ld bracket and their dads. jects move from those with dual appeal such as headgear, gs, jewelry, to those with appeal such as ceremonial ouncil ring equipment.

re are a few of the scores dian crafts explained in a er so you can make them: sins, ornaments, belts, looms, ry, symbols, drums, totem peace pipes, games, and g equipment.

rmation is also given on signals, fire building, cooking, dwellings and transportation, hunting equipment. This is cellent resource for camps, and groups wanting to know about the American Indian, ife and crafts. — *Paul M. er.*

Obituaries

Huffman, Albert R., son of Samuel H. and Mary Elizabeth Huffman, was born at Briery Branch, Va., on Aug. 2, 1891, and died Dec. 8, 1958. He was a long-time member of the Church of the Brethren. On Aug. 8, 1914, he was married to Lena Kniceley. Surviving are his wife, two daughters, five sons, one sister, two brothers, and fifteen grandchildren. The funeral service was held by Brethren E. S. Coffman and I. J. Garber at the Briery Branch church. Interment was in the Sangerville cemetery. — Ruth F. Miller, Dayton, Va.

Huffman, David Thomas, son of Samuel H. and Mary Elizabeth Huffman, was born at Briery Branch, Va., May 9, 1884, and died Feb. 9, 1959. He was married to Mary Virginia Miller, who preceded him in death. He was a member of the Church of the Brethren. Surviving are two daughters, one son, fifteen grandchildren, six great-grandchildren, a brother, and a sister. The funeral service was conducted by Brethren E. S. Coffman and I. J. Garber. — Ruth F. Miller, Dayton, Va.

Keller, Hazel, daughter of Lewis and Sarah Keller, was born at Graham, Mo., Jan. 8, 1894, and died Dec. 4, 1958. She was a member of the Shelby County church, Mo. Surviving are one brother and three sisters. Funeral services were conducted by Bro. Vernon Merkey, assisted by Rev. Marvin McDougle. Interment was in the North Bethel cemetery, Mo. — Mrs. Cletus Seitz, Mound City, Mo.

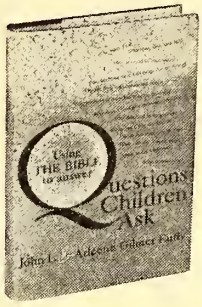
Kight, Lottie, daughter of Emra T. and Rebecca J. Fike, and the widow of Homer C. Kight, died in Baltimore, Md., Dec. 14, 1958. Sister Kight became a member of the Church of the Brethren at an early age and was a deaconess in the church at the age of twenty-two; she was a member of the Woodberry church, Baltimore. Surviving are four daughters, one son, her stepmother, eight grandchildren, two sisters, and one brother. Memorial services were held by Bro. Thornton Black in the Woodberry church and then at the Fike and Watson funeral home at Terra Alta, W. Va. Interment was in the Kight cemetery near Eglon. — Mrs. Helen Black, Baltimore, Md.

King, Emma Cora, daughter of William and Emily Manning Comer, was born Aug. 21, 1885, and died Jan. 20, 1959. On March 4, 1903, she was married to Joe C. King. She was a member of the Church of the Brethren for forty years. Surviving are her husband, four sons, three daughters, one brother, two sisters, twenty grandchildren, and six great-grandchildren. Funeral services were held at the Copper Hill church by Brethren Allan H. Hoover, G. T. Stump, O. D. Eller, and Mark W. Wolfe. Interment was in the Copper Hill cemetery. — Mrs. Irvin B. Shaver, Copper Hill, Va.

King, Eugene O., son of Thomas and Martha Burch King, was born April 11, 1884, and died Jan. 4, 1959. In 1907 he was married to Delia Mills. He united with the church in 1910. A few years later he was called to the ministry, and he served faithfully until his health failed. Surviving are his wife, one daughter, two grandchildren, and four brothers. Funeral services were conducted at the Copper Hill church by Brethren Allan Hoover and Frank Wimmer. Interment was in the Copper Hill cemetery. — Mrs. Irvin B. Shaver, Copper Hill, Va.

King, Olive B., was born near Tunnelton, W. Va., March 2, 1872, and died Jan. 30, 1959. She held her membership in the Mack Memorial church. She was united in marriage to David A. King, who preceded her in death. Surviving are a son, a daughter, four granddaughters, one great-granddaughter, a stepson, two stepdaughters, three sisters and three brothers. The funeral service was conducted at the Greenville Home by Bro. Foster Bittinger and at the Bear Creek church in Accident, Md., by the undersigned. Interment was in the adjoining cemetery. — W. E. Hamilton, Accident, Md.

Using the Bible to answer Questions Children Ask



?

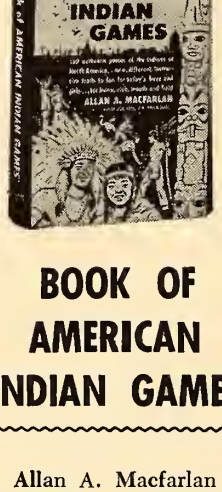
John L. and Arleene Gilmer Fairly

What does God look like? Does God love me if I do things that are wrong? What makes Christmas? What is heaven like?

These are questions children *do ask*, and they are typical of the many queries treated in this book. For all parents, relatives, and teachers who want to give the most satisfying and helpful answers there is abundant aid within these covers. The answers are based on what the Bible says and are phrased in simple terms.

Written to help children eight years old and under. **$2.00**

Church of the Brethren
General Offices,
Elgin, Illinois



BOOK OF AMERICAN INDIAN GAMES

Allan A. Macfarlan

150 authentic games of North American tribes from coast to coast are presented by one of the continent's leading authorities on Indian customs and recreation. For use with pre-teen and teen boys and girls, this is the largest and most representative collection of true Indian games ever published for the general public.

Each of these easy-to-play games is identified by tribal region in which the game was played; suggested ages, number of players, setting, and whether equipment is needed. Low-cost, easily made equipment when needed is stressed, as are safety, health, psychological, and social development factors for all games.

The games are marked by great variety: ceremonial, hunting, stalking, running, relay, racing, kicking, throwing, rolling, tossing and catching, skill, guessing, and many more. $3.95

Church of the Brethren
General Offices
Elgin, Illinois

Kissinger, Anna S., daughter of Samuel and Rebecca Stauffer, was born Sept. 27, 1884, at Neffsville, Pa., and died Nov. 20, 1958, at Carlisle, Pa. She was a member of the Akron church, Pa. Her husband, Howard Kissinger, preceded her in death. Surviving are one son, four brothers, one sister, and two grandsons. Funeral services were conducted by Brethren Harry S. Dohner and Bro. Elwood S. Shelly. Interment was in the Middle Creek cemetery. — Minerva Rudy, Akron, Pa.

Knepp, Robert C., son of Walter E. and Vernice Laub Knepp, was born Oct. 13, 1922, and died at Maitland, Pa., Dec. 23, 1958. He was a member of the Maitland church. He is survived by his wife, Florence Heimbach Knepp, two sons, one daughter, his father, stepmother, one brother, one half brother, and one stepbrother. The funeral service was held in the Maitland church by Bro. H. Q. Rhodes. Interment was in the Maitland cemetery. — Mrs. Lester L. Benner, Lewistown, Pa.

Kniceley, Ebenezer Harrison, son of Lewis and Mary Coakley Kniceley, was born Feb. 2, 1875, and died Dec. 19, 1958. His wife, Clara Elizabeth Miller Kniceley, preceded him in death. He is survived by one daughter, one son, eight grandchildren, sixteen great-grandchildren, and two brothers. The funeral service was held at the Montezuma church by Brethren Simon D. Glick and Robert L. Sherfy. Interment was in Beaver Creek cemetery. — Mrs. A. S. Glick, Dayton, Va.

Kulp, Clayton, son of Andrew and Ellen Hauck Kulp, was born April 15, 1892, and died Jan. 17, 1959. He was a member of the White Oak church, Pa. He is survived by his wife, Blanche Leslie Kulp, a daughter, four grandchildren, a sister, and two brothers. Funeral services were held in the Longeneckers church by the home ministers. Interment was in the adjoining cemetery. — Mrs. Mabel Diffenderfer, Manheim, Pa.

Lambom, Isaac, son of Andrew and Almira Pressel Lambom, was born at New Enterprise, Pa., April 20, 1878, and died Jan. 12, 1959. On May 29, 1906, he was united in marriage to Elsinda Claar, who preceded him in death. He was a member of the Leamersville church, Pa. Surviving are four children, two brothers, and three sisters. Funeral services were held at the Upper Claar church by Bro. Ralph Eversole. Interment was in the Upper Claar cemetery. — Mrs. Rachel Claar, East Freedom, Pa.

Law, Sadie P., died at DeRidder, La., Jan. 5, 1959, at the age of seventy-three years. She was a member of the Church of the Brethren at Roanoke, La. She is survived by one daughter, a granddaughter, and three brothers. Funeral services were held in Hixons chapel with Rev. Roger Greenslade, pastor of the Presbyterian church, officiating. Interment was in Beauregard cemetery. — Mrs. L. L. McWhorter, Rosepine, La.

Lehman, Irvin, son of Mr. and Mrs. Benjamin Lehman, died Jan. 12, 1959, at the age of forty-six years. He was a member of the Lebanon church, Pa. He is survived by his wife, Verna Hoffer Lehman, his parents, a son, a daughter, five brothers, and three sisters. Memorial services were in charge of the undersigned at the Rohland funeral home. Interment was in the Midway cemetery. — Carl W. Zeigler, Lebanon, Pa.

Liskey, Walter N., was born Feb. 4, 1892, and died Dec. 27, 1958. Funeral services were held at the Sugar Creek church, Ohio, by Brethren Ralph W. Wagoner and A. Gale Freed. Interment was in the Sugar Creek cemetery. — Ralph W. Wagoner, Lima, Ohio.

Little, David Eugene, son of Do... E. and Miriam Smeltz Little, was b... in Hatboro, Pa., and died Jan. ... 1959, at the age of seven mon... Survivors include his parents, a br... er, his maternal and paternal grand... ents. The funeral service was h... at the Harold E. Miley funeral h... with Bro. J. A. Robinson officiat... Interment was in Bareville cemeter... Mabel M. Myer, Ephrata, Pa.

Long, Nannie Thor, daughter of ... and Mrs. Joseph R. Long, was b... near Hagerstown, Md., Jan. 6, 1... and died June 22, 1958. She wa... member of the Shanks church, ... Funeral services were conducted ... Bro. LeRoy Plum. — Mrs. Glenn ... Haldeman, Greencastle, Pa.

Lyon, James Edward, was born ... West Virginia, Jan. 28, 1873, and ... at Outlook, Wash., Nov. 20, 1... He was a member of the Out... church, Wash. He is survived by ... wife, Lucy, two sons, three daugh... and eleven grandchildren. Fun... services were held in the Out... church by the undersigned. Intern... was in the Outlook cemetery. — ... liam J. Snelling, Outlook, Wash.

Maloy, Harris Ellis, son of S. ... and Virginia Correll Maloy, was b... in Winchester, Va., Oct. 8, 1887. ... was a member of the First church, ... toona, Pa., where he served as a ... con. Surviving are his wife, H... Brown Maloy, one son, one daugh... six grandchildren, and one brot... The funeral service was held at ... Axe funeral home. — Sulia H. Eyer, ... toona, Pa.

Mendler, Otto C., son of Mr. ... Mrs. Otto Mendler, was born in ... ony, Germany, and died Dec. 13, 1... at the age of seventy-five years. ... was united in marriage to Helen ... bara Mowery, who preceded him ... death. He was a member of the Ge... burg church, Pa. He is survived ... three daughters, five grandchild... five great-grandchildren. Funeral s... ices were at the Bender funeral h... by Bro. C. Reynolds Simmons offi... ing. Interment was in the Everg... cemetery. — Mrs. John E. Trostle, ... tysburg, Pa.

Miller, Connie Faye, daughter o... A. and Mary Fulgham Miller, was ... April 30, 1958, and died Jan. 26, 1... She is survived by her parents, t... sisters, one brother, her paternal gr... parents, and maternal grandmo... The funeral service was held in ... Steed funeral home by the undersig... Interment was in the Garden of M... ories cemetery. — L. M. Baldwin, C... is, N. Mex.

Miller, James Anderson, son of ... derson and Mary Jane Miller, was ... near Fredonia, Kansas, May 18, 1... and died at WaKeeney, Kansas, ... 10, 1959. He was united in mar... to Esta Hale on April 17, 1903; ... died in 1928. On Aug. 22, 1936 ... was married to Maude Wilkinson. ... is survived by his wife, one son, t... daughters, ten grandchildren, ... great-grandchildren, one brother, ... one sister. The funeral service was ... ducted in the Church of God at ... Keeney and in the Church of ... Brethren at Quinter, Kansas, by ... Lynden Howard and Bro. Glen... Fruth officiating. Interment was in ...

ter cemetery. — Mrs. Melvin Rein-
, Quinter, Kansas.

yers, Mary Peiffer, daughter of
ge and Bertha Peiffer, died at
nbersburg, Pa., Feb. 6, 1959, at
age of forty-two years. She was
mber of the Greencastle church,
Surviving are her husband, Glen
yers, her mother, three sisters, and
brothers. The funeral service
held from the Barbour funeral
with the writer and Rev. Glen
nes officiating. Interment was in
t. Thomas cemetery. — Samuel D.
say, Greencastle, Pa.

urch News

Northern Missouri

rth Bethel — Our love feast was
ved with the Pleasant View Pres-
ian members as exchange visitors
ipating in the communion. We
an every-member canvass. Every
Sunday evening we are having
s on the 250th Anniversary Call.
Anna Warstler spoke to our wom-
ter a family supper. She showed
es of the 250th Anniversary con-
n. Our ladies' aid are working
wool comforter for relief work. —
Cletus Seitz, Mount City, Mo.

thern Missouri and Arkansas

adwater — The Call program got
way in our church with three
calling on all members. Brother
e Peterson and Sister Haney gave
on the Call program. The film on
50th anniversary has also been
to our congregation. The young
e have organized a CBYF. Our
amily supper was in December. —
Lois Myers, Dexter, Mo.

rthern Illinois and Wisconsin

ple Grove — The first part of
mber Brother and Sister Austin
moved here from Weston, Ore-
He held his first service for us
ept. 14. The following Sunday
Wilburn Lewallen came from
s and held installation service for
An all day harvest meeting was
t our church. At a union meeting
Ernest Detrick, pastor of the
y church, and Rev. C. Ward, pas-
the Methodist church, were the
ers. Our love feast was held in
all. A Christmas program was
Frank Barkdoll, youth adviser,
a month with us working with
ung people. A Bible study meet-
held each Tuesday evening. Jack
has entered BVS and is at New
sor. — Mrs. Raymond Koepl, Boyd,

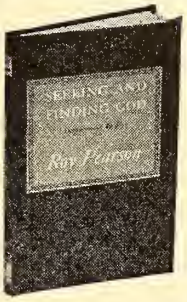
ledgeville — Bro. Guy Buch was
vangelist. Three have been bap-
Robes have been purchased for
nior choir. A group of women
ed the workshop at Franklin
. We had a special building
offering which retired the church
ng debt. A junior choir has been
zed. The senior choir took part
community Christmas program.
school of missions was held in
y. The film, The Unfinished
was shown. Bro. Leon Neher
Dr. Joseph Schecter spoke and
d slides on India. Sister Mary
gave a program on the Navajo
s in New Mexico. — Mrs. L. W.
r, Milledgeville, Ill.

Devotions for 40 days

Seeking and Finding God

ROY PEARSON

Here is a book of guideposts on a spiritual pilgrimage — a pilgrimage toward the God who gladly receives all those who truly seek him. This book provides a specific plan for an actual spiritual experience by people who want to take their faith seriously. It exposes the reader daily to God and seeks to guide intelligent men and women to the point where the faith of their fathers becomes that of their fathers' children.

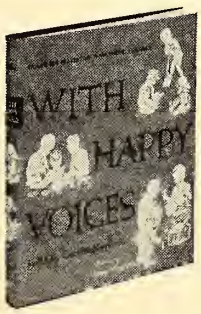


Beginning with a scripture passage, each of these 40 devotions moves to suggested thoughts and questions for self-examination and concludes with a prayer.

A Brethren minister says of this book, "I like this slender volume because it deals with the mind's love of God — which too few devotional books possess." **$2.00**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Stories for Prayertime with young Children



WITH HAPPY VOICES

MARY CROCKETT NORFLEET

Youngsters will enjoy the sixty stories in this book again and again because the children in them live in a real world just like their own. Numerous black and white illustrations make their adventures more vivid. Parents will smile at the true-to-life conversations and actions of the children. They will also gain insight in guiding their own children in Christian growth.

Each story is accompanied by one or more Bible verses and a short prayer. Additional aids for family worship at the end of the book include the Lord's Prayer, Apostles' Creed, blessings and graces, the Ten Commandments, and nine easy-to-sing hymns. $3.00

Church of the Brethren General Offices

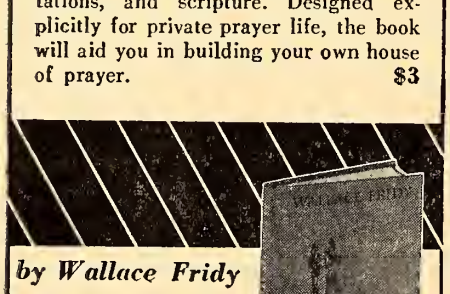
Elgin, Illinois.



by Leslie D. Weatherhead

A PRIVATE HOUSE OF PRAYER

The world-famed pastor of City Temple, London, invites you to visit in his house of prayer for 31 days. Each day you will enter seven different rooms furnished with poems, quotations, meditations, and scripture. Designed explicitly for private prayer life, the book will aid you in building your own house of prayer. **$3**



by Wallace Fridy

ADULTS AT WORSHIP

Especially helpful to the leader of devotional services, these 23 complete meditations will appeal to mature Christians in today's world. **$1.75**

They are written by the author of the well-received books, *A Lamp unto My Feet, A Light unto My Path,* and *Devotions for Adult Groups* (each $1.50).

Order from your bookstore

ABINGDON PRESS

Rockford — At our fall council meeting Bro. Ralph Fry was again elected elder. At the all-church loyalty supper the film, Split Level Family, was shown. The youth fellowship has taken part in meetings at Lena, Freeport, and Yellow Creek. Sister Helen Wales showed slides of the 250th Anniversary program in Germany and Sister Mary Miller showed pictures, costumes, and gave a message on Lybrook Navajo Indian mission. Brother Dale and Sister Aida Blough were special guests at a women's work meeting. Several of our women attended the women's workshop at Franklin Grove. Our men of the church have formed a basketball team. The ladies' aid are very busy making comforters, processing used clothing, and collecting grease for relief. Our church is taking part in the all Rockford religious census. Bro. Wilburn Lewallen will bring our pulpit message. — Mrs. Guy Andrews, Rockford, Ill.

Southern Illinois

Virden — Dec. 21 was family night sponsored by the junior and primary departments. Bro. Edward Kerschensteiner, a student at Bethany seminary, has accepted the call to become our pastor. Our council was held on Jan. 7, with our elder, Bro. Hardy McDaniel, presiding. The union mission study class began on Jan. 25 and will close on Feb. 22. The evangelism commission is presenting the Call to Witness for Christ from Lent to Pentecost. — Mrs. J. H. Harshbarger, Virden, Ill.

Walnut Grove — Our church met in council on Jan. 31. We are to have pre-Easter services with Bro. Lee Spitzer of Bethany Biblical Seminary as the speaker. Our love feast will be the evening of March 26. Bro. Earl Traughber of Oakley will be our evangelist, July 20-26. Bro. Max Benson has tendered his resignation as pastor effective Aug. 31. Walnut Grove church will celebrate its 100th anniversary in September. Plans are being made for the occasion. — Mrs. D. A. Ridgely, Parkersburg, Ill.

Middle Indiana

Burnettsville — Our regular quarterly council met, with our pastor, Bro. Derwood Troxel officiating. Men's work is held each month and they are doing relief work. Brother Troxel resigned as pastor here and intends to further his education at Manchester College. This resignation is effective June 7. — Mrs. Ethel Brechbiel, Burnettsville, Ind.

Markle — Our revival meetings in November were conducted by Bro. Leonard Custer. Four were baptized and one was received by letter. To inaugurate our Call to Witness program we conducted an all-day prayer vigil at the church on Feb. 11. We had a pulpit exchange with neighboring pastors three nights during Holy Week. A group of five ministers and wives, along with our district executive secretary, has been meeting for prayer and study biweekly at our church. We have sponsored as guest speakers on Sunday evenings during January and February to emphasize Brethren outreach: Brethren Ira H. Frantz, L. W. Shultz, Jerry Royer and Harold Ralston. — Mrs. Robert Randol, Markle, Ind.

Peru — Bro. Edward Kintner of North Manchester officiated at our love feast. Our evangelistic meetings were held by Bro. Clarence Fike. We have moved into our new church and the dedication services have been set for May 17, with Bro. H. Blair Helman as speaker. We have been having our Sunday evening services early. Following these services, the young people have been having a recreational and

Brethren Placement Service . . .

This column is conducted as a service in the interests of assi individuals or families to relocat secure employment in Brethren munities. It does not provide fo advertising of goods or property sale or rent. Information on advertising may be obtained fro Church of the Brethren Ge Offices.

This service is part of the Bro hood program, assigned for admin tion to the Social Welfare Depart of Brethren Service.

The right to edit and reject nc is reserved. Since no verificatio notices is made no responsibility be assumed.

When writing about a notice, necessary that the number be g Write Brethren Placement Se Church of the Brethren Ge Offices, Elgin, Ill.

Farms

No. 395. The Milledgeville P ment Committee is in a positio help Brethren families locate f available now and some that wil available next year. These farms often be purchased on contract. I are interested in locating nea Church of the Brethren in this write: Karl W. Baldner, Place Committee, Milledgeville, Ill.

No. 396. Wanted: Brethren fa or organization with equipment to over a 180-acre farm in West Vir rent free for two years, with the o to extend the time. Contact: Bre Placement Service, Church of Brethren General Offices, Elgin,

Medical Work

No. 397. Needed: Good de medical doctor, eye doctor, chiro tor, optometrist — with patience build up good practice in ra growing small town in Southern ifornia desert, namely Desert Springs. No dentist, eye docto optometrist in town; residents travel a minimum of 12 miles to Springs for dental and eye n Office space available in heart of ness district, at reasonable rent. good elementary school, and bus junior high and high schools in Springs. Contact: Mrs. C. H. Ru Russell's Taxi Service, P. O. Box Desert Hot Springs, Calif., or phone Fairview 9-5510.

Miscellaneous

No. 394. Husband with twent years experience in baking desires in bakery near or in a Church o Brethren community; or husband wife with a number of years exper in institutional home manage would consider working in a Cl of the Brethren home for the Contact: Brethren Placement Se Church of the Brethren Ge Offices, Elgin, Ill.

No. 398. A young couple with children wish to locate on a either as renters or hired help. teaches elementary school. Co Brethren Placement Service, Chur the Brethren General Offices, I Ill.

wship period. Three new deacons their wives were installed into . A candlelight communion serv- was held on Christmas Eve. A Year's watch party was held on Year's Eve. Brother Keim showed res he took on his tour of Europe ummer. A school of missions was in January. The first evening, Bro. 'aul Weaver showed pictures he while he and his family were visit- n some of the mission fields last ner. The next three Sunday eve- , Bro. Jerry Royer, senior in hester College, showed pictures ad taken while he was spending unior college year in Japan. He visited the mission fields in Africa ndia, besides visiting several places terest in Europe. Since the last t, we have received ten by bap- and five on former baptism. — Mrs. in Lawson, Peru, Ind.

eetser — Bro. Herbert Fisher came stor last September. We are plan- to participate in the Call program, the witnessing and stewardship s. Mrs. Norman Kendall and Mrs. Smith are heading the program. re opening the charter member- f the new church at Easter time. lan to break ground the first of for the new church. We also organized a family night meeting. T. G. Weaver has been appointed oderator. — Mrs. Sina Blue, Mar- nd.

Northern Indiana

hany — Bro. David Wilson of ern Pennsylvania was with us for es of evangelistic meetings. For nual Thanksgiving service of the nes of Jackson Township Rev. Rassmussen, pastor of the New Methodist church, was the speak- ister Iris Neff, who has recently ed from her first term of service geria, spoke to us. Our youth had a retreat at Camp Mack. For Christmas project women's work ed clothing for children to be to Nappanee. We have received by baptism. Week of prayer s were held in the six churches kson Township the second week uary. — Mrs. Russell Whitehead, se, Ind.

hen City — The Call program is in ving in our congregation. As our church approaches completion, thought is being given to finish- tails. During Lent the chapel is for prayer daily from 11:00 a.m. 00 p.m. During January our of missions theme was: Witness- r Christ — With Time and Serv- Through Better Understanding; h Material Gifts; and Through ship and Concern. A deputa- am of five Manchester students s a program on Love, the Law e. — Mrs. Lewis Dixon, Goshen,

Porte — A group of our ladies a day at Nappanee working at thren Service center. We had a night at which time all the fam- joyed a birthday party with dec- s, cakes, and a program. At our program we used the film, American Neighbors, and Sister Swank, a returned missionary ca, showed pictures of the work Our aid and women's work are busy in relief work. At present our Witness for Christ campaign is on. — Mrs. Delbert Shank, LaPorte, Ind.

Middlebury — Our new pastor and his family, Bro. Richard Burger, moved into the parsonage the middle of January. Bro. Charles Light, representing the district ministerial board, was in charge of the installation services. A reception and carry-in supper was held in the church basement. Dr. Howard Bosler showed pictures and spoke on Puerto Rico at a Sunday evening service in January. Sister Allen Miller presented a book report on Middle East Pilgrimage. Our church co-operated with the other churches of our town in a study of Genesis under the leadership of Dr. Paul Brosy. Bro. Warren Shoemaker of Springfield, Mo., held our revival meetings. Our congregation is organizing to begin the 250th Anniversary Call to spiritual enrichment and evangelism. We co-operated with the other churches in the town in observing the World Day of Prayer. Our CBYF had a day-long prayer vigil on Feb. 11. — Mrs. Adam Kwilinski, Middlebury, Ind.

Mt. Pleasant — A sermon-lecture, The Starry Heavens, was given by Prof. Charles Morris of Manchester College. The Friendship class directed a Sunday afternoon worship service at the Mexico Home. Bro. Forrest P. Hostetler of the Pipe Creek church was guest minister at our harvest home-coming. Bro. J. A. Berkey from the Bremen church, spoke on What Should Be Our Reaction to the 250th Anniversary Call. Dr. Howard Bosler spoke and showed pictures of the Brethren Service work in Puerto Rico. We participated in a union Thanksgiving service at the Bourbon Methodist church. Our building program of remodeling and extension is under way. On Dec. 7 a service for laying the cornerstone was held. Elder Charles Stouder, Jr., and Bro. Philip Zinn brought messages. — Mrs. John Miller, Plymouth, Ind.

North Winona — Since our last report one has been received by baptism and one by letter. A number of our church group visited the Mexico Home and rendered an afternoon program. We observed our communion service with our pastor, Bro. Lester Young, officiating. At Thanksgiving a family night fellowship supper was held at the church, followed by a talk and pictures by Guy Gross. He was sent as a delegate to Russia in the interest of farming. Our home-coming was an all day meeting, at which Bro. T. Wayne Rieman delivered the morning message and a men's Negro chorus presented a musical program in the afternoon. Toys, clothing, and comforters were sent to



For BRETHREN ONLY

by KERMIT EBY

Described by its author as a "mood piece," this book is a series of stimulating reflections concerning the Brethren expression of the Christian way of life

- Steeped in his Brethren-Mennonite background, and profoundly grateful for it, the author looks at the Church of the Brethren of yesterday, today, and tomorrow.
- He is pleased with a part of what he sees, and he tells us why. He is not pleased with some of what he sees, and he tells us why. Basic New Testament concepts are kept in focus.
- His widely known intimate pictures of life in his boyhood Baugo are employed with skill and insight. So also are his related experiences from his varied adult-world contacts.
- Throughout he pleads for a church committed anew to the basic Christian principles of devotion to God as revealed in Christ and to human brotherhood and justice.
- The author is an ordained Church of the Brethren minister, currently a professor in the department of social sciences of the University of Chicago; formerly a public schoolteacher, the secretary of the Chicago Teachers Union, and the educational director of the CIO.

$3.00

Church of the Brethren General Offices, Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON2,PA.--CHICO,CAL.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

the Navajo Indian mission in New Mexico and to Nappanee. Sister Sarah Halladay, a guest speaker from North Manchester, told of her trip to the Holy Land and other interesting places in her travel. Brother Halladay gave special musical numbers. — Mrs. Russell Hanawalt, Pierceton, Ind.

Southern Indiana

Kokomo — Our speaker for our mission program was Dr. Horace Ryburn of Thailand. We had basket dinners on Thanksgiving Day and New Year's Day. Jerry Royer gave an account of his year abroad. The Manchester College deputation met with our young people. Our pastor, Bro. Richard Speicher, participated in a pioneer training experience sponsored by the University of Chicago to equip the ministers of Kokomo for their role in improving mental health. Bro. Floyd N. Biddix of Indianapolis was with us on the district pastoral exchange. We are progressing with our building plans. Our women sent clothing, grease, shoes, and comforters to relief. Two girls from our church are in BVS. Our aid society is quilting and making comforters, hospital gowns, and bandages. Our church is participating in the World Day of Prayer and also the Call to Witness for Christ. Sister Harriett Bright was with us for Holy Week services. — Mrs. Arthur Green, Kokomo, Ind.

Union Grove — Bro. Dale Brubaker was our guest speaker on pulpit exchange Sunday. Our pastor, Bro. B. D. Hirt, spoke in the Muncie and Antioch churches in the exchange. The children's department gave a Christmas program. An everybody's birthday party was held in the church basement with a fellowship meal and a program. The women's work sent a Christmas gift to each person in the Mexico Brethren home and to each shut-in of the community. A box of toys and children's clothing was sent to the Navajo Indians. In December an electric organ was installed. In preparation for our pre-Easter revival, a community visitation was carried out. Bro. C. E. Davis, of La Verne, Calif., was our evangelist. — Lula R. Tinkle, Anderson, Ind.

Southern Ohio

Trotwood — Lillian Grisso was with us and told us of the changes and manner of the mission work in India. Ivan and Mary Eikenberry helped us to know more of our Nigerian mission. The evening meal was prepared and served as Nigerians do, followed by a demonstration of their teaching in their school at Waka. The first district Witness meeting, a part of the Anniversary Call program, was held in our church. At our business meeting we decided to secure a full-time pastor for the Townview mission, which the Trotwood church opened last March. The assistant to our pastor, Rodney Stoner, a student of the Evangelical United Brethren Theological Seminary, who is graduating this coming June, has been doing the preaching and pastoral work at this mission. Six adults have been baptized and two received by letter. The Southern Ohio chorus will present the Messiah on April 26 in our ch sanctuary. Sunday morning of Week eleven of our young people charge of the entire service, excep sermon, which was by our pastor, Paul Kinsel. Our women and me donating clothing and furniture flood-stricken families in the M Shores area. — Mrs. Elizabeth G. F Trotwood, Ohio.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spencer Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Name .....

Address .....

THE GRAND ATLANTI
Hotel & Cafeteria
Main and Beach Ave.
Ocean Grove
Completely equipped with automa fire sprinkler.
Special room rates for Annual Conference
Enjoy your meals at the Grand Atlantic Cafeteria — large selection — reasonably priced.
Tel. PR 5-8885 **M. J. Woodri**

Classified Advertisi

FOR SALE — Furnished, ne painted, white frame bungalov bedrooms, 1½ baths, all elec kitchen. Lot 50 x 157 located eral blocks from Sebring Churc the Brethren. Price: $6,500. Te 29% down, balance to suit bu Write: A. B. Gettel, Box 1019, bring, Fla.

WANTED — Houseparents (n ried couple) to care for 18 sch aged boys. Bashor Childr Home, R. 3, Goshen, Ind. Ph Dunlap 5-4135.

HAVE TIME — WILL TRA and serve as guide, tour condu and/or chauffeur for parties to 25 in number to travel in Eur or in Europe and Palestine. conducted ten tours. Good re ences. Also agent for Trans lantic Steamship Lines and secure your tickets if you go ship on your own. Write or L. W. Shultz, Brethren T North Manchester, Ind. Ph 960.

COTTAGE FOR RENT — Rest fish at Cass Lake, Middlebury, in a quaint Dutch commu Good fishing. Brethren churc miles. Make reservations e Accommodations for 4 people. tact: Rev. Israel Gordon, 100 Jackson, Auburn, Ind.

Church of the Brethren
Gospel MESSENGER

APRIL 11, 1959



Three Lions

Center of the Small-Group Fellowship

THE setting could be a summer camp, a grove near a rural church, or a shaded corner of a college campus just as well as the rocky hillside where Jesus gathered gther his disciples for intimate instruction. Whenever Christian educators meet today e speak of the value of small-group experiences. The face-to-face relationships that cmpany living closely together seem to allow more flexibility for growing. There cgreater challenge to develop inner disciplines, so that when the group is scattered diiduals who go out, as Jesus sent his friends, like "sheep among wolves" will be regthened and matured by their being together.

But the center of a small group on the Galilean hillside was Jesus himself. ely to be a member of a group is not enough for Christian education. There must ellowship of persons who have related themselves and their life purposes to Jesus hrt. This special Christian education issue seeks to set forth some of the ways in h h his followers today can sit at his feet and learn of him.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

APRIL 11, 1959

Volume 108 Number 15

In This Number . . .

Editorial —

Center of the Small-Group Fellowship 1
Our Continuing Task.
S. Loren Bowman 3

The General Forum —

Christian Education Program — a picture story 4
Goals That Touch Life
Secure a Ready Response to God.
Richard A. Bollinger 8
Develop a Set of Guiding Values.
Paul H. Bowman, Jr. 8
Achieve Maturity of Personality.
Jesse H. Ziegler 9
Encourage Creative Interpersonal Relationships. Donald E. Miller . 10
Challenge or Crisis. Wayne F. Geisert 11
A Pastor Writes. E. Paul Weaver .. 13
Teaching That Makes a Difference.
S. Loren Bowman 14
Reviews of Recent Books 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 19
Church News 28

Toward His Kingdom —

Selective Service Reviews the I-W Program. Victor Olsen 20
Conference for Leaders of Adults 22
Moorefield Building Addition Completed 22
The Co-operative Leadership Education Program 23
Brethren Train Rural Leaders 26
Conferences on the Christian World Mission 26

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

I Heard This Prayer

One of the most powerful and pointed prayers I have ever heard was offered by Bro. I. S. Long, former missionary to India. The place was the Lebanon church in the Shenandoah Valley of Virginia, and the time was 1931. The setting was in the midst of a severe drought. Crops and gardens were wilted and burning up. Pasturelands were a parched brown, and the flocks and herds were going hungry.

In one of the opening services of a revival I was conducting it was decided by the people that the church should pray for rain. Brother Long, an honored visitor in the service, was asked to lead us. Calling upon the congregation to stand reverently he offered the following prayer: "O God, our heavenly Father, make us worthy of rain, in Jesus' name we pray. Amen."

For a few moments the people remained standing, almost stunned. Then, very quietly, they took their seats. If I could have followed the feelings of my heart, I would have dismissed the service and gone home!

On one occasion Jesus said, "And in praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words" (Matt. 6:7). Surely you will search in vain for "many words" and "empty phrases" in this petition by Brother Long. Rather, every single word in this prayer seems to be leaded! —Russell G. West, Wiley, Colo.

Will It Last?

As we carry forward the spirit of the 250th anniversary and now launch out in evangelism we can expect to baptize new converts. As in the case of the Billy Graham crusades, the question might be asked, "Will they last?"

In the book by Stanley High on Billy Graham's work, it is reported that when asked, "Will the converts survive?" Billy answered, "The same question might be asked as one looks through the heavy glass windows of a maternity ward at newborn infants; no, they will not survive — not unless for a long time they are cared for, nurtured and helped to grow into full grown men and women."

And Stanley High goes on to "The whole purpose of the elab follow-up system — a unique fe of the Graham meetings — is t sure nurture. A counselor ac panies each convert of the s sex and, as near as possible, of s age — not too much younger way — with Bible in hand to with what one convert called first feeding.'"

Of course, in our local situa perhaps no two churches will the same follow-up plans. Fu mentals are the same, gospel ing, service, fellowship, steward pastoral visitation, etc.

After reading the book refe to above, I wonder if J. B. Ph in his introduction to his transl of the Book of Acts, might be a right when he says, "There s to have been a deterioration in Christian faith and Christian wi down through the years so that church of today is not maki great impact on our modern pa of living. We seem to have power and vision."

If that is correct, let us find way back to God. In this 2 anniversary perhaps we need only better plans for stewardsh time, talent and money, but a vital outpouring of the Holy S which is the dynamic for evang promised in Acts 1:7-8 and 28:19-20. — E. F. Sherfy, Roa Va.

Common Error

Isn't there an error in the im tion that the Brazilian girl in picture (cover, Feb. 7) is other American? I am sure there w unkind thought or feeling in mind when you wrote that spl little sketch, but I fear this co error springs from the arrogan the average North American to his Latin American neighbors.

Along with the above, pleas cept my compliments on the artistic, intellectual, and spi level of the editorial contribu to the Messenger. — Kansas re

• • •

All in the Lone Star churc joyed very much the article in Leland Wilson interviewed Bower, representative to the K legislature. Could we have such articles? — Dorothy L. burn, Lawrence, Kansas.

EDITORIAL

Our Continuing Task

Guest Editorial by Loren Bowman

CHRISTIAN education is never completed. The mandate of Christ in the great commission (Matt. 28:19-20) has the dreadly inclusive "all" at two troublesome spots.) therefore and make disciples of all nations." nslated freely, this must mean that we are to e disciples of all groups of people in our ld. We may seek loopholes or escape clauses, Jesus is all inclusive in his commission.

"Teaching them to observe all that I have manded you" is disturbingly inclusive, too. here we must remember, according to John's pel (John 14, 15, and 16), that Jesus includes ur responsibility all that will be disclosed ugh him in the future as well as what he ht while living among the original disciples. job is not done by picking a little here and a there and sharing these tidbits of his teachwith others. The Christian (and the church) mmissioned to teach all the good news for which God has made known in Christ. all that he will make known.

We must not put limits on the geographical each of our teaching mission, or upon the h or breadth of the penetration of Christ's age in the life of any disciple. These cations alone would make our Christian edun task an unending one. And the scope of e dimensions is sufficiently challenging to ge our keenest minds, our highest imagin, and our deepest devotion.

As we consider the work of the church, how- it is important to keep geography and nology in clear view. The total witness of niversal church should be kept sharply in as the individual denomination assumes sponsibility for making "disciples of all na." Here we can plan together profitably — o-operative planning is not a substitute for ite participation in the world-wide sharing e gospel.

he individual congregation also has a spelocal responsibility. A new crop of chilis forever at the church's doorstep. Each generation must have the opportunity to to question, to understand, and to respond commitment to God's word in Christ. This s never finished.

every church community there are many have not heard the gospel frequently gh or clearly enough to respond with a positive commitment "to all that Jesus commanded." The little notes that have broken through to them have been encouraging, but it is not clear that the wholeness of the gospel redeems every aspect of life. Helping all toward the goal of full commitment — so that Christ may rule all of life — is a part of the continuing task of Christian education in every local church.

Then, too, there are always new demands upon the church as it seeks seriously to fulfill these two troublesome "alls" of Christ.

Each new generation has some contemporary factors which establish qualifying conditions or require peculiar approaches in its effort to reach "all nations" with the call to discipleship. With the rise of a new government in China, our missionaries had to withdraw. With the intensification of nationalism in India, we are being required to find new ways to make our Christian witness. There are countless illustrations of this nature in our present world which confront us with the necessity of finding new ways to live with other peoples in creative, fruitful Christian fellowship.

At the personal level, the daily pressures of the world have a way of striking us in new forms. It may be our close involvement only, but these worldly forces seem to strike us in greater quantity and complexity as well as in new patterns.

No doubt it is the basic struggle which the first century knew. Paul's description in Phillips translation is vivid (Rom. 12:2): "Don't let the world around you squeeze you into its own mould, but let God remould your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves towards the goal of true maturity." Every generation that has made any response to God's call knows something of this central human challenge. And many of the issues which we face today grow out of this basic human factor. But these issues do strike us in present-day forms, in different combinations, and in varying degrees of intensity. There are ways in which the temptations to bypass life are peculiarly our own. If the church is to help all persons observe all that Christ commanded, it has the continuing task of discovering more fruitful paths to discipleship in today's world.

It is folly to say we have found the best way — or the only way. It is folly to assume that yes-

Continued on page 10

Christian Education Program

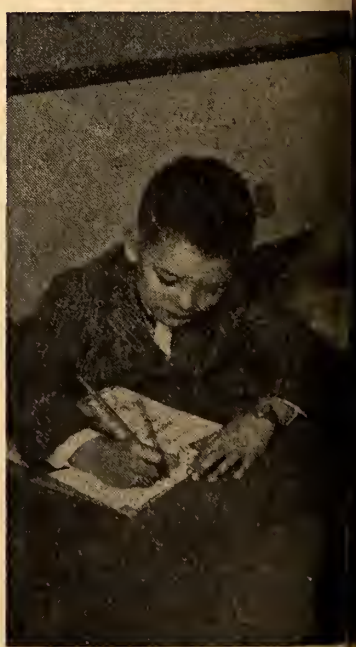
The local chur
involves all membe
in study, fellowship, witne



Study . . . work . . . worship . . . sharing provide open doors to Christian understanding for growing children



Yes, there's fun. Games help junior highs understand the church's concern for all of life. And Scouts get the idea, too





Let all sing — it is good for the soul. It aids worship . . . develops appreciation . . . promotes feeling of belonging . . . supports Christian ideas of man and God



The concept of church expands as junior highs "see and do" during the annual study of missions

Digging for the answer. Class research, special interests, personal enrichment, helps for the teachers — all in the library







Youth help one another on th
road to faith in the church schoo
Every person should have the op
portunity to share in such a grou



Learning early to share in happy experiences at church



Tomorrow's churchmen need thorough prepara
for membership. Pastor's membership class sup
ments regular church school curriculum mate



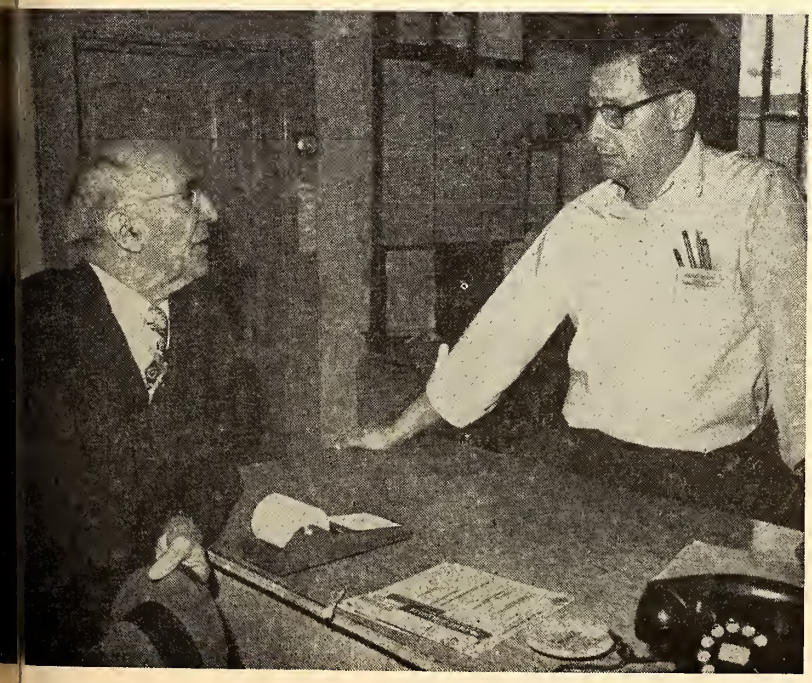
Seeing the needs of all . . . keeping all features in balance . . . looking ahead — all these require careful planning by the Christian education commission and workers

Focus on the family — first, fellowship, then forum on family living. Functions such as these help to unite the family









From the church to the home: the nursery superintendent enrolls newly born. The church visitor shares with the shut-ins; visiting absentees and unchurched vital too

Secure a Ready Response to God

Richard A. Bollinger

CHRISTIAN education has one overarching goal — to lead persons to stand for themselves in an active relationship to God through Christ. This standing for ourselves is a response to the divine initiative, proclaimed in the events of God's dealing with Israel but primarily in the person and work of Jesus Christ, and that response leads to mature discipleship. We do well to consider the nature of this response and what is implied in it for Christian education.

First, in Christian education we are working to lead persons into an awareness of God's grace. We seek to break through the barrier of mere knowledge about God into the rarer atmosphere of knowledge of God. It is not enough to know that God is; I must know that God is my God.

The way in which the person is brought to this awareness is important. On the one hand, Christian education should not seek to overpower the defenses and decencies of personality to achieve decisions for Christ. Nor, on the other hand, is it an automatic process achieved by educational know how. What must be safeguarded is the sovereignty of God's initiative, which in turn frees those who engage in Christian education to accept persons for what they are. We operate within the humbling knowledge that in the final analysis the issue is not in the control of men.



Richard A. Bollinger

Secondly, in Christian education we are working to lead persons into a wholehearted response to God's grace. It was Paul's aim to "present every man mature in Christ" (Col. 1: 28). This suggests that Christian commitment is a developing response, not in the sense of an accumulation of new truths, but more profoundly as a growth in understanding of the truth in which we exist as Christians.

This says something about the standards we use to measure Christian growth. Artificial criteria will not do, whether correct knowledge of doctrine or the manifestation of goodness or the aura of spirituality, although Christian growth may show itself in any of these ways. Rather, Christian education should concentrate on persons as persons, helping them to become what in God's sight they are, making available a wide variety of resources both intellectual and spiritual, and facing them with new and increasingly mature decisions.

What must be said (in conclusion) is that Christian education helps people stand for themselves at a place where God can make himself known and where they as persons can choose to respond to this reality, utilizing the resources and opportunities for growth which the Christian community seeks to make available and relevant.



GOALS TH

● The goals of Christian edu should be carefully defined, understood, and continuously re vant in terms of their basic tion, but they should not b solidified. They should be ali dynamic. And all who are e in Christian education shou examine regularly these und objectives.

Develop a Se

Every individual has a set values that directs his l whether he knows it or n How do we decide what to with an extra ten dollars? C values decide the question us, whether it is more import to us to be well clothed housed, to save for security the future, or to share with o ers. Each time we make



UCH LIFE

s symposium is designed to
e certain selected goals of
ntinuing program, and the
ion will revolve around these
oncepts. Christian education
o (1) secure a ready response
; (2) develop a set of guiding
les; (3) achieve maturity of
ality; (4) encourage creative
rsonal relationships.

ling Values

Paul H. Bowman, Jr.

ice, values determine the
come. The criminal is not
oid of values; rather, he has
erent values.

Ve learn our values. We are
born with them, but expe-
nce teaches them to us. As
ldren we have adults that we
e and admire, and we grad-
ly begin to think and act as
y do. As young people we have contact with teachers and other children who may think differently, and we may change somewhat the values that we have taken for granted. As adults we constantly have new experiences that make us question and revise our set of values. Thus, values are learned mostly through our personal experience with other people.

Christian education seeks to help people know and choose values for themselves. Each must find God for himself. Christianity has a certain few values to recommend to all people, among which are: life in this universe has meaning and purpose, it is created by God; each individual life is of eternal value, he is a child of God; love is both our greatest need and our greatest attribute, binding us to our fellows and to God. These principles were demonstrated in the life of Jesus and have been found over many centuries to lead to more abundant living, even though at times they get confused with some lesser values.

An effective program of Christian education brings children and adults into personal contact with the lives of people, points out the values operating there, recommends the basic Christian values, and sustains the individual in his own search for truth.



Paul H. Bowman, Jr.

Achieve Maturity of Personality

Jesse H. Ziegler

BECOMING mature certainly means developing a set of values, learning to live with others, and perhaps achieving a meaningful relationship with God. But there is more to personal maturity.

Maturity means being able to see things as they really are. It means being able to see and evaluate the motives of other people without too much distortion. It means being able to see the cause-effect kind of relationships that exist in the physical world without being disturbed by them.

Maturity means being able to think, write, and speak clearly and coherently without constantly digressing. It means using terms that are closely tied to reality rather than vague and meaningless words.

Maturity means being able to give expression to wholesome personal drives at appropriate times and places and to inhibit those drives which are not wholesome and socially useful.

Maturity means being able to co-operate with other persons when that is in keeping with one's values, but standing by oneself when necessary to one's integrity.

Maturity means being able to receive love and give love without feeling guilty in the doing of either.

Maturity means looking on other persons as persons rather than as things, and structuring all of one's relationships on this basis.

Maturity means being able to accept the limitations and the advantages that accompany the various stages in aging.

Maturity means being able and willing to enter into the God-man encounter in such a way that life takes on another dimension.

Christian education does not in itself accomplish these tasks in the individual but contributes to the accomplishment of all of them.

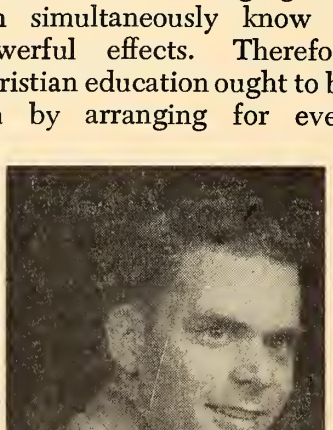


Jesse H. Ziegler

Encourage Creative Interpersonal Relationships

Donald E. Miller

THE primary interpersonal relationship for every Christian is that between himself and his Lord. Christ is the Lord of all our relationships. For this reason I believe that worship is the center of Christian education and that it should be central to all special groups in the church. Worship is a symbolic activity in which every word, every melody, every silence is less than him to whom it is addressed. All age groups can simultaneously know its powerful effects. Therefore, Christian education ought to begin by arranging for every group to take part in the major worship events in the life of the congregation.



Donald E. Miller

Furthermore, Christian education in the church needs to be organized around the fact that every person in the church is a mediator of the Lordship of Christ to those about him. In his capacity as mediator each is a teacher. On the other hand, no formal learning activity is truly Christian unless the leader mediates his own love of Christ to those being led. In the same way this mediating role resides in the family as an extension of the church. If parents do not see each other under the Lordship of Christ, they cannot expect their children to understand the meaning of the church.

Creative interpersonal relationships reflect a dimension of our servitude to Christ which may be called freedom in responsibility. Each member of a congregation should be responsive to the interests, hopes, and troubles of the others about him. Responsiveness requires more than the half listening of which most of us are guilty. Rather it requires that we listen with all available energy.

Creativity in a group is a r sult of seeing that everyo shares the leadership. Creati learning occurs when the l son materials and the stude interests are constantly resha ing each other. Real teachi is a continuous search for t meeting of materials and int ests. A freely responsible gro will use imaginative art, dra and group planning. At t same time it will show conce about learning the Biblic material.

I believe that above all need more freedom and parti pation in our church groups; the same time we need mu more responsibility in learni Biblical materials. The two hand in hand, and either w collapse without the other.

Our Continuing Task

Continued from page 3

terday's program of Christi education is adequate for toda For we have not reached people, and those who ha been reached are not yet und the full sway of Christ's wa Therefore, our continuing ta is to discover how to confro every person with the claim Christ in the way each can u derstand it and respond to with an unreserved comm ment of life. This is the unfi ished mission of our church in their program of Christi nurture.

The Great Beyond

JOHN F. WATKINS

Beyond the sowing is the harve
Beyond childhood is manho and womanhood.
Beyond the day's labor is t day's reward.
Beyond doubt is belief,
Beyond belief is knowledge,
Beyond knowledge is wisdom,
Beyond wisdom is understa ing,
Beyond understanding is pea
Beyond peace is the life ev lasting.

Challenge or Crisis

Wayne F. Geisert

ONE of the important challenges facing the Church of the Brethren in the realm of Christian higher education. This time of educational challenge has been described by some as a time of crisis because of the fact that large numbers of Brethren youth will shortly be seeking admission to the six Brethren colleges in a period in which faculty recruitment and financial support are becoming more difficult.

Statistics already available concerning Brethren Sunday school enrollments indicate that increasing numbers of Brethren youth must be in attendance at the six colleges in coming years if the colleges are to continue to serve the church as fruitfully as in times past. Some difficulty of teacher recruitment in the next decade is almost certain, for all educational institutions will be seeking additional faculty members at the same time. The problems of finance will be real ones because of the increased operating budgets that go with additional students and faculty members, and because of the great need for additional investment in buildings and equipment during a period which, at least at present, promises to be an inflationary one.

The recent Brethren Conference on Higher Education provided excellent papers and much lively discussion on the challenges that confront the church in its higher education program today. The stimulation of the conference alerted the participants to the need for higher education to interpret itself constantly to the church on which it calls for working personnel, financial resources, and young people. Because of the stimulation of the conference as well as earlier thinking on the part of the writer, this article attempts to set forth some of the values that are inherent in Christian higher education.

A student attending any one of the Brethren colleges has a right to expect an excellent education. It is true that colleges are expensive to maintain and that students in attendance do not begin to pay for the total cost of their education, since colleges draw heavily for financial support from the church, corporations, foundations, and private donors; nevertheless, the colleges cannot be excused for presentation of less than excellent educational programs. That the Church of the Brethren has done well in developing good colleges is underlined by the fact that all of its institutions are fully accredited by the regional accrediting agencies of the nation. The good work done by the graduates of the six colleges and the seminary serves as a testimony of the quality of the educational work done by the church through its higher educational arm.

Much has been said, if not written, about the values of presenting an educational program in a "good Christian atmosphere." The writer does not want to labor this point but believes that it has some validity. Religious activities and chapel services which serve on the Brethren campus to emphasize not only the value of faculty and students studying and working together, but also of worshiping together are indicative of the ethical climate which is fostered by the church-college relationship.

Many persons of the age of



Ted Kimmel

Present at the Conference on Higher Education in the Church of the Brethren were the deans of the colle and Bethany Biblical Seminary; left to right are: Paul B. Baum, La Verne; Roy E. McAuley, Elizabethtown; M ley J. Mays, Juniata; William M. Beahm, Bethany Seminary; Earl S. Garver, Manchester; Wayne F. Geisert, M Pherson; John W. Boitnott, Bridgewater

the writer and older will bear personal testimony to their good fortune in pursuing an educational program which emphasized the value of Christian ethical underpinning for the use of man's knowledge, whether acquired in or out of the classroom. The presentation of opportunities for development of leadership capacity and the emphasis on our campuses on the idea that each person should accept a Christian responsibility for worthwhile use of his God-given talents have made their marks on the lives of many persons, including students currently enrolled in our colleges.

In presenting the cause of Christian higher education, this writer would not stop with what he thinks to be a "Christian atmosphere" on our campuses. He would list as being fully as important, if indeed not more important, an educational climate which assists the student in developing a Christian framework in which to think. Christian scholars should always be aware of the fact that the field of human knowledge which they possess as a specialty and which they present to their students is but a bit of the infinite mind of God. When teachers and students working together begin to realize that knowledge and discoveries concerning the nature of man and of the universe are but an understanding of something that God has known all the time, they begin to acquire a Christian understanding of knowledge and a humility concerning knowledge which will stand them in good stead in developing a sense of proportion in the lives of both mind and soul.

Great thoughts do not come from sheer brilliance, though brilliance is not to be repudiated. An ethical base for thinking and a humility concerning knowledge have often meant the difference between mediocrity and excellence of mind as well as spirit. This does not mean that piety and enthusiasm are substitutes for scholarship; it does mean that a Christian and God-fearing understanding of the position and limitations of the discipline of the Christian scholar should rub off on the student.

It also means that the Christian scholar will not dodge the issue raised by questions in or out of the classroom of an ethical nature or concerning the scholar's understanding of the nature of God's universe and the relationship of his subject matter area to it. It does not mean that the classroom should have a theological interpretation of its subject matter; nor does it mean that conformity thought should be expected the student. It does mean th the scholar will need to sta his position on occasion wh requested to do so and wh questions of the application the ethics of Jesus relative the subject matter arise. these occasions, the scholar w label his thoughts as conv tions rather than as truth, in f faith that the rigors of disc sion including discussion of convictions and premises w not lead away from truth, b rather toward it.

It should be inevitable in t right educational climate th the students come to und stand man's dependence faith beyond his knowled For example, economics, t writer's subject matter ar leaves the economist without detailed blueprint for tomorr or even a complete understan ing of which economic goals a right goals. The mature ec omist finds himself with qu tions of right and wrong which answers cannot be fou in the subject matter, but which closer approximations answers can be found by pla ing some faith on the value wrestling with the relationsh of the ethics of Jesus to t problems at hand.

That man proceeds on t basis of faith and knowled

her than on pure knowledge
ne, is well understood by
n of experience; Christian
gher education should give
e student a short cut to this
derstanding. There should
no doubt but that Christian
gher education is a premium
oduct because of the sense of
portion and the genuine hu-
lity it fosters in the minds of
e true seekers of knowledge.

The activities of Brethren in
e ministry, in missionary ac-
ities, and in other church
rk, as well as in Christian vo-
ions beyond the church, lend
phasis to the fact that the
urch, both with regard to its
ofessional leadership and its
man participation, is quite
pendent upon the colleges
d the seminary. It is doubt-
f whether the church could
ntinue to exist for more than
generation in the absence of
hard-working institutions of
gher learning.

It is difficult to conceive of an
nual Conference, a Call pro-
m, or a very fruitful local
urch program without gradu-
s and former students of
thany, Bridgewater, Eliza-
htown, Juniata, La Verne,
nchester, McPherson, or Mt.
rris being involved. It is
ewise difficult to conceive of
se institutions being able to
form the educational task of
ristian higher education
thout a close affiliation with
church.

The mutual responsibilities of
church and its higher educa-
nal arm are evident. The
se is real; the challenge of
lding sufficient educational
ilities and obtaining the serv-
s of a sufficient staff to edu-
e a large proportion of the
thren youth in Brethren col-
es must be met for the sake
only of the institutions and
church itself but also for
sake of Christian truth in
minds of the Brethren.

A Pastor Writes

On Saturday night I heard some college students talk with their dad about some of the doubts that came into their minds while they were studying at college. They almost felt guilty at first in expressing to him the real doubts that had come to them. Their dad wisely encouraged them to share their questions with him. He had had a similar experience.

Although I'm not exactly a teen-ager any more I still remember the doubts that came to me as my thinking grew. Don't feel that it is bad to go through periods of doubting in which you question the existence of God, the message of the Bible, the meaning of life, or perhaps even whether you are you.

Most of us in college are on our own for the first time. We determine for ourselves what we are going to eat, when we'll get up or go to bed (except when college schedules guide us), whether or not we'll go to Sunday school and church services. We are away from the family altar and our mothers' and perhaps fathers' knees. In other words we are on our own.

If college is to do more than confirm us in the things we already know, it must teach us to think. When we begin to think for ourselves many of us go through periods of doubting. By the time we go to college we should be able to take this. I would not recommend that we discuss all of our doubts with our younger brothers or sisters and with folks who have not had a similar experience. In the process of learning to think for yourself you may take apart many of your beliefs and prejudices and examine them critically and quite objectively. This period of analysis may take a year or more. Later you may begin to put things together, leaving out those components that proved to be false upon critical analysis.

I believe that one who has taken apart every belief and analyzed it critically will have a tougher faith than one who has never doubted. I have made it a rule of my life that I don't want to believe something unless it is really true. This set me free to search after truth.

We may have a good friend who expresses doubts to us and starts us to doubt. A professor may force us to think for ourselves. If we are really searching after truth this process will not hurt us. If we already know all of the answers, college is not the place for us. The teachers that I appreciate most today are those who forced me to think for myself. Those who tell us the same things that we already believe or think that we know may not make much of a contribution to our development.

While we are analyzing new ideas we need to keep things going. When you cannot come home and worship with us, I would urge you to go to Sunday school and church in the college community.

I would be very happy to discuss with you any problems that occur to you in your search after truth. Perhaps when you are home one of these times you may want to discuss some of those problems with me. I want to be as helpful as you want me to be.

Sincerely,

E. Paul Weaver



A feeling of responsibility and expectancy on the part of each one will help achieve the goals we set

Teaching That Makes a Difference

S. Loren Bowman

OUR search for the Christian way is a holy adventure. It involves the mystery of God's good news to his children, and utilizes the talents of the individual in encouraging one another to respond positively to God's offer of righteousness and love.

This makes Christian teaching much more than a classroom procedure or the presentation of a lesson. It views all contacts, conversations, and relationships within the church family as integral to the teaching (sharing) process. The moments of listening and conversing with God are vital to this adventure, also. Indeed, all our experiences in the church fellowship, as well as our interpersonal relationships beyond the church have a definite influence upon the outcome of the church's teaching ministry.

As teachers, parents, and church school administrators, let's quit thinking of Christian education as a Sunday morning instructional job. Let's see Christian nurture as a holy adventure to discover the divine meanings and goals of life. Let's involve our groups in an ongoing, continuous search — not just in specific, designated periods of study on Sunday.

Our Christian education efforts at church should be a helpful part of this adventure and should be designed to aid us in keeping the adventure fruitful in our daily living. This will be our major concern in this discussion.

How can this goal be reached? How can we develop class groups which foster basic changes in the lives of their members?

I fear that the place to begin is seldom considered by our church school workers. By careful design, we should seek to develop a sense of adventure in every class group. This ca for an attitude of expectanc humility, and reverence on t part of each participant. This the first goal to establish, a plans should be laid as careful as for the exposition of a given lesson text.

Another aspect of this goal the encouragement of a sen of responsibility in our cla members. Each person shou be helped to understand th his group cannot have vital e periences or significant insigh unless he assumes definite r sponsibility for such an ou come. Many church scho classes and fellowship grou fail to strike deeply enough change life because their a proach is too tame and the sen of responsibility is not wide shared. Life is seldom chang drastically at the spectator lev

In recent times we have m jored on the content of o

ching, the methods of teach-
, and the setting or the
ipment for teaching. At
ious times, and within dif-
ent groups, first one and then
other has been deemed most
portant. It would seem that
h is essential, and that our
l should be a wise, creative
ance of all three. Even then
o not believe we can be ef-
ive unless we create a new
nate for Christian education
t is characterized by a spark
dventure and a sense of re-
nsibility. It is my hope that
ny of our churches will be
ved to seek new ways to
ieve such a climate.

ll we can do here is exam-
a few ideas which may in-
te the direction we should
ve to develop teaching that
es a difference. The setting:
roup on a holy adventure;
goal: changed, reshaped,
emed lives for all partici-
ts.

*eaching that seeks such a
l must be personal.* The
p adventure has two cen-
foci: God and the indi-
al. And the Christian view
sts that each is desperately
onal. Life is uniquely in-
dual.

istorical events, impersonal
s, or authoritative state-
ments are woefully inadequate to stir our basic motivations into producing life-changing patterns. This is true whether the source of the "dished out facts" is Biblical, creedal, or philosophical. Christian teaching becomes personal when it is conceived as a group adventure in which each shares in listening and searching for God in the meanings of daily life.

Actually such high adventure is a life-and-death matter. The deeper springs of life are not fed when we stop our search with what is valid — that which is well-grounded or founded on fact. The valid must become vital before any deep changes in life occur — that is, it must be essential to life, and become a part of life by our choice.

The historical resources of our faith, the interchange within the group, and a climate of reverence can contribute to our putting life into our faith. But at the focal point it becomes sharply personal: the God of all persons must become my God. I must accept the revelations which come through faith. I must respond as an individual in personal commitment to God's word for me. It is a direct, personal relationship.

Teaching that changes life must be relevant to one's daily situations. This is not to say that the gospel is conditioned by "current events." It is not to say that contemporary conditions, social evils, or personal problems make up our most urgent study materials. It is not to say that our adventure moves ahead only on the human level. It allows for the full play of God's action in the world. It accepts the gospel as coming from God; it maintains the truth is in Christ; it holds that divine love flows into human life on God's initiative. But these gifts of God to his people are not utilized unless they are vitally related to our daily living. This is the relevance of the gospel.

The "given message" must be received in human hearts before it makes a difference in life. Therefore, teaching that changes persons must seek to relate the divine message to the aspirations, experiences, needs, and problems of the individual. At this point every effort should be made to get beyond the superficial, material needs of persons. The aim is to help us expose our lives as they are to the purposes and resources of God for his divine correction and redemption.

This must happen where we are — touching life as we are living it — before personality can be changed. As an individual I must become willing to bring the new word disclosed by God in the moments of holy adventure into my daily thoughts, relationships, and responsibilities. This is part of the personal aspect of teaching which was discussed earlier, but this side of the picture calls attention to the urgency of relating our faith functionally to our daily living. It is essential to our spiritual

Continued on page 18



Teaching a class of junior highs is difficult but rewarding

KINGDOM GLEANINGS

As this issue is being prepared for the press the editorial office is in the process of moving and getting settled in our quarters in the new building. Work is somewhat disrupted, and we hope you will understand why your Gospel Messenger may be late this week. By next week we will be back on the regular production schedule.

The first underwater exploration in Biblical archaeology will get under way this summer along Israel's Mediterranean coast. An expedition sponsored by the America-Israel Society will investigate the historical remains of the port in the Caesarea harbor built by Herod the Great in the first century B.C., which later sank into the sea.

A new and stronger bill to ban serving of liquor on airlines has been introduced in the senate by Senator J. Strom Thurmond (D., S. C.). In addition to prohibiting the serving or consumption of alcoholic beverages on passenger airliners while in flight, it would prevent the transportation of intoxicated persons, make it illegal to take alcoholic beverages aboard an airliner for purposes of consumption, and ban drinking by any employee of an airline before or during a flight.

Dr. Martin Luther King, Jr., of Montgomery, Ala., whose application of the teachings of Gandhi have aided American Negroes in the struggle for civil rights, said here that India was "integrating its untouchables faster than the United States is integrating its Negro minority." Dr. King, who has returned to the United States from a month's tour of India, said that Indians like Americans. "However, there is a strong antithesis against American foreign policies," he noted.

Coming Next Week

Earl W. Fike, Jr., in the article, *Something for Nothing*, points out that even those persons who do not play bingo or the slot machines may be affected by the desire to get something for nothing.

The contrasts in Russia, the friendliness, and the curiosity about America are pointed out in Harry K. Zeller's article, *Quick Trip to Russia.*

Agricultural Policy is the legislative issue considered in this issue under the headings, *Adopt Sound Economic Principles*, by R. E. Mohler, and *Food Production Is a Sacred Trust*, by Russell M. Hartzler.

Joseph Hayden is the fourth of the Masters of Sacred Music to be presented.

What about Christianity and our religious ideas in the space age? Will they be adequate to meet the problems of the time? These are the questions that David Barclay raises in *The Space Age and Christianity.*

Christianity is now the strongest religion in t homes of Seoul, Korea, equipped with radios. Althou Christians number only six per cent of the entire cou try's population, 38 per cent of the 5,000 radio famil surveyed in that city said that their religious affiliati was Christian. The survey was made by station HL sponsored by the National Christian Council of Kor

Seen in the Polo church, Ill., was a young man p ting 50c into the literature cup for a 1959 Yearbo The local church had a supply of Yearbooks on t literature table available to members at the 50c pri It seems like a splendid idea since this Yearbook l such a wealth of information with names of all cong gations, their membership, the pastor, the moderat the addresses of all ministers and the organization our Brotherhood.

The Ecumenical Church Loan Fund of the Wo Council of Churches has extended its work outsi Europe for the first time by allocating $20,000 loans in Asia and by setting up a national commit in Burma. Attempts are also being made to establ national committees in Latin America and Africa. $10,000 fund has been set aside for Africa. The fu now operates in eleven countries and extends lo for approved construction projects of the churches.

Legislation to ban discrimination in colleges a universities in Pennsylvania has been introduced in t state's General Assembly. The bill would ban discri inatory practices based on race, religion, color, national origin. Religious or denominational colleg however, would be given an exemption under proposal to select their students "exclusively or prim ily from members of such religion or denominatio and may give preference in selection to such perso

Additional leaders announced for the Brotherho Conference on Training Workers With Older Ad at Manchester College, Aug. 24-26, are Dr. H. Ma Atwood of the Bureau of Studies of Adult Educati Indiana University, Levi K. Ziegler of Portland, Mai and Mrs. George Kunz of Boonesboro, Md. Peo involved in program work for older adults, includ pastors, should attend this conference. For furt information, write: Director of Adult Work, Chu of the Brethren General Offices, Elgin, Ill.

Legislation has been reintroduced in Congr which gives states federal grants to help finance p grams to educate youth on the health hazards of tob co and liquor. Under the proposed bill the fede government would match any funds used by the sta to start education programs in elementary and h schools to teach students the dangers to health in sm ing and/or drinking. In introducing the bill, Sena Richard L. Neuberger (D., Oregon) blasted "the fl of glamor advertising" which he said is being used get young people to smoke and drink.

Change of Address

Dr. and Mrs. John Hamer, Garkida, via Jos, Nige West Africa. The Hamers have returned to Nig after a furlough in the States.

Brotherhood Theme: Brethren Under the Lordship of Christ

The Brethren Travel Fellowship is being discontinued since response by church members has not been great as expected. BTF was carried forward on a -year experimental period ending in January of this r. Travel members are being notified of the discontinuance of the fellowship.

Charles W. Rector, a member of the physics faculty Elizabethtown College, has been awarded one of four David Sarnoff Fellowships available annually employees of RCA Victor holding undergraduate rees. Professor Rector plans to use the fellowship arn a doctorate in physics at Harvard University.

The Synod of the Reformed Church of Algeria has an urgent appeal to all Protestants in that country, ng them to use every opportunity to preach the istian message to the Moslems. It also expressed the e that the young Protestants of Algeria and France ld assume responsibility for needed educational and l work in Algeria.

A special Christmas shipment of over ninety bales lothing, food, and other supplies given by American estant churches through Church World Service ed in the Bahamas for yuletide distribution among needy islanders of San Salvador. Many of those shared in the gifts were destitute victims of the icane that swept the Bahamas in 1956.

Manchester College has received a grant of $1,463 the Atomic Energy Commission as part of its ram of assistance in equipping college laboratories training in "nuclear technology as applied to life nces." These grants are to help "colleges expand facilities for training in radiation biology and in use of radioisotopes in the fields of agriculture, rinary medicine, pharmacy, biology, and public th."

Mrs. W. Harlan Smith of Milford, Ind., has been ed Indiana Mother of the Year. She is the wife e pastor of the Syracuse church, Ind. The Smiths ed as missionaries in China for a number of years. heir eight children, seven have graduated from chester College, and the youngest is a student e. Two sons are ministers and the third is a doctor recently began practice in North Manchester. One hter, Helen, is administrative assistant to the urer of the General Brotherhood Board.

nsed to the Ministry

alviya Elijah Ndagi, licensed in the Billa church, ria, West Africa.

erry Stoudenour and Leon Zook, licensed in the orial church, Martinsburg, Pa.

y Prayer Guide

13 The Way of the Cross ..... 1 Cor. 1:4-25
14 The Fellowship of Christians, 1 Cor. 11:23-34
15 The Body of Christ ..... 1 Cor. 12:12-31
16 The Way of Love ..... 1 Cor. 13
17 The Responsibility to Share ... 1 Cor. 16:1-4
18 His Reconciling Love ..... 2 Cor. 5:16-21
19 The Urge to Be Generous .... 2 Cor. 9:6-15

Billa church, Nigeria, West Africa, was organized on Feb. 15, and on the same day licensed one of its young men to the ministry. This is the twentieth congregation now organized in Nigeria.

The International Co-operation Administration during its last fiscal year paid ocean freight charges of more than $25,000,000 to help 24 American voluntary agencies ship $132,000,000 worth of relief and rehabilitation supplies to needy persons in 32 countries. The aggregate weight of the shipments of food, clothing and medical supplies was more than one and one-third billion pounds.

The Church Calendar

April 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Israel's First King. 1 Sam. 8-11. Memory Selection: Only fear the Lord, and serve him faithfully with all your heart; for consider what great things he has done for you. 1 Sam. 12:24 (R.S.V.)

National Christian College Day

April 15-19 Southeastern Region Brethren Service training conferences
April 25-26 Southeastern Region CBYF round table at Bridgewater College, Va.
May 1 May Fellowship Day
May 2 Central Region speech contest, Manchester College, Ind.
May 3 Rural Life Sunday
May 3-10 National Family Week
May 10 Mother's Day — Festival of the Christian Home
May 15 Mardela and Eastern Maryland recreation leaders laboratory, Camp Mardela

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Donald Miller of Spring Grove, Pa., in the Indian Creek church, Pa., April 26 — May 3.

Bro. Daniel C. Haldeman of Hollsopple, Pa., in the Maple Spring church, Pa., April 26 — May 3.

Gains for the Kingdom

Seven baptized in the Gulak church, Nigeria. **Fourteen** baptized in the Kwaka church, Nigeria. Eight baptized in the Shafa church, Nigeria. Seven baptized in the Dzanggola church, Nigeria. **Four** baptized in the Tiful mission point, S. Margi church, Nigeria.

Twelve baptized in the Anklesvar congregation, India.

Twelve baptized and ten received by letter in the San Diego church, Calif.

Two baptized in the Oklahoma City church, Okla.

Twelve baptized and eleven received by letter in the Mexico church, Ind. Eight baptized and three received by letter in the Nappanee church, Ind. **Three** baptized in the Marion church, Ind. **Eight** baptized and seven received by letter in the Troy church, Ohio.

Six baptized in the Indian Creek church, Pa. Eight baptized in the Shippensburg church, Pa. **Twenty-three** baptized and six received by letter in the Memorial church, Martinsburg, Pa.

Seven baptized in the Pleasant View church, W. Va.

Teaching That Makes a Difference

Continued from page 15

health personally, as well as being imperative for the witness of the church to the world.

Teaching that changes life should make wide use of dialogue. Neo-orthodox thought has sharpened this approach for us, but it has no exclusive claim on the idea. By its very nature, the relationship of God to his children has an antiphonal character: God calls; I answer. Or the anxious cry of the soul wells up within; the response of God comes rolling in to infuse the whole person. Even in our communication with one another dialogue is most effective. It does not necessarily imply opposition as in debate, but it demands a two-way conversation. As we converse and reason together – whether with God or another – we should allow an open door that permits controversial issues.

Much of our classroom teaching is too tame at this point. We are too inclined to repeat our smug religious concepts of yesterday instead of grasping the opportunity to throw our lives open in the fellowship of the group to the challenges God hurls at us in the gospel. We paddle around in the shallow waters of the familiar and the complacent when we should adventure into the deeper waters of mystery, difficulty, and challenge.

Are we mature enough as Christians to establish an atmosphere of respect that will safeguard the integrity of each participant, so that our church school classes can handle controversial issues? Why should our conversations seek to avoid the conflicts, tensions, and evils of life? Why should we close the door to the emotional depths of life, and refuse to explore the meaning of our inner feelings?

We need to look these questions squarely in the face as we do our work in Christian education. Indeed, we may be missing our central target because of too little attention to the issues hidden here. Perhaps we will not reach the deeper levels of motivation which must be struck before life is significantly changed, until our teaching can introduce and encourage discussion on profoundly basic issues that provoke widely divergent views.

Such teaching may stir up afterclass discussions, telephone conversations, and some accusations that the group is getting too personal. There are chances, however, that the group will come alive, that others will seek its fellowship, and that some members will burst out of their old ruts into a new-found freedom that gives startling vitality to their Christian lives. It is better to have sharp challenges – controversies, if need be – than to have no vital changes in the life patterns of our church school members. So let's get on with dialogue that penetrates to the deeper, life-giving motives of our hearts.

Teaching that changes life should be multidimensional in its approach. Christian teaching must deal with the seen and the unseen, the real and the ideal, the physical and the spiritual, the moral and the immoral, the divine and the human. Although the scope of the adventure cannot be narrowly restricted, an effort should be made within this diversity to see the unity of life when it is restored to the wholeness which God has disclosed as the goal of his love for persons.

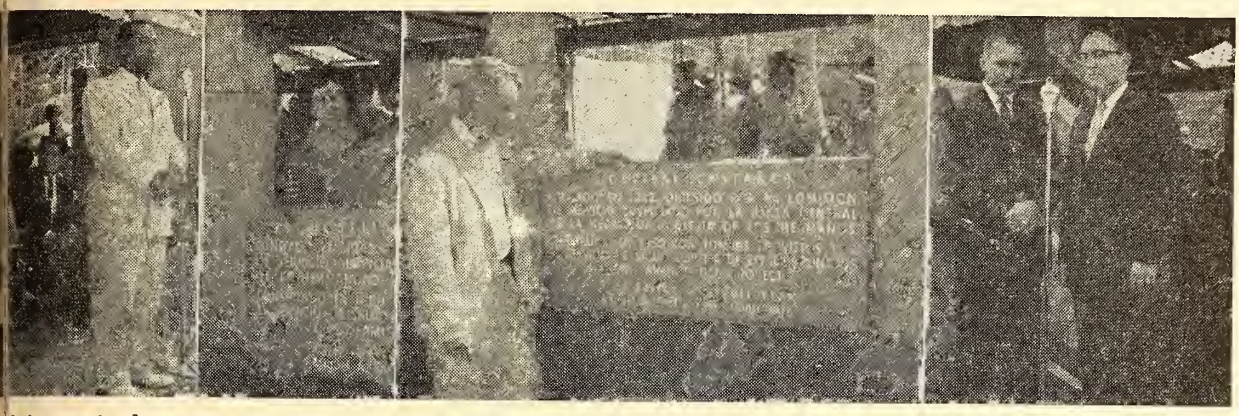
From our side, we must raise deep questions regarding these wide dimensions of our common life. And when pushed back to the more basic que tions, we discover that th point right to the realm of fait What is life? What is its mea ing? Who am I? What is m destiny? What is my part achieving this destiny? All a religious inquiries.

From still another vanta point, the everyday dimensio of life are not adequate mea ures of the God-designed c pacities of personality. Tod is never quite large enough encompass our dreams, to fini our tasks, or to complete o love. The dimension of my tery, wonder, and the futu should be present in eve teaching situation if the spi of adventure is kept alive. The is always more present th meets the eye in every gro situation. The scope and qu ity of discovery in the gro will be determined by its awa ness of the multidimensional n ture of the gospel and their ov lives, as well as by its ability be alert to the pull of divi mystery upon their minds.

These hints of a direction f teaching that makes a differen in life point to the opening a sertion: Teaching is a holy a venture! It is thrilling to list to and search for God's livi word to us in our particular s uation. Such an adventure h many merits in its own right.

But our adventure has a sp cific, personal goal. Christi teaching seeks the voluntar unreserved commitment of ea person to an unending adve ture with God to find lif meaning in Christ. In each pe son who finds the grace to ma this response to God's offer, li is changed, renewed, and r deemed – today, and countle times throughout the tomo rows. To provide the nurtu and the insights which encou age this kind of response, t church continues its teachi ministry.

ews and Comment From Around the World



icipants in the ceremony, pictured left to right: The Honorable Ernesto Ramos Antonini, speaker of the House epresentatives of Puerto Rico; Senora Dona Ines Mendoza de Munoz Marin, wife of the governor of Puerto Ri and chairman of the Hospital Fund Raising Campaign Committee; Ralph Townsend, director of the Castaner Br hren Service project; Rev. H. Ellis Plyler, executive secretary of the Evangelical Council of Puerto Rico; W. Harold Row, executive secretary of the Brethren Service Commission

Castañer Community Hospital Cornerstone Laying Ceremony

HE CORNERSTONE-LAYING EMONY at the new commu- hospital in Castañer, Puerto , was held on March 8, 1959, over five hundred persons at- ing. The cornerstone bears the ription: "Castañer Hospital nded in 1942. Sponsored by the hren Service Commission, Gen- Brotherhood Board, Church of Brethren. Built in 1959 with s provided by the United States ic Health Service and by ds of the project."

e new, modern half-million r hospital replaces the seriously idated wood structure which been the only hospital building service available to the wider añer community. The new hos- is a co-operative project of the añer community, Puerto Rican continental friends of the proj- insular and federal government, the Church of the Brethren. ugh the Brotherhood Fund and ALL the Church of the Breth- as contributed $25,000 to the ital fund, in addition to many services.

e new hospital is a symbol of ontinuing close relationship of unity, government, and Breth- ervice in a ten-year community opment program for the Cas- area of Puerto Rico.

r a number of years Brethren ce will continue to operate the tal, but ultimately the commu- will assume full responsibility management and financing. Earlier the Brethren Service project turned over to the community and the insular government the responsibilities for secondary education and community center programs. In addition to the hospital and its outpatient department, Brethren Service continues to operate a farm demonstration project, a social welfare program, and general services to the community. A local Church of the Brethren, with recently constructed and very adequate worship and educational units, continues active participation in the religious life of the community.

Nonquota Status Urged for Citizens' Kin

Senator Keating of New York has introduced a bill in Congress to grant nonquota status to would-be immigrants who are the brothers, sisters, sons, or daughters of U.S. citizens. Petitions from close kin of U.S. citizens are now placed under the fourth preference quota section of the Immigration and Nationality Act. Visas under this preference can be issued only when deficiencies occur in prior preferences.

E & R General Council Proposes $5,554,800 Benevolence Budget

A record annual budget of $5,554,800 for benevolences for the next two years was recommended by the General Council of the Evangelical and Reformed Church. The figure represents an 8.9 per cent increase over the previous budget. The council also recommended a $2,000,000 special appeal during the next two years in behalf of the three E & R seminaries, and asked consideration of a health insurance plan for pastors and their families.

Clergy Helped Overthrow Batista, Church Executive Reports

A leading Presbyterian Church executive in Cuba indicated that he is proud of the part he and other Christian clergy played in overthrowing Batista and bringing Castro to power. The evangelism secretary for the Presbytery of Cuba said that from the earliest days of the rebellion, clergy of all faiths gave at least overt support to the rebels by feeding and sheltering them and ministering to victims of atrocities and stricken families.

Schedule Publication of Paperback Hymn Collection

The Commission on Music of the National Council of Churches is planning the publication within a year of a paperback collection of 118 hymns. The collection is designed for use in homes and interdenominational gatherings, and by radio and television stations.

The book will be sold in drugstores, supermarkets, and newsstands, in addition to all bookstores. Standard Protestant denominational hymnals were used by the commission in the selection of the hymns.



From the film, Alternatives

Conscientious objector work projects are concerned with conserving hu n resources, as typified by a I-W conducting classes in a migrant c p

Selective Service reviews

The I-W Program

Victor Olsen

Director of Selective Service

THE conscientious objector work program had its beginning shortly after the outbreak of the Korean conflict when strong public sentiments developed that some form of service be required of those registrants who were opposed to both combatant and noncombatant service and who, at the time, were given statutory deferments.

Responding to public opinion, the Congress included in the 1951 amendments to the Selective Service Act a provision requiring that these registrants, in lieu of induction into the armed forces, should perform two years of civilian service in the national health, safety, or interest.

Having legislated the bare outlines of a plan for utilizing this manpower, the Congress promptly withdrew from the scene, leaving to the executive branch the matter of carrying out its rather nebulous mandate.

When, after many unsuccessful attempts, it became evident that all of the federal agencies which could logically be expected to operate a civilian work program were not interested, it was decreed by the President that the Selective Service System add this sensitive assignment to its other responsibilities.

Conserves Human Resources

The program today operates on a decentralized basis and deals almost exclusively with the conservation of human resources as opposed to the program of World War II which typified central control and a concern with the conservation of natural resources.

We are convinced that one of the reasons the work program is operating so effectively is the fact that most registrants and the general public can readily understand and appreciate the problems which concern the physically handicapped as well as those engendered by war, pestilence, and disaster. Second, the Supreme Being clause, as written into section 6 (j) of the law by the Congress, has served to limit the 1-O classification to those registrants whose conscientious objection to war is based on religious training and belief. Third, the co-operation and support from the outset by participating agencies has contributed immeasurably to our present well co-ordinated operation.

The present work program is different from that of the World War II period in that we are now required to operate the work units at no cost to the federal government. This is a difficult assignment and responsibility. In fact, each month we operate it is costing our co-operating agencies approximately $1,000,000 per month.

A unique aspect of the program is the fact that all agencies have voluntarily entered into it and are participating without signed agreements or contracts. It is significant to report that not one agency has withdrawn its support or viol d the trust placed in it.

In the formative stage the st agencies to "come to our res e" were the church-sponsored org i-zations with their foreign and o-mestic service units. Close be d these came the mental, tuberc r, and other hospitals that had st experience in the utilization of n-scientious objector manpower.

Today, there are 1,750 age es listed as appropriate for Class O assignments; and we are opera g in almost every state and terri y, as well as in 44 foreign coun s. At the present we have more as than there are conscientious ob-tors available to fill them.

In the past six and one-half y rs of operation there have been s-signed and ordered to work re than 7,300 registrants. These r s-trants entered the civilian work o-gram as follows: eighty-five er

t volunteered before induction
e. Thirteen and one third per
t volunteered at induction date.
e and two thirds per cent were
ered to work by the authority
he director.

breakdown project-wise would
cate the following percentages:
-five per cent of I-W registrants
employed in state, county, and
nicipal institutions, primarily
pitals. Thirty-two per cent are
loyed in religious and other hos-
ls. Eight per cent are employed
foreign assignments. Five per
are employed in Federal Gov-
nent agencies.

he outstanding assignments
%) have been to hospitals. This
be readily understood when one
iders that a pacifist, not believ-
in violence, is ideal as a hospital
ker, particularly as an attendant
nental hospitals. We all know
e of the reasons why mental hos-
s were handicapped in the past.
east now in some of these insti-
ns real curative treatment is
lable.

ivilian work program statistics
December 1958 are as follows:
3 registrants at work; 5,458 reg-
nts have completed their as-
nents; 4,559 registrants not
ined; 1,084 registrants exam-
and acceptable; 2,123 regis-
s postponed (fathers); a total
5,097.

ost Class I-W registrants come
the states of Pennsylvania,
, Indiana, and Kansas, the so-
d "Big Four," which still
sh fifty per cent of the total
ber.

presented in the operation are
eligious denominations, or 102
r than we had during World
II.

is interesting to note that in
of what one may surmise in
of the liberal regulation and
ew law, there are fewer con-
tious objectors now per 1,000
rants than there were in the
d War II period. Comparable
s indicate one in every 3,000
tal registration now to one in
1,263 then.

is only proper to refer briefly
me of the unusual aspects of
work areas in which we are
ting.

tific Research

e unit which has received much publicity is the Medical Nutritional Laboratory, Fitzsimmons army hospital, Denver, Col. When the armed forces were unable to recruit or supply the volunteers needed for this project, the Selective Service System was requested to secure volunteers among conscientious objectors. The project determines the effects ionized irradiated foods will have upon the human body. The test was among the first attempts by scientists to utilize the atom for peaceful purposes.

Of equal importance are the human guinea pig projects at the National Institutes of Health, Bethesda, Md., and at the universities of Michigan and Minnesota. In terms of service to mankind I doubt if one could set up a program with more value to the nation than these scientific and medical research projects.

ALTERNATIVES

The new film, Alternatives, produced by the National Service Board for Religious Objectors, portrays the alternatives to military service open to conscientious objectors. The film is narrated by Don Murray and uses a combination of the filmagraph technique and live photography. Its objective presentation makes it especially suitable for use in high schools, as well as in churches and other community groups. Order from Church of the Brethren General Offices, Elgin, Ill.; rental $7.50 per day or $20.00 per week.

Foreign Programs

A look at a world map would indicate that units sponsored for the most part by church agencies are engaged in projects located in forty-one foreign countries throughout the world.

Visualize the great need for competent personnel to assist and administer the church and foundation-sponsored missionary, rehabilitation, and disaster relief programs in these many lands. Since the establishment of these programs not one has been closed out.

Some projects have been out of business temporarily, such as those in Jordan. These unfortunate setbacks are discouraging. But this is the price we pay. Sometimes it is not alone sufficient to walk an extra mile. There are times when we must crawl and creep to get there.

We at times must question whether the program is really benefitting the national health, safety, and interest. Perhaps the answer is in the following material which reflects the opinion of those not directly associated with the co-operating agencies and churches.

The unofficial publication of the U.S. armed forces in Europe is known as the Stars and Stripes. This newspaper, written and edited by the rank and file of the armed forces without censorship of the army command, has on several occasions devoted full pages to the CO work performed in Germany and elsewhere.

It especially mentioned in one article how people of the historic peace churches, once persecuted and driven out of Germany, have now returned to help rebuild the ruins of World War II.

German and Austrian newspapers have not only given prominent space in their news articles but have devoted whole pages to the relief, reconstruction, and rehabilitation work of the participating religious denominations.

Newspapers, motion picture news reels, radio, and the television newscasts have on many occasions favorably commented upon the CO program of this period.

The National Institutes of Health devoted one monthly issue of their publication exclusively to the voluntary service of the Brethren and Mennonite Service units at Bethesda, Md.

It should be of great comfort for the church service units to know that not one of their projects or any of their constituents have been questioned by the State Department when our office inquired concerning the sending of CO's into these many countries.

The Selective Service System rec-

ords show that all registrants who were members of the churches represented by the National Service Board for Religious Objectors have served honorably without having one delinquent in five and one-half years of operation. This sets up an unheard-of ratio for efficiency of manpower utilization, concurrence of purpose, and outstanding human behavior.

We believe the present conscientious objector work program has proved to be a very workable approach to what is undoubtedly one of the more complex and controversial responsibilities of the Selective Service System. We were "drafted" and directed to venture and explore a field which, to say the least, was alien to the express purpose for which our agency had been established. From an uncertain beginning we have developed a program which has now come of age and to which there is little or no opposition.

We have today a program which is utilizing to the best advantage, and at little or no expense to the federal government, the resources of the Class 1-O manpower pool and rendering for the most part what has proved to be an extremely worthwhile and much needed humanitarian service both here and abroad in the fields of institutional, welfare and rehabilitation work.

If only as an effort symbolic of our belief in safeguarding the principles of religious freedom, we may all be justifiably proud of our accomplishments in which the representatives of the participating religious denominations have played a most significant and highly important role. — *Adapted and reprinted from Mennonite Life.*

Conference for Leaders of Adults

A BROTHERHOOD training conference for workers with older adults has been planned for Aug. 24-26, 1959, to be held at Manchester College, North Manchester, Ind.

Plans for the conference have been developed under the sponsorship of the Commission of Christian Education. The department of adult work has been at work on the detailed program, assisted by a committee from the Central Region.

The emphasis of the conference is on the Local Church and the Older Adults. The need for such a conference was proposed following the August 1957 conference for older adults at New Windsor, Md., which was sponsored by the Middle and Eastern Maryland districts. Pastors, regional, and district executives and others have urged a further step which would involve leadership training opportunities for those working with older adults.

Purposes of the Conference

— To appreciate more fully the resources and role of older adults in the life of the church.

— To understand better the ne of older adults psychologically, cially, economically, physically, spiritually in the local church the end that visitation and coun ing may better service this group.

— To stimulate improvement in program for older adults in the l church as to facilities, curricul activities, and projects.

— To help older adults to bec leaders for their age group and stimulate their interest in contin leadership growth.

— To enlist new leadership for older adult program.

— To understand the funct place, and service of homes for aged.

Conference Leadership

The conference leadership feature Virginia Stafford, a spec ist in older adult work for General Board of Education of Methodist Church who is curre chairman of the Committee Adult Work of the Division Christian Education, National C cil of Churches, USA.

H. Claire Amstutz, M.D., Goshen College; S. Loren Bown executive secretary of the Com sion on Christian Education; Ja Renz, director of social welfare the responsibility for homes for aged, Brethren Service Commiss and Rufus B. King, director of a work are expected to be confere

Moorefield Building Addition Completed

◆ This completed building addition of the Moorefield church, Moorefield, W. Va., will provide the one-and-one-half-year-old congregation with a sanctuary, three classrooms, a kitchen, and secretary's room. Dedication services were planned for April 5.

Growth of the Sunday school made the need for more space and additional facilities imperative. Initial Sunday school enrollment in April 1957 was forty-four. When enrollment reached 100 in April 1958, parsonage-chapel facilities were no longer adequate. Present enrollment is 135.

Ground was broken July 31, 1958, for the addition to the parsonage-chapel. With careful planning and much volunteer labor the new sanctuary was sufficiently completed to be used for the first time on the evening of Nov. 9, 1958.

Since the church's official organization in November 1957, membership has increased from forty-one to eighty-eight. Located in a community in which potential for growth still remains great, the church looks forward to making an even more effective witness as a result of its improved facilities.



ers. Others are being invited. eaders from the Central Region have served on a planning mittee are Galen Lehman, Sara aday, J. Calvin Bright, Mark ock, Ralph Delk, and Moyne dis.

e Topics That Will Be Reviewed n Regard to Older Adults Are

erstanding Older Adults; Using r Adults in the Local Church; sing for Older Adults; Health Older Adults; Recreation Needs lder Adults; Spiritual Needs of r Adults; Economic Needs of r Adults; Emotional Needs lder Adults; The Church School iculum for Older Adults; and Church's Facilities for Older ts.

e conference program will in- lectures, discussions, audio- ls, exhibits, worship, fellow- and a field trip to a home he aged.

Should Attend?

stors, teachers, and district, church, institution workers, thers interested in the program lder adults in Christian educa- are invited to attend. It is l that there will be people ding from over the Brother- A preliminary survey indi- that more than a hundred be expected from the Central n.

of Conference

is is not definitely fixed but ated at $8.00 for board, room egistration.



Detach and mail with fee and information

Adult Department
Church of the Brethren General Offices
Elgin, Illinois

I am enclosing $1.00 in advance registration to be applied on the total cost of the Conference on Training Workers With Older Adults.

Name (Please print) .....

Full address .....

.....

Local church .....

District .....

Position in church .....

Will need lodging .....
yes or no

Indicate in order the areas that you desire the conference to give you help:

.....

.....

.....

Advance Registration

Advance registration is requested, accompanied with a fee of $1.00 which will apply to the total expenses. Registration postmarked *August 15* or earlier will be given a *one dollar discount* on over-all cost.

The Co-operative Leadership Education Program

■ New! The 1959-60 *Leadership Education Curriculum Handbook* has just been released. Here in one convenient handbook is a clear explanation of the co-operative leadership education program, directions for conducting schools or classes on an accredited basis, a listing of suggestive courses, and their respective recommended textbooks.

Each local church board of Christian education should consider this handbook a "required" guide which it should study and use. Church school classes desiring to use elective units from time to time would find this handbook most helpful as a source for appropriate study materials. Copies may be ordered from the Church of the Brethren General Offices, Elgin, Ill., at 75c per copy.

The following paragraphs are quoted from page 3 of the *Leadership Education Curriculum Handbook:*

"Forty denominations in the United States and Canada have worked together over the years to develop a program of training for Christian service. It is the purpose of this program to develop a more adequate leadership for responsible work in the Christian church, by discovering and enlisting prospective workers, by helping those workers enrich their own lives, and by helping them discover and improve the skills and insights which they will need in sharing their knowledge and faith so that others also will commit themselves to Christ, and enlist in his service.

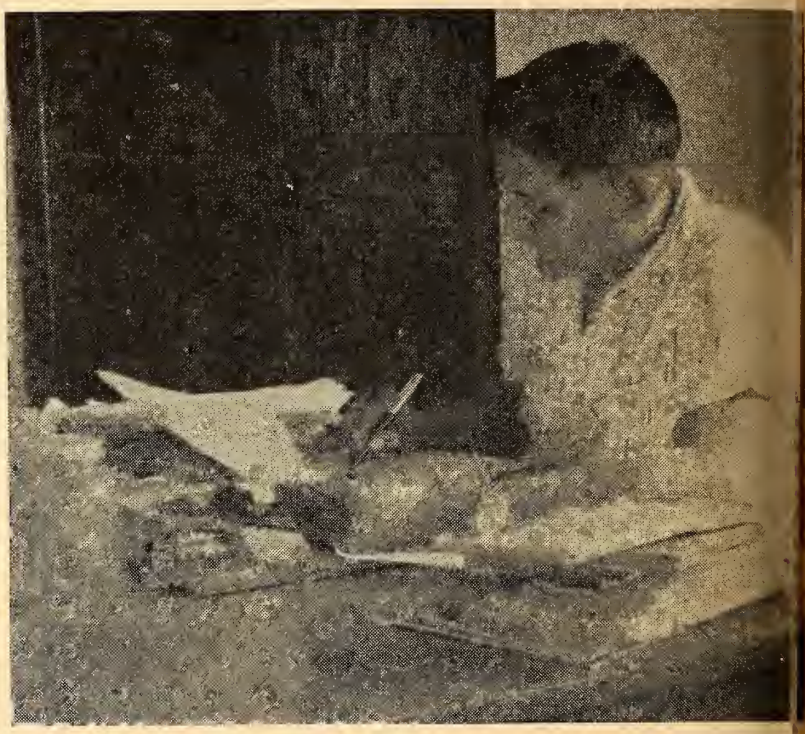
"The Standard Leadership Curriculum, which centers around study courses, is a very important part of the plan for training for Christian service.

"The courses are means to the end of improved leadership and are not ends in themselves. They provide an orderly way to nurture the spirit, stimulate the mind, improve skills, broaden vision, and increase knowledge. They should help the worker gain insights into human relationships, develop Christian attitudes, and deepen his understanding of the Bible and the Christian faith."

INDIA

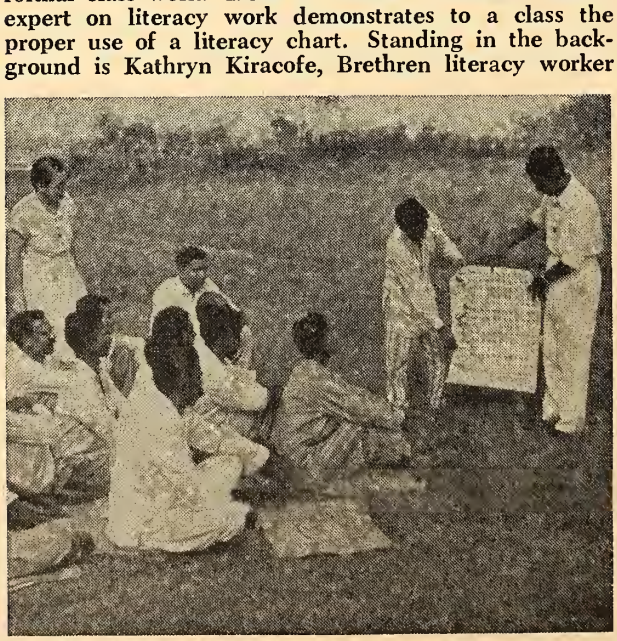
Brethren Train Rural Leaders

AT THE Rural Service Center in Anklesvar, India, fourteen young men, chosen on the basis of demonstrated leadership in their villages, gathered recently for a month of intensive training. These volunteers workers, for the most part laymen, from Brethren, Irish Presbyterian and Methodist areas, will go back to their villages and share the knowledge and skills which they have gained. In addition to the activities pictured, the group participated in discussion on Cooperative Thrift and Loan Societies and engaged in daily Bible study and recreation.



At his desk in the Rural Service Center at Anklesvar, India, is Agriculturist Shantilal P. Bhagat, director of the Center and secretary of the Joint Council of the Church of the Brethren in India

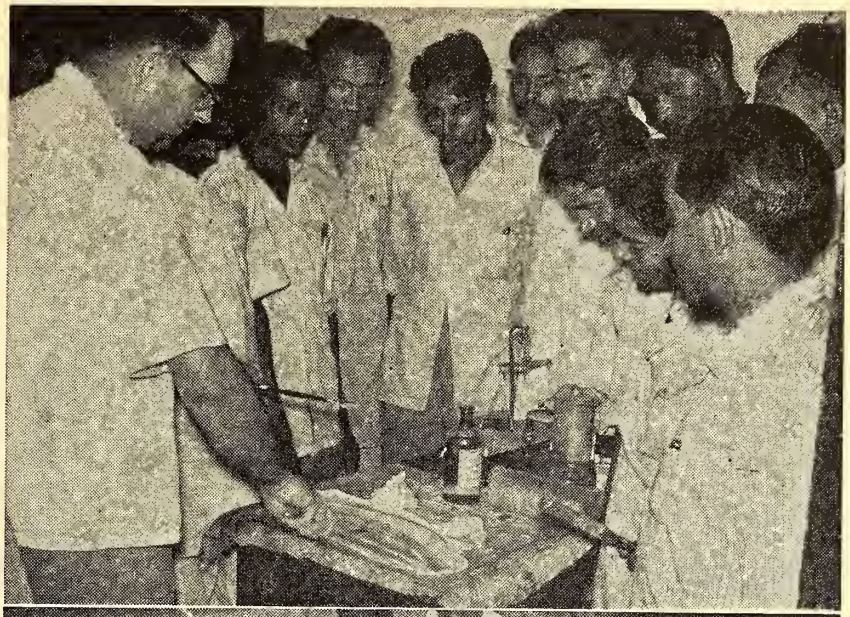
Morning sessions of the institute were devoted to formal class work. Here a National Christian Council expert on literacy work demonstrates to a class the proper use of a literacy chart. Standing in the background is Kathryn Kiracofe, Brethren literacy worker



A "chula" (smokeless kitchen stove) takes shape as three workers apply their knowledge. Each afternoon provided opportunity for all workers to gain practical experience in the skills which they would later teach in their home villages. The smokeless stoves are finding rapid acceptance among Indian housewives



Leonard Blickenstaff teaches a
ıp to prepare an ointment for the
tment of skin diseases. In public
th classes students also received
uction in nutrition, home man-
nent, and child welfare. Dr.
kenstaff and his wife, Betty,
been at the Center since 1956



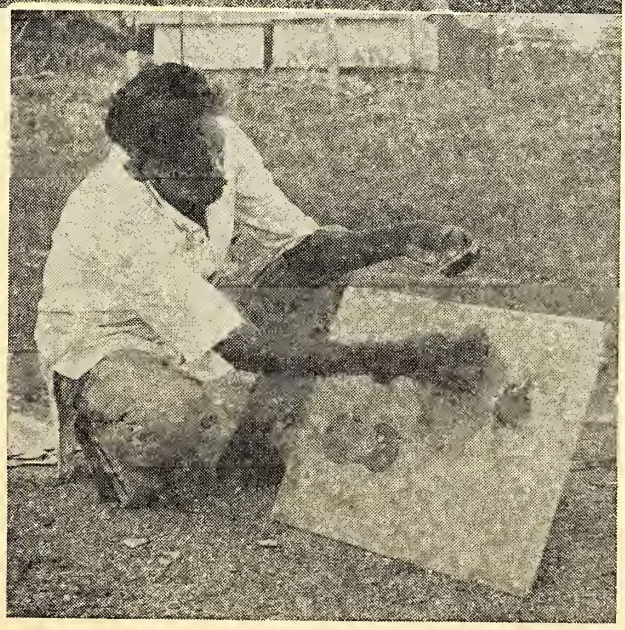
ents try their skill at tinning
vessels. An effort is being
e to introduce some small in-
ies such as this into the rural
s. Where land is scarce, small
stries may help supplement farm
ne. George Mason, Brethren
onary, supervises the student
ice. An associate to Shantilal
at, he is responsible for guid-
in the area of rural engineering



ses in agriculture, taught by
tilal Bhagat, included instruc-
in horticulture, soils, poultry,
nimal husbandry. Here a group
dents prepare a raised seedbed.
ainy season planting seedbeds
be raised to prevent flooding

mer of Taropa demonstrates a
el board he made. During the
ng sessions the group explored
ffective use of audio-visuals,
a, and other educational media.
practice is a part of the train-
ven. The farmer learns how to
his village neighbors at home





Conferences on the Christian World Mission

1959-60 Mission Study Themes

Home Theme: *The Church's Mission in Town and Country Church*

International Theme: *Africa*

CONFERENCES are held each summer to introduce the following year's mission study themes. In 1958 some 3,000 pastors, laymen, and laywomen received special leadership training in the interpretation of the Christian world mission at seven interdenominational conferences.

Meeting in some of the finest sites, these conferences in 1959 will combine education with inspiration, information, and recreation. Missionaries, fraternal workers and nationals, and other outstanding mission authorities will speak and lead seminars on Africa and Town and Country and other related subjects.

Information concerning program details and cost may be secured in each case from the contact person in the following list.

Central Region

Midwest World Mission Institute, Aug. 3-7, on shore of Lake Michigan, Northwestern University, Evanston, Ill. Contact: Rev. John Buteyn, 1021 Homecrest Ave., Kalamazoo, Mich.

Eastern Region

Northfield Conference on Christian World Mission, June 28 — July 4, in New England's mountains, Northfield School, East Northfield, Mass. Contact: Dr. William C. Walzer, 257 Fourth Ave., New York 10. Families welcome; a youth section.

Silver Bay Conference on Christian World Mission, July 8-15, on shores of Lake George, Silver Bay, N. Y. Contact: Dr. J. Allan Ranck, 257 Fourth Ave., New York 10, N. Y. Families welcome.

Chautauqua Conference on Christian World Mission, Aug. 23-28, at historic Chautauqua grounds, Chautauqua Lake, N. Y. Contact: Dr. Laurence Lange, 156 Fifth Ave., New York 10, N. Y. Families welcome.

Pacific Region

Ecumenical Mission Conference, July 31 — Aug. 5, on lovely Monterey peninsula, Asilomar, Calif. Contact: Janet Verkuyl, 83 McAllister St., San Francisco, Calif. Families welcome.

Pacific Northwest International Missionary Conference, Aug. 7-12, at College of Puget Sound, Tacoma, Washington. Contact: Dr. Clark J. Wood, Room 811, at 920 Second Ave., Seattle 4, Wash. Fam welcome.

Western Region

Southwest Conference on Cl tian World Mission, June 13-1 famed Mt. Sequoyah Confere grounds, Fayetteville, Arkar Contact: Mrs. R. C. Allmon, E. Kansas St., Walters, Okla. F ilies welcome.

Rocky Mountain Conference School of Missions, June 14-20 beautiful Association Camp, E Park, Colo. Contact: Mrs. Van Hall, 1337 Newport, Den Colo.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necess constitute an unqualified recommendation. Purchase can be made through Church of the Brethren General Offices, Elgin, Illinois. Titles recommended church libraries are marked with an asterisk (*).—Editor.

***Dynamics of Christian Adult Education.** Robert S. Clemmons. Abingdon, 1958. 134 pages. $2.50.

Presumably there is an adult enrollment in the church schools of the Church of the Brethren approaching 100,000. This is based on a total enrollment of 154,000 for all ages as reported in 1957. It further assumes that the ratio of children and youth vs. adults in the Sunday school enrollment is about the ratio of their age groups in the national population which may not be quite the case.

At any rate, the Church of the Brethren has assumed a significant responsibility for the ongoing maturity in Christian concepts of a very large body of adults which has its chief focus in the Sunday school hour. It is no secret that much of this effort falls short of what it ought to be in terms of really effective educational accomplishment. Clemmon's Dynamics of Christian Adult Education points to a more excellent way than that which generally holds. This book is highly recommended and it is destined to be a significant contribution to the field of methods and philosophy in adult Christian education. It can best be understood in the hands of the trained Christian educator.

It will likely serve as a standard reference book in this field in the immediate years ahead. All of our pastors should read it. All adult workers and teachers should have access to it. This book could p ably be used as a study book the adult workers and teacher many of our church schools. ten chapters are organized study questions and a resour bibliography. The basic metho Clemmons is group particip more frequently called group namics. — *Rufus B. King.*

***Teaching Nursery Children.** sie B. Carlson. Judson Press, 1 112 pages. 75c.

Jessie Carlson writes in a cor straightforward style, easy to and explicitly and rather adequ covers the teaching of nursery dren. She writes of the child' velopment, physical, emotional, religious; plans, methods, techni of teaching are discussed; and related areas and activities are phasized. — *Glee Yoder, McPhe Kansas.*

***The Shook-Up Generation.** rison E. Salisbury. Harper, 1 244 pages. $3.95.

The Pulitzer Prize winning a of this book spent time in per observation, talking with gang bers in the candy stores, in and-roll hangouts, and on the corners where they spend mu their life. Here is the true tragic stories of the gangs, juvenile delinquents, and the ronments from which they

While it is "rugged" readi is the kind of interpretation o problems of juvenile delinq and the causes for delinquency

it to be read by parents, pastors, h counselors and teachers, and nature youth of high school and ge age.

he Shook-Up Generation an- es such social factors as the ility of families, the transcience omes, the uncertain pattern of ly living characteristic of the k-up youth. It tells the story lighted adolescent hopes, dark , and broken aspirations.

suggests constructive programs are based on the best obtain- thought of leading sociologists, lmen, church leaders, and oth- It will give you a shock and allenge to help in solving this em. — *James Renz.*

Worship Services for Junior s. Alice A. Bays. Abingdon, 240 pages. $3.00.

is is the newest of the eight- ne series of worship services uth by Alice Bays. The author rawn upon her long experience rking with junior highs to pre- this book with the hope it ead young people to a growing ption of God and to help them greater meaning in worship. tylet is included as the last ip program.

h service contains complete ip resources and centers d a story, a life sketch of some nding person (such as George ington Carver, William Penn, or a Bible narrative. These ms have all been tested by use with junior highs. This l be a welcome addition to urch library for use by junior in their fellowship activities. of the thirty-five worship serv- re: God Speaks Through a st, God Speaks Through nakers, Friends of All, Living Yourself, and Opening Closed (Brotherhood Day) — *Paul eaver.*

Ugly American. William J. r and Eugene Burdick. W. rton & Co., 1958. 285 pages.

inally written as a documen- n American Foreign Service theast Asia, the authors of gly American were compelled nslate their manuscript into orm for publication to avoid name calling and its conse- s. Fictional telling of facts has led the punch of this book, r, as a naval officer and a ity of California professor- join forces to vividly picture much of the selfish thoughtlessness that lies behind our emphasis on military aid to Asia when the people themselves are crying for education and know-how to help themselves with their own available resources.

Firsthand knowledge and horror at American loss of prestige on the Asian front led the authors to write this novel in an effort to awaken people to concern and action in relation to our foreign ambassadors and their policies. In scenes depicting people in their mistakes and victories, they point out that the battle against communism is not won by military aid but that "the little things we do must be moral acts and they must be done in the real interest of the peoples whose friendship we need — not just in the interest of propaganda."

The Ugly American should be a reading requirement for all those who are interested in missions and Brethren Service. While educational and informative, it is also easy reading and fascinating for anyone. — *Joyce McFadden, Detroit, Mich.*

Anniversaries

Brother and Sister Arther W. Reed of Bravley, Calif., celebrated their golden wedding anniversary on Feb. 28, 1959. They are members of the Florence church, Ind. They have three sons, one daughter, ten grandchildren, and one great-grandson. — Mrs. Mildred M. Tschupp, White Pigeon, Mich.

Mr. and Mrs. D. M. Reid celebrated their golden wedding anniversary on Feb. 1, 1959. They have six sons, two daughters, seventeen grandchildren, and one great-grandson. — Mrs. Louise C. Smith, Newville, Pa.

Brother and Sister Frank Peters, Peru, Ind., quietly observed their fifty-sixth wedding anniversary on Feb. 10, 1959. They have been members of the Peru church for many years; Mrs. Peters being one of the charter members of the congregation. They have six children, eleven grandchildren, and seven great-grandchildren. — Mrs. Orville Sonafrank, Peru, Ind.

Obituaries

Minnix, Murrell Edward, adopted son of Neal and Earnice Minnix, was born July 8, 1946, and died Jan. 28, 1959. He became a member of the Roanoke church, La., May 18, 1958. He is survived by his parents. Funeral services were held at the Roanoke church by Brethren Glenn Swinger and Glenn Harris. Interment was in Oaklawn cemetery. — Mrs. Paul H. Metzger, Iowa, La.

Morris, Alice, daughter of Samuel and Margaret Lehman, was born at Nachusa, Ill., July 10, 1866, and died Jan. 16, 1959, in the Brethren Home at Mt. Morris, Ill. On Dec. 25, 1885, she was married to W. Scott Morris, who preceded her in death. She was a faithful and long-time member of the Franklin Grove church, Ill. She is survived by two daughters, one son, one grandson, and one brother. Funeral services were conducted by Brethren Ralph Anderson and O. D. Buck. Interment was in the Emmert cemetery. — Mrs. D. J. Lichty, Franklin Grove, Ill.

Moss, Ellen, daughter of Hiram and Rachel Berkman, was born in Westport, Ind., Nov. 1, 1867, and died Jan. 16, 1959, in Elgin, Ill. On Nov. 5, 1890, she was united in marriage to Fred Moss, who preceded her in death. She became a member of the Church of the Brethren at an early age. She is survived by three sons, three daughters, fifteen grandchildren, and twenty-six great-grandchildren. Funeral services were held in Ottumwa, Iowa, by Bro. Russell E. Pepple. Interment was in Pleasant Corners cemetery. — Mrs. Eugene L. Moss, Dixon, Ill.

Myers, Joseph B., son of Isaac L. and Hattie Burgard Myers, was born near Astoria, Ill., March 17, 1876, and died at Sunnyside, Wash., Dec. 25, 1958. He was a member of the Church of the Brethren. Surviving are his wife, Anna Ruth Myers, one daughter, two sons, seven grandchildren, and five great-grandchildren. Funeral services were held in the Outlook church, Wash., by the undersigned. Interment was in the Sunnyside cemetery. — William J. Snelling, Outlook, Wash.

Myers, Sallie, daughter of Jacob and Rebecca Early Garber, was born at Mt. Crawford, Va., Aug. 10, 1877, and died at Bridgewater, Va., Jan. 14, 1959. She was married to D. C. Myers in 1903. She is survived by five sons, two daughters, and twelve grandchildren. She was a devoted member of the church since girlhood. Funeral services were conducted in the College Street church by Brethren Bernard N. King and I. C. Senger. Interment was in the Greenmount cemetery. — Mattie V. Glick, Bridgewater, Va.

Neilson, Elin, was born in Iceland on July 6, 1868, and died Jan. 14, 1959, in Pasadena, Calif. She won a scholarship in Denmark for fancy needlework and came to America. She became a member of the Church of the Brethren in 1949. Funeral services were conducted by Bro. Paul Studebaker. Interment was in the Mountain View cemetery. — Mrs. Betty Cohick, Pasadena, Calif.

Ness, Edward Stiles, son of Christian and Catherine Stiles Ness, died at York, Pa., July 29, 1958, at the age of eighty-three years. He was a member of the First church, York, Pa., and Bethel Bible class of the Sunday school. He is survived by his wife, Minnie Lichtenberger Ness, a son, three daughters, and two grandsons. Funeral services were held in the Codorus church with Bro. Joseph M.

Baugher officiating. Interment was in the adjoining cemetery. — Mary A. Lehman, York, Pa.

Noffsinger, Flora A., was born Nov. 21, 1882, and died Oct. 28, 1958. She was the wife of Bro. Jesse Noffsinger, who preceded her in death. She was a faithful member of the Lower Miami church, Ohio. She is survived by four sons, two sisters, and one brother. Funeral services were held at the Lower Miami church by Bro. Edward Angeny. Interment was in the Lower Miami cemetery. — Mrs. Lulie Laprad, Dayton, Ohio.

Orr, Sara, daughter of William and Eliza Hubbell, was born at Glade, Kansas, July 25, 1882, and died at WaKeeney, Kansas, Jan. 13, 1959. She was united in marriage to Wilbert Brown Orr in 1910. She is survived by her husband and a sister. The funeral service was conducted in the Quinter church by Bro. Glenn J. Fruth. Interment was in the Quinter cemetery. — Mrs. Melvin Reinecker, Quinter, Kansas.

Orris, Mary Cosey, daughter of Jacob and Lydia Plum Cosey, was born in Franklin County, Pa., June 30, 1873, and died Dec. 31, 1958. She was a member of the Back Creek congregation, Pa. She was the widow of Daniel Orris. Surving are three daughters, two sons, twenty-seven grandchildren, thirty-four great-grandchildren, and nine great-great-grandchildren. Funeral services were held at the Broadfording church, Md., by Brethren E. B. Wingert, Roy Hawbaker and LeRoy Plum. Interment was in the church cemetery. — Mrs. Glen K. Haldeman, Greencastle, Pa.

Paul, Norman W., son of David L. and Mary Paul, was born in Huntington County, Ind., Oct. 8, 1882, and died Jan. 24, 1959. He was a member of the Markle congregation, Ind. He is survived by two brothers. Funeral services were conducted by Bro. W. C. Stinebaugh. Interment was in the Lancaster cemetery. — Mrs. Robert Randol, Markle, Ind.

Peck, Leone E., daughter of Brother and Sister W. W. Blough, was born in Somerset County, Pa., March 15, 1897, and died Jan. 28, 1959. She has been a member of the Church of the Brethren since her youth. She was married on Sept. 12, 1915, and her husband preceded her in death. She is survived by two sons, one daughter, and five grandchildren. Funeral services were conducted by the undersigned. Interment was in Omaha. — John B. Wieand, Omaha, Nebr.

Pierson, Ida, daughter of Jesse and Rebecca Timmons, was born Jan. 15, 1897, and died Nov. 8, 1958. She was married to Omar C. Pierson on May 4, 1919. They provided a foster home for several children. She served as practical nurse at the Brethren home. She is survived by five brothers and one sister. Funeral services were conducted at the Cedar Grove church, Ohio, by Brethren Edgar G. Petry and Ira Oren. Interment was in the Spring Lawn cemetery. — Mrs. Harold Alley, Greenville, Ohio.

Preusseler, Gustav A., was born Oct. 4, 1867, in Germany, and died at Morton, Wash., at the age of ninety-one years. He was a faithful member of the Church of the Brethren. He is survived by his wife, Emma, two daughters, three sons, one brother, nineteen grandchildren, and twenty-three great-grandchildren. Funeral services were conducted by Bro. Everette Filbert in the Richland Valley church, Wash. Interment was in the Doss cemetery. — Mrs. Martha Newton, Riffee, Wash.

Reid, Debra, daughter of Mr. and Mrs. Cecil Reid, was born April 9, 1954, and died Jan. 5, 1959. She is survived by her parents, one sister, her maternal grandparents, and paternal grandmother. Funeral services were held at the Cando church, N. Dak., with Bro. Sylvus Flora officiating. Interment was in the I.O.O.F. cemetery. — Mrs. L. R. Maust, Cando, N. Dak.

Rock, Daniel, son of William and Rebecca Claar Rock, was born at Roaring Spring, Pa., May 18, 1878, and died at Martinsburg, Pa., Jan. 20, 1959. He was united in marriage to Susan Baker, who preceded him in death. He was a member of the Martinsburg Memorial church. Surviving are two daughters, four grandchildren, and four great-grandchildren. Funeral services were held at the church and conducted by Bro. Roy S. Forney, assisted by Bro. Emmert Frederick. Interment was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Rogers, Dora, daughter of George and Naomi Hickman, was born at Mt. Etna, Iowa, May 22, 1891, and died Jan. 21, 1959. She was united in marriage to Harry K. Rogers on May 11, 1910. She is survived by her husband, ten children, thirty-two grandchildren, one great-grandchild, and one sister. The funeral service was held at Mt. Etna by her sons, Brethren Meredith and Leslie Rogers, assisted by Bro. W. B. Gahm. Interment was in the Forest Hill cemetery. — Mrs. Lulu Knee, Mt. Etna, Iowa.

Seidler, Margaret, wife of Carl E. Seidler, was born in Baltimore, Md., Sept. 3, 1878, and died Dec. 14, 1958. She was a member of the University Park church, Md. She is survived by two daughters, a son, two sisters, and a brother. — Mrs. Leona Galentine, Hyattsville, Md.

Sell, Stephen H., son of Brice and Elizabeth Burns Sell, was born May 30, 1877, and died at Roaring Spring, Pa., Nov. 1, 1958. He was married to Barbara E. Metzker in 1898. He was a member of the Roaring Spring church, Pa. He is survived by seven children and one sister. Funeral services were held at the Thompson funeral home by Bro. Berkey Knavel. Interment was in the Greenlawn cemetery. — Mrs. Otha Reffner, Roaring Spring, Pa.

Sellers, Arthur Lee, was born in Bryan, Ohio, Feb. 24, 1888, and died Jan. 28, 1959. He spent most of his life in the ministerial and teaching professions. He served in pastorates in Illinois, Washington, Ohio, and Florida. He is survived by his wife, Elsie Sherck Sellers, one brother, a foster daughter, and three grandchildren. The funeral service was held at the Maple Grove church by Brethren G. Berkebile, Edward Kintner, Emery Kintner. — Mrs. Larry B. Yo New Paris, Ind.

Shank, Elizabeth, daughter of liam S. and Margaret S. Minnich, born near Briery Branch, Va., Ma 1884, and died on Nov. 29, 1958. June 21, 1906, she was married William H. Shank, who preceded in death. She had been a membe the Church of the Brethren since yo She is survived by five daughters, sons, twenty grandchildren, tw great-grandchildren, nine sisters, one brother. The funeral service held from the Briery Branch ch by Brethren I. J. Garber and E Coffman. Interment was in the joining cemetery. — Ruth F. M Dayton, Va.

Church News

Northern California

Waterford — Our pastor, Bro. Cl Dadisman, is conducting a clas church membership for junior high dents. The chairman for our 2 Anniversary Call program is Bro. Sporsic. Bro. Richard Johnson wa pointed chairman for the second of the Call program. The joint c of Modesto, Empire, and Wate gave a musical concert under the c tion of Bro. Alvin Brightbill. At C mas, several of our Sunday s classes went to the state hospital ing services for different wards and ing gifts. The women's work p for Christmas was collecting ar for packets to be given to Jap families who are migrating from homeland to South America. Our ily potluck was very enjoyable. Br and Sister Lee Nelson of Mo showed pictures of their trip to Eu — Sarah D. Sutphin, Waterford,

Southern California and Ariz

Tucson — Brother C. V. Coppo Wakarusa, Ind., volunteered to as our pastor for a period of six m Our CBYF presented a Christma gram the Sunday evening before C mas. We had a New Year's Eve service. The CBYF also pre Christmas baskets for two needy ilies. Our women's group have making housecoats for the Ca Hospital. The men of the church been devoting their spare tim building cabinets for our kitchen have been sending food, supplies, ing, and toys to help out twent needy families in Old Mexico. W preparing for our every-member tion. — Miss Sally Ferguson, T Ariz.

Washington

Seattle, Olympic View Commu On March 28 our church will be years old. The young people are an active part in the evangelisti gram which will continue on Easter. In the first ceremony kind ever to be held in the Ol View Community church, on F at the morning service Bro. I Rowe presented seven God and

awards to a group of boys who ong to the church. Brother Rowe been working with these boys since ly spring; the requirements included ular Bible reading, prayer, and as- ing the pastor at the Sunday morn- services. The twenty-four deacons deaconesses are taking an active t in building up the church. They start making home calls this month. e evening group had a program that on the foreign missions of the thren. The Mr. and Mrs. class was t to the sweetheart banquet on Feb. — Mrs. Calder Muirhead, Seattle, sh.

unnyslope — The young men of our rch have entered the Wenatchee ketball league. We are again collect- stamps to help buy food for those need. Our junior high fellowship ets each Thursday evening. During school of missions, Brother and er Samuel Prins told of their life in onesia. Sister Shorzman told of her to the Holy Land. Bud Bridges, a lent at La Verne College, is listed Who's Who in American Colleges. e Cripe, chairman of prayer on our ngelism committee, arranged and ned the prayer vigil for Feb. 11. — . H. N. Williams, Wenatchee, sh.

Northeastern Kansas

lathe — Last August, Brother and er James Minnich and family, of pa, Texas, came to serve the Olathe rch. We owe a debt of gratitude to former pastor, Brother James Hick- , who served us so willingly, and so much toward preparing the way a full-time pastor. Once each th we have our family fellowship per, with an inspirational program wing. Our CBYF meets each Sun- afternoon for study and a social r. Our women's work group recent- nade choir robes for the children. also have a string quartet, men's rtet, mixed quartet, and women's to contribute to the worship serv- We had a very fine Christmas pro- n presented by the young people children. On recent Sunday eve- s we have been enjoying a school Christian outreach. Next we will uss studies in Christian doctrine. of these sessions will be a study of general beliefs of Christians, then will concentrate on the beliefs of Brethren. We have installed flood- s which illuminate the exterior of church. — Elsie M. Redinger, he, Kansas.

Washington Creek — The Northeast- Kansas district meeting was held ur church. One has been baptized. had our annual homecoming in nection with the Washington Creek ennial. At Christmas the young le caroled for the shut-ins and to Eudora and caroled for a sick ber. The young people collected and clothing for a colored family Topeka. Brother Ferris and two he young people delivered the ets before Christmas. Bro. R. Dale is has filled the pulpit since the Sunday of October. We have a wship supper each month. Brother s showed the films, Mid-East Pro- and Life in Japan. The women's group meets once a month. They sent two boxes of clothing to relief. — Mrs. Osa Postma, Overbrook, Kansas.

For Brethren Junior Readers

. . . a new book



The ROADS to EVERYWHERE Opal Catherine Hoover

- When ten-year-old Helga Handke, the daughter of a displaced-persons family, comes to Chestertown, Ohio, from Germany she lives next door to Carol Bowman, also aged ten, and near other children her age.
- Through a series of pleasant and unpleasant experiences, Helga becomes accustomed to her new life and loses the many fears she had developed while living in European refugee camps.
- *The Roads to Everywhere* is a wholesome, interesting book for juniors which will help them to understand better and appreciate more the history and the widespread program of the Church of the Brethren. Price, $2.00

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Northern Indiana

West Goshen — Bro. Paul Lantis was installed as our pastor in September. Bro. A. Blair Helman, president of Manchester College, was a guest speaker at a service. Bro. Lester Fike of Burkittsville, Md., held our evangelistic services. Five were baptized, one was received by letter, and two were reconsecrated. At our recent council our church approved our full co-operation in the Call to Witness program of the Brotherhood. We also elected our full quota of three delegates to Annual Conference and four to district conference. Bro. James Tomlonson volunteered for the ministry and will be officially licensed. Our new electric organ was dedicated on Dec. 28. Three of our young people went to the youth seminar. Our pre-Easter services were led by Bro. Paul Halladay of North Manchester. — Verda Weaver, Goshen, Ind.

Southern Indiana

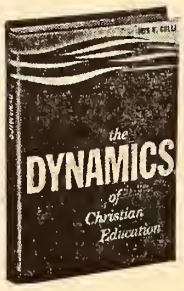
White Branch — The women's work sponsored the Thanksgiving program. Dallas Oswalt showed pictures of work in Africa. They also sponsored a Christmas party at New Castle State Hospital. They took three boxes of clothing for school children in New Castle schools. The young people of our church gave a Valentine's party for the church group. — Olive Overton, Hagerstown, Ind.

Michigan

Hope — As part of our Thanksgiving service we burned our church mortgage, just five and a half years after we started planning for our new building. Our pastor, Bro. Rommie Moore, attended a seminar of public relations for churches in Grand Rapids. He also conducted for one week the fifteen-minute daily devotions over Hastings radio station. Our pastor held a dedication service for five small children. Since our last report five adults have been received into our fellowship. Bro. Russell Hartzler accompanied a group to the youth seminar. On Feb. 7 our pastor and his wife attended a joint meeting held at the Sunfield church for ministers and wives, moderators and ministerial board members, under the leadership of Bro. Galen Lehman and Bro. Lloyd Evans. On Feb. 12 the members of the Woodland missionary society were guests of our women. Recently Bethel Mote of the United Brethren church showed slides and told of her work as a missionary in Africa. The adult Bible class meets for a fellowship dinner the last Sunday of the month; then they call on the sick and shut-ins. We took part in a union World Day of Prayer service. We are participating in the Call program. On Feb. 16 we began a twenty-four hour prayer vigil. — Wilmina Wieland, Freeport, Mich.

Onekama — For our harvest meeting we had Bro. Mark Schrock, of Nappanee, Ind., as speaker. Following a fellowship dinner at noon, the afternoon was spent in celebrating the 50th anniversary of the organization of our church in Onekama; Bro. J. Edson Ulery was our guest of honor. Many interesting incidents and highlights of the past 50 years were told and en-

THE DYNAMICS OF CHRISTIAN EDUCATION



Iris V. Cully

The church has one central theme — the good news of Jesus Christ — and its task is to present this theme in a vital core of Christian teaching that will keep the dynamic Christian message alive from generation to generation. Dr. Cully, authority on church school curricula, examines this core of the Christian message as it relates to the task of the church. Her aim is to clarify an understanding of the Christian faith which can be relevant to growing children within the church, to develop methods by which this faith can be communicated, and to point to ways in which future curricular materials may embody developing religious insights.

An unusually extensive bibliography provides a rich mine for further reading. $3.75

Church of the Brethren
General Offices
Elgin, Illinois

joyed, thanks to Mrs. Cora Helman, who compiled them. Our Anniversary Call and every-member visitation program was carried out successfully. At Christmas time the play, Nobody's Child, was given. For our mission study we are covering the Middle East. — Mrs. Ralph Lantz, Onekama, Mich.

Southern Ohio

Greenville — The 250th Call program was carried out successfully. Training sessions have been held and visits are being made in the Call to Witness campaign. A Christmas program and Sunday evening vesper service was given. Our school of missions in January studied the problems of the Middle East. Two films were shown and a Jewish speaker gave his views. While Brother Lauver was holding preaching missions, Brethren Ray Shank and Moyne Landis were guest speakers. Brother Landis also officiated at our love feast. Recently Bro. Ivan Eikenberry was guest speaker and answered questions concerning his work in Nigeria. The prayer vigil on Feb. 11 ended with an evening prayer service for the congregation. — S. S. Blough, Greenville, Ohio.

Eastern Pennsylvania

Fredericksburg — Visiting ministers at our love feast were Brethren Jonathan F. King of Mingo and Jere H. Cassel of White Oak. The Homebuilder's class gave a program of music in the Moonshine church. Bro. Earl Kurtz of Elizabethtown was guest speaker at the peace program sponsored by the board of Christian education. Bro. J. A. Robinson of Ephrata spoke at the service commemorating the 50th anniversary of the Fredericksburg church and the 250th anniversary of the founding of the Church of the Brethren. Bro. Mark Wampler was installed as elder and Bro. Ammon B. Meyer was el elder-in-charge. Guest speaker a service on Christmas morning wa Clarence Sanger of Midway. The minister at the morning worship s Dec. 28, in the Meyer church wa Frank Layser of Myerstown. The gelism committee and the elder pl a vigorous program of personal ev lism preceding the pre-Easter re Several of our members attende district workshop for church visit Palmyra. Six represented our c at the Christian education confe at Myerstown. World Day of P service was held in the Meyer chu Grace E. Meyer, Ono, Pa.

Middle Pennsylvania

Lewistown — Our church is p pating in the two phases of the versary Call. Special services beg Palm Sunday with visiting minist the evangelists. We had our love on March 26. On Sunday ev from April 3 to June 7, we are h Bible school for all ages. Our p Bro. Lee Weaver, is conducting s in church membership. A specia gram for Brotherhood Week presentation of music by the AME choir. The Juniata College presented the morning worship pr

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Farms

No. 395. The Milledgeville Placement Committee is in a position to help Brethren families locate farms available now and some that will be available next year. These farms can often be purchased on contract. If you are interested in locating near a Church of the Brethren in this area, write: Karl W. Baldner, Placement Committee, Milledgeville, Ill.

No. 396. Wanted: Brethren farmer or organization with equipment to take over a 180-acre farm in West Virginia, rent free for two years, with the option to extend the time. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Medical Work

No. 397. Needed: Good de medical doctor, eye doctor, chiro tor, optometrist — with patience build up good practice in ra growing small town in Southern ifornia desert, namely Desert Springs. No dentist, eye doctor optometrist in town; residents travel a minimum of 12 miles to Springs for dental and eye n Office space available in heart of ness district, at reasonable rent. good elementary school, and bus junior high and high schools in Springs. Contact: Mrs. C. H. Ru Russell's Taxi Service, P. O. Box Desert Hot Springs, Calif., or phone Fairview 9-5510.

Miscellaneous

No. 394. Husband with twenty years experience in baking desires in bakery near or in a Church o Brethren community; or husband wife with a number of years exper in institutional home manage would consider working in a C of the Brethren home for the Contact: Brethren Placement Se Church of the Brethren Ge Offices, Elgin, Ill.

No. 398. A young couple with children wish to locate on a either as renters or hired help. teaches elementary school. Co Brethren Placement Service, Chur the Brethren General Offices, Ill.

No. 399. Male help wanted: ried man, 30 years of age or with car. No experience nece Advancement opportunity unlim family insurance, and retirement available. No canvassing, work b in advance calling on qualified Write: Lifetime Stainless Steel poration, Myerstown, Pa.

March 8. Our Sunday school sponed a 100% Gospel Messenger club a home mission project. Men from church attended the men's meeting Huntingdon. — Ada White, Lewisn, Pa.

Southern Pennsylvania

Newville — The Federation of urches of Newville sponsored a aching mission at which Bro. Nevin k of Elizabethtown, Pa., brought messages. Meetings were held in Big Spring Presbyterian church and e well attended by the community. children of the church gave a istmas program in the morning and choir rendered us a musical in the ning. The choir also sang at the duation of the nurses at Carlisle pital. We had a fellowship supper he church on Feb. 26. Our church aking part in the Call to Witness gram. — Louise C. Smith, Newville,

Western Pennsylvania

ast McKeesport — When our modor, Bro. Glenn Bowlby, former pasof the Pittsburgh church, moved ohnstown to serve as the new disexecutive secretary, Bro. Wm. mel of Pittsburgh was elected lerator. Five baptisms, nine rededions, and one received by letter were results of a one-week revival conted by Bro. Olen B. Landes of inia. Four have been baptized e this revival. Bro. Ralph Schlosser lizabethtown held a three-day Biinstitute in our church. The church pporting Brother and Sister Merle se and their family, who have reely been sent to the Ecuador misfield. The Sunday school continues elp Bro. Shantilal Bhagat of India. utstanding feature was a Christmas ram entitled Christmas Around the ld. It was climaxed with a table rticles on display, and foods pred from these various countries were ed. — Mrs. Everett Bowman, Irwin,

Eastern Maryland

pe Creek — Love feast was held in local church. Sister Andrew J. , president of the Southeastern Rewomen's council, attended the ed Church Women's meeting in rado. Five of our members ated a supper meeting of the County ncil of Churches. An area leader- training school was held in our ch. At the closing session the F had devotions, and Bro. David anawalt showed slides of Schwarz-, Germany. During the Week of er two services were held at Pipe k, and Bro. H. Austin Cooper led ces in two of the neighboring ches. Sister Janet Royer, a guest cer at a congregational meeting, ed pictures of Puerto Rico. Three ir youth attended the Youth Sem- The pastor attended the Spiritual Institute at Bridgewater, Va. Bro. Bernard from the heifer project at New Windsor Brethren Service r showed color slides and told tory of our missions and material in Ecuador, South America. A r vigil was held in the church cognition of the World Day of r. — Fannie G. Myers, Taneytown,



APRIL 12-18

NATIONAL LIBRARY WEEK

1959

Suggested family reading . . .

In All Love and Honor, Scudder M. Parker
A warm, sensitive autobiography of a happy marriage. A Brethren housewife says, "This book is wonderful for all homemakers, husbands and wives who desire the best for themselves and their children." **$2.95**

The Apron-Pocket Book of Meditation and Prayer, Cynthia Wedel
This small, convenient, inspiring meditation book is filled with prayers and spiritual thought which help the modern, busy homemaker catch the vision of her profession beyond the kitchen sink. Spiral, **$1.50**

Our Family Worships at Home, Anna Laura and Edward Gebhard
Bound into a seven-week series, these 49 daily devotion-discussions illustrate how family worship can be developed from questions children ask. Woven into each discussion are Bible references, prayers of inspiration, appropriate hymns, and quotations. **$2.50**

The Touch of the Master's Hand, Myra Brooks Welch
Revised edition of 94 choice poems by this well-known author, with more than 30 of them new. The nationwide favorite, The Touch of the Master's Hand, is the lead poem. **$1.75**

The New Testament in Modern English, J. B. Phillips
J. B. Phillips, by transferring the original Biblical language into everyday spoken English, has opened up new and exciting avenues of religious understanding. **$6.00**

The Bridge Is Love, Hans A. DeBoer
This German author is well known to Brethren workers in Europe. He reports on his trip around the world and challenges his readers to become active Christians seeking to do something about the misery in the world. Mention is made of Brethren missions in India. **$4.50**

Into the World, Victoria Emerson and James J. Thompson
This exciting adventure story explains how life comes into the world. It is a fascinating book for boys and girls from 9 to 13 to read, and it is equally rewarding when read to younger children. **$2.50**

Enjoy Your Children, Lucille E. Hein
Recreation and activity ideas for 7 to 12 year olds. Here are multitudes of answers to the inevitable cry, "What can I do now?" — with special ideas for the child who is confined to bed and the child who is traveling. There are also some practical ideas for introducing a child to the adult world. **$3.50**

A Teen-Ager's Guide to Personal Success, Erma Paul Ferrari
Here are answers to the basic problems that young people face today — how to be popular, how to act on a date, how to make important decisions about college, vocation and religion. Guidance is given on problems of physical appearance, personality, emotions, outside pressures, family relationships, and self-appreciation. **$2.00**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Western Maryland

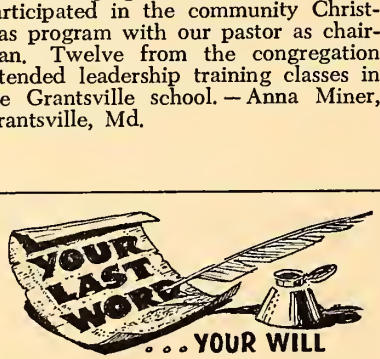
Maple Grove — The 250th Anniversary Call was carried out in our church. We are now preparing for the second phase of the Call. We had three communions, and a revival meeting with Bro. D. I. Pepple as evangelist. We received five by baptism. Sister Louise Green is serving in BVS from our church. We remodeled and redecorated the interior of the church. Dedication services were held on Nov. 30, with Bro. Norman Harsh bringing the message. Memorial windows were presented in memory of some of the people who helped to build the church. Our church joined with the Grantsville churches for a union service with our pastor bringing the message. We also participated in the community Christmas program with our pastor as chairman. Twelve from the congregation attended leadership training classes in the Grantsville school. — Anna Miner, Grantsville, Md.

First Virginia

Copper Hill — Our quarterly church council was held with our moderator, Bro. Carroll Ringgold, officiating. Two new trustees of the church were appointed by the council. The Sunday school gave a Christmas program and music was furnished by the adult and junior choirs. The ladies' aid prepared and distributed Christmas boxes for the aged and shut-ins. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Northern Virginia

Woodstock, Valley Pike — We are carrying out the Call to Christ program. Mark Roller was licensed to the ministry. We observed Loyalty Sunday with a very good attendance. — Mrs. Violet Bowers, Woodstock, Va.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift onnuity
- ☐ a real estote deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send informotion to me confidentially and without obligation

....
Name

.....
Address

PEWS, PULPIT & CHANCEL FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.--CHICO, CAL.

PROPERTY INSURANCE FOR CHRISTIAN PEOPLE
Fire and Extended Coverage, Legal Reserve, Non-Assessable. Churches, Dwellings, Household Contents, Mercantile, Farms. Cost has never been more th of State Published Rates. Over 40 years in t Eleven Church denominations participating for information.
BROTHERHOOD MUTUAL INSURANCE CO
128 W. WASHINGTON ST. • FORT WAYNE, INDIANA


Let me show
HOW TO SPEAK AND
LIKE A COLLEGE GRA
I have helped thousands of men and women who had college training in English to become effective writers, and conversationalists. With my new C. I. M you can stop making mistakes, build up your vo speed up your reading, develop writing skill, learn the of conversation. You don't have to go back to scho only 15 minutes a day at home. Costs little. 32-pag mailed FREE upon request. Send me a card or letter
Don Bolander, Career Institute
Dept. E-862, 30 E. Adams St., Chicago 3,
Please mail me your FREE 32-page booklet on
Name
Address
City Zone State

Classified Advertisi
COTTAGE FOR RENT — Rest fish at Cass Lake, Middlebury, in a quaint Dutch commu Good fishing. Brethren chur miles. Make reservations e Accommodations for 4 people. (tact: Rev. Israel Gordon, 100 Jackson, Auburn, Ind.

For children

HANDS HANDS HANDS

HARRIET VAN METER

Appealing photographs with rhymed captions and a pleasant easy-to-learn verse set to music — these are the ingredients of thi new tool for teaching religion to children of nursery and kinder garten age.

Hands, Hands, Hands was designed to give parents and teach ers an effective way of introducing to children the idea that Go loves them. Using techniques attractive to youngsters — rhythm rhyme, repetition, simple melody — it shows that God has planne for their happiness by giving them hands for daily activities. $1.7

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Il

Church of the Brethren
Gospel MESSENGER
APRIL 18, 1959

Student on the Street



Tiers from Monkmeyer

MANY church schools as well as public schools know what it means to be overcrowded, but few students have as yet resorted to using the street for a blackboard. Yet in Venezuela at least one student prefers the shade of a quiet street for working out an involved assignment in mathematics.

Overcrowding, regrettable as it is, may have some beneficial effects if it takes education out of academic walls now and then and puts it down on the street where it touches everyday life. Not only formal classroom instruction but the instruction in Christian growth which the church seeks to impart ought to be shared more readily with the man on the street, so that even he who runs may read, so that the passer-by cannot claim that the counsels of truth and the words of eternal life have been sealed off and imprisoned in rooms he seldom enters.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

APRIL 18, 1959

Volume 108 **Number 16**

In This Number . . .

Editorial —
Students on the Street 1
Too Much to Take 5
How Free Is Oath-Bound Education? 5
Brief View of a Vast Subject 5

The General Forum —
Something for Nothing.
Earle W. Fike, Jr. 3
The Artist of Life. Glen Weimer 4
Quick Trip to Russia.
Harry K. Zeller, Jr. 6
The Revolution of Spring (verse).
Merle Crouse 7
Brethren Look at Legislative Issue:
Agriculture Policy 8
Adopt Sound Economic Principles.
R. E. Mohler 8
Food Production Is a Sacred Trust.
Russell M. Hartzler 9
Masters of Sacred Music:
Joseph Haydn 11
Family Fun Fare 12
Can Faith Be True (verse).
Louise N. Gray 12
The Space Age and Christianity.
David Barclay 13
Conference Business 14

News —
Kingdom Gleanings 16
News and Comment From Around the World 18

Toward His Kingdom —
Experiences in Nigeria.
C. Ernest Davis 20
A Glimpse at the Greek Team 22
Materials for Mother-Daughter Observances 24
Meeting of Brethren Homes Administrators 24
Juniata Offers Program of Study in Correctional Training 25
Region Sponsors Work Camp 25
Sharing the Work 25
Mission-Grams 26

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Apt Insight

In the opinion of one humble subscriber, two of the "letters to the editor" in the March 14, 1959, issue of the Messenger together provide an apt insight into contemporary thought.

The first of these, from Sister Hartley of Pennsylvania, rebukes the editor for his advocacy of recognition of the Communist Chinese state and closes with the statement that "I'm afraid we are not a Christian nation any more." The second, from Brother Naff of Virginia, advocates a "moderate" stand on the integration question and criticizes Dr. Martin Luther King for ". . . teaching *agape* love . . . and at the same time favoring forced entrance into white schools in communities where Negro school facilities are equal and whites desire to be segregated." Brother Naff fails to note that this desire for segregation, in the final analysis, is prompted by a long-standing conviction of total Negroid inferiority in the scale of racial value. In other words, "the Negroes must be kept in their place."

No, Sister, we're not a Christian nation any more. But this condition is not caused by the fact that a National Council group suggested the recognition of Red China. — Leland Lengel, Durham, N. C.

Not Wisdom From Above

The Jan. 17 issue of the Messenger contained an article which disturbed me, and I'm deeply concerned about the possible outcome in the Church of the Brethren. I'm referring to "A New Posture for Planet Christians," by Jacob T. Dick, and I could heartily endorse everything he said about the findings, suggestions, etc., of this World Order Study Conference, with the exception of its attitude toward the Peoples' Republic of China, with reference to including it in the UN. Certainly the "wisdom" of these supposedly wise men is not the "wisdom that is from above," and they certainly do not know the Chinese people, nor the aims and the objectives of communism, which is an atheistic, murderous, godless ideology which has put to death thousands of Christians, and is even now holding in dark prisons church leaders who refuse to accept or go a with their diabolical regime. Grace Clapper, Johnstown, Pa.

Candidate for President, 1960

The world is in revolution. M changes have come about in the decade. Even since the first spu great changes and new prob have arisen.

The experience of history and present wrangling show that pr parties and leaders do not hav answer to the problems that before us.

Brethren have always trie keep far from politics, but in situation now before us the e ence of the church and perhap existence of civilization may de on our providing leadership.

Here are some areas w we need leadership and suggestions:

1. War and foreign policy. treaties and conferences shal open to the public instead of s Department of War shall be Department of Peace. Sele Service shall be abolished an armed services shall be volun Armed services shall be traine police action, road building, control, food transportation and tribution, medical and sanit control rather than human de tion. We shall never enter country except on invitation, then only for general welfare

2. Schools. All schools sha open to all people irrespecti color, race, nationality, or rel

3. Atoms. Cease testing all ic weapons. Cease building a weapons. Use knowledge for and construction.

4. As over seventy per ce national income goes for war — present, and future — income should be partly payable in due, thus reducing the na debt.

5. Alcohol and Tobacco. Food and Drug Law should re POISON label on all alcoho tobacco products. Departme Agriculture shall cease as their production.

These issues need leadersh our next presidential election we have a candidate who will for these issues? I'll vote for Ronald Gordley, Manheim, Pa.

SOMETHING FOR NOTHING

Earle W. Fike, Jr.

WOULD you be worried if you lost eight thousand dollars? Silly stion, isn't it? But eighty--year-old Mrs. F. apparently ot. You see, in the last three rs she has gambled away e than $8,000 of the inheri- e her husband left her. y? Because she likes to play go! The Chicago Daily News ted her as saying, "I'm an fool. I guess nobody is home airs. I should have more e, but, oh, how I enjoy my- " And so four or five nights ek she may still be seen hit- the bingo spots. Right now is trying to cut her nightly s to five dollars a night!

rs. F., whoever she is, is an ct of a modern malady, mon in its effect, and vari- in its symptoms. It is not , but probably goes back to ime when some snake in the convinced Eve that she d get something for nothing even though she had been warned of the great cost. There is no name for the disease, but it is most evident in the symtomatic loss of common sense.

Something for nothing is a disease and a favorite dream of our time. Some people, like Mrs. F., live their lives on this philosophy. You can find a million and a half of them at the race tracks and bookie joints across our land where they spend more than ten billion a year hoping to prove that it's a legitimate dream. You will find sixty million of them, along with Mrs. F., at the bingo tables spread out in fire halls, church basements, and charitable organizations (?) where they spend billions to get something for nothing. You can find fifteen billion of them making the five and dime numbers racket a two billion dollar enterprise. You can find an unknown number lined up behind the 200,000 one-arm bandits throughout our country who yearly steal over a billion dollars from those who dare to hold hands with them.

As responsible citizens, we should be worried about this plague of something for nothing. This is not just an occasional friendly little game of chance. This is big business lapping up a good sized bite of our nation's economy. It is a deadly parasite feeding on the cupidity which comes as standard equipment in every life.

There are two things we can do about big-time gambling. We can work hard to expose the disease for what it is. We can become self-appointed prophets and educators. When some

Pastor of First church, Chicago, Illinois

mealy-mouthed mister begins to talk about the revenue which comes to those states through legalized gambling, we can point to the fact that tax rates are lower in those states that do not share in gambling ventures. An example is Pennsylvania, where united action on the part of churches has helped keep the blight away. The tax rate is lower than in either New York or New Jersey.

We could acquaint ourselves with some statistics on the cut the various states get from gambling, and we could use these facts, such as the fact that of the 232 million wagered on horses in Illinois in 1953, the state collected only 16 million. And in Ohio, the over 97 million wagered was shared with the state to the amount of 4.9 million. Anyway you look at it, that is not good business. It is the man who runs the business who profits, such as the man who owned 129 slot machines and yearly grossed over $60,000. In regard to revenue from gambling, Gladstone said years ago what should be remembered in our time, "Vices, my lords, are to be condemned and destroyed, and not condoned and taxed for revenue."

A part of our program of education could be an appeal to common sense as one views the odds on winning in this game of something for nothing. We should help remind the frequent visitor at the pari-mutual window that he is probably among the 99.8% of the customers who lose money. We should remind the good ladies of our towns that they will win about 1 game out of every two hundred ten cards they purchase. We should remind the office force that they have only one in a thousand chances of winning in the numbers game, and then no assurance as to how much of a cut the operator takes first.

But beyond learning enough about gambling to be able to expose the disease, we should know about the conditions in our own community and state. And when bingo or any form of legalized gambling becomes a political issue, or when the opportunity presents itself to work against its blight then we must join the ranks of those who take holy arms against it.

But you say, "This isn't us. We aren't involved in this something for nothing mania." Although we may not be gamblers or play the ponies, most of us share in this preposterous pipe dream of something for nothing. Sometimes our version of this dream is housed in a miraculous windfall which showers us in an avalanche of wealth; this is why we enjoy radio and TV giveaway shows. For a brief moment, we become one with some fellow who is brainy enough to know the anatomical construction of the vocal apparatus of the whooping crane and thus win $64,000, or ... share in the good fortune ... some lady whose tearful m... fortune triggers a shower ... gifts that make her a queen f... a day.

Sometimes our version of th... dream takes the form of a "... words or less masterpiece" th... wins us a new car or a $40,0... home. Sometimes it is the visi... of a favorite recipe tingling t... taste buds of a Pillsbury jud... Sometimes it is hidden behi... the purchase of a chance wh... benefits the volunteer fire ... partment, and other times it ... held tightly in a chain letter.

We are all subject to t... dream of something for nothi... And those of us who are Ch... tians are not immune. We ... have some secret harbor in ... heart where we often sta..., scanning the horizon of l..., waiting for our ship to come ...

Two kinds of gambling se... to be the greatest temptation ... average everyday Christian p... ple. The first is bingo and raf... for charitable causes. So...

Continued on page 10

The Artist of Life

Glen Weimer

GOD is the Artist of life:
Every form of life reveals his workmanship;
Every season proclaims his action;
Every dawn is a new creation of his hand;
Every deed of goodness discloses God at work
in human life;
Every beautiful life is the creation of his love;
Life is a golden chain of the acts of God!

And all of life is lived within the mercy of God!
God is working a miracle in nature these days —
God can make your life to be a miracle of love
and power for good.
God did so much for the world in the life of
Jesus, because Jesus was willing for God to work
miracles through him.

As nature has her changing seasons with their
special beauty and meaning — so has human life.
And wisdom is in seeing the meaning of these
seasons when they are at hand.
O God, warm my heart with thy Presence, stir my mind ... th... thy truth, move my will to affirm thy purpose, with u... abandon even as our Lord gave himself wholly to thee. Am...

EDITORIAL

Too Much to Take

WE ARE not acquainted with the brother and sister who wrote to us saying, "Please cancel our subscription." But they made ite clear why they objected to our paper. y said, "When it comes to lovely white girls g photographed with mixed races, it's too h to take."

ince our friends are no longer readers of paper it will hardly suffice to point out that the picture in question represented esult of foreign mission work in Brazil and the two girls singing together were probably iated in a mission school. Apparently it color, and color alone, that was so upsetting.

f such is the case, then there must be Chris- who can barely stand the thought of Ni- n girls worshiping close to "lovely white " or Ecuadorian boys playing side by side North American boys. How ridiculous can et? Such prejudice is only a step away from ting Jesus Christ himself because of his ew parentage.

erhaps our friends could be helped if they again the account of Peter's experience in 10. He had a vision and he heard a voice g him to go contrary to convictions he had throughout his life. It was almost too much eter to take, but later he realized that God in his vision. He said, "You know how un- l it is for a Jew to associate with or to visit one of another nation; but God has shown hat I should not call any man common or an. . . . Truly I perceive that God shows no ality, but in every nation any one who fears nd does what is right is acceptable to him." eter overcame his prejudice and learned to t persons already acceptable to God. Sure- can do as much to accept our brothers and s in Christ. — K.M.

w Free Is Oath-Bound Education?

NDER the provisions of the National Defense Education Act of 1958 many church-related colleges and some theo- l seminaries will receive financial help the government in establishing student funds.

their eagerness to help deserving students id most of these institutions are saying little one provision of the act. This would re- an applicant to file an affidavit declaring he does not believe in nor support any subversive organization and also to take an oath pledging his allegiance to the U.S.

At least three Quaker institutions have gone on record as opposing these provisions. One Catholic president has objected, and recently the National Conference on Higher Education declared that the oaths of allegiance are suitable, but not the affidavits concerning membership in subversive organizations. The General Board of the National Council of Churches also stated that "the required affidavit is incompatible with true freedom." The board said, "We believe that His service, and that of our country, is best performed by free students engaged in a free search for truth in a free university."

Even though they are required for reasons that seem right and proper, loyalty oaths and affidavits disclaiming certain beliefs are contrary to the freedom of belief and conscience that is so precious a part of our American heritage. Brethren may recall that when such tests of loyalty were required by the government that declared its independence in 1776 a staunch Brethren leader, Christopher Sower, Jr., was among those who, at great cost to themselves, refused to accede to the government's demand. If Brethren feel the same way today about such oaths and affidavits they can support the efforts being made now by Senators Kennedy and Clark to repeal these requirements of the National Defense Education Act. — K.M.

Brief View of a Vast Subject

BY MEANS of a striking poster and a brief article, one contributor to this issue urges us to do some dreaming about the relevance of our Christian faith for the space age. Frankly, we think his subject is too vast to consider in two pages, but we are certain that it raises many questions that few of us have taken time to consider seriously. If he succeeds in making us aware of new challenges to our comfortable ways of living and thinking, he will have done us a great service.

We hope other readers are prompted to search their hearts and to search the Scriptures in order to discriminate between what is only earth-bound in our theology and what is fully representative of "the God who gave all worlds that are, and all that are to be." — K.M.

Quick Trip to Russia



Paul E. M

Harry K. Zeller, Jr.

UPTON CLOSE once said that if you stay home you see people in development; you observe the growth process in human beings. If you travel, he said, you see people in variety; you are confronted with the extent and perplexity of life through the many forms and curious manners in which men differ. In my work I have special opportunity to observe the way people live in a stable environment like McPherson. In recent travels I have confronted myself with the ways in which other people live, eat, sleep, earn their livelihood, and think about life.

Last summer I spent a week in Russia, visiting primarily in Moscow, "the grey giant in the dark forest." When one cuts through the maze of rumor, prejudice and misinformation about Moscow and Russia he comes up with a complex of contrasts. Everything is virtually either/or in Russia. Censorship is either frightful or it is almost nonexistent. The people are eminently cordial and hospitable, but at the same time they are cautious about having anyone see them talk with you individually. They are much more eager and inquiring about everything which concerns your personal life and activity than you could imagine, but they are so thoroughly indoctrinated as to be positively smug.

The buildings are either spectacular or abominable. There are a few elaborate eye-catching structures, like the central building at the University of Moscow, the Agricultural Exhibit, which is a world's fair in itself, the subway, Lenin Stadium, and the Mausoleum, but these spectaculars are set in oceans of dilapidated h or drab monotonous ments. Collectively the have a tremendous thrust vidually they seemed u tive, lacking in initiative. regard many of the thin accept with day-by-day c as being out of their reac they are absolutely co that communism is accon ing the impossible and i lifetime will be supreme world.

Everywhere one see sharp ambivalence betwe sublime and the ridiculo wild extremes between th ger and the ornate, th which separates the and the elaborate, the al ing poles of confidence a picion, the open and sh of candor and secrecy waste of manpower is ap One contrasts the car which the Russians sav and materials, so that scrap of bread or a bit o

Pastor of the McPherson church, Kansas

rown away, but they seem
ss aside the energies of man
woman prodigally.
s an economic system, com-
ism is certainly better than
serfdom which it replaced.
years ago the Russian sub-
inent was 500 years behind
western world. Now the
le feel they are a part of
government and they are
t. They have done some
tacular things in Moscow,
gh not nearly so much as
have been led to believe.
munism is no miracle op-
on. It is gummed up with
ape. Each worker is look-
over his shoulder at his
an. This foreman eyes his
superior.
man beings seem to func-
like cogs in a wheel. Each
his stint, but few seem to
t with much enthusiasm.
munism can concentrate
e it wants to concentrate
a subway or a sputnik or
ation — but its spread is not
stent. The day-by-day
s of the people go unmet.
entration on technical ad-
e has pre-empted civilian
s.
had the overpowering im-
ion that as an economic
m communism will never
match for capitalism. We
been oversold on what
munism can do. It has a few
atching achievements, but
it has not done much to change the living conditions of the multitudes. This is true even in Moscow, the pearl in the Communist treasury. By general agreement the impoverishment is many times greater in the villages.

Communism and capitalism are not in the same league when it comes to broadly shared economic advance. But in its ability to get the loyalty of the people and to hold it, not entirely by external measures, communism is phenomenal. This is the area of concern and warning for capitalism. We need more confidence in the way we do things and less fear that communism will subvert us, will catch up with us, or overwhelm us. Communism is a human system, compounded of all the weaknesses of which human beings are heir, multiplied by the suspicions and fears which every totalitarian regime engenders.

On our first night in Moscow we came out of the National Hotel about nine-thirty after a late dinner. Some 4,000 young people were dancing to music being played by a band on a wooden platform in front of the obelisk erected in honor of the revolutionary thinkers, the music coming raucously out of the loud speakers around the huge square. I watched them with camera on tripod and took a few pictures until the band stopped playing at eleven o'clock.

The young people (by young people I mean mostly those from seventeen years to twenty-five) gathered around us, virtually mobbed us. They were most cordial, definitely eager, asking us all sorts of questions, literally bombarding us with inquiries. "How did you get out of America?" "How much did your camera cost?" "What are your troops doing in Lebanon?" "Do you have a car?" "How much money do you make in a week, a year?" "Do you believe in a personal God?"

We answered candidly, asking questions of like manner in return. We kept up this rapid-fire banter until midnight and would probably have been there when the sun came up, except that we simply broke away to our car and went to the Leningradsky Hotel. The next night the same thing happened again with a different group. But always in groups, never alone! I had heard much about the apprehensiveness of the people, their suspicions and trickiness, but these nighttime conversations in Moscow were candid and comprehensive.

I do not pretend that my visit to Russia was extensive or intensive enough to provide any answers to the problems which perplex our world today. I was but a hit-and-run tourist. My short visit was all too short, but it has given me a slight perspective in which to measure more discerningly what I read and what I hear about the colossus to the east which is usually held to be our enemy. I learned, also, to know many other Americans whose knowledge of Russian literature and lore, history and traditions is of a quality

Continued on page 12

The Revolution of Spring

MERLE CROUSE

rd winter's end new movements stir in the bosoms of the oaks:
ge feelings that migrate out to the tip of every twig.
a leaves, now only monuments to yesteryear's spring frolic,
posed from their places and sent whirling away to final repose.
h winds perform their final rites by sweeping them into corners
e they can quietly go, just as quietly they have come.

green bundles begin to hunch their backs on the end of each
prig.
small beetles that crawl to the highest point, then fly away.
ng, they yield tender famlets which become spring's new
eaves.
ilent longing is at an end. The world is young again.

Brethren Look at Legislative Issues

As of last September 30, the government's over-all i ment in farm surpluses was $7.5 billion dollars. With a re breaking wheat crop last year and another expected in this figure may be up as much as $3 billion by 1960. estimated storage costs for 1958 were $400 million fo surplus crops, considerably more than a million dollars for storage alone.

It is Secretary Benson's contention that we must changes in basic agricultural legislation, because the old su program is unrealistic and prices products out of the m He believes the problem can be solved only by perm agricultural products to seek a natural price level in the n without an artificial system of high rigid government su that produce huge surpluses which depress the market contends that subsidized prices have discouraged consum of United States farm products and have allowed fo competitors to squeeze us out of traditional markets.

On the other hand, there is widespread Democratic ba for high farm price supports. These supporters maintain the farmers themselves cannot work their way out of p problems of surplus production, unstable prices and in below nonfarm levels, without federal assistance. They b that production controls must continue to be a main re for improvement of farm income until markets expand suffi ly to absorb agriculture's increasing productivity.

Impartial students of this problem point out that if a so is to be found, emphasis will have to shift from an app that completely ignores the fact that farming has underg technological revolution. "Our programs must be based realistic view of an agricultural over-production problem can never be solved by the mere palliative of subsidi producing or not producing unwanted crops." A Depa of Agriculture official recently confided that under the p system we will always produce more than we can use. increase in farm technology is so far ahead of United population growth that we can count on surpluses as far as we can see.

AGRICULTURAL POLICY

Adopt Sound Economic Principles

R. E. Mohler

THE federal government can be of great assistance in solving the American farm problem. It is doubtful if the problem can be solved without inflicting great hardship on a large per cent of our farmers if the federal government does not assist. To expect a radical or quick solution to the problem is similar to expecting a new or untried drug to effect a cure to some chronic illness. The farm problem has been years in building up, and is today world-wide in its scope.

Professor emeritus, McPherson College

The farm problem is not going to be s by making it into a "political football," D crats voting one way and Republicans the The farm problem is an economic problem real, and not a matter of politics. The Am farmer has overproduced in almost every cultural product. He must depend on the ple of the world to consume this overprodu Yet through price fixing and subsidizing Am has priced her products off the world m We must get back to world prices if the is to buy our products.

One solution that has been proposed f disposing of our surplus commodities is to give them to the needy people of the or to so subsidize the purchase price that can be purchased at prices below those by competing countries for similar product some this seems to be the solution. To

e is a fear that were we to so dispose of our lus we would engender the ill-will of other ıtries who likewise have a surplus and who t sell their products for their own economic ival. The problem admittedly is not as sim- as it may at first appear.

Before giving up this idea as wholly unreal-, we should remember that America has been t generous in providing poverty-stricken ıtries weapons for destructive warfare on a t grandiose scale, and this without concern he manufacturers of these products whose kets they have destroyed. Our record as a on of little concern for the internal weak- es of poverty-stricken countries, their hun- wants, and general economic needs is not in which we can feel a very great pride.

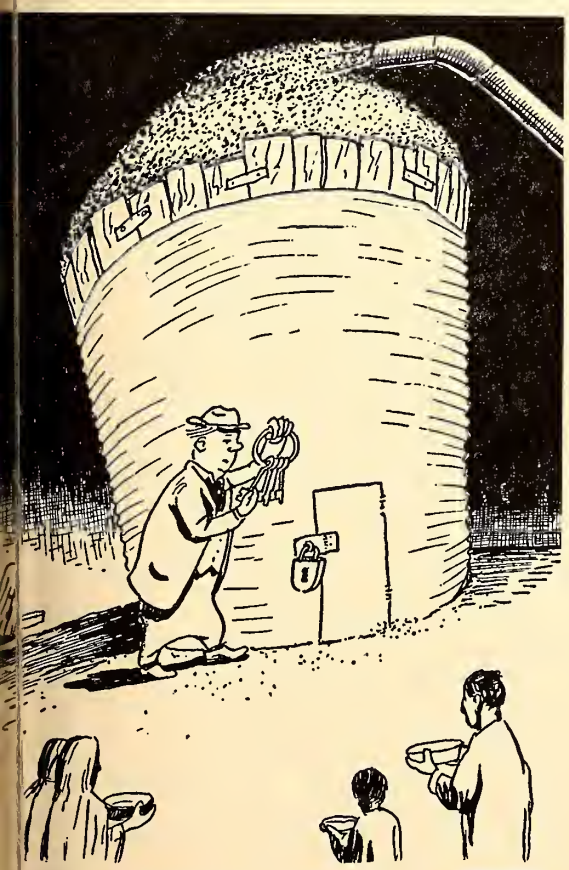
The adjustment to world prices of agricul- l products cannot be attained without bring- suffering to many people. Artificial barriers interfere with normal channels of produc- and distribution, whether they be in the of subsidies or tariff walls ultimately lead uffering. Such barriers are economically und and do not benefit the masses; some- , someone pays for these errors.

griculture has long suffered because of barriers. The farmer pays an estimated dollar for each twenty-five cents received because of tariff walls. American agriculture is now faced with two economic barriers: one our tariff walls, the other the recovering from our enormous overproduction largely brought on by the encouragement given to production by subsidies.

The federal government is attempting through a gradual reduction in subsidies and by other means to reduce our total production, and in this way remedy the surplus problem. The American farmer must produce less bushels (not acres), and he must be able to produce these bushels at a price that the consumer can pay. It is doubtful if the American farmer can reach this goal and still survive, with existing tariff walls, without the aid of some subsidies during the adjustment period.

American agriculture is producing more than the world can buy under existing world conditions. This is a problem that the federal government must face. A second problem is that of opening the lanes for production and marketing the products that the farmer must have in order to produce, and likewise the lanes for marketing the products produced by him.

To the extent that we can feel that the federal government is facing these two problems, to that extent we should be in sympathy and support of its program. Each citizen interested in the American farmer and agriculture must decide for himself how well his government is facing the real economic issues involved before he either accepts or condemns its program. The final solution depends upon the adoption of sound economic principles by both the farmer and his government, and not upon name calling or politics.



Schuhle

WHICH KEY?

Food Production Is a Sacred Trust

Russell M. Hartzler

IN A world where one half of the babies are born to a life of hunger, what should be the agricultural policy and program of a Christian nation plagued with mounting surpluses? Volumes have been written, countless hours of debate have gone into the subject. Still surpluses mount. Warehouses are enlarged, new ones built. Storage costs soar. People continue to go hungry. The Brethren appropriation for the Share Our Surplus program has been cut in half.

Director of CROP for Michigan

In our rapidly developing "hybrid culture," farming is undergoing a phenomenal, technological revolution. Surplus food results. Technological development has outstripped our moral development! No longer do we kill little pigs and plow under crops. We let them grow to maturity and store the "surplus" food in warehouses, safely kept from hungry children at a cost of more than a million dollars per day. We have tied food abundance to politics and economics. This is grossly immoral! Food is life! Abundant food production is a sacred trust!

The church must lead in development of a moral agricultural program or it is not the church of Jesus Christ – costly new church buildings, beautiful windows, padded pews and nice fellowships notwithstanding. Luke 12:16-21 and Matt. 25:31-46 give clues.

The church cannot write Federal laws. The church can take some significant steps to light the way:

(1) Since Christians, including Brethren, give less than two and a half cents per member per year for surplus food distribution throug nominational channels, we should utilize r more fully the annual ecumenical, comm CROP appeal for exportable farm commod

(2) We should develop an extensive pro of voluntary co-operative farming of fiel "produce food to feed people." Every community should have such fields. Churc can show the way. Farmers' organizat youth groups, communities as a whole shou challenged with the idea. Food from fields, shipped via CROP to people in would not add to our "surplus."

Sacrifice? Certainly! Pioneering? Sure! can be exciting. The frontiers of our forefa were the wilds of America. Our frontiers ar hunger areas of the world. Our well-bei inextricably bound up with the well-bei the people of these hunger areas. Until tribution of our abundance is solved on a basis it will continue as a political and an nomic problem.

The church can lead the way out!

Something for Nothing

Continued from page 4

times we excuse our participation in these events on the basis that it goes for a good cause. The best way to see if you are fooling yourself is to see if you would be willing to give to the cause and refuse the ticket, or if you would be willing to contribute without purchasing bingo cards. If you would be willing to do this, then why take the tickets or play the game unless you have some cheap notion of something for nothing?

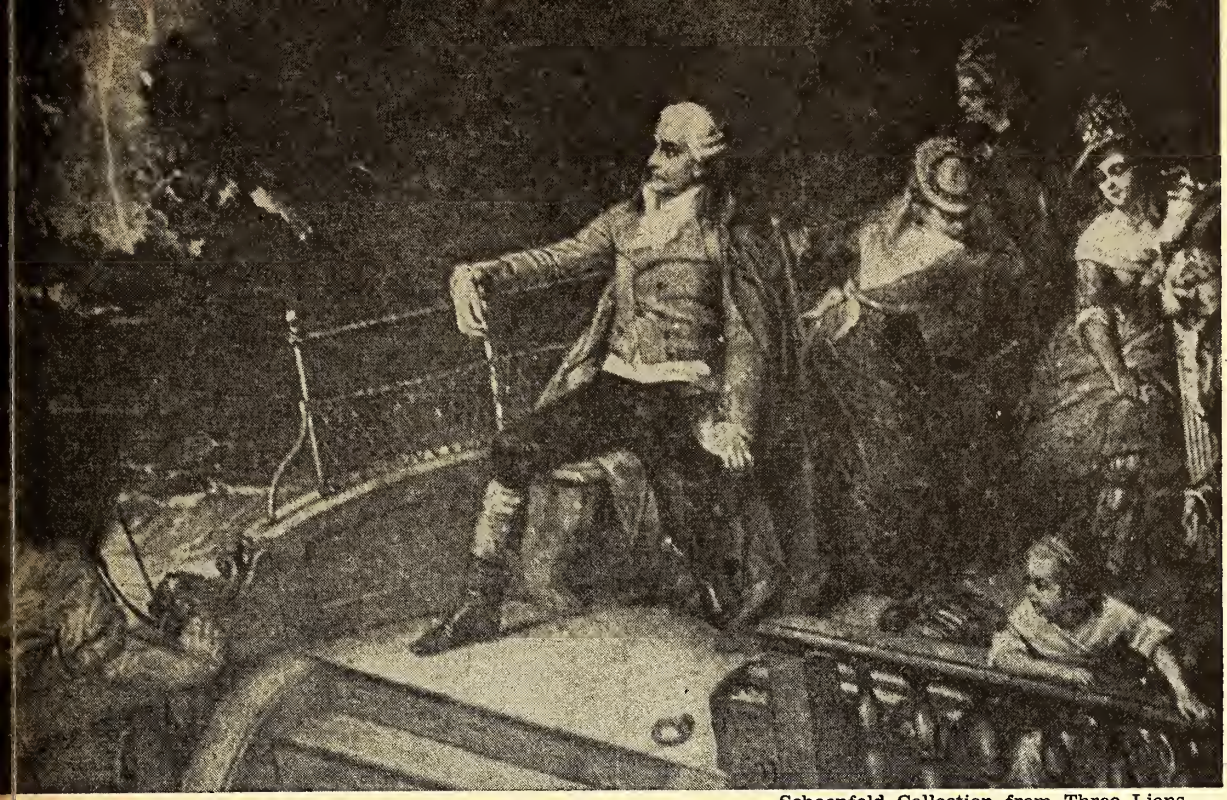
The second is the chain letter scheme. We excuse participation in this on the basis that, if everyone co-operates, no one loses. Let's take an example, provided by Bob, a student at Bethany Biblical Seminary. He received a letter with only two names at the top which said (naturally), "This is not a chain letter but a children's book club. Send a 25c Golden Book to the top name, add yours to the bottom, and send the letter to six friends. Your name will come up next and you will receive 36 books for 25c."

This thing got under Bob's skin and he figured some statistics on this one letter. Suppose this went three cycles. In the first two, nothing would happen but letter writing. In the third, 36 people buy one person 36 items; in the fourth cycle 216 people buy 6 people 216 items; in the fifth cycle 1296 people buy 36 people 1296 items. Should everyone co-operate through 5 cycles, 1512 people would give and only 43 would receive.

Whenever the cycle stops, the last two rounds of people receive nothing. We say if everyone co-operates no one loses, but this is a little absurd when we figure the mathematics of the thing. For if everyone co-operated through fourteen cycles, we would involve enough people to exceed five times the population of the world! In any chain letter scheme, a choice few receive and a great many give. It is a something for nothing dream.

If common sense and re for other people do not con us to fight against the plag gambling fever, then let u pose it because we wish true to the gospel we a This whole philosophy of ing something for no strikes at the very heart good news we cherish. O the basic principles of the t ings of Jesus is found in th of the harvest; "What a sows he shall also reap." remember his story o farmer plowing in the fiel found a treasure. It w windfall free for the takin acquired the treasure a price of all he had. An tainly the good news itself a something for nothing fo but a treasure we share be One was willing to give h

This is not an inc plague. It can be over But the prognosis is o good as your determinat fight it in your state and munity, and your unwilli to compromise in your ow



Schoenfeld Collection from Three Lions

cters of Sacred Music

Joseph Haydn

ROSSING the English channel by boat in 1790 proved to be a rough experience for Joseph Haydn, who had accepted an invi- to leave his native Austria and direct his honies in London. Whether the storm at ffered some of the inspiration for Haydn's rio, The Creation, may be disputed, but years later his English friends did prevail m to provide a musical setting for a text osed partly of quotations from Milton's lise Lost and partly from Genesis.

aydn came to London, however, primarily npose and direct orchestral compositions in rm of symphonies. He is properly called ather of the symphony, because through years of composing music at the court of e Esterhazy in lower Austria, Haydn de- ed the form that now is most popular for instrumental compositions.

ustria was his native land. He started life easant home where folk songs and hymns often sung. Singing in the choir of St. Ste- s church in Vienna helped to develop his s as did several years of independent study ractice in that musical city. By the time he his first triumphant visit to England he omposed about a hundred symphonies and nerable pieces of chamber music. Twelve of his best symphonies are associated with his two trips to London.

Church music has been enriched not only by The Creation, which is still sung on occasion, but perhaps more significantly through the hymn tunes that have been adapted from Haydn's symphonies and string quartets. Reflecting something of the majesty of the climactic chorus, The Heavens Are Telling, in The Creation, is the adaptation from that music used for congregational singing with words by Joseph Addison, beginning "The Spacious Firmament on High" (No. 98, Brethren Hymnal). The poetic description by the famous English essayist, based on Psalm 19, is well matched to Haydn's music.

In Germany and Austria today there is immediate recognition of another Haydn string quartet movement as a familiar national anthem. The tune used for an English hymn on the church, Glorious Things of Thee Are Spoken (No. 495) was adapted by Haydn in 1797 from a Croation folk song and used as an Austrian hymn to pay homage to the emperor. The composer then included it in his famous Emperor Quartet.

Another quartet movement provides the melody for No. 43. A Haydn theme, elaborated years later by Johannes Brahms in a famous composition, serves as a melody for No. 392.

German Christians still sing enthusiastically another Haydn tune that Brethren have just recently learned (No. 562). — K.M.

Do Escapists Escape?

Roy White

THINGS are bad — very bad, report some prophets of doom, and we will buy that. Preachers are human, pretentious titles are paired to small conduct, and many of us might serve better as a warning than an inspiration.

Yet, if you ask this sad prophet what he proposes to do about this serious situation, his reply may surprise you. Be a preacher of the other sort? Be wiser, stronger, and more spiritual than those he castigates? No, he will go apart from these bad people and hard situations. Others can have the responsibilities, the work, the worry while he seeks a sheltered haven.

He assumes that those he deplores will maintain a system whereby he will be free and secure. He may appeal to "less spiritual" brethren for a share of their sordid gains.

It is hoped that something purer and better may eventuate from this, and that it will not be just a barking at passing traffic from behind the barn. Still, such critics should face the same severe tests they mete to others. Others may not do so well, but they try. Jesus was a man of action. He went about doing good. He lives.

Only God can say how much laziness and irresponsibility lie behind any decision, but he knows. It is easy — and carnal — to judge another. It is something else again to accept the tools from his unsteady, weakening grasp, and then do better.

Quick Trip to Russi

Continued from page 7

which lends it authority.

A rewarding by-produc this short visit has been to l the receiving end of obs tions, findings, studies, an ports of groups whose an of what is happening in Communist immensity given me a more adequate ground against which to a the true nature of the worl live in that a more ge humanity may come into b

(2) *Dam* — Beaver, Cedar, I Buck, Grove, Cherry, Hickory ple, Locust, Park, Pleasant, W Union, Walnut, Oak.

(3) *Valley* — Antelope, Dry, Elkhart, Grand, Green, Milk, Poplar, Pleasant, Peace, Scott.

(4) *Hill* — Flower, Green, Zion, Sampson, Pleasant.

(5) *Ridge* — Bluffs, Cou Blue, Lake, Pleasant, Poplar,

(6) *View* — Bliss, Fair, Pl Lake, Grand, Prairie.

(7) *River* — Iowa, Black, Eel, Root, Pigeon.

If this is used for a larger the leader could have the f and then ask each one in the to write as many names a could under the different cla tions and they could be c with above list. — Submitted D. Buck.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, Church of the Brethren General Offices, Elgin, Illinois?

Use of Riddles as Entertainment

RIDDLES, especially as applied to proper names of people and places, can be most interesting. They can be used in many ways.

A leader can ask others to guess a name he has in mind by giving them some hints. To illustrate: The name he has in mind is *Blackwell.* He tells them the first syllable is a color and the second a source of water supply. What is the word?

The leader can use familiar names in a local congregation, or he can select names from the Ministerial List in our Yearbook. The leader might also have each one look in the Yearbook for names which suggest: (1) an occupation — Baker, Cook, Carpenter, Cooper, Driver, Fidler, Fisher, Gardner, Hunter, King, Mason, Miller, Naylor, Painter, Roller, Shepherd, Shoemaker, Smith, Taylor, Wagoner, Walker, Leatherman, Weaver.

(2) Names of the *animal kingdom* — Hawke, Dove, Wolf, Fox, Buck, Trout, Swallow.

(3) *Vegetation* items — Bush, Bean, Bloom, Blossom, Cherry, Lily, Rose, Violet.

(4) *Size* — Little, Small, Short, Long, Stout, Crum.

(5) *Colors* — White, Black, Brown, Green.

(6) *Kind of people* — Bright, Good, Gump, Grim, Grubb, Grumbling, Young, Wright, Newcomer.

(7) *Objects* — Booth, Beam, Clapper, Coats, Cable, Carr, Cassel, Cupp, Church, Gates, Hall, Hull, Key, Kirk, Sink, Shire, Wells, Sheets, Silver.

The leader could also refer to the Yearbook for names of *Churches* indicating (1) *Creek* — Bush, Beaver, Bear, Battle, Buck, Deer, Camp, Cedar, Eagle, Flat, Mill, Owl, Loon, Mineral, Paint, Piney, Pipe, Panther, Painter, Pine, Spring, Shoal, Silver, Sugar, Swan, Willow, Turkey, Pearl, Wolf.

Can Faith Be True

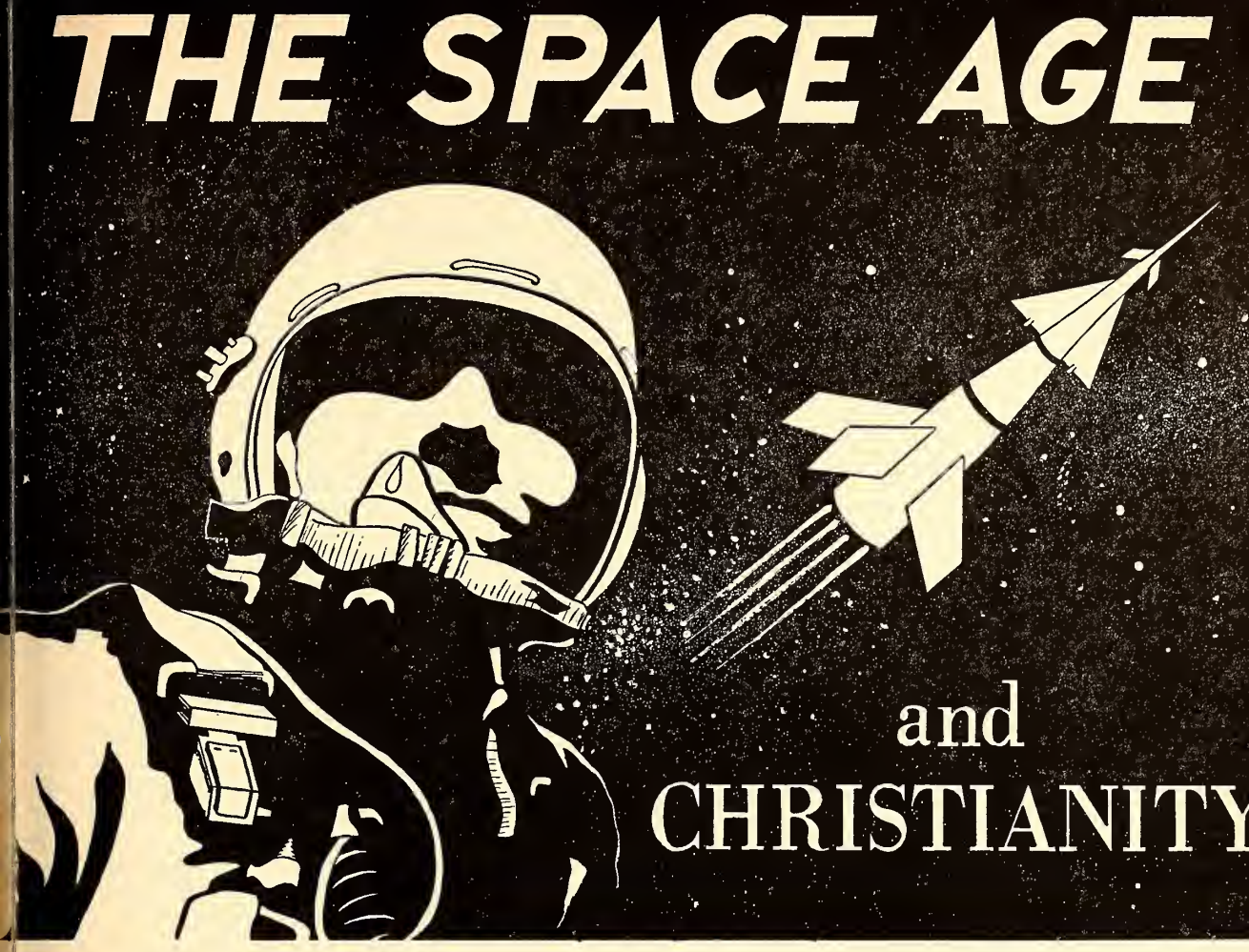
LOUISE N. GRAY

Can faith be true
When men are dying?
Is hope a dream
Of never-land?

Is love a word,
The stuff of nothing?
Is trust the laugh
Of bitter men?

He who cares
Will keep on trying.
He who knows
Will never bend.

THE SPACE AGE and CHRISTIANITY



David Barclay
Drawing by the author

MANKIND'S fate in the universe is rapidly slipping from the hands of tion writers. We are feverishly preparing to step into the alm of galaxies and stars. Venresome scientists write about ns and planets without end at teem with strange life rms and strange cultures. ney are taking for granted the nquest of space, and they eak of the day when the earth elf will be a fading legend st among the stars.

It is not too early for Chrisns to do some dreaming of eir own. We may rightly be scouraged from "living for the ture," but that does not mean e should ignore or express a ck of concern for the world of ur descendants. Many probms of the space age will arise rectly from our behavior toy.

We should recognize the fact at if the earth's human population continues to grow at its present rate, few centuries will pass before there will be "standing room only." Nature's cure-all for this situation is disease or mass starvation; man's answer has been mass migration. Heavily populated nations have poured their overflowing millions into the Americas, Australia, Canada, and other "new worlds." Explorers are already mapping and charting the last refuge of mankind, infinite space.

The migration of our race into the stars can be an exciting, healthy broadening of the human experience, but the movement will place a giant order in the hands of the 20th century. Wanted: one solid foundation of religious ethics that is applicable to the farthest corner of the universe. It may be our natural response to stand up with a New Testament in our hands and declare, "We have it!" but remember that around us would be a multitude of equally zealous advocates of other religions. Let's look more closely at the age of space.

Any planet that is suitable for men to colonize is probably already inhabited with some forms of life. We should not expect to find barren fields waiting for our seeds to make them green and our beasts to graze over them. Astronomers tell us there are indications of vegetation on Mars, a neighboring planet that we will probably reach in the next ten years. Biologists tell us that life can spring as naturally from certain physical conditions as from a seed. God lives in the universe, and all of it feels the pulse of his expression.

Student in art school in Los Angeles, California

It is vitally important for us to understand that life on other planets may be in any stage of evolution. We will integrate ourselves with animals of many intellignce levels. Our carnivorous habits are undisputed by our present religion and society, and animal slaughterhouses are an accepted part of our communities. Such practice cannot follow a religion of love into the space age. If we devour animals whose level of expression is below our own, we must expect similar treatment from creatures who surpass us.

Some of our present religious ideas could be equally embarrassing. Will we seriously hurt the feelings of others if we think about earth-man alone as being made in the image of God? Will we invite into our brotherhood only those who walk upright or who have five fingers? Will the Christian pacifist practice nonviolence with all creatures or only those who pass certain requirements?

Let's allow our imaginations to wander over more of our present institutions in the light of coming ages. How does our racial integration look? Our penal system? Our international exchange of culture? Our mass narcotism under alcohol and nicotine? How about our worship of a God of love, our postmarks saying, "Pray for peace," and our seventy billion dollar ($70,000,000,000) annual budget for implements of murder and destruction? If some of these are not good enough for the future why are they good enough now?

The space age will not call for a watering down of religious faith (if such is possible). The future needs the example of people who have an insatiable desire to pitch in their lives and resources for the cause of God's kingdom. And if we can pass to our children a spirit of dissatisfaction, curiosity, humor, respect, forgiveness, generosity, and a humble compassion for all life, then we may help share with the universe a knowledge of a loving Father.

Conference Business

Queries

Election and Ordination to the Ministry

Since various districts and local churches feel the need of clarification of the qualifications for ministerial election and ordination, we, the Elders, Pastors, and Moderators Council of First West Virginia District, petition Annual Conference through First West Virginia district conference to review further the matters of qualification for election and ordination to the ministry. Specific questions of concern:

a. What shall be done in the case of a member called to the ministry (or one who volunteers) when he had been received into the church fellowship by letter and on former baptism other than trine immersion?

b. Is there some direction that could be given as to the length of time a person should be in the Church of the Brethren before it would be advisable to call him or her to the ministry?

c. Do we have a uniform policy as concerns receiving ministers from other denominations into our membership directly as ministers? What is our policy in such situations?

d. What is the responsibility of Elders' Council regarding discipline of ministers who might practice other forms of baptism?

e. We request that Annual Conference offer suggestions and instructions to ministers for situations of extreme illness and disability.

Allen Pugh, moderator
Galen Fike, clerk pro tem.

Accepted and passed to Annual Conference by the 1958 First West Virginia district conference, Oct. 18, 1958.

Melvin Slaubaugh, clerk.
Allen Pugh, moderator.

Church Membership Training

Believing (1) that one of e
chief needs of our church is m
bership instruction and traini
(2) that the majority of churc
do not offer a church members
course, and that this lack of inst
tion is related to the absence
suitable materials; (3) that
many resources now available
good but do not provide for
organized plan for a uniform chu
membership course; (4) that s
a plan should include a teach
guide, a pupil's book, and les
materials;

The board of administration
Northeastern Kansas through
trict conference meeting at
Washington Creek church, Sept.
21, 1958, asks the 1959 Ann
Conference assembled at Oc
Grove, N. J., to request the Ch
tian Education Commission of
General Brotherhood Board to
duce such materials.

A motion was made that we
quest the district conference to
this query on to Annual Confere
Seconded and approved.

Mrs. Paul Jewell, district clerk

Devotional Booklet

The Wiley Ford Church of
Brethren women's work petiti
Annual Conference, through
1958 First West Virginia dist
conference, to furnish a devoti
booklet for daily use similar to M
itations on Brethren Life.

Feleda Peer, secretar

Accepted and passed to dist
conference by the Wiley F
Council, Feb. 4, 1958.

Amos Lambert, clerk.

A. S. A. Holsinger, moderato

EMPC recommends that
query be passed to Annual C
ference.

Passed to Annual Confere
with the approval of First Dis
of West Virginia conference,
18, 1958.

Melvin Slaubaugh, clerk
Allen Pugh, moderator.

Installation of Deacons

A. The Sunnyside Church of
Brethren petitions Annual Cor
ence through the district confer
of First West Virginia to cla
procedures in the installation
deacons. With the use of te
in the deaconship several quest
remain unanswered, namely: W
place does the temporary offic
deacon have in the church
chooses to elect deacons on

ure system? Is the service of secration by laying on of hands be used as for those installed life? If so, shall it be repeated those re-elected to terms of serv- What is the role of the district isterial commission in regard to installation of deacons?

We ask that, after study, stand- s of procedure be suggested to churches and districts of the therhood on the installation of cons.

William Bane, Jr., moderator.
Edna Mott, clerk.

MPC recommends that the ry be passed to Annual ference.

ccepted and passed to Annual ference by the 1959 First West ginia district conference, Oct. 18, 8.

Melvin Slaubaugh, clerk.
Allen Pugh, moderator.

. We, the Dundalk Church of Brethren, Baltimore, Md., meet- in regular council, Sept. 7, 1958, tion Annual Conference, through District of Eastern Maryland, to counsel regarding the service laying on of hands" for deacons ed to the office for a term of s.

hould this practice be followed with the life tenure? Should it repeated for each term of serv- Should it be done for the al service of installation into e? What should be the practice re the continuity of service is en and a person is again called he office of deacon?

lyde Shallenberger, moderator.
Villiam M. Wilson, clerk.

nswer of District Conference: ed to Annual Conference.

Ralph E. White, moderator.
Glenn C. Zug, writing clerk.

Unfinished Business

ort of the Committee on ual Conference Statement Confidential Information

on Findings

is found that in common law e was no privilege as to com- ications or confessions to spirit- advisers. A clergyman could be oenaed and forced to testify in t as to a statement made to in confidence. Now some states statutory provisions providing clergymen cannot disclose in t, over the objection of the y so confiding, confessions or issions made to them in the se of discipline enjoined by their respective churches. For authority see, 97 JCS, page 746.

The state of Iowa, for example, would not require a clergyman to testify if it was the "practice" of his church not to disclose such communications in court. However, some of the statutes provide that he must testify unless the "discipline" of his church provides that he shall not so testify.

Committee Statement of Recommendation

Your committee, therefore, submits for your consideration, as the official statement of the Annual Conference, requested in query 10, page 57, 1958 Des Moines, Iowa, Minutes, the following:

Be it Resolved: That communications made by any person to a licensed or ordained clergyman of the Church of the Brethren by a person seeking religious or spiritual advice, aid, or comfort, penitential in character and proper in order to enable the clergyman to discharge the function of said office, or advise or assist the person making the communication, made and received in confidence, shall not be disclosed, over the objection of the person making the communication, by the clergyman in any court.

James H. Elrod, chairman.
Ray A. Emmert, attorney at law.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Grow in Grace. Adrian and Grace Paradis. Abingdon, 1958. 128 pages. $2.00.

A delightful family worship guide and suggested topics. Its five sections make it easy to find subjects especially pertinent to the day or to problems which need to be discussed. The Bible reading, the very short story, and prayer would serve as a good basis for family devotions and discussions. — *Glee Yoder, McPherson, Kansas.*

All Things Are Possible Through Prayer. Charles L. Allen. Revell, 1958. 127 pages. $2.00.

This is an inspirational book on prayer, written by Charles L. Allen, pastor of Grace Methodist church, Atlanta, Ga. It is simple in style and covers some of the reasons for praying, what to pray for in order to receive God's power and peace, and how to pray for others. It is the simply written, chatty sort of book, filled with many illustrations, that will bring help and encouragement to the average person in his or her prayer life.

This is not at all a comprehensive book on the nature and problems of prayer, but is a small, practical, and inspirational kind of volume that will be widely appreciated. — *Charles E. Zunkel, Port Republic, Va.*

Great Sermons of the World. Clarence E. Macartney. Baker, 1958. 454 pages. $4.95.

This collection of sermons, edited by a familiar pulpit figure, is valuable for illustrating the preaching which has spanned the Christian era. Included here are sermons from preachers of many earlier centuries. In fact, no sermons of contemporary preachers are included. There are two essential values of this book: it includes sermons from men whose sermons are not usually readily available, and there is also a brief biographical sketch of each preacher. This volume will likely be of greatest use to students of preaching, and to preachers who desire to rediscover the richness of the preaching of past ages. — *Dean Frantz, Chicago, Ill.*

Bible Challenges-Quiz Book No. 1, People, Places, Events. F. H. Moehlmann. Concordia Publishing House, 1958. 40 pages. 50c.

This little booklet of Bible challenges is organized under topical events, for example, Surprises, Husbands and Wives, Irony, Secrets, etc. Bible Challenges offers fun and recreation; it helps to build familiarity with sections of the Bible and often stimulates interest in reading the Bible. However, Bible Challenges should not be used as a substitute for a serious study of the Bible. Familiarity does not give one an adequate interpretation of the Scriptures. So one needs to caution against their misuse "quoting the Bible out of context."

For fun and recreation Bible Challenges is for you. — *Ed Crill.*

KINGDOM GLEANINGS

Two famous religious paintings by Frans Hals, 17th century Dutch master, have been discovered in a collection of Western and Eastern art at the State Museum in Odessa, in Russia. The paintings were identified as St. Luke the Evangelist and St. John the Evangelist, both of which had long been considered as lost.

Donna Carper, daughter of the Eugene Carpers, has been selected as the piano accompanist for the Boston Symphony Junior orchestra for the 1959 season. Miss Carper was chosen from the Boston city school system in which she is a student. Her father is a candidate for a doctoral degree at Boston University.

A one-day seminar to the United Nations will be held on June 22, the Monday following Annual Conference. The seminar will be directed by Ralph E. Smeltzer, director of social education, Brethren Service Commission. Chartered buses will take the seminar participants from Ocean Grove to the UN and back. Families are welcome to attend but are discouraged from bringing small children. Watch subsequent issues of this publication for more detailed information and for registration forms.

The Pastoral Association's annual retreat for ministers and wives will be held at Ocean Grove, N. J., on Tuesday, June 16. The guest speaker is Dr. Nels F. S. Ferré, who will give three addresses on the over-all theme of evangelism. His topics will be: Depth Evangelism, The Heart of the Gospel, and The Method and Motivation of Evangelism. The officers of the Pastoral Association, Floyd E. Bantz, A. Joseph Caricofe, and Leland A. Nelson, invite all ministers and their wives to be present. The first session will begin at ten o'clock, Tuesday morning.

Coming Next Week

"Religion is far from dead in Russia," says Harry K. Zeller, Jr., in the second of his articles about that country, *Religion in Russia.*

Aid to Education is next week's legislative issue discussed. C. Ernest Davis tells us that the *People Pay the Bill;* Ruth R. Rinehart points out that *School Enrollments Pose New Problems.*

Peggy Deal, president of Brethren youth, journeys to Washington, visiting the President and other government leaders, as related by Glenn D. Everett in *Brethren Youth Leader Meets the President.*

Another master of sacred music is presented. It is *Wolfgang Amadeus Mozart.*

A picture spread points out some of the beauties of *My Father's World.*

In observance of National Health Week, J. Willard Agee, chaplain at Polk State school, Pa., has written concerning *Attitudes Toward Mental Health.*

Dr. Albert Schweitzer has been named to rece the $14,300 Sonning prize by the Sonning Foundatio Copenhagen, Denmark. Dr. Schweitzer has agreed accept the award when he visits Europe next fall. award is made for outstanding contributions European culture.

The Beaver Creek church choir will appear on television program, Church by the Side of the Road, Sunday, May 3. This program, sponsored by the To and Country Department of the Ohio Council Churches, can be seen at 8:30 a.m., EST, WLW- (Cinncinati). Beaver Creek church is in the Dayt Ohio, area.

Elizabethtown College will start construction o new dormitory for men early this summer. The fed government granted the college a loan of $675,000 the project; the college will raise another $100,0 $65,000 of which will go toward the purchase of eq ment. It is hoped to have the building completed the beginning of the 1960-61 year.

Manchester College's debate team were awar twenty decisions out of twenty-seven debates in a t of eastern colleges in March. A highlight of the t was a visit to the United Nations offices, where t met Dr. Andrew Cordier, executive assistant to secretary general. Dr. Cordier spoke to the group ab the possibilities of banning nuclear tests.

Eight stations of the United Christian Missio Society (Disciples of Christ) in the Belgian Congo soon be linked by radio network, subject to approva the Belgian government. The network will pro greater mobility and flexibility for the staff and m it possible for missionary families with small childre have immediate access to a physician.

Polo church, Ill., invites you to stop and wor as you travel to or from the Ocean Grove Annual C ference. The Sunday services are at 9:30 and 1(a.m., CDT. Polo is located on state route 26, miles south of route 64. It is also twelve miles n of Dixon on Alternate 30. For further information w to Carl H. Zigler, Pastor, 406 S. Congress St., Polo,

Disciples of Christ (Christian Churches) sta thirty-six new congregations last year, according report of the denomination's Board of Church Exten The board also made 228 loans to local chur amounting to more than $4,500,000. During the nomination's Decade of Decision expansion prog Disciples will seek to start at least 100 new chur annually.

One of the largest YMCA buildings in the Mi East will be erected in Nazareth as a center for C tian, Jewish, and Moslem youth. The building is of 168 capital development projects in 38 countries being undertaken by the "buildings for brotherh campaign sponsored by the International Committe YMCAs of the United States and Canada in co-op tion with national movements.

Brotherhood Theme: Brethren Under the Lordship of Christ

Reprints of the article, A Peace Project of Depth, from the March 7 issue of the Gospel Messenger are now available from the Church of the Brethren General Offices, Elgin, Ill. Single copies are free; quantity rates are available on request.

Eastern Maryland is asking for suggestions of names for their new campsite near Woodbine. It is hoped to have the name chosen, recognizing the person who submitted it at the time of the dedication of the new site on Sunday, May 24, at 3:00 p.m.

O. F. Stambaugh, chairman of the Elizabethtown College chemistry department, and Carl Heilman, chairman of the mathematics department, have been awarded fellowships by the National Science Foundation for study this summer. Dr. Stambaugh will take courses in advanced chemistry at Montana State College, and Professor Heilman plans to study at the University of Kansas.

Dedications

Union Center church, Northern Indiana, dedication of new building, Sunday, May 3, all day. Paul M. Robinson, president of Bethany Biblical Seminary, will speak.

Loon Creek church, Middle Indiana, dedication of newly remodeled church house, Sunday, May 10, with the afternoon service beginning at 2:30 p.m. The speaker for the day is Ray Zook.

Midland church, Michigan, dedication of the first units, Sunday, May 17. Galen B. Ogden, secretary of the Ministry and Home Mission Commission, General Brotherhood Board, will be the speaker at the 11 a.m. worship service and the 3:00 p.m. dedication service.

Area Peace Meetings

M. R. Zigler, who recently returned to the United States after ten years of service in Geneva, Switzerland, as the Church of the Brethren representative to the World Council of Churches, will appear in thirty area rallies during the months of April and May. These meetings are being sponsored by the General Brotherhood Board for the purpose of interpreting the Brethren Service program in Europe and to advance the cause of peace.

The places and dates of the meetings for the rest of the month are as follows:

April 19 W. Pennsylvania, Johnstown, Walnut Grove
April 21 Manchester College
April 22 M. Indiana, N. Manchester, Walnut Street
April 23 M. Indiana, Flora
April 24 N. W. Ohio, Lima
April 26 N. Indiana, Goshen, afternoon and evening
April 29 Bridgewater College
April 29 Sec. Virginia, Bridgewater

Since 1941 Brother Zigler has been closely associated with the Brethren Service Commission, the service arm of the Church of the Brethren. He was the commission's executive secretary until 1948, when he was appointed director of Brethren Service activities in Europe and the Church of the Brethren's representative to the World Council of Churches in Geneva, Switzerland.

Licensed to the Ministry

Wilbur Gibble, licensed in the Second church, York, Southern Pennsylvania.

Daily Prayer Guide

April 20 The Gift of Salvation ..... Eph. 2:1-10
21 The Stewardship of His Grace ..... Eph. 3
22 The Example of Christ ..... Phil. 2:1-11
23 His Abiding Grace ..... Phil. 4:4-9
24 The Challenge of the New Life .. Col. 3:1-17
25 Christian Certainty ..... 1 Thess. 4:13-18
26 Brotherly Concern ..... Philemon

The Church Calendar

April 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Saul's Tragic Failure (Temperance). 1 Sam. 14-15; 31. Memory Selection: Behold, to obey is better than sacrifice. 1 Sam. 15:22 (R.S.V.)

April 25-26 Southeastern Region CBYF round table at Bridgewater College, Va.
May 1 May Fellowship Day
May 2 Central Region speech contest, Manchester College, Ind.
May 3 Rural Life Sunday
May 3-10 National Family Week
May 10 Mother's Day — Festival of the Christian Home
May 12-15 Western Region leadership training camp, Harvey County park, McPherson, Kansas
May 15 Mardela and Eastern Maryland recreation leaders laboratory, Camp Mardela
May 17 Annual Conference Offering
May 17 Pentecost Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John Shuman of Annville, Pa., in the Paxton house, Big Swatara congregation, Pa., April 18-26.

Bro. Robert O. Hess of Manheim, Pa., in the Upper Codorus congregation, Pa., May 10-23.

Bro. David H. Markey of Mattawana, Pa., in the Spring Run church, Pa., May 11-18.

Bro. Russell G. West of Wiley, Colo., in the Bethel house, Yellow Creek congregation, Pa., May 19-31.

Gains for the Kingdom

Five baptized and twelve received by letter in the Glendale church, Calif.

Nineteen baptized and four received by letter in the Quinter church, Kansas.

Eleven baptized in the Polo church, Ill. **Three** baptized in the Kokomo church, Ind. **Ten** baptized and six received by letter in the Midland church, Mich. **Four** baptized in the Oak Grove church, Ill.

Ten baptized in the Swatara Hill church, Elizabethtown congregation, Pa. **Two** baptized, three received by letter and one received on former baptism in the Big Swatara congregation, Pa. **Two** baptized in the White Oak church, Pa.

Two baptized and one received by letter in the Fairview church, Rocky Mount congregation, Va.

News and Comment From Around the Worl



Religious News Service

Some of the one hundred youth from twenty-five countries on six continents who attended the Asian Conference of the World's Student Christian Federation at Rangoon, Burma, get acquainted between sessions. Shown shaking hands are Miss Raziya Sadiq of India (right) and Miss Joan Rajala of Vancouver, Wash. Other students on steps are from Burma, Thailand, Australia, Tasmania, Argentina, Germany, Kenya, and Nigeria. During the conference the youth discussed the life and mission of the church in Asian countries

Educator Sees Need for Understanding Moral Concepts

Dr. N. Franklin Stump of the Department of Psychology at Elizabethtown College presented an original research paper at the annual meeting of the American Association for the Advancement of Science. His paper dealt with the need for gaining a clear understanding of moral concepts.

He said, "Unless we are willing to balance our technical and materialistic scientific research with studies dealing with methods for building moral concepts, we are in grave danger of destroying civilization."

Protestant Churches Closed in Spain

Three Baptist churches in Barcelona, Spain, have been closed by the police. The largest of the three is a new structure opened recently because the church building used up to that time was too small for the congregation. The police refused to accept the opening of an additional church building.

A second church, which had been reconstructed after being destroyed in the civil war, and another near-by Baptist church have also been shut down. In Madrid a Baptist pastor who failed to obey police orders for the closing of his church is due to come before the courts.

Special Rites to Mark Buddha Anniversary

Hundreds of Buddhist representatives from 21 countries, including the United States, were expected to join in celebrations in Tokyo, during the month of March, commemorating the 2,500th anniversary of the birth of Gautama Buddha. The anniversary will be marked with special rites also in Kyoto, Osaka, Hiroshima, and other Japanese leading centers.

East Berlin Synod Backs Dibelius

A special East Berlin meeting of the synod of the Evangelical Church of Berlin-Brandenburg has declared confidence in Berlin's Bishop Otto Dibelius and in Pastor Kurt Scharf, the president of the Evangelical Church of the Union in Germany. Both men have be strongly criticized by the East G man Communist government.

The synod decided that confirm tion candidates who have be through the Communist state-spo sored youth dedication ceremo should be held back from first co munion for at least a year after t end of their confirmation class It was decided to send a letter parents of confirmation candida asking them to treat the new ru with sympathetic understanding a pointing out that confirmation a the youth dedication are basica incompatible.

National Council Decries Shirking of Controversies

The General Board of the Nati al Council of Churches recen called on American Protestantism uphold its right and duty to stu and comment on social issues matter how controversial and to vite open discussion of them. T vigorous statement of support freedom of speech was adopted the council's 250-member board its midwinter meeting.

The board also reiterated its position to atheistic communis The board said, "The issue is t right of the citizen of whatever r or creed, and of any peaceable ganization he chooses to form join, to discuss freely and to expr judgments without exposure to tacks upon motive or integrity daring to exercise the right to so."

The board paused in its delibe tions to send Secretary of State Jo Foster Dulles a warm message prayer and appreciation for his c tributions to the work of churches in international affairs.

Church News by Telephone Inaugurated in Germany

A new type of telephone serv which provides latest information church events as well as religi news has been inaugurated Mainz, Germany. The service is erated under the joint auspices the Roman Catholic and Protest authorities in the West German c Believers have only to dial a num to get exact information on wors service times, scheduled chu events, as well as latest religi news.

ges Federation of Christian urches in Canada

The immediate establishment of Federation of Christian Churches Canada, in which all Protestant ups would be united, is being ged by William G. Berry, the ociate secretary of the Board of angelism and Social Service of United Church of Canada. He d, "There is no reason why, now, h a minimum of debate and neiation about theology, creeds, orrs, worship, and a maximum of odwill and common sense there ld not be a Federation of Christn Churches in Canada."

Dr. Berry said there was someng hypocritical when ministers yed that nations might get toher and yet would not invite achers of other denominations o their pulpits.

preme Court Rejects TC Waiver for CO's

By a 7-2 vote the U.S. Supreme urt has refused to review a 25-r-old decision allowing state unisities to reject conscientious ectors who will not participate compulsory Reserve Officer ining Corps programs. The rulwill affect all land-grant unisities which require military ning courses.

With Justices Black and Douglas senting, the court declined to entain an appeal from Kenneth nauer of Baltimore, Md., and Jack A. Crabill of Greenbelt, Md., who had appealed against a decision by the University of Maryland, refusing them admission. Mr. Hannauer is a member of the Evangelical and Reformed Church and Mr. Crabill is a member of the Church of the Brethren. They have been registered as conscientious objectors under Selective Service and have served two years in civilian work assignments.



Religious News Service

wn here is the model of the new 0,000 Protestant chapel to be lt at New York's international ort, Idlewild. To be completely conditioned, the building will vide facilities for private meditat all hours as well as regular ship on Sunday and special days. ns also include reception rooms, es, and counselling areas

Church Groups Backing Move for Commission on Alcoholism

Church groups concerned with temperance are supporting widely a Congressional resolution establishing a Federal commission to study the problem of alcoholism. Leaders feel that a comprehensive national survey of alcoholism is needed before necessary Congressional and public support can be mustered for legislation banning liquor advertising.

The resolution was introduced on the opening day of the 86th Congress by Senator Johnston of South Carolina. It would create a fifteen-member group to study the national alcohol problem and then make recommendations.

Contemporary Church Music Taped for Network Telecast

Jerome Hines, baritone with the Metropolitan Opera, and Adele Addison, soprano with the New York Opera Company, are featured in a television half-hour program of contemporary Protestant church music. The program was created at a New York studio for telecast to various stations across the country. It was sponsored by the Protestant Council of the City of New York.

News Briefs

More than 10,000 persons jammed West Melbourne Stadium in Australia for the opening rally of Billy Graham's sixteen-week evangelistic crusade in Australia and New Zealand. Another 5,000 who could not squeeze into the arena remained outside to hear the American evangelist's initial sermon through loud speakers.

The churches in Central Java will form a Central Java Ecumenical Council next July. This step is seen as transitional towards a possible future United Church of Java. In Central Java the churches have a common language and a common task in a predominantly Moslem area.

Hong Kong is reported to be the only place in the world where there are more theological students than the churches can accept. The reason is the constant stream of refugees from China into Hong Kong, while the church there has been unable to extend its work. It has been difficult for pastors to go on to Formosa but recently five students were granted visas.

Twenty new Evangelical and Reformed Churches were established during 1958, according to the Board of Missions of the E & R Church. Three of the churches were sponsored jointly with the Congregational Christian Churches, with which the E & R Church has merged to form the United Church of Christ. Boards and agencies of the church are in the process of uniting.



Religious News Service

These are two scenes in an episode exploring the basic causes of juvenile delinquency in parental example included in the series, This Is the Life, a weekly half-hour television program produced by the Lutheran Church-Missouri Synod. The episode is entitled Like Father, Like Son. In the upper photo, Russ Ebling, leading chaacter, clams up and refuses to let his teacher help when he is caught in apparent theft. In the lower scene the Eblings are shocked to learn of Russ' school difficulties and try to find the truth behind the accusations of theft, cheating, and lying. This Is the Life is carried as a public service program by more than 320 TV channels in the U. S., Canada, and overseas. It is filmed in Hollywood by professionals and has won a number of awards

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Ivan Eikenberry, principal of Waka Training Center, visits with some grad

Experiences in Nigeria

C. Ernest Davis

I SPENT an interesting month, Nov. 13 to Dec. 12, 1958, with our mission in Nigeria. From the morning when Charles Bieber, Fred Butterbaugh, and Mrs. Clarence Heckman greeted me at the Jos airport until the afternoon when Mrs. Heckman and Mrs. Dulcie Cover waved "good-bye" to me as I boarded the plane, every day was packed with movement and interesting experiences.

I spoke in chapel at Hillcrest School and saw the wonderful program the pupils gave as a closing event of the current term. The program and class work showed not only a student body of unusual quality, but also a staff of highly competent and devoted teachers.

My heart was strangely moved as I saw two long lines of pupils from the Marama junior primary school marching along the road to the church for their final chapel service of the term. I was privileged to speak to them and to see awards given for perfect attendance and outstanding scholarship. At the Lassa senior primary school, I saw playday activities in connection with the close of school. Here also I spoke at the closing chapel service and, in addition, participated in the distribution of awards. These and other primary school experiences convinced me that education in Nigeria is a thrilling business.

I preached to reverent audiences in churches that were crowded. Even small boys and girls as they enter the church take their seats and immediately bow their heads in silent prayer. Good crowds were present at midweek services. People will walk long distances to church. Two elderly sisters walked twelve miles to attend the morning service and afternoon love feast at Gulak. And, of course, they walked home. People walked forty or fifty miles to attend the area Bible conference at Shafa where, on opening night, I spoke to 1,872 people, including a number of Moslems. The crowd rose to considerably over 2,000 before the conference closed. You should have seen the preparations the Monroe Goods and the Shafa church committees had made to entertain this conference at Shafa. Yes, people go to church in Nigeria.

I saw thirty-two people baptized in the Yedseram River at Lassa on Sunday morning and another group of about half that number taken into covenant relationship with the church that same morning. Last church year 1,043 people were baptized and already this year the number of baptisms runs into the hundreds. Last year our Nigerian church increased thirty per cent in membership and forty-two per cent in its stewardship. Christianity is on the march in our area.

It was a satisfaction to see the excellent equipment in our hospitals at Garkida and Lassa and to watch Dr. Beryl McCann and Dr. Paul Petcher as they skillfully and sympathetically ministered to the ill and the injured. I received another thrill as I watched Dr. Roy Pfaltzgraff with deft hands and trained eye separate the "clean" from the "unclean" as he examined long lines of school children at the leprosarium just before vacation time. Several were cured and could be dismissed. Others must return or stay for further treatment. Nearly all making good progress to recovery.

Many other victims of leprosy being treated in segregation vil and treatment centers away the Garkida leprosarium. It b to appear that this dread dis once thought to be incurable, be brought under control, eve Africa. I also saw medical being carried on in dispensarie der the supervision of Ame nurses, with the competent ai African nurses, dispensers, an sistants. Tropical ulcers were l dressed, new babies were arr every week, and ailments of kinds were being treated in dispensaries. We are ministeri the health of the people in Ni in a wonderful way.

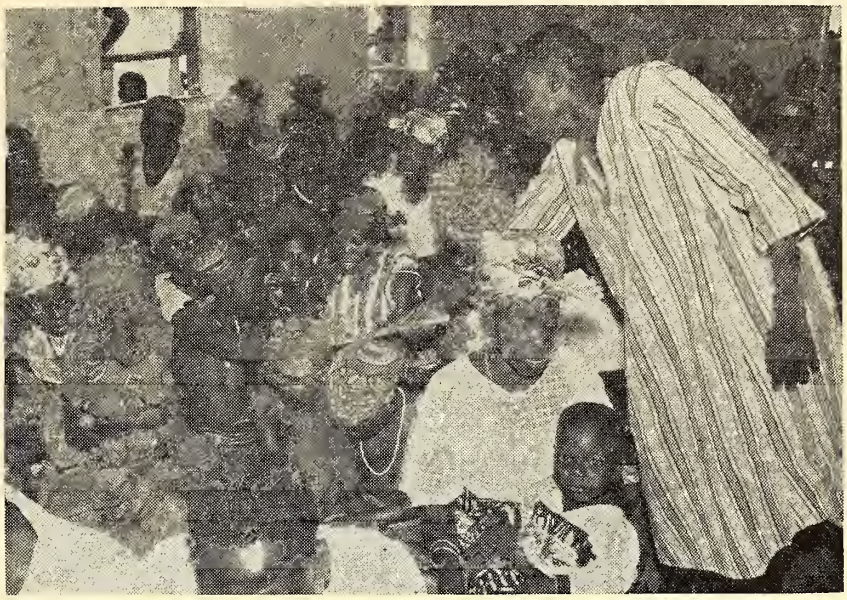
It appeared to me that we well afford to staff and start a p health program to back up our present medical workers ar ing. I saw a little girl at Ma who had been bitten by a a week before and treated by r methods. Then she began to and was brought in with a swollen foot and leg and ble at the nose and mouth — a p sight. The case was hopeless

n spite of all that could be done, he child died within twenty-four ours.

At Lassa a young girl was brought n with an advanced case of rabies. She had been bitten by a rabid log a month before. The dog was illed and the child made to eat he liver. That was not a Pasteur reatment. Now the case was far one and the child died that same fternoon. I hope never again to witness such a sight. In both these ases, prompt action to seek modern nedical aid would have brought reatly increased chances for recovry. There are many simple ways n which serious physical difficulties ould be avoided or greatly reduced f only the people knew and followed them. A public health educaional service would be a blessing.

Naturally, in a church where the nembership has more than doubled n two years, and where new congregations are being established at lively rate, the problem of leaderhip is acute. It will continue to e so, but I was encouraged as I net our present Nigerian ministers nd teachers and as I visited the Waka Training Center. At Waka ou find not only the teacher training school with its junior primary practicing) school, but also a senor primary school for girls and a vomen's school. A secondary school s being added. Here much of the asic training for our future leaderhip is being given.

Our schoolteachers go out not nly to serve in the primary schools, ut to work in the churches. Many imes they are the ones who open p new points with the Christian eaching they do. Also we are participating in an ecumenical theological school and will have two promising young men in this school next year. It was an exciting experience to deliver the farewell sermon to the graduating students at Waka and see them participate in a candlelighting recessional which symbolized their going out as light bearers into a world needing light.



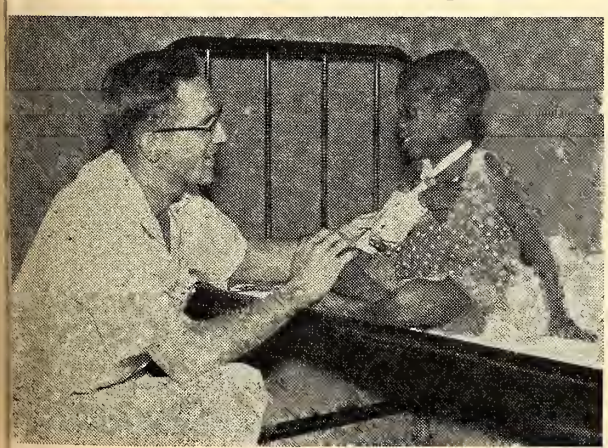
The offering is taken in the morning worship service

Everywhere in our Nigerian field I sensed progress. Buildings are being erected. New churches are being organized. Evangelism is reaping a rich harvest. From veterans in service, such as Stover Kulp, the Clarence Heckmans, Clara Harper, and Sara Shisler, to the latest recruits — Betty Arnett, Ruth Halladay, and the Philip Kulps — still wrestling with language study, you could catch enthusiasm and a sense of participation in a successful and satisfying enterprise. I felt that in Nigeria there is the greatest opportunity for the Church of the Brethren that I have ever seen anywhere.

One amazing feature is the way in which our dollars are multiplied by other agencies and the government in the fields of leprosy work, medical services, and education. Nowhere else have I seen such subsidies coming forward to supplement our Brethren dollars. Ask our missionaries to give you details on this phase of finance in Nigeria.

As you can guess, I fell in love with Nigeria, its mountains, its bush country, its rivers, and its friendly people. As Nigeria goes forward toward and into independence in 1960, it definitely needs what Christianity has to offer. The Church of the Brethren must not fail the Nigerian people. Now is the time of great opportunity. Let us not withhold either personnel or cash.

The doctor visits one of his small patients



A class in the Waka girls' school



A Glimpse at the Greek Team

► Several remote mountain villages in the interior of Greece have living in their midst a young person from a different country, who is demonstrating to them a better way of life. The ten young people at work in these poverty-stricken villages comprise the international and ecumenical Greek team, the Inter-Church Service in Greek Villages, sponsored by the World Council of Churches.

The Church of the Brethren is represented on this agricultural team by Mr. and Mrs. Russell Johnson, directors of the project, and BVS'ers Arlene Merkey and Royce Roesch. The requests from other village committees for a team member to come to live in their village show that the team is making progress in its difficult task of teaching better methods of agriculture and health, and inspiring the people in all areas of life.



Team members work together packing children's kits at the team warehouse in Ioannina. Pictured left to right are Arlene Merkey; Dallas Johnson, an American Lutheran; Royce Roesch; Russell Johnson; Ernie O'Donnell, a member of the Disciples of Christ Church; and Clara Johnson

During the summer of 1958 a Brethren Service sponsored international work camp began erecting the new day nursery building in Ioannina



The completed building provides opportunity for forty Albanian refugee children to learn ways of coping with their rapidly changing world. They receive here their one nourishing meal of the day

On the first day of school, the building was blessed by the Orthodox priest of the area. It was dedicated to be used to the honor and glory of God ◗







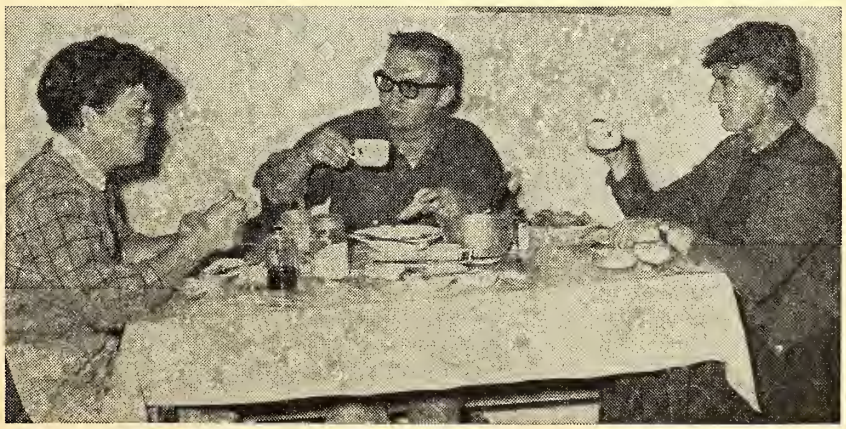
ussell Johnson teaches villagers a new way of dressing hog. They marvel that such a piece of meat can be oduced in six months. They are also taught how to cut e meat and can it, so that it need not all be consumed at ice. Then there can be food during the long cold winter



Royce explains the operation of the press he has made for extracting juice from sorghum, a crop he is introducing in his village. Syrup is made from the extracted juice



Learning from one another works two ways. Here Arlene tries her hand at the village method of spinning



lene entertains Royce and Agneta, a anish team member, at her village me. Providing an example of how a use can be kept and teaching the men and girls how to sew and can e important parts of her work

Materials for Mother-Daughter Observances

Two Dramatic Presentations for Mother-Daughter Observances, 30c, 1957. These two presentations were arranged by Brethren women and given in Women's Work programs.

Interlude of Stars, 15c, 1954. A program including a short play arranged and given by the Mack Memorial Church of the Brethren, Dayton, Ohio.

Rock-A-Bye-Baby, 1950, 15c. A program especially planned to please small children and appealing to every mother.

Tete a Tete for Mothers and Daughters, Mrs. E. G. Hoff, 10c. An interesting arrangement and program for a lovely and meaningful tea.

Honour Thy Mother, P. H. Lotz and Grace Chapin Auten, 35c. Full of suggestions for poems, prayers, etc., which can make your program richer.

Festival of the Birds, Mrs. Robert Hess, 10c, 1958. A wonderful program for a Mother-Daughter banquet. Includes poems, readings, and suggestions for menu based on birdland.

A Flight for Mother and Son Banquet, Naomi Beam Kaser, 10c, 1958. A trip around the world in song, food, and fun.

Mothers of America, Elizabeth Logan Davis, $2.50. Excellent for sermon or talk material or for book review for adults.

Order from: Church of the Brethren General Offices, Elgin, Ill.

Meeting of Brethren Homes Administrators

THE program of the home for the aging is one of the largest single programs in the Church of the Brethren. This fact took on new significance at the recent St. Louis conference for administrators and trustees of Brethren homes for the aging.

We are constantly being reminded through radio, television, press, and lectures that our life span is rapidly increasing. It is the church's responsibility to see that its homes for the aging shall not be merely places to live, but shall be Christ-centered in spirit, providing for the residents every opportunity for physical rehabilitataion, spiritual and intellectual growth, maintenance of family and community relationship, meaningful and useful living, and possible resumption of life in the community.

The St. Louis conference proved beyond doubt that our Brethren homes are making every effort to meet this challenge. Facilities and programs are undergoing improvements in all of our homes. Ideas and plans to provide the best possible home atmosphere for their residents could not be exchanged fast enough to satisfy the desire of the conferees.

Important as our institutional program is, it is only a part of our church's total social welfare program. "Social welfare," said Harold Row, executive secretary of the Brethren Service Commission, "means the well-being of all people." He went on to say that social welfare is a natural for the Church of the Brethren, whereas evangelism has required development. He brought out the many different facets of social welfare, including that of total social and spiritual rehabilitation of many from skid row and prison to lives of consecrated Christian service. The total program of world service is social welfare in its broadest sense.

But we must beware lest our service be for the sake of our own personal satisfaction and not in the spirit of *agape* love. Only as we place ourselves in the position of the receiver will our gifts and service be a blessing. So cautioned Clyde Weaver, Jr., associate executive, department of social welfare, Church Federation of Greater Chicago.

A comparative study made by James Renz, social welfare director of the Brethren Service Commission, reveals that, in ten years, our Brethren homes facilities have bee doubled and the combined sta tripled. The present operatin budget is approximately $550,00(

The need for nursing care faci ities continues to increase, wit about twenty-five per cent of th need being met at the present tim Future plans for all our homes pr vide for larger infirmaries and mo adequate medical care. But bedsid nursing alone is not enough. I addition it takes a combination physical and occupational therapy well as educational and recreation programs to enable the older res dents to "live all of their lives." Th film, Proud Years, made in a Ne York Jewish home, demonstrates th practical steps that can be taken t help people lead active, useful liv by overcoming the handicaps resul ing from strokes, fractures, and oth disabilities of age. No longer shoul a home for the aging be a place depression and gloom.

Admission policies of Brethre homes do not exclude members other denominations if there is roo the present per cent of Brethre being sixty. This mixed fellowshi proves stimulating and wholesom for Brethren and non-Brethren alik

It is the feeling of many that th religious programs of the hom should in no way be a substitu for or interfere with the participatio of the resident in the active churc life of the community. Transport tion should be provided, if nece sary, for them to attend the Sunda morning worship service away fro the home at the church of the choice. This continued contact wi the local church and its program important. A pastor or chapla within the home is needed to gi comfort and counsel to residents ar staff. Four of our homes are meetir this need.

There was considerable discussio as to whether a home should located in the town or countr bringing out advantages and disa vantages of both. Proximity churches, stores, and entertainme is important to residents able to about alone. The beauty and qui of the country appeals to those li ited in their activities. Protecti services, public utilities, includi good transportation, should be ava able at any location. Level or grad ground provide easy walking a

ıould be beautified by landscaping.
Types of buildings vary, some omes providing a number of accommodations including dormitory, partment, and cottages. All buildgs should conform to local and ate building codes. Many modern omes are being built on a one-story otel type plan eliminatinng the eed for steps. Any difference in vel should be met with ramps rath- than steps.

Bright colored walls and furnishgs provide cheer, and adequate eat and light (daylight and artiial) are essential to the health and fety of the aging. Private, or no ss than semiprivate, toilets and lavories are a must, making it unnecsary for residents to leave their oms at night.

Bright cheerful dining rooms, atactive table settings and appetizing ell-balanced meals aid nutrition ıd digestion and tempt lazy apetites. Of no less importance is a ell-equipped and well-organized tchen.

The conference recognized the nportance of well-selected and ell-trained staff. All homes experince difficulty in securing competent ıd dedicated Christian workers. he church has a responsibility in teresting and training our youth r administrative work in the field older adults. Here is an opportuty, only recently recognized, for nsecrated Christian service. Love ıd understanding in the true spirit our Master is one of the first reuirements for a home staff member. ost of the residents have but few ood relatives left, and some are mpletely alone.

A kind word, a smile, or affectione pat on the arm is often worth ore than the latest miracle drug. o be loved and wanted is the greatt need of old age as we shall all arn if we live long enough.

The Rev. William T. Swaim, Jr., ecutive secretary of Presbyterian omes of Central Pennsylvania, adsed us to let everyone have two ults and stated that allowance be ade for any speech or action that ay be due to cerebral change or cident. He said, "We are old ıen we have to find our flashlight find our glasses to find our teeth."

The St. Louis conference was gh-lighted by inspiring devotional rvices, challenging the conferees to e highest sense of spiritual commitment, the scripture theme being the judgment account in the twenty-fifth chapter of Matthew.

The conference resolved to continue to study and work together through future conferences and a mutual sharing of reports, publications, and information in order that our Brethren homes may bring light at eventide. — *Mrs. George Kunz.*

Juniata Offers Program of Study in Correctional Training

◆ Juniata College has approved a program of specialized study in correctional training to help prepare students "specifically for correctional work and its related fields." The suggested program, announced by Dr. Morley Mays, dean of the college, was effective with the opening of the spring term, Feb. 2, and is included in the new college catalog.

As it is conceived, the program would be in general liberal arts with a strong emphasis in the junior and senior years on psychology and sociology. Students who pursue and complete the curriculum would qualify for their degree in the normal process, but only those "who met special personal qualifications would be recommended to the employing agencies."

Details of the program have been worked out by a committee headed by Paul M. Heberling, dean of men and a psychologist and sociologist with eight years' experience in correctional work. Dean Heberling formerly was director of treatment at the state penitentiary, Rockview, and a psychologist at the Pennsylvania state institution in Huntingdon.

One of the new courses offered in this field at Juniata is Treatment of the Offender. This is a practical course designed to provide an understanding of the offender as a person, and of the techniques in his correction before, during, and after institutionalization.

Another new course has been added in the department of psychology entitled Social Psychology. This course covers individual behavior viewed both as a social product and social component.

Region Sponsors Work Camp

THE Eastern Region youth cabinet, in co-operation with the social education and action commission of the Eastern District of Pennsylvania, will sponsor a work camp during July and August at Shamokin in the Eastern District. The work project will be to paint the interior of the local Church of the Brethren, conduct a vacation church school, make a community survey, and lead in worship services and in community recreation.

Sharing the Work

THERE is a grand new idea in church work. Instead of creating jobs and then trying to find people to fill them, why not find out first what people can do and enjoy doing, and then, if necessary, create jobs to use them?

Many wide-awake churches are using the same approach to the finances of the church. They ask the members to make their commitment to the church before the budget is planned.

If the church is to fulfill its role as the "beloved community" every person associated with the church must feel that he is important to the church, and that he is loved and accepted by the people in it for what he now is, not for what he may become.

This sense of worth can be fully achieved only as all members of the "beloved community" are given opportunity to make meaningful contributions to the work of the church. Gifts of time and talents are even more satisfying than gifts of money.

The advantages of this method are that everyone has an opportunity to do something, which is very important if we believe that serving God is a privilege and not a burden. And everyone is doing the job he enjoys most and is best fitted to do. This makes it a meaningful expression of his devotion to God and not just "busy work."

Therefore, no person should assume more than his share of the work, in order that it might be di-

MISSION-GRAMS

- Indian farmers in the village of Shegaon, Palghar area, recently gave sixteen *maunds* (forty pounds) of rice for the support of the Brethren mission school. This was in addition to the agreed fees for their children in boarding.
- The Calvert Ellis and Newton Long families were welcome visitors at the Calderon mission in Ecuador during the second week of February.
- The following are figures for growth in the Nigeria church during the year 1958: 1,043 baptized; 1,261 other decisions for Christ. Total membership is 4,371, which is a thirty per cent increase over the 1957 membership. Giving is up forty-two per cent over last year in the Nigerian Church.

vided among others. On the other hand, every person must willingly assume his share of the work when asked to do so, or he automatically cuts himself off from the benefits of this plan.

What interest do you have that you would enjoy putting to work for God? — *John W. Gosnell in the Church Visitor, Hagerstown, Md.*

Obituaries

Keeny, Paul T., son of Samuel and Elva Keeny, died Feb. 7, 1959, at the age of sixty-three. He was a member of Shrewsbury church, Pa. Surviving are his wife, Sarah McWilliams Keeny, six daughters, two sons, nine grandchildren, four brothers, and two sisters. The funeral service was held at Hartenstein funeral chapel by Brethren Joseph Baugher and Samuel Lerew. Interment was in the Shrewsbury Lutheran cemetery. — Esther Keeny, New Freedom, Pa.

Kreider, Willis C., died in Ashland, Ohio, on Feb. 10, 1959, at the age of eighty-four years. Brother and Sister Kreider were the superintendent and matron of the Mt. Morris Brethren Home for twelve years. Sister Kreider preceded him in death. Interment was at Greenville, Ohio. — Ralph Baker, Mt. Morris, Ill.

Lackey, Frank Aaron, died at the age of sixty years. He was a member of Ninth Street church, Roanoke, Va. Surviving are his wife, Tabitha Butterworth Lackey, a son, a foster daughter, a grandson, his stepmother, five brothers, and a sister. The funeral service was held at the Ninth Street church by Brethren Paul R. White and H. Allen Hoover. Interment was in Sherwood. — Mrs. J. R. Flora, Roanoke, Va.

Leckrone, Rosa, daughter of Plummer and Sara McDaniel Imes, was born in Fultonham, Ohio, April 17, 1876, and died Dec. 17, 1958. She was married to Ezra Leckrone, who preceded her in death. She was a faithful member of the Olivet church, Ohio. Surviving are two daughters, six sons, twenty-eight grandchildren, and thirty-nine great-grandchildren. The funeral service was held in the Olivet church by the undersigned. Interment was in the church cemetery. — Guy S. Fern, Thornville, Ohio.

Miller, Catherine, was born Sept. 26, 1872, and died Oct. 15, 1958. She was married to George Miller, who preceded her in death. Survivors are one daughter, two grandchildren, and six great-grandchildren. The funeral service was conducted by Bro. Philip H. Lauver in the Greenville church, Ohio. — S. S. Blough, Greenville, Ohio.

Morgan, Stella M., daughter of Samuel and Lizzie Merkey Sherman, was born in Bethel, Pa., and died Dec. 21, 1958, at the age of sixty-eight years. She is survived by her husband, Charles Morgan, two sons, and two daughters. The funeral service was conducted from the H. L. Snyder funeral home by Bro. Harry Fahnestock. Interment was in the Big Dam cemetery. — Mrs. Ray Stump, Pine Grove, Pa.

Moyer, Katharine A., daughter of John Henry and Catherine Keim Moyer, was born Dec. 25, 1873, and died Jan. 9, 1959. The funeral service was held in the Spring Creek church, Pa., by the undersigned. Interment was in the Hershey cemetery. — J. Herbert Miller, Hershey, Pa.

Rasor, William Allen, son of William F. and Sarah Teeter Rasor, was born July 18, 1875, and died Oct. 16, 1958. He was married to Bessie Aukerman on Dec. 30, 1897. They united with the Church of the Brethren. Survivors are his wife, one daughter, one granddaughter, two great-grandchildren, one sister, and one brother. The funeral service was conducted by Bro. Phili H. Lauver. — S. S. Blough, Greenvill Ohio.

Rife, Grace, daughter of Brother an Sister Henry Baker, was born Sep 25, 1888, and died Oct. 19, 1958. Sh and her husband, Ira Rife, were men bers of the Greenville church, Ohi She is survived by her husband, tw sons, three grandchildren, two siste and one brother. The funeral servic was conducted by Bro. Philip H Lauver. — S. S. Blough, Greenvill Ohio.

Shaffer, W. Bruce, son of Zacharia and Laura Shaffer, was born April 1884, in Chaneysville, Pa., and die Feb. 18, 1959. He married Ruth M Snyder on April 13, 1925. He was member of the Memorial church, Ma tinsburg, Pa. Surviving are his wi and one sister. The funeral service w held in the Memorial church with Br Roy Forney officiating. Interment w in Fairview cemetery. — Mrs. C. Beery, Martinsburg, Pa.

Shaver, Dillie, daughter of Harve and Eliza Wilson Wimmer, was bor April 4, 1881, and died Nov. 25, 195 On April 24, 1917, she was marrie to Noah P. Shaver, who precede her in death. She had been a memb of the Copper Hill church, Va., sinc 1897. She is survived by one son, fo grandchildren, and four brothers. Fu neral services were conducted b Brethren Mark Wolfe, Albert Showa ter and Frank Wimmer. Interme was in the Copper Hill cemetery. Mrs. Irvin B. Shaver, Copper Hill, V

Sheffler, Welty R., son of Grant an Anna Bortz Sheffler, was born De 9, 1900, and died Jan. 26, 1959. H was a member of the Greensbu church, Pa. He is survived by h wife, Elizabeth McCurdy Sheffler, tw daughters, seven grandchildren, tw sisters, and three brothers. Funer services were held in the Greensbu church by Bro. Wilfred N. Stauf Interment was in the Union cemeter — Mrs. Galen Bittner, Greensburg, P

Simmers, Katie Mae, daughter Solomon and Annie B. Summers, w born in Rockingham County, Va., March 30, 1887, and died Feb. 1959. She was married to Clark Simmers, who preceded her in dea She was an active member of the Hi risonburg church. Surviving are o daughter, two sons, ten grandchildre five sisters, and two brothers. The f neral service was held at the Pi Grove church by Brethren Robert Sherfy, I. J. Garber, and Charles Good. Interment was in the chur cemetery. — Mrs. W. W. Cox, Har sonburg, Va.

Singleterry, George C., son James M. and Mary Olive Cox Sing terry, was born in Wayne Coun Ill., Nov. 24, 1880, and died in Clov N. Mex., Jan. 1, 1959. He was unit in marriage to Ida Bain on Feb. 1912. He is survived by his wife, o stepson, one brother, four sisters, sev grandchildren, and nine great-grar children. The funeral service was h in the Steed funeral home by the u dersigned. Interment was in the C

en of Memories cemetery. — L. M. ialdwin, Clovis, N. Mex.

Smith, Alma, daughter of George nd Elizabeth Pollard, was born April 0, 1900, and died Feb. 20, 1959. She ras married to Frank Smith on Dec. , 1919. She was a member of the lbright church, Pa. Surviving are her usband, thirteen children, thirty randchildren, seven sisters, and one rother. The funeral service was conucted by Brethren D. I. Pepple and mmert Fredrick. Interment was in airview cemetery. — Grace Johnson, oaring Spring, Pa.

Smith, Frances, daughter of Benmin and Mary Hoover Bashore, was orn Nov. 24, 1870, at Bradford, Ohio, nd died Jan. 10, 1959, in Hart, Mich. n Oct. 16, 1888, she was united in arriage to William Smith, who preeded her in death. She was a member f the Church of the Brethren from arly youth and served for many years ith her husband in the office of eacon. Surviving are three daughters nd one son. The funeral service was nducted by Bro. Robert Eby. Interent was in the Clarksville cemetery.— enneth B. Smith, Chicago, Ill.

Stewart, Eudora Mae, daughter of hn D. and Mary Ellen Durflinger elch, was born in New Creek, W. a., May 16, 1880, and died at Keyser, . Va., Nov. 29, 1958. She was united marriage to J. Zack Stewart on ov. 9, 1899. She is survived by two aughters. Funeral services were conucted by the undersigned at the Rogrs funeral home. Interment was in e Queens Point cemetery. — C. H. ameron, W. Va.

Stutzman, Fred O., son of Charles ilson and Grace Wotring Stutzman, as born in Lenawee County, Mich., ne 30, 1901, and died Feb. 6, 1959. n Nov. 30, 1922, he was married to udrey Roberts. He was a long-time ember of the Fairview church and tive in several offices. Surviving are e daughter, two sons, five grandildren, two sisters, and five brothers. he funeral service was conducted in e Fairview church by the undergned and Bro. Ellis Guthrie. Interent was in the Amboy cemetery. Mrs. Willard L. Grant, Metamora, hio.

Swartz, Flora Elizabeth, daughter Matthew and Nancy McDaniel, was rn at Waterside, Pa., Sept. 21, 1873, d died at Staunton, Va., Nov. 7, 58. She was united in marriage to seph F. Swartz, who preceded her death. She was a long-time member the Church of the Brethren. She survived by one daughter, two sons, e sister, one brother, nine grandchilen, and six great-grandchildren. Fueral services were conducted from e Middle River church by Brethren ank Y. Garber and Marvin E. Clingpeel. Interment was in Bank church metery. — Mae V. Diehl, Staunton, a.

Taylor, William E., son of John . and Sarah Cashman Taylor, was rn in Gettysburg, Pa., and died in rk, Pa., July 13, 1958, at the age seventy-three years. He is survived two sisters. Private funeral services ere held at the Etzweiler funeral me by Bro. Guy Wampler, Jr. Interent was in Greenmount cemetery. — ary A. Lehman, York, Pa.

Thomas, Asa E., was born at Dinen, Ill., Jan. 16, 1871, and died at Pomona, Calif., Feb. 2, 1959. He joined the Church of the Brethren and served in the office of deacon. His wife, Lizzie, preceded him in death. He is survived by two sisters and two brothers. The funeral service was held at the Todd Memorial chapel by the undersigned. Interment was in the Inglewood Park cemetery. — I. V. Funderburgh, La Verne, Calif.

Thomas, Laura Ellen, daughter of John and Minnie Ferner Pletcher, was born in Somerset County, Pa., June 18, 1919, and died in Baltimore, Md., Jan. 11, 1959. She was a member of the Middle Creek church. She is survived by her husband, Frank Thomas, one daughter, one son, two sisters, two brothers, three stepsisters and one stepbrother. The funeral service was conducted in the Middle Creek church by Bro. Walter F. Berkebile. Interment was in the Middle Creek cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Thornton, Ralph, son of Henry and Vada Thornton, was born near Monroe, Iowa, Aug. 19, 1901, and died Nov. 6, 1958. He is survived by his wife, Gertrude Thornton, three sons, two daughters, one granddaughter, his mother, one sister, and one brother. Funeral services were conducted by the undersigned in the Prairie City church, Iowa. Interment was in the Griffis cemetery. — Edward C. Zook, Prairie City, Iowa.

Vandervert, Mary Earline, daughter of John and Martha Newton, was born near Carrington, N. Dak., Jan. 15, 1911, and died Oct. 30, 1958, in Spokane, Wash. At the age of fourteen she was baptized into the Church of the Brethren. On June 15, 1930, she was married to Oak Vandervert. Surviving are her husband, a son, a daughter, her parents, and three sisters. The funeral service was held at the Jeru funeral chapel by Bro. Earl Landrus. Interment was in the Spokane Memorial Gardens. — Martha Newton, Riffe, Wash.

Van Meter, John L., son of William and Margaret Van Meter, was born at McBain, Mich., Dec. 2, 1887, and died Dec. 30, 1958, at Avon Park, Fla. On June 24, 1908, he was united in marriage to Mary Shantz. In May of 1923 he was elected to the ministry. At the time of death he was the minister and elder of the Ozark church. Surviving are his wife, two daughters, four sons, and twenty-four grandchildren. The funeral service was held at the Warren funeral home at Sebring, Fla., by Brethren Robert Goshorn and J. M. Blough, and in Midland, Mich., at the funeral home by Bro. Howard Webster. Interment was in the Homer cemetery at Midland, Mich. — Mrs. John Landis, Manistee, Mich.

Wallace, Ida Elmira, daughter of Thomas Wesley and Mary Ellen Fosnow, was born April 16, 1886, and died Feb. 21, 1959. She was married to James O. Wallace on March 23, 1904. She united with the Church of the Brethren in 1922. Surviving are her husband, one son, two daughters, four grandchildren, and two brothers. Funeral services were conducted in the Leeton church, Mo., by Elder James M. Mohler. Interment was in the Mineral Creek cemetery. — Effie Young, Leeton, Mo.

Waltz, Benjamin F., son of Conrad and Mary Waltz, was born at Manheim, Pa., May 13, 1889, and died in Philadelphia, Pa., Nov. 20, 1958. On June 3, 1915, he was married to Mary E. Myers. He was a graduate of Elizabethtown, Juniata and Franklin and Marshall Colleges. He took up pastoral work in Western Pennsylvania one year after he was ordained to the ministry. In 1916 he was ordained to the eldership. For the past twenty years he has served the Germantown church, Pa. He was a member of the Historical Committee; he had served on the district ministerial and mission boards. Surviving are his wife, three sons, six grandchildren, and three sisters. Funeral services were held in the Germantown church by Bro. Nevin Zuck, assisted by Brethren D. Howard Keiper and Alvin B. Alderfer. Interment was in the adjoining cemetery. — Leone H. Hackman, Philadelphia, Pa.

Weimer, Harry J., son of Jerome and Ellen Shirk Weimer, was born in McAlisterville, Pa., Oct. 16, 1886, and died Nov. 1, 1958. His wife, Laura Hoffman Weimer, preceded him in death. Surviving are five daughters, three sons, a half sister, twenty-five grandchildren, and five great-grandchildren. The funeral service was held in the Maitland church by Bro. H. Q. Rhodes. Interment was in the Maitland cemetery. — Mrs. Lester L. Benner, Lewistown, Pa.

Williams, Herbert M., son of Thomas and Mary Betts Williams, was born June 23, 1878, and died Oct. 14, 1958. On Dec. 3, 1899, he was married to Rhoda Shively. He served in the deacon's office. He is survived by his wife, one daughter, two sons, four grandchildren, seven great-grandchildren, a brother, and a sister. The funeral service was conducted by Bro. John H. Good. — S. S. Blough, Greenville, Ohio.

Wilson, Jesse Denson, son of Nathaniel H. and Elizabeth Wilson, was born Feb. 9, 1883, in Georgetown, Texas, and died Feb. 19, 1959, at Oklahoma City, Okla. He was united in marriage to Della Tunnell on Dec. 28, 1904. Surviving are three daughters, three granddaughters, one brother, and two sisters. The funeral service was conducted from the Oklahoma City church with Bro. Van B. Wright officiating. Interment was in the Grace Hill cemetery. Graveside services were in charge of Bro. T. B. McCullough. — Van. B. Wright, Oklahoma City, Okla.

Yates, Leonard D., son of John A. and Virginia Frances Rhodes Yates, was born April 2, 1897, at Broadway, Va., and died Jan. 29, 1959, at Falls Church, Va. He was a member of the Church of the Brethren. On March 9, 1921, he was married to Elizabeth Reed. He is survived by his wife, three children, nine grandchildren, six sisters, and three brothers. Funeral services were held at the Money and King funeral home by Bro. David L. Rogers. Interment was in Arlington National cemetery. — Mrs. Joel Miller, Oakton, Va.

ALL THINGS ARE POSSIBLE THROUGH PRAYER

Charles L. Allen

In Charles L. Allen's direct and inimitable way, here are simple, practical, applicable answers to the questions men ask about prayer:. How do you pray? Is God concerned about my small affairs? Can prayer really move mountains? Is physical healing possible through prayer? Does God always answer prayer?

The author discusses the reasons for praying, what to pray for to receive God's peace and His power, how to pray effectively for others, and presents illustrations from his own experience in counseling as to how God answers prayer. $2.00

Church of the Brethren
General Offices
Elgin, Illinois

Yoder, Sharon Lea, daughter of Mr. and Mrs. Emil Yoder, died at Elkhart, Ind., Dec. 24, 1958, at the age of eight years. Survivors include her parents, a sister, a brother, and grandparents. Prayer services were held at the Yoder funeral home and the Middlebury church, Ind., with Bro. Daniel Flory officiating. Interment was in the Grace Lawn cemetery. — Mrs. Adam Kwilinski, Middlebury, Ind.

Ziegler, Howard J., son of Jesse and Hannah Horning Ziegler, was born Feb. 8, 1889, and died Aug. 7, 1958. He was an active member of the Mingo church, Pa. He was first married to Leah Taylor, who died in 1947. He later married Mary Emma Souder. Surviving are his wife, three sons, one daughter, one stepdaughter, one brother, and ten grandchildren. The funeral service was conducted at the Mingo church. Interment was in the adjoining cemetery. — Margaret T. Gottshall, Royersford, Pa.

Ziegler, Sallie M., daughter of Samuel and Elizabeth Sherman, was born at Bethel, Pa., Nov. 10, 1888, and died July 23, 1958. She is survived by her husband, Elmer B. Ziegler, one brother, three sisters, five daughters, four sons, twenty-two grandchildren, and one great-grandchild. The funeral service was conducted by Bro. Ralph Jones. Interment was in the Mingo church cemetery. — Margaret T. Gottshall, Royersford, Pa.

Zuck, Elmer, son of John and Catherine Whitmore Zuck, was born at Greencastle, Pa., Dec. 26, 1871, and died Feb. 21, 1959. In 1896 he was married to Addie Arnold. He was a member of the Lanark church, Ill., and served as deacon for a number of years. He is survived by his wife, a daughter, two sons, five grandchildren, and five great-grandchildren. The funeral service was conducted in Lanark by Bro. John E. Thomas. Interment was in the Lanark cemetery. — Luva E. Geary, Lanark, Ill.

Church News

Michigan

Beaverton — The children presented a Christmas program, with a white gift service as part of the program. Special meetings were held Jan. 4-11. The guest speaker was Bro. Paul Thompson, of Canton, Ill. Several of our people attended a community leadership training school held in the Presbyterian church. We are finishing the new addition, which is already being used for classes. — Mrs. Chas. E. Ward, Beaverton, Mich.

Muskegon — Several Sunday school classes packed food boxes for distribution at Thanksgiving and Christmas. The junior highs organized a fellowship. Six children were dedicated on Dec. 14. Five of our workers attended the district Christian education institute at Lansing. Since our school of missions study is on the Middle East, we feel especially fortunate to have in our midst a refugee family who had lived near Jerusalem. Our evangelism committee is getting the Call visitation program under way. — Mrs. Lois Hillsamer, Muskegon, Mich.

Shepherd — For our missionary program this past year we heard Mrs. Donald of India, whose husband is an exchange professor at Central Michigan College. We contributed to the One Great Hour of Sharing and we also designated one week's Sunday school offering to go to CROP. Our church has had both a basketball and a softball team in the local church league. Bro. Mark Schrock was speaker at the dedication services for the new addition to our church building. Bro. Duane Wyman, Ivan Ettinger and our pastor, Bro. Dean Rohrer, have served as leaders of a club for boys of the community, known as the Pioneer Boys. A farewell party was given for the Ernest Jehnsen family when they left here to accept the pastorate of the Battle Creek church. Rev. Wayne Wheeler of the Michigan Temperance Union spoke to us. Six have been received by baptism. Dr. Charles Poole of the psychology department of Central Michigan College was guest speaker at the meeting of the young adult and Fellowship classes. The primary and junior classes visited the homes of shut-ins before Christmas to sing carols and present a small gift. — Eleanor M. Hoyle, Mt. Pleasant, Mich.

Northeastern Ohio

Alliance — Our elder, Bro. Ralph Martin, met with us in regular council meeting. We decided to try a daily vacation Bible school for at least one week. It was also decided to have pre-Easter services and communion. Bro. Raymond W. Powers, representative of the Ohio Temperance League, spoke to us at a morning service. In the afternoon quite a number of our member attended the district-wide worshi service at the Akron church. On rall day we had Bro. Gordon Bucher a guest speaker. The junior departmen collected money enough to send on hundred baby chicks to Brethren Serv ice. — Mrs. Jennie M. Messer, Alliance Ohio.

New Philadelphia — A number o young people from our church attend ed the district youth rally held at th Ashland church. Our church took par in the clothing-for-relief project. Th women's work group, sent school sup plies and canned food to the Lybroo Navajo mission in New Mexico. Ou pastor, Bro. Willis Stehman, attende the regional conference at Mancheste College. Sister Velva Jane Dick, o furlough from Nigeria, Africa, gave speech following a covered dish suppe Our pastor spoke over our local radi station in connection with the prograr of Religious News and Views. Mem bers of our evangelism committee an our pastor attended the Call to Witnes training session held at the Owl Cree church. A Christmas program was giv en by the children and followed by candlelighting service. Our regula business meeting was held with Bro Harlan Grubb in charge. A number o young people from our church attende the district youth rally held at th East Chippewa church. — Marjorie H Landes, New Philadelphia, Ohio.

Cedar Grove — Our church was ho to the Castine, Beech Grove and Price Creek churches men's meeting. Th speaker was John Klassen, who come from Russia and is now professor a Bluffton College. We have co-operate with the Anniversary Call program Bro. H. H. Helman of New Carlisl held a week of evangelistic service We observed our love feast and com munion services. Our church sent dele gates to district conference which wa held at the Potsdam church. Ceda Grove conducted the worship service at the Brethren Home. On Dec. 22 th children had charge of church service The same evening the senior choir pre sented their Christmas cantata. — Jun Alley, Greenville, Ohio.

Southern Ohio

Lower Miami — World Communit day services were held at our churcl Bro. Ivan Eikenberry, a missionary t Nigeria, gave us a talk about the peopl and the work in Nigeria. Bro. Ralp W. Schlosser of Elizabethtown Colleg was with us for one week of Bibl studies. The women's work sent Christ mas gifts to the boys and girls of Fl Creek, Ky. Our young people wit our pastor, Brother Angeny, and M Hoffman went caroling to the shut-i and sick folks. During the last year s have been baptized and five receive by letter. — Mrs. Lulie Laprad, Dayto Ohio.

Eastern Pennsylvania

Akron — We have had the follow ing guest speakers: Dr. Franklin Cass who spoke on stewardship, Rev. No man Dettra from the Temperanc League, Bro. John D. Miller, and th student deputation team from Eliz bethtown College. Brethren Lest Schreiber and Wilbur Lehman wer

guest ministers at our love feast. a cappella male chorus presented rogram of music in our church. hren Paul S. Dohner and Elwood helly served as delegates to the ict meeting at the Bareville church. ladies' auxiliary has been reading e guests at the Neffsville home. In nse to a request for goats by Sister ce Brumbaugh, whom we help upport, the men's work of our ch sent $400 to Heifer Project, Inc., y for goats and transportation, on boat that Bro. Gerald Neher will upon his return to Nigeria. Bro. h Schlosser of Elizabethtown was speaker at our evangelistic serv- Eight have been received by sm and one has been received by . — Minerva Rudy, Akron, Pa.

g Swatara — Bro. Nevin Smith was ker at a service at the Paxton ch. Six babies have been dedicated. Ann Hummer, who served one in our home mission point at Flat k, Ky., showed slides and spoke of vork. Bro. Robert Young was guest ker at the Hanoverdale church on tmas. During January we had a l of missions. Two have been re- d by baptism. During January, uary, and March we are having study Wednesday nights with dif- t speakers. — Mrs. John Swope, n Deposit, Pa.

ke Ridge — Our new pastor, Bro. ld Hershberger of Johnstown, Pa., d early in September. Bro J. Stan- Earhart of Hagerstown, Md., held vangelistic meeting. This service d with our love feast. A reception eld for our new pastor and his wife e form of a grocery and freezer er. Brother and Sister Hershberger sented our church at the district ng. The women's work sponsored ternational dinner. Bro. Gerald r and his family, missionaries to a on furlough studying at Cornell ersity, have been worshiping with They are returning to Africa in n. — Opal N. Stone, Auburn, N. Y.

banon — We observed our twenty- nniversary as a congregation with ren Nevin H. Zuck and Henry G. er bringing the message. We had Harvey S. Kline, Jr., with us for l services. On Elizabethtown Col- day President A. C. Baugher was er. We observed Christmas with gram by the junior department in orning and a cantata by the senior in the evening. Ivan Eikenberry, nary on furlough, spoke at one of orning services. During February March our pastor is conducting h membership classes. Bro. How- erkey, elder of the East Fairview egation, gave a message on his o Europe and the conference at rzenau. A special council meeting uary approved building plans for ucational addition to our church novations in our sanctuary. Lester is the chairman of the building ittee. — Mrs. Hylton H. Reber, on, Pa.

itz — The week of Jan. 4 was ek of prayer. We held our family on Jan. 28. On Feb. 8 the Eliza- wn College choir gave a program sic. It was also Race Relations y. The week of Feb. 22 we ob- Brotherhood Week, and we also ther-son week. Our guest speak-

FICTION for teen-agers

Concerning Casey

EVE BENNETT

This is the rollicking adventurous story of the Redd family, and Casey in particular. Papa Redd, editor of the local newspaper, an ardent believer in the free press and justice for all people, is drafted as candidate for mayor. How sweet mamma, lively Casey and the whole Redd clan help sweep papa into office despite numerous difficulties, makes a fascinating story. Casey's personal triumphs as a senior in high school and her struggle to understand herself, and stretch her horizons beyond her immediate happy lively family, will find a sympathetic audience in all teen-agers who are making life's most important decisions.

To Buy a Dream

JEANNE WILLIAMS



Barbara Castle dreams of going on the stage because she feels that is "really living." Her dream very nearly becomes a reality when Mike Darrough, a real actor, starts a Little Theater Group in her small Texas town. But Dave Paulson, an agricultural student working for her father, is a constant challenge to her dream.

Through the Little Theater Group, Barbara makes a community contribution to the Anglo-Mexican culture and finds a way to meet her small brother's needs, which have been so baffling and irritating to her. When Barbara finds the dream she wants to buy, all of the pieces of her life fall into place.

The location of this story is very close to the Brethren Service project at Falfurrias, Texas. All BVS'ers and people interested in Latin-American relations will find a special interest in this book.

Detour for Meg

HELEN DIEHL OLDS

An interesting story of a girl and her many friends — mystery, dates, summer jobs, and a host of other interesting situations. The story revolves around a Driver's Education Class which keeps you on your toes. It is a contrast of freedom and responsibility as teen-agers realistically grow up.

Each book, $2.95

Church of the Brethren General Offices, Elgin, Illinois

ers for the Lenten series were Brethren Harper S. Will, R. H. Miller, Bernard King, S. Loren Bowman and Don Smucker. — Nancy Ludwig, Lititz, Pa.

Richland — We had a series of meetings conducted by Elder Perry B. Liskey of Clearville, Pa. The women of the church are making comforters and quilts, receiving and packing clothing for the New Windsor processing plant. The World Day of Prayer service was sponsored by the women's work. Dr. Timothy Chang delivered the message. The men of the church had a corn project. Elder Howard Merkey showed slides and told of his experience in Europe on the Brethren heritage tour. The church engaged in the Call to Witness program during Lent, and plan to carry out the stewardship phase afterwards. — Michael Kurtz, Richland, Pa.

Springville — Our church in council licensed Bro. Paul Boll to the ministry. He is attending Messiah College, Grantham, Pa. Golden age day was observed with Bro. Milton Hershey as the speaker. A fellowship meal was served to those sixty-five years and older. Clair Graver and Mary Kathryn Gibbel showed pictures and told of their experiences in Europe on the Brethren heritage tour. Bro. J. L. Miller officiated at our love feast, and was assisted by Bro. Richard Hackman. Revival services were held at Mohlers with Bro. Abram Eshelman as the evangelist. Layman Sunday was observed at Cocalico and Mohlers. The women of our church have been quilting and making cancer pads. They also

About the Brethren—

The Story of Our Church

Revised and enlarged

J. E. Miller



Here is a book that was first published in 1941. After wide distribution and extensive usefulness it went out of print but has now been revised and brought up to date. It shows what led to the organization of the Church of the Brethren at Schwarzenau in 1708, what drove the church to America, how it spread from the Atlantic to the Pacific, who some of its leaders were, and how it came to be what it is today. $2.50

Church of the Brethren
General Offices
Elgin, Illinois

made comforters for relief. Bro. A. C. Baugher was speaker at our Bible institute. The young people presented a Christmas play entitled Greater Than Gold. Two of our young people attended the youth seminar at Washington, D. C. The deputation team of Elizabethtown College visited us recently. — Lorraine Heffley, Stevens, Pa.

Middle Pennsylvania

Albright — We held our quarterly council with Bro. Emmert Frederick presiding. Four deacons and their wives were installed. Bro. Michael Oliverie was relicensed to the ministry. Our pastor and his wife, Brother and Sister D. I. Pepple, wish to thank their many friends for the cards and gifts received on their golden wedding anniversary. — Grace Johnson, Roaring Spring, Pa.

Dunnings Creek — The morning message on home-coming day at the Holsinger church was from our pastor, Bro. Fred Driver, and the afternoon message by Bro. A. Jay Replogle. We then had two weeks of revival services. Bro. Earl Ziegler of the Woodbury congregation was the evangelist. Six persons were baptized. Reverend Sidel brought us a message on temperance. Bro. Dale Detwiler was guest speaker for the Call program. Our churches conducted an every-member canvass in connection with the Call program. The CBYF had a watchnight service on New Year's Eve. Donna Mock, a member of the Holsinger church, is serving as a BVS worker at Lybrook mission. Women's work of both churches have rolled bandages for relief and also contributed to the bazaar at the Morrison Cove home. An evening of inspirational singing was given by the Juniata choir at the New Paris church on Jan. 29. — Thelma Wentz, Alum Bank, Pa.

Maitland — We celebrated our ninety-ninth anniversary with Prof. Paul Yoder of Juniata College as speaker. Our evangelistic services were conducted by Bro. Cecil O. Showalter, and ended with communion. Twelve have been added to our church by baptism and four by letter. Bro. Samuel Steinberger, who is eighty-three years old, delivered a sermon at a Sunday service. The CBYF had charge of the program celebrating the 250th Anniversary of the Church of the Brethren, and the mural history filmstrip was shown, also some slides that were taken in the vicinity of the Germantown church by Bro. Lester L. Benner. New Year's Eve a candlelight watch service was sponsored by the CBYF. Brother and Sister Earl Goss were delegates to district meeting at Hollidaysburg. — Mrs. Lester L. Benner, Lewistown, Pa.

Point — Our CBYF is supporting Douglas Wayne Hall, son of Von and Elsie Hall, missionaries to Africa. The harvest home offering, along with fruits and vegetables brought to the church for our harvest home service, were presented to the Morrison's Cove Home for the Aged. The Point church was recognized as a congregation at the district meeting of Middle Pennsylvania. Our revival meeting was held by Bro. Luke Brandt of Quakertown. Four were received into the church. Some ground has been added to the church property for parking area. A farewell party was held for Mary Gibson, one of our youth, who left for one year of service in BVS. A number of our folks joined with a group from the Dunnings Creek congregation and spent a day at New Windsor helping to process clothing for relief. Our church participated in a community Week of Prayer services. — M. A. Smith, Schellsburg, Pa.

Roaring Spring — The building program of our church has been completed. The education annex was dedicated on Nov. 9. In the special service Calvert N. Ellis, president of Juniata college, gave the address. Evangelistic services were held by Bro. Joseph Long of Chambersburg. We had a white gift and candlelight service. Our church joined with the other churches of the town for the Week of Prayer services. At our January council meeting one of our members, Bro. Harry Brubaker, was licensed to the ministry. We carried out Call to Witness program during Lent.

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assist individuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on p advertising may be obtained from Church of the Brethren Gen Offices.

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren Gen Offices, Elgin, Ill.

Miscellaneous

No. 398. A young couple with th children wish to locate on a fa either as renters or hired help. W teaches elementary school. Cont Brethren Placement Service, Church the Brethren General Offices, Elgin,

No. 399. Male help wanted: M ried man, 30 years of age or ol with car. No experience necess Advancement opportunity unlimi family insurance, and retirement p available. No canvassing, work boo in advance calling on qualified le Write: Lifetime Stainless Steel C poration, Myerstown, Pa.

— Mrs. Otha Reffner, Roaring Spr Pa.

Spring Mount — Our pastor, Bro. gene Miller, held a two weeks' mee in the Mount Joy, Pa., church. evangelistic meeting was held by R Ralph Jones of Hatfield, Pa. The m ing closed with the love feast. One baptized. The young people h formed a youth fellowship group meet each Sunday evening with Bro Miller as leader. The women's work as their project for the year the assist of Bro. Paul Boll, who is a ministe student. We are continuing with building improvement program. — M Stuart Chronister, Warriors Mark,

Southern Pennsylvania

Knobsville Mission — On Jan. 1 commission on missions and church tension called Bro. Roger E. Merkey York, Pa., to serve as our pastor. T have also secured Bro. Wilbur Klin Chambersburg, Pa., as Sunday sch superintendent and teacher. The i of the church have repainted and lettered our church sign. On Feb. group from the New Fairview congre tion, which was the home congrega of our pastor, visited us and had cha of the program. Brethren Murray L man and Norman Reber were the spe ers. — Brenda Hann, McConnellsbu Pa.

New Fairview — Since our last port, thirty have been baptized. evangelist for the New Fairview chu was Bro. Harold S. Martin, and for

kana church, Bro. Abram Eshelman. r young people sponsored a Bible itute and their teacher was Bro. rold Martin. In these meetings he ke on love, courtship, marriage, and . The CBYF of our congregation took hing as gifts to the children's home Carlisle. The women's council worked ay at the children's home at Carlisle nding clothing and on another occa- served them dinner and presented m with gifts. The women of our rch had a fellowship supper at the Folks Home at Cross Keys. They worked at New Windsor, Md., for days to help process clothing. ther and Sister Mrs. J. Vernon Grim ork showed pictures and spoke about r trip to Europe this past summer. present our church is conducting a tation program at which we present Call program of the Brotherhood. —harles R. Cleaver, York. Pa.

ork, Second — Bro. J. Herbert Mil- was evangelist for our meetings. ee new members were added. Bro. ray Lehman officiated at our love t. Guy West and his wife showed ures of their trip to Europe on our ily night. Bro. John Eberly and a unit from New Windsor worshiped us one morning. In the afternoon ther Eberly led a discussion period BVS and alternative service. John acille was the speaker at a meeting en's work. The young people visited Children's Home at Carlisle. A pro- n was given and gifts were presented he children. Four babies were con- ated. A deputation team from Eliza- town College conducted the morn- service on Jan. 11. Several women t to New Windsor recently to help ess relief clothing. Mission study es on the Middle East were con- ed. Marvin Gibble has begun a of alternative service serving at the Creek mission, Ky. Bro. John F. nkel has been appointed chairman he evangelistic phase of the Anni- ary Call program with George E. gh as co-chairman. — Katherine My- York, Pa.

Western Pennsylvania

rbutus — Our present pastor, Bro. er C. Hess, began his duties on Oct. On New Year's Eve a watch night ce was held in the fellowship hall ur new church. On Jan. 26, we ed from the old church to the new ch, using the fellowship hall for our ces. On Jan. 28 the first prayer ce was held in the fellowship hall. Feb. 1 was the first full day of serv- In the evening a union vesper ce of the neighboring churches was . — Florence L. Miller, Johnstown, Pa.

nemaugh — In November Bro. W. man Rice, with his wife and their children, moved to Conemaugh Shady Grove, Pa. In preparation is coming, the church purchased a nage and built a fellowship room ning it. Two of our young people already completed a year in BVS. a Ochenrider served at Pahokee, in the nursery for the children of ant workers, and Betty Lou Miller, ed at the experimental farm at Fal- s, Texas. At the present time we seven young people in BVS. A al prayer service is held every Sun- evening before the regular service begins. A men's prayer group also meet each week on Monday morning to begin the week with God. Our revival meeting was held in March by Bro. Mark Wolfe. At a general rally on Jan. 25, a class was planned on evangelism with four sessions being held on consecutive Monday evenings. Some of the points to be discussed will be what we as laymen can do to help in the preparation for a real revival. To conclude this study a week-end conference is being planned with Bro. Linford Rotenberger as speaker. — Mrs. Charles Hohan, Johnstown, Pa.

Second Virginia

Montezuma — New pulpit chairs and a modern version pulpit Bible in memory of Mr. and Mrs. I. Claude Early were presented by their family. We welcomed our new pastor and his family, Brother and Sister Phillip Zinn, with a pounding and social hour. A housewarming was given our elder and his wife, Brother and Sister Simon D. Glick, who recently moved into their new home in Montezuma. The men's work installed a furnace in the Montezuma social hall and the young adults sponsored the purchase of tables. The young married people have sponsored the installation of an electric organ in the church sanctuary. Eight of our women spent one day at New Windsor processing clothing. The women made Christmas stockings for prisons and institutions, made six comforters, and helped several needy families. We sent thirty packages of seeds for relief in January. — Mrs. A. S. Glick, Dayton, Va.

A completely up-to-date approach to the Scriptures

The Daily Study Bible Series

Edited by William Barclay

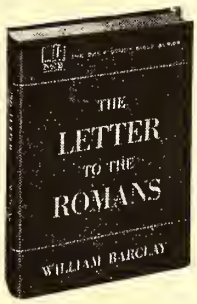
These books provide an easy-to-understand home study course on the Bible and an inspiring and helpful daily devotional experience — a new and exciting way for the reader to discover the New Testament for himself.

In each volume the editor translates a message from the New Testament and then offers information and interpretation to furnish a unit that can be read and digested in a few minutes of daily study. Every volume presents one or more books of the New Testament, with a thorough introduction to the book and its author. The complete series will cover all New Testament writings.

The Gospel of Mark
The Gospel of John, Vol. 1
The Gospel of John, Vol. 2
The Acts of the Apostles
The Gospel of Luke
The Letters to the Corinthians

LATEST VOLUMES:

The Letter to the Hebrews
The Letter to the Romans



"Two more volumes of scriptural expositions from the gifted pen of William Barclay can be welcomed with nothing short of jubilation by every student of the New Testament, whether layman or clergy . . ." — Chalmer Faw, Bethany Biblical Seminary.

Each volume, $2.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

THE GRAND ATLANTIC
Hotel & Cafeteria
Main and Beach Ave.
Ocean Grove
Completely equipped with automatic fire sprinkler.
Special room rates for Annual Conference
Enjoy your meals at the Grand Atlantic Cafeteria — large selection — reasonably priced.
Tel. PR 5-8885 **M. J. Woodring**

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.–CHICO, CAL.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Waynesboro — The annual youth banquet and district junior high rally were held in the fellowship hall. The evangelistic preaching mission was conducted by Bro. Jacob Replogle. The Builders' Fellowship class, women's work and men's work are sponsoring a Dutch couple to America. Our church was represented at the district meeting held at Elk Run church. Our church was represented at the women's work district meeting at White Hill church, at the men's district banquet at Stuarts Draft. The women's work is making comforters, sending clothing, seeds, medical kits, and material for sewing overseas and locally. Work is progressing on the sanctuary; landscaping on the church grounds and one parking area has been completed. The men's work is helping with the Boy Scout program. Some of the youth attended the UCYM meeting in Richmond, Va. Our pastor, Bro. Charles J. Whitacre, and Bro. H. Jay Bower, minister of education in our church, conducted devotions over the local radio station. The women's work sponsored the school of missions on The Middle East during January. Race relations Sunday was observed in our church with Bro. H. Jay Bower, minister of education, as speaker. The CBYF had charge of an evening worship service at a colored church in our community. Our church participated in the community religious census and the 250th Anniversary Call program. — Mrs. G. M. Terry, Waynesboro, Va.

First West Virginia

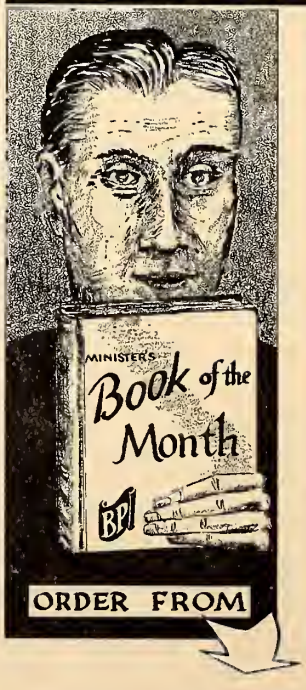
Sunnyside — We received twenty-four new members last year. We participated in the 250th Anniversary Call program in October and are now engaged in the second phase — the evangelism visitation. Bro. Russell G. West was with us in a preaching mission March 12-22. Our pastor, Bro. Owen G. Stultz, is teaching two classes in church membership. Bro. Max Fisher of Fulks Run, Va., held our evangelistic services. We were fortunate to have the use of New Creek school for six weeks while the construction on an enlarged sanctuary and fellowship hall and educational unit prevented the use of our church building. Dec. 14 was dedication with Bro. Max Fisher as guest speaker. The deacon board has adopted the shepherd system. The women are working on comforters for relief. Several are planning to join the district CBF work caravan to New Windsor service center. — Mrs. Flemmie Stultz, New Creek, W. Va.

Classified Advertising

FOR SALE — Furnished, new painted, white frame bungalow 2 bedrooms, 1½ baths, all electric kitchen. Lot 50x157 located several blocks from Sebring Church of the Brethren. Price: $6,500. Terms 29% down, balance to suit buyer. Write: A. B. Gettel, Box 1010,

COTTAGE FOR RENT — Rest and fish at Cass Lake, Middlebury, In., in a quaint Dutch community. Good fishing. Brethren church 5 miles. Make reservations early. Accommodations for 4 people. Contact: Rev. Israel Gordon, 1002 S. Jackson, Auburn, Ind.

MINISTER'S BOOK OF THE MONTH



Selection for May

Man's First Love

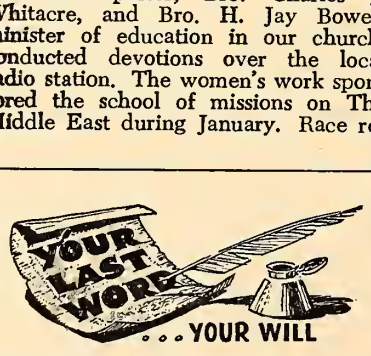
Ralph W. Sockman

This latest book by Sockman centers around Jesus' reply to the question, "What is the first commandment?" It is a guide to growth in loving God and shows the order this loving of God gives to emotions, mind, and ego; and it underscores the point that the acid test of loving of God is in the loving of one's enemies, both personal and international.

A Brethren pastor says, "Any preacher who works through this book will use it to advantage of himself and his people. . . . It's a great book; get it!"

Regular price, $2.95; to members, $2.06 plus postage and handling

Copies will be mailed to members of the Book of the Month Club about May 1



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a reol estote deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South Stote Street, Elgin, Illinois

Send informotion to me confidentiolly ond without obligation

Nome .....

Address .....

Church of the Brethren
Gospel MESSENGER
APRIL 25, 1959



David W. Corson from A. Devaney

Domesticated for Sleep and Comfort

IN THE early nineteenth century a Pennsylvania Quaker, who was also an evangelical preacher, painted several versions of the "Peaceable Kingdom" described in Biblical prophecy. The lively canvases of Edward Hicks show not only the lion and the lamb but many other incongruous companions side by side in apparent harmony. For many persons today a more domesticated scene, similar to the photograph above, can be taken to represent the peace of mind for which they are striving. But really the sofa is too soft and the dog and cat far too innocuous to represent adequately the kind of peace we need. The Quaker painter was probably nearer the truth when he revealed a certain wildness in the wide-open eyes of his lion and lamb. We doubt that Isaiah would accept the sofa version of contentment that is so popular today. Like Amos he would castigate those who are so at ease in Zion that they mistake slumber for peace and indolence for harmony. We do pray for the kingdom to come, but we can hardly expect it to be handed to us while we recline in foam-rubber comfort.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

APRIL 25, 1959

Volume 108 **Number 17**

In This Number . . .

Editorial.—
Domesticated for Sleep and Comfort . 1
Lights on After Midnight 5

The General Forum —
Religion in Russia. Harry K. Zeller, Jr. 3
Prayer Vigil (verse).
Ernestine Hoff Emrick 4
The Spiritual Problem of Good Taste.
Louise N. Gray 6
Snow in April (verse).
May Allread Baker 7
Shining Spires (verse).
Theda Lenore Pobst 7
Brethren Look at Legislative Issues:
Aid to Education 8
The People Pay the Bill.
C. Ernest Davis 8
School Enrollments Pose New Problems. Ruth R. Rinehart 9
Brethren Youth Leader Meets With President. Glenn D. Everett 10
Masters of Sacred Music: W. A. Mozart 13
My Father's World 14
Family Fun Fare 27
Reviews of Recent Books 27

News —
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —
Spring Housecleaning With a Bonus.
Mrs. Harold Steiner 22
BVS Laboratory 23
Project-of-the-Month for May 23
Springfield Laboratory for Peace Workers. Dan West 24
District Meeting Draws Crowd.
Monroe and Ada Good 24
Japan Seminar on Peace.
Albert Huston 24
Christian Technical Co-operation.
Shantilal P. Bhagat 25

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Challenge to Youth

I too wonder how long our preachers will persist in insulting the intelligence of their listeners? Why will they read from the Bible and then spend the next thirty minutes trying to prove that Jesus did not mean what he said?

Jesus was an extremist. He is the core of life in the same way that the furnace is the core of the heating system that modifies the atmosphere of a great building making its interior inhabitable. To be projected into the core of this origin of pleasant climate would mean immediate death while others in the building merely relaxed in radiant moderation.

So is the Christian in that he willingly projects himself into God's fiery furnace of self-denial, where his temporary self is quickly consumed, thus adding to the already hot fires of God kindled since the beginning of time for the thrifty dual purpose of destroying all trash and residue, and at the same time providing eternal pleasant temper to the atmosphere in the house Jesus promised to prepare for those who love God enough to destroy self.

Jesus calls for men to live in self-control and such complete dedication as transcends the law of Moses.

Is this impossible? It still is a challenge we must give our youth. They must decide. — J. A. Eberly, Ligonier, Ind.

We Need a New Foreign Policy

People say we can't trust the Russians and they say the same of us, but isn't it also true that our bankers and loan companies do not trust most Americans also? This does not stop "Business as Usual," because they demand guarantees and security, which will cause the borrower to want to keep his word; they will lend to preacher or thief, under these terms, because they know by experience that a deal which is mutually beneficial is very likely to be kept. Certainly our guarantee and security would be that Russia would benefit under a "universal disarmament" deal by removing the fear of aggression and a war of annihilation, plus freeing her of this terrible armaments race burden; then she could raise the living standards of her people. If these aren't suffi guarantees, then we truly are

It is imperative that we ha new foreign policy to avert not total war, but end these armar races, cold and economic wars, promote world trade. Reduce armaments spending and stimu trade via reduced taxes, whic making slaves of all of us and end in sight. War profits sh be investigated; maybe this w reveal why we are behind Ru on missiles. Anyway, we both l sufficient arms of mass destruc to destroy both sides; so it is a degree of getting burned up a mere crackling or ashes. — Cha C. Rohrer, Elkhart, Ind.

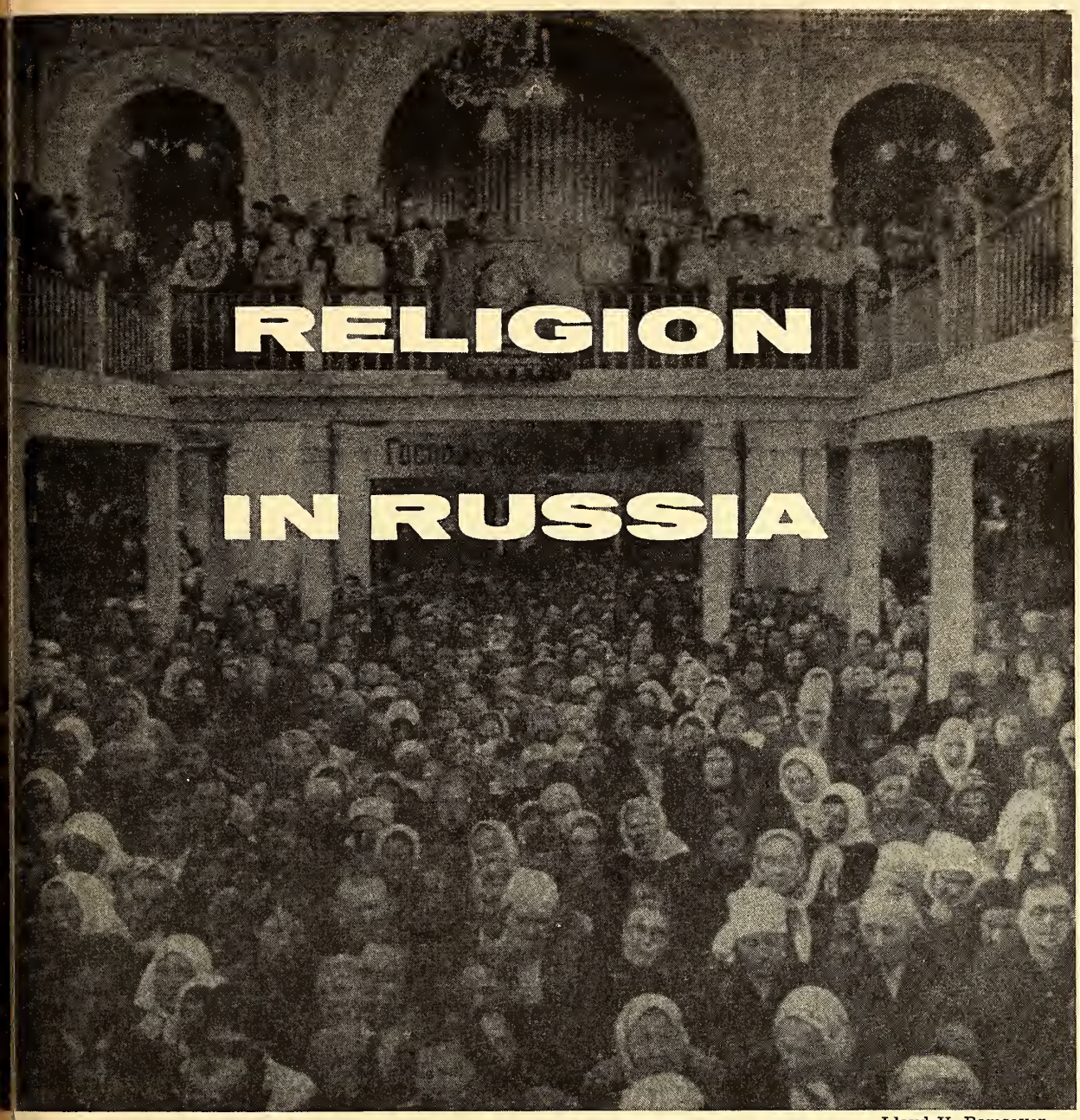
Price of Liberty

An interesting news item in March 21 issue of the Messenge specting the "renewed suppressio Protestants" in Spain is *prima-f* evidence of what lengths a ch will go to in maintaining its d nance both in secular and relig matters. Once a church gains a jority in voting, it enters politics attempts to control the people's cial and economic life as well as spiritual.

In the United States no one s church, as yet, has such con Let us keep it that way, remembe always, that eternal vigilance is price of liberty. — V. P. Mock, C pewa Falls, Wis.

Work on Records

Please add my name to those v are interested that our church m a registry of its families. We weak on records. The Mormons, Lutherans, and many others h such research and records in g time to begin. I am working now a roster of the names of the meml of our local church here at M chester for the years 1911-1958 clusive, not including any meml now. It is an intriguing task. Th will be over 2,000 names. A sepa permanent record is also being m of the families now included on rolls. Our weakest spot is a recor dates of baptism. This is import data to have recorded. Our churc and pastors should be urged to k such records in permanent form Lawrence W. Schultz, North M chester, Ind.



Lloyd H. Ramseyer

RELIGION IN RUSSIA

Harry K. Zeller, Jr.

ONE of the most insistent questions asked of a traveler in Russia concerns the state of religion in the Soviet Union. The Communist intensity is a political structure built on atheism. It is not the first such government so built. The old Roman state until the time of Constantine required emperor worship. The Christian martyrs gave up their lives bucking this system. Since the Roman era no political structure built on atheism has survived to the extent and for the duration as has communism.

It is avowedly antireligious and anti-God. It is promaterialistic and prosecularistic.

Communism began as a protest against religion. Class struggle moved forward on the rallying dictum, "Religion is the opiate of the people." There was, unfortunately, much truth in the indictment. The czar was the absolute head of the church. The clergy and the apparatus of the church were the front behind which a spy system imposed agonies and tortures upon the Russian citizenry. Religion impoverished the people. Only the court exceeded, in ornate extravagance, the elaborate trappings of the church. The sordid poverty of the people was in no small measure imposed by the excesses of the religious structure. The people threw religion as they knew it overboard, even for a piece of bread or a crust of cake.

Lenin declared that religion was a hangover from the old

days. During half a century this atheistic philosophy has dominated the largest country in the world. In forty of these years the Communist program has consistently, progressively, and intensively planned to laugh religion out of court in the aged, choke it to death for the adults, and deny religious instruction entirely to the young.

The Communists have successfully built an alternate structure to religion in pattern and practice. They have deified the state. They have created idols of its founders. Statues and oils of Lenin and Stalin are displayed with nauseating repetition and their physical remains are preserved in the spectacular mausoleum which averages 15,000 visitors a day, rain or shine, sleet or snow. The great old cathedrals sag in ruins or have been made, in satirical thrust, museums of antireligion.

Communism requires and is securing an all-consuming loyalty to the state. The Communists believe that in another generation men will remember belief in God as an outmoded idea.

All these efforts have succeeded better than we in the Christian tradition like to admit, but also they have failed much more than the Communist dares to acknowledge.

Religion is far from dead in Russia. Killing faith in God has never been easy, and it staunchly persists in Russia today. Some journalists insist that there is a religious upsurge in Russia now. It is difficult to be quite that enthusiastic. Our limited investigation indicated that during the week end we were in Moscow religious services were held in sixteen Russian Orthodox cathedrals and at four Moslem mosques; one Roman Catholic mass was said, one Jewish assembly was held, plus morning and evening services at the Moscow Baptist Evangelical Pentacostal Union church.

Our party had difficulty in finding the Union church — our guide was positively antagonistic — but at last we arrived at 3 Maly Vuzovsky Lane to find the street empty and only two cars in sight anywhere. This must be the wrong address! We went into the yellow structure — a building in size and shape quite like the McPherson church — with a balcony on three sides.

Two thousand people crowded every inch of floor space, standing in the aisles and on the staircases. They had been standing for one hour. They stood another before the service was over. We were told they stood frequently for five-hour services. The choir sang a Bach number and did it beautifully. The preacher, dignified, goateed Dr. Motorin, spoke with the vigor of the typical American clergyman. The sermon was concluded with the prayer of confession.

At the beginning of the prayer I heard a low groan which sounded as if someone were ill. It was soon apparent that this was an outward expression of an inward groaning of spirit in which the entire congregation was participating. The people swayed in the manner I once observed in a Negro tent revival meeting. As preacher chanted the call confession the congregation caught up in the incantat and expressed the writhing soul in the movement of b

It was my distinct impres that most of the people v older women. Utterly c clothes and faces bearing lines of hardship readily the impression of age. The tures which I have tell a ferent story. Examining faces of scores of people n closely leads me to the con sion that the proportion young and middle-aged peo in the service that Sund morning was higher than is c tomary in a European chur

After the service some twe of us, with three interpret had an hour's interview with Motorin. I asked, "What the ethical requirements your faith?" The interpre may have confused my inqui but Dr. Motorin answered, "W do not preach politics from t pulpit."

I tried again with another terpreter, explaining that meant to ask what is requir in person-to-person relati ships, the kind of work a m does, what he spends his mon for, how truthful he is and d he play square — in short, wh ethical and moral demands th faith placed upon them. I

Continued on page 11

PRAYER VIGIL

ERNESTINE HOFF EMRICK

When humble men, however frail or plain,
Stand prayer to prayer around a single day,
As links of faith clasped in a living chain,
What mountains are removed, what doubts give 'way
To temple spires, what blind eyes see the sun,
What lives are new again — and mine is one!

EDITORIAL

Linking the Centuries

A NINETY-YEAR-OLD man who doesn't look his age and a five-year-old boy who does joined hands early in April to place opper box in the wall of the new General ices building. As General Brotherhood Board mbers looked on, R. E. Arnold, business man- r of the publishing house from 1904 to 1940, l Andrew Stern, son of a staff member, hoisted box and its significant contents into a perm- nt niche at the entrance way of the new thren headquarters.

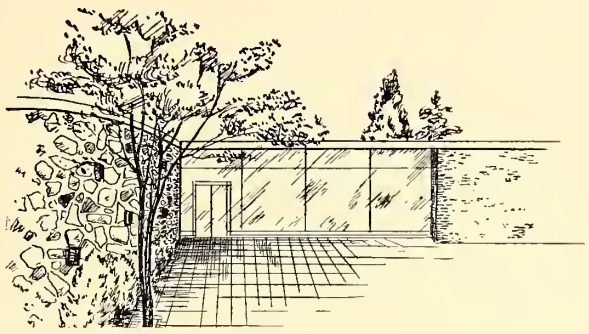
Within the box was a variety of objects as- bled for their historical and timely interest. the new building is dismantled a hundred rs from now, the discoverers will have at d a host of documents to tell them just why l how Brethren in 1958 and 1959 went about eting their challenge "to serve the present ."

The contents reveal all the steps of planning l completing the new building, but they con- much in addition. Special issues of the spel Messenger, together with last year's an- ersary materials, reflect the heritage of two l a half centuries of witness and service. A e recording provides a means by which listen- in the 21st century may be able to listen in on dedication service held in 1959.

We like the way the centuries were linked ether at the brief service which celebrated opening of a new office building and printing nt. Brother Arnold still has keen memories of Brethren leaders who served so heroically in last century to establish our publications and make us aware of our world mission. And ng Andy Stern belongs to a generation that come into its full tide of responsibility when next century dawns. Just as Elijah's mantle d its proper place on Elisha's shoulders, so he burdens of leadership shift from one gen- ion to another.

Buildings grow old and must be replaced. n and women spend lifetimes in service and n must yield their posts to others. But the se for which they gave their lives remains. id all that changes there are eternal purposes never change. These are summed up in the great commandments that Jesus drew from past but restated for his time. Love for God love for neighbor are the basic requirements.

It was appropriate, therefore, that our new e building should contain not only memen-



tos of the past and present but should carry on a bronze plaque the motto that Christopher Saur once raised above his press. The inscription reads, "This building erected in the 250th year of the Church of the Brethren is dedicated to the glory of God and our neighbors' good."

So let us dedicate and so let us live. — K.M.

Lights on After Midnight

IT IS not often that policemen raid a prayer meeting, but that is what happened at the First Moravian church in York, Pa., around 2:30 a.m. one night last September. Seeing lights on in the church and suspecting vandals, the police reached the sanctuary and cried out, "Here they are, we've got 'em." The officers were at first reluctant to believe that the worshipers were engaged in a prayer vigil, but when the pastor invited them to join the circle, they left hurriedly.

In most cities policemen can expect to find vandals at work rather than members at prayer in the middle of the night. Some prayer services are so poorly attended even at normal hours that it is the minister, rather than a policeman, who will be tempted to say, when he has a good attendance, "Here they are; we've got them."

A prayer service in broad daylight was once interrupted by an arrest when Paul and Silas were dragged away to appear before magistrates in Philippi. Finding themselves in jail the two Christian leaders started another prayer meeting, with hymns included, in the middle of the night.

Maybe prayer services and all-night vigils would be taken more seriously if it was evident that something was really astir in the church in the middle of the night. And if more Christians went to jail for their convictions, some surprising things might result there also. — K.M.

Preconceived notions about mental illness and mental hospitals keep us from visiting those who need outside contacts

ATTITUDES Toward Mental Illness

J. Willard Agee

MANY people are deeply troubled by mental illness; they are troubled, not by their own illness, but by the embarrassing fact that it has not been long since the mentally ill and deficient were hidden away behind locked doors and wall fences or perhaps even eliminated from society.

There are many others who are deeply troubled by mental illness because they are disturbed by their own diseased mental processes. Fearful feelings of loneliness and isolation crowd in and torture them. It seems that man simply must have friendship. Yet in his efforts to form friendships, man sometimes alienates himself rather than builds human-relation bridges between himself and others. The result is isolation or loneliness which reaches its most extreme degree in the mental hospital where patients are perhaps the most lonely people in the world.

Yet, for all their loneliness, many have never received a visitor outside of their immediate family. Seven hundred fifty thousand mental patients are virtually without friends, if we can measure by the simple yardstick of the number of visitors to the mental hospitals in our country.

This brings us back to our opening comment. The fact of mental illness is still an embarrassing fact in America. Preconceived notions and ideas keep us from visiting mental hospitals. Although here is a multitude of people who need us, we stay away, fearful lest we see things which will disturb us.

Meanwhile, inside these institutions great strides are being made. Medications and psychotherapy are removing the necessity for many locked doors. Wall fences are being replaced with beautiful hedgerows and beds of flowers. Drugs are doing away with the need for strait jackets and patients are being treated like human beings who are ill. Physicians are spending long hours with patients, helping them understand themselves.

The nurse not only gives the medicines the physician orders but finds time to talk with her patients in a friendly manner. Others too, including clergymen, spend time helping the mentally ill through their "valley of Baca" into a valley flowing with revitalizing streams. Consequently, the mentally ill are being treated, diseased processes are being arrested, and the mentally ill are returning home cured of their illness.

There are numerous attitudes which people hold toward mentally ill. Therefore, let examine some of these attitud Will you now rate yourself the following check-list, a which we will discuss some p sible interpretations of your a tude rating. *Please check statement which most nea describes what you beli would be your attitude in situation.* The situation is t A member of your Church the Brethren has been in a st hospital for the mentally Now he (she) is being relea and may be at church n Sunday. How do you rate?

..... I will make it a point welcome the person b to church and offer h my help.

..... I will make it a point speak to the person.

..... I will make it a point speak to the person cause I have never kn many people who h been in mental hospi before.

..... I will speak to the per

Chaplain, Polk state school, Polk, Pennsylvania

SNOW in APRIL

MAY ALLREAD BAKER

This clinging April snow
Surprised us all last night
And garmented the grass
In soft and fleecy white.
It seems so passing strange,
Though such a lovely sight,
That melting snows should b
Spring flowers for our delig

if they speak to me, or if I can do so without calling attention to the fact that he has not been at church for a while.

... I will speak to the person if I am sure that someone else is around.

... I will make every effort to avoid the person.

... I will not go to church Sunday if I know the person will be there.

his is a self-rating scale ch ranges from the attitude ch we might characterize as ther love to an attitude of eme embarrassment or re- ion of the mentally ill. Re- lless of the one you have cked, if you honestly face r reasons, you will discover you are already moving in direction of healthier atti- es toward mental illness.

et us suppose that you cked the first statement. If are in a small church where ryone usually feels at home, might be a very good re- tion for the church to give person. There is a danger, vever, that the person might swamped, overcome, or thered with such a display ve and concern. This could ecially be true in a large rch.

he second statement might gest a friendly gesture. It ers from the fourth however, making a point of friendli- . Again in a small church might be something entirely erent from what it could be a large church. One can ly imagine the feelings of ndividual who, immediately n return to church following llness, is greeted in recep- -line fashion by hundreds of ple.

he third statement frankly its a certain curiosity. The tally ill are still subjects of osity for many people. It hed the point a few years ago where the book Psychiatry for the Curious, was well received by the general public.

The fourth statement differs from the second in that there is no deliberate effort on the part of the persons who checked the fourth, to be friendly; however, if a natural situation arises he will speak but will not want to call attention to the fact that the person has been "away." This is a kindly attitude and the persons who checked it are probably people who will be genuinely appreciated by former mental patients.

The fifth statement suggests an uncomfortable feeling in which the person checking it desires the company of someone else when he is in the presence of people who might be a source of embarrassment or who may possibly say something which he will not understand. The other people could later help him understand the situation and at the same time ease the tension involved in a new and strange situation.

Number six could possibly be checked for a number of reasons. There are those who generally avoid other people. Others would make it a point to avoid this person on this Sunday, because they would feel that by avoiding them they would be giving them an opportunity to adjust to the situation on a gradual basis. Still others might avoid them because of fears of the mentally ill and a failure to accept their release from the hospital as indications of their return to mental health.

Quite probably the only reason for checking number seven would be the desire to avoid what would be, for those who checked it, an embarrassing and uncomfortable situation. This may express itself in open rebellion against the church for being a place where all people are welcome, or it may take the form of quiet withdrawal. Whatever reasons given for checking this one, the individual should probably do well to examine rather carefully his own thinking on the matter.



Religious News Service

SHINING SPIRES

THEDA LENORE POBST

A wanderer's feet are for dancing,
And gypsy blood will roam,
But in some green valley a gleaming spire
Will guide him home.

The mountains are brave for climbing,
And the rivers are rippling song,
But somewhere a cross shines gold in the sun
When the road is long.

The lakes are gems for stringing
On summer's golden chain,
But always there are shining spires
In sun or rain.

The sea calls, wild and longing,
But a heart is restless too.
And each man needs his own tall spire
To guide him true.

Brethren Look at Legislative Issues

The rising participation of the Federal Government i support of American education can be expected to contin the 86th Congress. The 85th Congress enacted what gressional Quarterly termed a "pale shadow" of its early ises; nonetheless, it did appropriate from the public tre

- $295 million for long-term low-interest loans to brigh needy students desiring to attend college;
- $300 million in matching grants for scientific teaching and laboratory equipment;
- $88 million to subsidize the training of teachers in coun students and for career training;
- $61 million to subsidize the teaching of Russian and languages with limited appeal;
- $59.4 million for graduate fellowships;
- $18 million for research on visual teaching aids;
- $60 million for vocational teaching;
- $6.5 million for improving educational statistics.

Since the National Defense Education Act set up a range and comprehensive aid program without differenti private or sectarian schools from the public institutions a level of higher education, the 85th Congress undoubtedly history. While the Federal Government has aided educati various ways ever since the Northwest Territory was orga in the 1780's, the new program nonetheless represents a role for the Federal Government in American education. A the many new facets in the act the provision for direct parti tion by the U. S. Commissioner of Education in the testing counseling of students in private and parochial schools large prospects for advocates of public funds for private sc The significance of an extension of the "new formula" ha received the public attention which it merits.

Our legislators cannot be expected to be outside or be the public opinion of the nation. On the contrary, our legisl are ordinarily seriously exposed to local, group, and sp interest pressures. There is no reason to believe that these subsided, or that the path of new legislative proposals i 86th Congress will be any smoother than they have bee recent years. "States rights" in education is probably a h value now than it has been. Parochial "needs" for public f with which to support the private school ventures are als creasing. The desire to avoid incurring new tax burdens particular segment of the economy is as real as ever.

AID TO EDUCATION . . .

The People Pay the Bill

C. Ernest Davis

I HAVE mixed feelings about federal aid to education. On the one hand, I fear the growing power of the nation-state. If our country should develop an educational dictatorship, our democracy could become a farce and the cause of free government be lost. On the other hand, I recognize educational needs that ought to be met and the difficulties that c munities have in meeting them.

However financially attractive the idea of federal aid may be, we should remember at the people pay the bill and experience usu shows it is more costly to go through Wash ton. Money channeled through the nati treasury has a toll taken out. It would actu be cheaper for states and communities to m many of their educational needs themse rather than to go through the federal gov ment. Tax leakage is not the only reason; fed government planning and specifications are likely to be on the conservative side as to c

probably we can have many things quicker r a federal aid program but at a higher ate cost. Some things may be worth this cost.

ome would be glad to use federal aid as a age to bring about certain changes in h they are interested, integration for ex- e. But the value of a purchased compliance law and moral standards is somewhat ques- ble.

he G. I. Bill of Rights gave financial as- ce in securing an education to many peo- o whom the U. S. government had an ob- on and incidentally helped many schools colleges, including church-related institu- The government has provided loans that enabled our own colleges to build needed itories and some other facilities much r than otherwise seemed possible. So far J. S. government has not shown any signs anting to dictate educational policies in programs. However, I think it is possible in our borrowing, we may have given hos- to the future other than our notes. Maybe ould have done better if we ourselves had more generous in our support of higher tion.

believe the needs of education, both pub- d private, should be carefully studied and esmanlike program developed without any element of war hysteria. I also believe that federal aid proposals are gift horses whose mouths should be carefully examined. Some could well prove beneficial and others disappointing. Let us exercise some healthy skepticism and be thoughtfully selective.

School Enrollments Pose New Problems

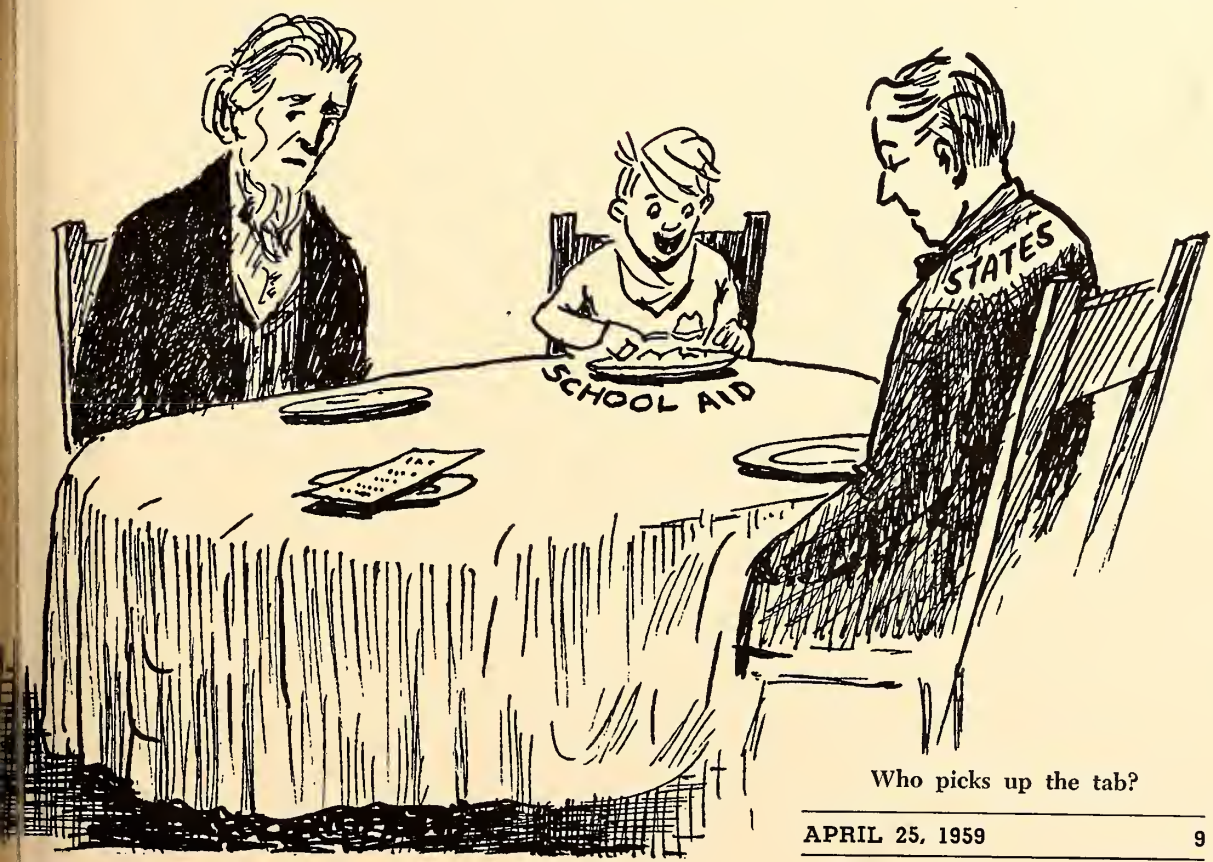
Ruth R. Rinehart

IN OUR role as responsible citizens, we Christians face squarely the urgent need for our being concerned with the support our national government gives in various ways to our schools and other educational agencies. The United States society in which we live has become highly organized and increasingly complex. It is this fact — and not Russia or satellites being launched into outer space — that has caused the "crisis in education."

The rapid growth in population means that our schools and colleges must train more people. The U. S. population is expected to increase

Continued on page 12

Director of personnel and counseling, Junior College, Catonville, Maryland



Who picks up the tab?

United Christian Youth Movement Sends Delegation to Capital

Brethren Youth Leader Meets With President

Glenn D. Everett

ON MARCH 12, 1959, in a White House meeting that may establish precedent in terms of the relationship of the churches and leaders of the nation, President Eisenhower received the national officers of nineteen Protestant and Orthodox denominations.

Miss Peggy Deal, attractive junior at La Verne College, and president of the national youth fellowship of the Church of the Brethren, was one of the young Christian leaders who called on the President.

The meeting was sponsored by the United Christian Youth Movement and held under the aegis of the National Council of Churches. For three days the leaders of the Christian youth groups met with leaders of American government and discussed with them frankly and candidly the serious problems confronting them — problems in which youth has the greatest stake of all in finding solutions.

For official Washington it was refreshing to find an alert, intelligent group of young people, highly idealistic but also very practical, who gave them to understand that a large segment of American young people have something more serious on their minds than jam sessions or sorority parties.

For the young people, it was a chance, as Peggy put it, to see the tremendous load of work that men in public office carry, and their need for inspiration and support as they carry burdens and responsibility far heavier than those of ordinary citizens.

To President Eisenhower the group gave a bound copy of a statement entitled Theological and Moral Bases for Christian Action in International Affairs. This statement was compiled at a conference of youth leaders from all Protestant and Orthodox denominations which met in Colorado last July. It urges America to take the leadership in bringing a just Christian peace, and emphasizes that the churches have a proper role to serve in advising the government on moral issues associated with international affairs.

The president, obviously impressed with a youth group which brought to him such a serious, thought-provoking document, remarked on the importance of religious faith to a democracy. Telling an old story about Army mules, he said that when you educate a mule you have only an "educated mule." And those who would conduct education in an at phere of atheism will cr men and women who are "educated mules," he war adding that men are not m to be treated in such a wa

Dr. Arthur S. Flemn Secretary of Health, Educa and Welfare, greeted the g at 4:30 p.m. at the end of a day and became so absorbe discussion with them tha forgot all about his dinner — and theirs — and kept t in his office for two hours.

Senator John F. Ken (D., Mass.) emphasized need for a constructive fo aid program that recog American responsibilities i ing underdeveloped areas.

Legislators of both parti terrupted busy days to with the delegates, inclu Senator Francis Case (R Dak.), Jacob K. Javits N. Y.), Hubert Humphrey Minn.), and Rep. Walte Judd (R., Minn.).

At the conclusion of the days of meetings with go ment leaders, the youth gates sat down to dra message which is being

Newspaper correspondent of Wash D. C.

d to youth groups through- their denominations. Assert- that "ours has been called a iseless generation'" they ed upon Christian youth to e an interest in serious prob- s confronting their govern- nt today.

Significant crises face us to- ," they warned Christian ng people. "Berlin, Iraq, l Africa have vividly demon- ted to us the need for an in- ed government." American ernment needs to be partic- rly challenged to recognize t "the freedom and dignity ll men, under God" must be ic to American foreign poli- they said.

Our Christian heritage ngs a special message," they lared, "for we believe that, er God, all men are broth- "

We have sensed the harassed e of our government officials realize their need for sup- t and encouragement," they l.

he church must assume "in- creasing responsibility" toward the moral issues of the world, they added and "youth, a vital part of the church, is called to prayer, study, and action."

Peggy Deal at the conclusion of the visit to Washington was one of four delegates invited by the Voice of America to participate in a broadcast for its overseas service, a program telling youth of other lands how the leaders of Christian youth fellowships in America had come to Washington and here expressed their views and concerns on world problems to the highest leaders of this democracy.

"I honestly think they appreciated our coming," Peggy said as she boarded a plane which returned her to her California campus.

And one official remarked after their visit, "It's nice to meet young people. They don't know things can't be done, and, therefore, they might just possibly go out and do them. It's encouraging to think that maybe they will."

Religion in Russia

Continued from page 4

Motorin answered, "Most of these things are not our concern. Comfort of body is inconsequential. Even tranquility of mind is not essential. Our business is peace of soul. We strive to prepare men for an eternity with God. We believe that this life will then take care of itself."

One of the most stimulating experiences of the visit to Moscow centered in talking with street groups. The young people have almost unlimited curiosity in the way other people live and how they think. On three different occasions in Moscow I talked with large groups of young people in the streets. They would almost invariably gang up on us, literally mob us in a most cordial fashion, but with insistent inquiry about everything under the sun.

One question was asked invariably, "Do you believe in a personal God?" Curiously enough, the question was always phrased in the same



Peggy meets a California senator, Thomas H. Kuchel. Senator Kuchel told her he was about to make a speech urging statehood for Hawaii, and pointed out, "When we admit Hawaii we will be the first nation in the history of the world to have citizens of all five races living together as equals." Peggy said that as a Californian she was glad to see Hawaii join as a state and pointed out that the UCYM had extended recognition to the Christian Youth Council of Hawaii as a "state council" in 1958. "Young people are always leading the way for our nation; keep it up," Senator Kuchel commented

Seth Muse

precise way — as though it were an exercise from their school work, or put routinely from habit.

I especially remember the conversation which took place one night in front of the Metropole Hotel. It was a two-hour confab with a large group — sometimes twenty, sometimes sixty — which bombarded me with every sort of question. I had difficulty explaining to them what a clergyman was and what he did!

A tall, nice looking lad, wearing shell-rimmed glasses, who spoke good English, edged to the center of the crowd and asked — as though he were inserting a corkscrew — the same question, "Do you believe in a personal God?" I answered his question with a solid "Yes." Then, in quick succession, he pounded me with a series of questions. "Does he have a body?" "Where does he live?" "What color is his beard?" He had been well schooled in all the arguments against an anthropomorphic God — a God who is like a man — and he knew well the traditional contentions of the agnostic.

I answered his rapid-fire questions as best I could. I insisted that God was fundamentally spirit and had no need of a body, a beard, or a throne. We discussed "the scientific theory" of creation as a mechanical, accidental "fortuitous concourse of atoms." I readily admitted that one does not "prove" God by logical analysis of what is or by inference from the mysterious unknown. God is a spiritual being who is known in the person-to-person response we make to him. I tried to interpret spirit as personality, insisting that God became a person with a body in Christ. But God is fundamentally a spirit, a spiritual being, and it is this part of himself which man shares.

The young Communist, of course, is committed wholly to an alternative system of religion. He follows a way of life which deifies the state and denies the need of any transcendent God. To this system he makes a commitment of life and resources as thoroughgoing as does the Christian to Chr This fulfills the large part of t human need to be identif with something larger and m significant than oneself. Ho ever, the insistent inquiry ab God and the kind of faith wh men have in him is evidence a certain, cautious wistfuln which even the years of ind trination cannot choke out.

Edna St. Vincent Millay o said, with a touch of iro "Man has never been the sa since God died." We hold t not only in Russia, but also America and anywhere in world, man is not quite the sa if he lives by the illusion t God has died. I got the impr sion, during my short visit Russia, that many people, e young people, share the mooc Gamaliel Bradford when e said, "I sometimes wish t God were back." One is ha mered by an overwhelm negative answer in Russia, he senses that underlying t veneered answer is a deep c rent which would like to s "No, I don't believe in God, I wish I could."

School Enrollments

Continued from page 9

fifty-five million by 1975. By 1969 there will be fifty per cent to seventy per cent more high school students than the present schools can accommodate. By 1975, college enrollments will be doubled or tripled.

In 1955 the U. S. spent fourteen billion dollars for all education; in 1967 the U. S. should spend thirty billion dollars for education. In many areas, our educational facilities are poor, there is a shortage of qualified teachers, and the education is woefully inadequate. The increased mobility of our people poses problems which local communities cannot cope with by themselves. Interferences such as racial politics, sectionalism, and state rights agitations are depriving large segments of our society of their inherent rights to freedom and equality of educational opportunity in a democracy like o

Many qualified people and groups are stu ing the U. S. educational system. The Roc feller report, the Pursuit of Excellence, is such study. Among its recommendations is t "Educators and the public should recognize t federal aid to education is already huge, that while states and local communities sho retain control of the schools, a much larger p portion of the education bill must come fr federal funds."

In such a time as this, we as Christian particularly we of the "Brethren variety" — n to study the facts behind this important probl we need to be courageous enough to sp forth these facts; we need to join hands v others in our local communities and act so t our children and all individuals in our cou may be equipped as well as possible to m their maximum contributions to society. U this depends our personal and corporate r vival!



Schoenfeld Collection from Three Lions

Masters of Sacred Music

W. A. Mozart

JUST five months before Mozart died he was asked to compose a requiem, a special mass for the dead, in memory of an Austrian countess. Although he was still in his thirties he was in ill-health and the offer seemed like an invitation to write the music for his own funeral.

Wolfgang Amadeus Mozart had been composing music for thirty of his thirty-five years. When he was still but a child his father launched him upon a career as a young prodigy whose ability in writing and performing for the concert hall was almost beyond belief. The boy played his own works before most of the courts of 18th century Europe. As he grew older he was less in demand as a performer but his musical genius asserted itself in the more mature works of art that he produced.

Yet the later years of his short life were darkened by poverty and illness. Some of his instrumental and operatic works were well received, but his exceptional gifts were often unappreciated by his contemporaries. He received scant payment for the treasures he left behind him several hundred compositions. But when the two-hundredth anniversary of his birth was celebrated in 1956, Mozart festivals were held around the world and by means of concerts and recordings his music was heard almost everywhere. In the estimation of most critics he now ranks as one of the two or three greatest composers of all time.

This universal recognition stands in sharp contrast to the neglect that accompanied his last hours. On the day before his death he called together a few of his close friends. They came to his rooms near St. Stephen's cathedral in the heart of old Vienna. There they joined with him in singing portions of the requiem he was still trying to complete. The painting reproduced above shows him in a last attempt to give direction to this "mass for the dead." Yet his own passing within a few hours went almost unnoticed in that musical city that now proudly points out his places of residence.

In addition to his Requiem and the C Minor Mass, both of which are presented occasionally by choral groups, several of his motets and anthems are sung regularly by church choirs. Of these one of the favorites is the lovely Ave Verum, composed in the last year of his life. Our Brethren Hymnal contains four tunes (Numbers 3, 15, 318, 357) that have been adapted from melodies appearing in his instrumental as well as his choral works. — K.M.

My Father's World

I sing the mighty power of God, that made the mountains rise;
That spread the flowing seas abroad, and built the lofty skies.
I sing the wisdom that ordained the sun to rule by day;
The moon shines full at his command, and all the stars obey.

I sing the goodness of the Lord, that filled the earth with food;
He formed the creatures with his word, and then pronounced them good.
Lord, how thy wonders are displayed where'er I turn my eye,
If I survey the ground I tread, or gaze upon the sky!

There's not a plant or flower below but makes thy glories known;
And clouds arise and tempests blow, by order from thy throne;
While all that borrows life from thee is ever in thy care,
And everywhere that man can be, thou, God, art present there.

— Isaac Watts





The rushing, tumbling, thundering waterfall

"Consider the lilies . . . they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these"





The unfolding beauty of blossoms in each succeeding springtime



Photos by Waltner



The spiderweb shimmering with the jewels of a million dewdrops

KINGDOM GLEANINGS

A series of retreats for adult workers with youth to determine new insights into the needs of young people and ways for the church to meet them will be sponsored in forty-five states during 1959-60 by the National Council of Churches. Retreats will begin next November in Maine and end next March in New Mexico. They will be conducted by sixteen leadership teams.

The Eastern Region youth cabinet, in co-operation with the social education and action commission of Eastern Pennsylvania, will sponsor a work camp at Shamokin, Pa., July 8 — Aug. 18. The work that is to be done is painting the interior of the local church and conducting a community survey and a vacation church school. The work campers will also lead in community recreation and vesper services. Any young person sixteen years of age or older is eligible to apply. Board, room, and insurance will be furnished each camper. Send applications with the name and address of your pastor or elder to: Donald Willoughby, 14 E. High St., Elizabethtown, Pa.

Fifteen Polish agricultural exchangees to the United States arrived in Montreal, Canada, on April 7 on board the Batory. Three additional exchangees were scheduled to arrive in New York by plane on April 10. Two of the twenty exchangees were delayed in Poland. Mrs. Helena Kruger went from New Windsor, Md., to Montreal to meet the group, which then traveled directly to New Windsor for a period of orientation before going to their host families. Kathryn Pierson from Michigan accompanied Mrs. Kruger to Montreal to travel on the return trip of the Batory on April 10. She will participate in an exchange project in Poland. Also traveling on this ship were seven returning Polish exchangees. An eighth member of the group is flying from New York.

Coming Next Week

Living Happily Ever After, by John C. Middlekauff, offers five suggestions that, if followed, will help a married couple avoid the divorce court.

Is there a middle ground between authoritarian parents and those who make no demands of their children? Dale B. Harris, in his article, *Standards and Values,* believes that children whose parents hold them to certain standards and put limits on them have better adjustment.

What Makes a Home Wonderful? asks Arvid F. Carlson. Fellowship and family loyalty are two major contributions, he answers.

What would your life be like *If You Were a Migrant?* Julian and Ruth Griggs with words and pictures tell us of the adjustments that a family must make when they begin to "follow the crops" instead of working as tenant farmers.

An urgent appeal from an emergency relief cor mittee in northern India was answered March 26 l Church World Service for help in feeding the growi influx of refugees from revolt-torn Tibet. The agen immediately made up to $10,000 in cash available the committee in Darjeeling to purchase food and oth emergency supplies. It also ordered foodstuffs for equal amount released from CWS stocks in India.

Dr. Carl H. Henry, editor of Christianity Today, h pointed out that a weakness of the evangelical mov ment in the United States is that it has "lost too mu of the passion for Christian unity." Dr. Henry said th "free enterprise is a good thing even in religion, b Christian rivalry is out of bounds." In its theologic approach to the social order, he said, evangelical Chri tianity is concerned with the whole question of huma freedom — spiritual, economic, and political.

Daily Prayer Guide

April	27	The Exalted Christ	Heb. 1
	28	Persons of Faith	Heb. 11
	29	The Call to Faithfulness	Heb. 12:1-17
	30	Social Responsibility	Heb. 13
		Pray for grace to	
May	1	Develop Pure Religion	James 1:22-27
	2	Have Active Faith	James 5:13-2(
	3	Have Steadfast Faith	1 Peter 5:6-11

Conference Choir

Following is a list of anthems which will be su by the Conference choir. Prospective choir membe may use their own music if they already have it or c obtain it; they should also bring copies of the ne Brethren Hymnal. Choir music will be on sale in t Conference exhibit room. Participants may enter t choir at any time during Conference. There are 3(raised seats available for the choir. The first rehears will take place on Tuesday afternoon, June 16, immec ately following the afternoon meetings, in the auc torium. The choir will sing at the first general sessi of the Conference on Tuesday evening.

List of anthems

God Is the Light of the World, Haydn-Morga SSATBB. B. F. Wood Company. No. 653.

The Glory of God in Nature, Beethoven-Buck-De Mixed. G. Schirmer, Inc. No. 8055.

Great and Marvellous Are Thy Works, from the Ho City, A. R. Gaul. Full. G. Schirmer, Inc. No. 462

O Saviour of theWorld, John Goss. SATB. Carl Fisch Inc. No. C. M. 253.

Hallelujah Chorus, from Handel's The Messiah. Mixe G. Schirmer, Inc. No. 2020.

O Bone Jesu (O Blessed Jesus), Palestrina. Mixed. Schirmer, Inc. No. 10022.

All Creatures of Our God and King, E. T. Chapma SATB. C. C. Birchard and Company. No. 1191.

How Lovely Is Thy Dwelling Place, from Requie Brahms. Mixed. G. Schirmer, Inc. No. 8124.

Jesu, Word of God Incarnate (Ave Verum), Moza Mixed. G. Schirmer, Inc. No. 6813.

The Lord Bless You and Keep You (farewell anthe with sevenfold Amen), P. C. Lutkin. Mixed. Cla ton F. Summy Company. No. 1089.

Brotherhood Theme: Brethren Under the Lordship of Christ

Ephrata church, Eastern Pennsylvania, broadcasts morning worship service, each Sunday, 10:15 to :15, ET. The station is WGSA, 1310 on the dial. his is a strong station and reaches most people in the strict.

A twenty-four-hour "peace and conscience vigil" onsored by Chicago area pacifists was held in Grant rk and ended on noon of Good Friday. The open vigil was part of a "week for peace" program under e auspices of the American Friends Committee and the llowship of Reconciliation.

An appraisal of 1958 crime figures for U.S. cities eals an increasingly serious situation so far as con- rns youthful offenses compared with those of older rsons. While the increase in the over-all number of rests in 1958 as compared with 1957 is reported by the deral Bureau of Investigation as only .3%, the increase ong youth under 18 years of age was 22 times greater 6.7%.

A new album of three double-faced LP-microgroove cordings, So Will We Sing, has been made available r churches, other groups, and individuals interested the best sacred music. This is the second album, der the same general title, produced by the Broad- sting Film Commission of the National Council of urches. The Madrigal Singers of Chapman College, lif., are featured on three sides of the records, singing e music of Advent, Christmas, Epiphany, and the w Year. The Reformation Singers of the Lutheran urch of the Reformation, Washington, D. C., are atured on the other three sides, singing Easter, cension, and Pentecost music as well as music for anksgiving, home and family, brotherhood, and na- nal days. Order from the Broadcasting and Film mmission, 220 Fifth Ave., New York 1, N. Y., making ur check of $10 payable to the commission.

edication

Good Shepherd church, Springfield, Southern Mis- uri and Arkansas, dedication of its first unit, Sunday, ay 3, 2:30 p.m. D. Eugene Lichty of St. Louis, Mo., ll be the speaker. The first unit contains six class- oms, the pastor's study, kitchen, and fellowship hall nich is being used as the sanctuary.

dio Programs

Dr. Robert J. McCracken, minister at Riverside urch, New York City, will preach on the *National dio Pulpit,* NBC network, Sundays through June, at :05 a.m., EST. His topics for May are: 3rd, The Im- rtance of Being Third Rate; 10th, Parents and Chil- en; 17th, Getting the Church Out From Behind Closed ors; 24th, Ignorance and Apathy; 31st, Are We Too spectable? Music will be provided by the Wittenberg llege choir.

Dr. Edmund Steimle, professor of practical theology Lutheran Seminary, Philadelphia, Pa., will be heard the *Art of Living* program, NBC network, Sunday rnings, 9:15-9:30, EST. His topics for May are: 3rd, n Cent Dreams; 10th, Broken Mirrors; 17th, The ouble With "Salvation"; 24th, Tell Me Thy Name; st, When the Neighbor Is Yourself.

Bridgewater College has received a grant of $4,200 from the National Science Foundation for support of an undergraduate research participation program during the summer of 1959. Dr. Lowell V. Heisey, head of the Chemistry department at Bridgewater, will direct the program, assisted by Dr. Thurman Grossnickle, a professor in the department. Students, juniors and seniors majoring in chemistry, will be drawn from Bridgewater, other Virginia colleges, and colleges of neighboring states, and they will work on three research projects being carried on at Bridgewater.

The Church Calendar

April 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Rise of David. 1 Sam. 16:1 — 18:16. Memory Selection: The Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart. 1 Sam. 16:7 (R.S.V.)

April 25-26 Southeastern Region CBYF round table at Bridgewater College, Va.
May 1 May Fellowship Day
May 2 Central Region speech contest, Manchester College, Ind.
May 3 Rural Life Sunday
May 3-10 National Family Week
May 10 Mother's Day — Festival of the Christian Home
May 12-15 Western Region leadership training camp, Harvey County park, McPherson, Kansas
May 15 Mardela and Eastern Maryland recreation leaders laboratory, Camp Mardela
May 17 Annual Conference Offering
May 17 Pentecost Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Charles Heltzel of Everett, Pa., in the Raven Run church, Pa., April 27 — May 10.

Bro. Myrl Weyant of Sebring, Fla., in the Jacksonville, Fla., May 3-10.

Gains for the Kingdom

Three baptized in the Fredericksburg church, Iowa. **Eleven** baptized in the Good Shepherd church, Springfield, Mo.

One baptized and **five** received by letter in the Freeport church, Ill. **Nine** baptized and four received by letter in the Plymouth church, Ind. **Four** baptized and three received by letter in the LaPorte church, Ind. **Nine** received by letter in the Piqua church, Ohio. **Eight** baptized and two received by letter in the New Philadelphia church, Ohio. **Four** baptized in the Reading church, Ohio. **Two** baptized and one received by letter in the Sugar Creek church, Ohio.

Thirty baptized and two received by letter in the Palmyra church, Pa. **Nine** baptized in the Little Swatara congregation, Pa.

Four baptized and **five** received by letter in the Round Hill church, Va. **Three** baptized in the Valley Pike church, Woodstock congregation, Va. **Five** baptized and nine received by letter in the Long Green Valley church, Md.

News and Comment From Around the World

Korea to Continue to Tax Benevolent Gifts From Abroad

American relief and mission agencies have made requests of the Korean government, asking it to end its policy of taxing all nongovernmental relief, benevolent or charitable dollars coming into the country. Their requests have been rejected by the Korean Ministry of Finance.

Projects of many member bodies of the Korean Association of Voluntary Agencies are steadily being cut back as home boards in the United States find it impossible to meet budgeted commitments at the artificially reduced rate of exchange.

Since early last fall the Ministry of Finance in Korea has been classifying all exchange transactions by Protestant, Roman Catholic, and nonsectarian organizations in Korea under a heading which makes their dollars yield about fifteen to twenty per cent less than native currency in commercial exchange transactions, which are tax free under a different classification.

Germany's Population Sixty Per Cent Protestant

Sixty per cent of the total population in East and West Germany are Protestants, thirty-five per cent Roman Catholics, and five per cent belong to other religious groups or profess to no creed. In West Germany the proportion of Protestants, Catholics and religious unaffiliated is fifty-one, forty-five, and four per cent respectively. In the Soviet Zone the figures are eighty-two, eleven, and seven per cent.

There has been a slight shift in West Germany in favor of Protestants in recent years owing to the large scale influx of refugees from the Soviet Zone.

Every fourth marriage concluded in West Germany is a mixed marriage between Protestant and Roman Catholic partners, with seventy-five per cent of the children from such marriages taking the faith of the mother.

Nuclear Weapons Tests Not Budgeted for 1960

President Eisenhower's budget message delivered on Jan. 19 contained a statement that received little notice; it read as follows: "The budget does not provide for any weapons tests in the fiscal year 1960."

The President said, "In the light of our offer to suspend tests of nuclear weapons for a one-year period starting Oct. 31, 1958, and in view of the negotiation for further suspension . . . testing grounds in Nevada and the Pacific will be kept on a stand-by basis."

Plans for Christian Broadcasting Network in Korea Advance

The installation of the first relay station of a proposed Christian broadcasting network in Korea has been begun north of Seoul. Station HLKY now starting its fifth year of interdenominational broadcasts under auspices of the National Christian Council of Korea will soon be able to beam its message to 1,000,000 potential listeners now cut off by mountains.

The station has distributed battery radios to serve as "portable missionaries" in ninety country churches. Up to thirty persons gather daily in these listening centers to hear drama and fine music as well as Christian programs.

A survey made recently indicated that 660,000 persons in the city of Seoul alone listen to the station. An increasing number of American servicemen stationed in the country are reported tuning in on the station. Broadcasts are given in English and Korean.

Protestant Groups Urged to Invest in Housing Developments

Dr. Meryl Ruoss, executive director of the National Council of Churches department of the urban church, recently urged Protestant bodies to invest in downtown housing developments as a means of building up congregations in these areas. He said such investments would encourage a return to downtown living and provide new members for churches in the residential project areas created.

Dr. Ruoss declared, "We have no right to be exclusive about whom we confront with the message of God's redeeming love." He spoke at a convocation on the Church in the Changing City sponsored by the Church Federation of Greater Dayton, Ohio.



Joining in ground-breaking ceremonies for the new Mohler Hall at McPherson College were, left to right, Irvin Wagner, regional youth president; Carl Harris, student body president; D. W. Bittinger, president of the college; Mayor A. W. Bremyer; M. Clare Miller, who headed the college finance drive in McPherson, and Ernest Wall, former president of the board of trustees. The new administration and classroom building will connect with a new auditorium to be known as Jessie Brown Auditorium and both buildings will replace sixty-nine-year-old Sharp Hall. The auditorium honors Miss Brown, who was professor of piano for about forty years and the administration building, R. E. Mohler, science professor for nearly forty years and now curator of the college museum and professor emeritus.

Protestant Witnesses Fined for Refusing to Take Oath

Two Protestants called to testify in Padua, Italy, against a man accused of stealing church property were fined for refusing to take the required oath, while the defendant was acquitted because of the resulting lack of witnesses. The two witnesses, who are members of the Church of Christ, based their refusal on Matt. 5:34-35.

Council of Churches Sets Up Notification Service in Hospitals

Often when a church member is hospitalized his pastor learns of it long after he has been admitted to the hospital or even after he has returned home. To offset this state of affairs the Buffalo, N. Y., council of churches has established a notification service in seven major hospitals of the city.

Each patient at admission is asked three questions: Denomination? Church? Pastor? After this information has been obtained, the pastor is called by phone or is sent a postcard when not reached by phone. A file is maintained according to denominational affiliation, usually at the desk.

Alaska Church Council Adopts Sweeping Resolutions

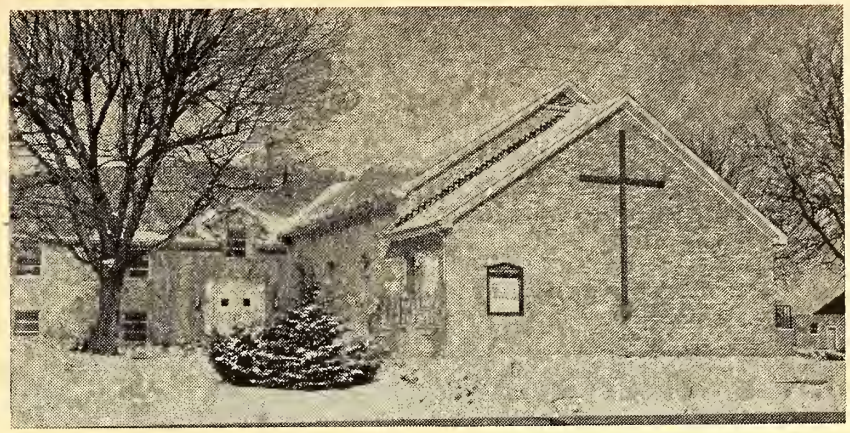
Stronger divorce laws, a ban against all forms of gambling, and public hearings on liquor legislation in the new 49th state were urged in resolutions adopted by the Alaska Council of Churches at its annual meeting in Anchorage. In other actions, the council recommended immediate construction of a proposed state mental hospital, federal appropriations for three new public high schools and maintenance of the provision against giving state aid to private or sectarian schools.

Under the Organic Act which governed Alaska as a territory, gambling was illegal, but with statehood Alaskans can decide for themselves whether they want it.

Nazarenes Step Up Mission Giving Eighty-five Per Cent

An increase of eighty-five per cent in general budget giving for world missions during the last ten years has been reported by the Church of the Nazarene. Such giving last year reached $2,888,425. Under a plan adopted in 1949 each local Nazarene church was urged to use as a yardstick for its world mission giving ten cents of every income dollar.

In addition to this budget giving, Nazarene churches last year contributed two record offerings for world missions. The church now maintains 450 full-time missionaries in 40 world areas.



Services of dedication for the newly erected building of the Center congregation in Northeastern Ohio were held March 6-8. The principal speaker for the dedication was Dean L. Frantz of Bethany Seminary. The moderator, Jacob T. Dick, led in the service of dedication. Others participating in the three-day services were Arthur Hess of Painesville, Gordon Bucher, district executive secretary, and the pastor, Harlan Grubb. Ground was broken for the structure in June 1958. The church provides modern classroom facilities, a new sanctuary, a fellowship room and new kitchen. The outside walls and roof structure of the old building dating back to 1868 were incorporated into the new, larger church. The congregation was organized in 1825, and Sunday school was started about 1871. One of the former members of Center was Henry Kurtz, who started the Gospel Visitor

Pittsburgh Bans Housing Discrimination

In January, Pittsburgh, Pa., became the second city in the United States to ban discrimination in private housing. New York adopted a similar ordinance a year ago. The new law is designed to assure equal opportunity for decent housing regardless of race, color, religion, ancestry, or national origin. Violations can lead to fines up to $100 and/or imprisonment up to 30 days.

Religious Broadcasts Scored for Lacking Quality and Vision

Religious broadcasts were sharply criticized for their lack of quality and vision by a commercial radio-TV official at the annual meeting of the National Council of Churches' Broadcasting and Film Commission.

Herbert Evans of Columbus, Ohio, vice president and manager of the People's Broadcasting Company, charged that most religious shows lack artistic quality because they "consist of half a hymn and a second-rate speech," and "few ministers have the ability to bring us an experience of worship, majesty, and beauty."

In failing to face current social issues, he said, religious broadcasters have neglected "to speak to the frightened little people who are waiting for a ringing challenge and a mission for life."

A budget of $1,022,000 for the next fiscal year was adopted by the commission at its annual meeting. The commission also endorsed in principle a proposal made earlier that a $10,000,000 fund be created to improve Protestant radio and TV programs.

York Convocation Adopts Five-Point Racial Charter

A five-point charter for race relations adopted by the Convocation of York, England, called for the formation in every big city of an interchurch committee to study housing, employment, and vice.

The convocation said there are about 192,000 colored people in the United Kingdom and suggested in its proposals that members of the Anglican Church be taught the theology of race, that they open their homes to colored people, their clubs for different races, and that they appoint missionaries returned from work overseas to serve in areas with large colored population.

Russian Church Observers Expected at World Council Meeting

The Russian Orthodox Church is expected to send observers to the meeting of the Central Committee of the World Council of Churches scheduled to take place on the Island of Rhodes in August. This was disclosed at the four-day meeting recently of the World Council's Executive Committee.

The committee indicated that the World Council will do all in its power to co-operate with constructive measures taken by governments to solve the refugee problem. The council said that meanwhile it welcomes the world refugee year proclaimed by the United Nations.

The next meeting of the Executive Committee of the council will be held in Buenos Aires, Argentina, in February of 1960. This will mark the first time that any of the World Council's deliberative bodies has met in Latin America.

Congress Gets $500,000,000 Program to Aid Colleges

A five-hundred million dollar federal aid program to help colleges and universities construct dormitories, laboratories, and academic buildings has been presented to Congress by Secretary of Health, Education and Welfare Arthur S. Flemming.

The program will aid church-related and other nonprofit colleges as well as state and public institutions of higher learning. Under its terms the federal government would guarantee loans made by church-related colleges to finance construction of needed buildings. It also would provide that twenty-five per cent of the cost for new buildings for both public and private institutions be borne by the Federal government over a twenty-year period.

Observances Planned for RSV Bible's Tenth Anniversary

A special committee has been appointed to plan observances for the tenth anniversary in 1962 of the Revised Standard Version of the Bible. More than 7,000,000 copies of the RSV have been distributed since the complete version appeared in 1952. In addition, 3,500,000 copies of the New Testament, which appeared in 1946, have been issued.

Preliminary plans for the anniversary observance called for Bible exhibits throughout the country. In 1962, two other Bible anniversaries will be observed: the 300th of John Eliot's Indian language Bible and the 400th of the folio edition of the Geneva Bible.

Ilamba Language Testament Gift of Austrian Protestants

The Austrian Bible Committee is working on the first edition of the New Testament in the Ilamba language which will be sent to the Ilamba-speaking people in East Central Tanganyika as a gift from the Protestants in Austria. The translation was made in Tanganyika by a committee appointed by the Lutheran Augustana Mission of America, while the original suggestion to undertake this project came from Bishop Eivind Berggrav, who was president of the United Bible Societies.

Indiana Church Council Holds Chain of Missions

The Indiana Council of Churches recently reported on its first Chain of Missions held last year. More than 30,000 persons participated in the 350 separate meetings. There was also wide radio and television coverage.

Arrangements were made by local chairmen for the featured speakers to appear before school groups, civic groups, and other meetings as time permitted. Denominations co-operated in furnishing speakers and local communities underwrote their share of the council's expenses.

Malaya Methodists Advance Merger Negotiations

The Methodist Church in Malaya, which is exploring possible merger with other Protestant denominations in that country, took a step in that direction by naming a Faith and Order Commission at its annual conference in Singapore. Elsewhere in Asia, complete unions of Methodist bodies with other groups have already taken place in Japan and Okinawa, while merger negotiations in India have been under way for several years.

Lay Evangelists Seek "Million Souls for Christ"

An army of 7,000 lay men and women were commissioned at a huge rally in Chicago to seek "a million new souls for Christ" in a door-to-door campaign throughout metropolitan Chicago during the next decade. The visitation evangelists dedicated themselves to their long-range task at a symbolic service in the International Amphitheater sponsored by the Church Federation of Greater Chicago.

One of the largest religious gatherings in recent Chicago history, the rally launched the house-to-house drive's first phase which will continue during Lent to Pentecost Sunday. Participating in the campaign are from 300 to 400 local churches of the federation, which comprises 27 Protestant and Eastern Orthodox denominations.

Jesus Christ: Light of the World Theme for Next Assembly of WCC

Jesus Christ: The Light of the World will be the general theme of the next assembly of the World Council of Churches to be held in December 1961. The 600 delegates to the assembly, which is tentatively scheduled to meet at Peradeniya, Ceylon, will consider many live issues that come out of the life of the churches. Delegates will meet in sections dealing with the unity of the church, the witness of the church, and the service of the church.

Southern Baptists Report on Co-operation With Negro Churches

About one out of four white Southern Baptist churches co-operates in some area of activity with a Negro Baptist church, according to a recent survey. Among the activities of interracial co-operation are vacation Bible school aid, pulpit exchanges, simultaneous revivals, erection or repair of Negro church buildings, planning or conferring with pastors, exchange of youth and music programs, sending Negro youths to summer camps, and providing educational scholarships.

News Briefs

A record budget of more than $7,900,000 for 1959 has been adopted by the National Council of the Protestant Episcopal Church for the expanding work of the denomination. This represents an increase of more than $900,000 over the current year.

More than 3,000 summer camps conducted by religious, charitable, and other nonprofit groups participated in the special milk program for summer camps during 1958, according to the U. S. Department of Agriculture. A total of 33,000,000

half pints of milk were consumed by children in these camps under the program.

Dr. Clemens Muenster, director of the Bavarian television network in Germany, told a conference of theologians that children under the age of ten should not be allowed to watch television at all. He said the receptive ability of children even for wholesome and instructive television is still very limited.

Protestant groups in Korea have made strong protests against Japan's plan to deport its Korean residents to Communist North Korea. Among the groups are the National Christian Council of Korea, the National Council of YMCA's and the National Association of Evangelicals in Korea.

An international Protestant Conference on the Population Problem and Responsible Parenthood was held at Oxford, England, April 13 to 15, at the request of the World Council of Churches and the International Missionary Council. The conference sought to provide a Protestant theological and ethical alternative to the position taken by the Roman Catholic Church with respect to birth control.

Legislation permitting a taxpayer to claim an additional personal exemption on his income tax return if he supports a foreign student in his home as part of an international exchange program has been introduced in Congress by Representative Tollefson of Washington, and several other members of the House.

A program of daily Bible reading for American Jews has been started by the New York Board of Rabbis. The home readings will embrace one chapter of the Bible each day. The Jewish Bible Association hopes that the readings can be supplemented by daily broadcasts on radio and television with comments and explanations by Biblical authorities.

The United States Senate has voted to continue its special subcommittee on juvenile delinquency and to give it $150,000 to continue its study of the question. This is twice the appropriation voted in 1958 and will enable the subcommittee to increase its present staff of four persons and supply more copies of its reports to interested citizens.

A total of 10,190 persons were moved to new homes overseas during 1958 by the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches. The largest group — 3,788 — was resettled in Australia. The year's largest movement was from Hong Kong. Other large movements included 1,800 from Greece and 1,600 from Austria.

Dr. Sophia Lyon Fahs of New York became the first woman ordained into the Unitarian ministry in more than fifteen years. Dr. Fahs was given the honor of preaching her own sermon in a Unitarian church at Bethesda, Md. She has served the American Unitarian Association as part-time editor of children's materials for fifteen years.

A $400,000 feature length motion picture depicting the plight of Christians in Communist East Germany is being planned by Lutheran Film Associates. If the project is endorsed by member groups of the Lutheran organization, the movie will probably be made somewhere in West Germany later this year, with release scheduled early in 1960.

A Methodist missionary to Sumatra, Miss Gusta A. Robinett, has become the denomination's first woman district superintendent. She was named to head the Medan Chinese District in Sumatra. Her district comprises about ten Chinese-speaking Methodist congregations along the northeastern coast of Sumatra.

Swiss conscientious objectors, according to the Geneva Diplomat, have a choice, when sentenced, of serving their time by installments. A nine-month penalty, for example, can be served over a period of three years. They are segregated from other prisoners, their quarters have no iron bars, and most of them spend their time continuing their studies.

Quotes in the News

Dr. Richard M. Fagely, executive secretary of the Commission of the Churches on International Affairs: "The underdeveloped world with its two thirds of humanity faces a population increase of 180% in the next fifty years, whereas the developed countries face an increase of 74% in the same period. Underdeveloped countries have been the ones in which sanitation is poor and epidemics rife so that few have lived to a ripe old age. Now suddenly through medical missions, technical assistance, and public health programs, medical advances of the West are making possible a dramatic reduction in their high death rates while their high birth rates continue. I have been forced to the conclusion that family planning is an indispensable ingredient for successful development in an increasing number of less developed societies, at least if they are to progress within the framework of freedom."

Methodist Bishop William C. Martin, addressing ministers at Southern Methodist University: "The man who puts tears in his voice when there is no need for weeping is recognized for his insincerity and cuts himself off from his congregation. Conversely, many ministers have become afraid of showing their emotions, which is equally ineffective."

Dr. Joost de Blank, Anglican Archbishop of Capetown, South Africa: "All over the country the tide of moral conviction is rising. In time it will wash away the cruel rocks of arrogance and pride and soften the hardness of men's hearts."

Pierre Delattre, pastor of the Bread and Wine Mission in San Francisco: "I have become strengthened in my conviction that the Protestant church must listen more openly to the voice of its protestors. It must hear prophetic voices from without as well as from within the confessing community. The visible church, too, can be an offense to religion. Important Christian prophets may emerge from these *avant-garde* fringe groups that recognize no essential need for the organized church."

Dr. Melvin E. Wheatley, Los Angeles pastor: "Blessed is the man who in the midst of life's coercions refuses to permit his life to be taken from him, but lays it down of his own accord in pursuit of values which he himself affirms from within, for such a man fulfills the charge which the God of his time has given him to keep."

Ralph McGill, editor of the Atlanta, Ga., Constitution: "Prejudice and its mob spirit may crucify public opinion on a cross of willful defiance of law, but it will rise again out of the wreckage. A whole generation of children will suffer grevious and lasting discrimination. History will write that the bitter-enders and irrational demagogues who closed the schools were the worst enemies of the South. None of these will emerge as the hero of a lost cause."





Church World Service

Spring housecleaning mere drudgery? . . .

. . . It can be made into a blessing by taking the opportunity t sort out unused articles for our less fortunate brothers

MATERIAL AID

Spring Housecleaning With a Bonus

Mrs. Harold Steiner

HOUSECLEANING time is here again. At our women's meeting last week they told us that good used bedding and clothing are needed for overseas relief. I shall begin cleaning at once, gathering and packing as I go all the articles that we no longer use. Brother Chupp, our local Brethren Service director, says that we may get bags at the relief depot or that we may use sturdy cardboard boxes if we close them and tie them with strong cord.

Attic First

The attic is a good place to start cleaning, for I know there are things stored there that we have not used for several years.

Here is a box of baby blankets, clothes, and diapers. These should be washed since they have not been used for a long time. When they are clean and dry, I will use one of the blankets for a wrapper and pin it shut with different sizes of safety pins. The mother who receives the clothes will also be able to use the pins.

That box over there contains bedding for twin beds. Since most of the beds in refugee camps are single beds, I might as well get this bedding ready to go. The comforters, blankets, and bedspreads will all be packed in one bag together. It makes it much easier for the workers at the service centers when like materials are packed together.

These blankets are worn thin in some places and will not make very good covers. This must be the kind of blankets that Dora was asking for at the women's meeting. She said that our women use thin blankets for filling in quilts and comforters. The women will be surprised when I take this box of blankets to the next meeting.

Shoes! My mother's shoes with medium and low heels. All that they need are new shoe laces, and I will buy new ones for each pair. Here are shoes, boots, and rubbers that were outgrown by the children but have a lot of good wear in them These must all be tied together i pairs so that none get lost.

Clothes Galore

That plastic bag over there con tains dresses, skirts, blouses, an a coat, which our daughter pu there when she went to college They were to be given away, bu we forgot about them. Since the were put away clean, it will not b necessary to send them to the clean er. This one dress has a tear an needs a patch. We have materia to match it. Patches, needle, thread and a thimble will be put in a smal bag and attached to the dress. A one women's rally last summer the told us that the women oversea would be glad to do the mending i we sent the materials needed. Whe the clothes are folded, the belts o jackets will be fastened to the prope dress with pins or thread.

Sheets, pillowcases, and whit shirts — do they want worn sheet and shirts with worn-out collars an cuffs? What did Mrs. Albright sa about sheets, pillowcases, and whit shirts? Oh yes, victims of lepros need white shirts. The collar shoul be cut off just above the band, an the sleeves should be cut out alon the seams. The sheets and pillow

cases should be washed, then good parts torn in widths of one, two, three, and four inches and rolled for bandages. They also need four-inch squares which can be made from sheets or pillowcases. We will take this white material to our church school party and roll bandages while we visit. We must be sure to make the rolls as tight as possible and pin them with safety pins. We will pack the bandages shirts, and squares in a sturdy cardboard box and tie it with a strong cord just as we would do if we were mailing it. On the outside of the box we will write "Shirts and Bandages for Leprosarium." Now the material is all ready to go on the Brethren Service truck.

Like a Game

Housecleaning is beginning to be fun. It is almost like a game. I wonder what I will find in our bedrooms. Here are men's and boys' suits! The coats are very good — but wait. We must hold the trousers up to the light to see if they have six months' wear in them. The seat of this pair is much too thin. It will never wear six months. Consequently, these trousers will be laid aside. Since the coat is good, into the bag it goes. If both the coat and trousers are good enough to send, the trousers will be folded inside the coat and put into the bag. This overcoat will be put into the same bag with the suits. Men's socks are needed, and these good wool socks should go. The flannel bathrobe makes the clothing bag full, so the flap is pulled over the top of the bag and the snap is fastened properly.

The drawers in this chest are full of remnants, small pieces of material, and yarns. Since the women overseas are eager to sew and knit, these materials with patterns, thread, needles, scissors, knitting needles, and knitting instructions will all be packed together.

In that closet is a box of patches, all cut and ready to sew together for comfort tops. I will take them to the women's meeting, as the older women like to sew patches. We should be able to make several comforters.

What can be in this feed bag? Soft felt hats! They can be used in making baby shoes. Sister Young just loves to make baby shoes. These hats will be sent to her, and when the shoes are made, she will send them to New Windsor.

At last I have found something in my dining room which can be sent. Here are two good tablecloths which I never use. Some one will surely be glad for these.

What About the Basement?

It did not take me long with that cleaning, but the basement is not done. My game of "seek and find" surely will not work in the basement. Why, look at all those glass jars that I have not used since we have the freezer! The Material Aid Handbook says that glass jars should be packed, with lids and rubbers or the two piece lids, into a good box, a regular jar box if possible. Since we do not have the jar boxes, the cans will be wrapped in newspaper and placed in a cardboard box. The box will be closed and tied securely. The truck driver will be happy when he sees these jars in closed boxes as he is always afraid they will get broken when they are not packed properly.

Look at those small cans of grease! Why did I ever put grease in that glass jar? Brother Chupp tries to tell us to get a large grease can at the relief depot and put our grease in one large can. Because the truck will be here next week, and there is no time to go for a can, I will use this old lard can. It has a good bottom and will not leak. Emptying grease from small cans to a larger one is no fun. The next time my grease will go into the large can at once.

Now my spring housecleaning is done. I feel that not only is my house clean, but because of my cleaning, many people are going to receive things that they need.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

BVS Laboratory

THE fourth laboratory for beginning BVS units was held in the Union Bridge Church of the Brethren, not far from New Windsor, Md., during the first week of March. Twenty-three new BVS'ers and two outside staff members worked with the New Windsor training staff through five intensive days.

Dan West reported concerning the lab, "Some of the number began to see themselves as never before. This was not always comfortable, but the truth is more important than comfort. Also most of the group began to accept one another as persons — just as they are. Out of the whole experience the BVS'ers developed a sounder basis for further training. And some new purposes emerged also."

Training Director Robert Mock wrote the following week, "Each seems to be accepting his share of the responsibilities. . . . Repeating the goals on Saturday morning was a tremendous experience. All decided to see it through and agreed that there is no uncertainty as to what they expect of themselves as good volunteers."

MATERIAL AID

Project-of-the-Month for May

Last summer 176 campers from 21 different countries took part in the nine overseas work camps sponsored by the Brethren Service Commission. These international ambassadors of goodwill require solid meals in order to perform their tasks of building and serving. The following foods are needed for this year's camps:

Dried fruit and vegetables	Canned juices
Canned fruit and vegetables	Shortening
Canned meat and fish	Cocoa, coffee, tea
Jelly, peanut butter, cheese spread	Cereal, sugar, flour
Macaroni, spaghetti, noodles	Baking powder, mixes

By making your gift of food you are supporting these young people who are giving of their time and resources to build for peace. Send your materials to the Brethren Service center nearest you.

SPRINGFIELD LABORATORY for Peace Workers

DURING the last week of February a small group of church workers tried some new things in a leadership training laboratory with David Wieand and Dan West. The lab was held in the Good Shepherd Church of the Brethren in Springfield, Mo. Out of the experiment in leadership training came a new awareness in most of the folks.

The lab ended happily. For the first two days one person was so heavily frustrated that he felt like going home. But he was glad later that he stayed through. He took some new insights back home to test in his work.

Here are seven of the nineteen new "learnings" which were given by participants: (1) Love is all-important, but it is not always easy. (2) Attitude, language, voice — the whole person — need to give the same message. (3) We must trust more than ever before. (4) If I am a part of the problem, I am determined to be a part of the answer. (5) Do not attach a minority report to a person; it belongs to the whole group. (6) Miracles can happen, even with frustrated people. (7) We have not arrived, but we have started. — *Dan West.*

NIGERIA, WEST AFRICA

District Meeting Draws Crowd

ONE of the biggest events here recently has been the church district meeting. Since there are no hotels and motels, we use our schools to provide sleeping accommodations. Knowing that the school buildings would not be large enough, the local Christians built many mat shelters for sleeping and one large one with a seating capacity of 600 for one of the Bible classes.

The people came by the hundreds, each carrying his own food and sleeping mat. For their use, the church bought many, many cooking pots. A large group of men had spent a day in the bush cutting firewood for the visitors. When the school buildings and mat shelters were filled, some were assigned to sleep in new houses that were being erected but were only partially completed. Even then there was not enough room; so every Christian family had all its houses filled and overflowing with guests.

On the opening night, there were 1,372 people in attendance. The peak attendance included several hundred more. Everyone had expected a large crowd, but this was almost unbelievable. Never had anyone here seen such a large group of Christians gathered together in one place. Many had walked thirty to thirty-five miles to attend. For four days they participated enthusiastically in the singing and the Bible study, listened to the preaching of God's Word, and enjoyed the opportunity for fellowship.

Many felt like the woman who arose in the women's meeting and said, "When we are at home, sometimes we get discouraged because there are not many Christians in our village. But here we see that there are many living all about us who are also trying to follow Jesus. Having seen this, we will really be strengthened." — *Monroe and Ada Good.*

Japan Seminar on Peace

Albert Huston

IN RESPONSE to an expressed need for Japanese Christians to examine more closely their convictions about peace, the Mennonite Central Committee and the Brethren Service Commission jointly sponsored a seminar on peace for seminary students at Wasdea Hoshien, a Christian student center, on Jan. 25-26.

The seminar was planned in consultation with those associated with the major Protestant seminaries in the Tokyo area. It brought together twenty-five students and ten leaders from eight seminaries to consider together the theological implications of a Christian peace witness. Before the seminar, announcements entitled "Is There a Theology of Peace?" were sent out, applications were received, and applicants were supplied with reading material to stimulate their thinking.

The opening social period, during which the participants introduced themselves, created a spirit of earnestness and fellowship which continued throughout the seminar. This keen interest was soon rewarded by the presentation of Dr. Tetsutaru Ariga of Kyoto University. Dr. Ariga started with the unity found within the ecumenical movement and went on to treat the varying interpretations of the tension between the high calling of the gospel and a Christian's relation to the world, as pertains to peace.

The fellowship of the group was strengthened by the responsibilities taken by the students for serving tables and leading in devotions. At the close of the evening, furrowed brows relaxed while army cots were assembled, sleeping bags laid out, and preparations made for a well-deserved night of slumber.

Following devotions and breakfast the next morning, an informal talk was given by Dr. Goro Maeda of Tokyo University. Drawing from his experiences in Europe and his analysis of the international situation, he encouraged Christians to keep their peace message closely associated with the basic proclamation of the gospel and to work through individuals and small groups rather than through large national and international organizations.

The afternoon program consisted of a speech on the pacifist approach to nuclear war and one on the non-pacifist approach. The first of these, given in English with both the English script and a Japanese translation provided, was presented by Dr. Paul Peachey, Mennonite Central Committee representative. The second speech, given in Japanese but with an English outline in hand, was presented by Prof. Sam Franklin of Tokyo Union Theological Seminary. Dr. Peachey presented the idea that the Christian gospel calls forth an absolute rejection of all war, as was the attitude of the early church. Dr. Franklin, on the other hand, took the position that the Christian faith seeks justice, which at times must temporarily resort to force, tempered with love.

The seminar was nothing spectacular, and it had its share of shortcomings, but it was well worth the

Continued on page 26

INDIA

Christian Technical Co-operation

Excerpts from
Rural Service Center Annual Report
Shantilal P. Bhagat



Comparing size of Rhode Island egg (left) and Leghorn egg (right) with two Deshi eggs (center)

DURING the past year, the center's staff consisted of two paid senior members (including the director), three honorary senior members (one full-time and two part-time), and seven village workers. The senior staff has specialists in agriculture, extension, health and sanitation, infant care, foods and nutrition, pumps and engines, wells and machines. The village workers have a varied educational background and have been selected and trained for village work by the RSC staff.

The extension activities of the center have been concentrated in thirty-five villages with a population of approximately 24,000 and within a radius of sixteen miles from the home base.

Agriculture

The use of improved seed is becoming quite popular with farmers. Both the number of farmers trying new seed and the total quantity of improved seeds used have increased. Emphasis has been placed on the use of organic and inorganic fertilizers. The correct method of composting and making farm manure is taught.

Farmers have learned to fight plant pests and diseases with chemical preparations and some of them now borrow the duster and spraying equipment from the center. The use of DDT and BHC dusts for storing seed and for control of crop and household pests has become very common.

Use of the Japanese method of paddy cultivation, check-row planting of cotton, crop rotation, wider spacing of jowar and cotton are steadily increasing.

Forty-nine farmers from 20 villages participated in the rice paddy field competition and the highest field was 4,000 pounds of rice per acre which is about four times the all-India average.

New vegetable seeds have been introduced to families and the planting of winter dry season vegetables making use of waste water is encouraged.

A number of families have planted papaya and lime trees from seedlings raised and distributed by the center.

Hatching eggs from improved breeds of poultry were sold to village people during the year. In general, however, the people are not well satisfied with improved poultry breeds as the improved birds do not perform as well as the indigenous fowls under the traditional method of poultry raising. We are working on the details of a small scheme of starting model poultry farms in a few selected villages.

Adult Education

Two literacy classes with an enrollment of forty-seven were conducted during the past year. Simple books and easy reading materials from the Rural Service Center library were circulated by the village workers among more than 2,000 persons.

Health Work

A new scheme of village health education and medical relief has now been initiated whereby each of thirty-five villages is visited at least once a month and many twice or even three times a month. The doctor and nurse visit each of the seven village workers three times a month.

A booklet on family planning was published during the year. Work on a manual for the use of village workers doing simple medical work and health education was begun.

More than 100 lepers are now being treated in their own homes by the village workers. Dr. Pfaltzgraff, a leprologist from Nigeria who visited our work, was very much impressed with this method of treating leprosy.

A program of prenatal examinations of expectant mothers has been initiated as the result of the death of a mother whose life might have been saved if she had received a prenatal examination. A program of constructing smokeless kitchen stoves was introduced in the villages and is being well received.

Social and Recreational Program

Village workers have co-operated with local village officials in encouraging the celebration of national festivals and in village improvement projects. A number of volleyball and cricket teams have been organized. Indigenous games are also played. A work-camp type of program has been encouraged and the young men of one village repaired all the approach roads after monsoon as their project. These young men are potential members of a youth club soon to be organized in this village.

Demonstrations and Experiments

A portable hand pump developed by the Agricultural Development Society at Naini, India, was demonstrated in several villages. The

pump is designed to draw water from shallow wells, ponds, rivers, or streams. It can produce up to 2,000 gallons per hour operated by one man for ten-foot lift or by two men for an eighteen-foot lift. Farmers are given an opportunity to try the demonstration pump and several orders for pumps have been received.

Because of lack of help in the laboratory, soil analysis has not been carried out to the extent that it would seem most profitable to do. In the ensuing year, a more concerted effort should be made to continue to gather data on soil fertility and the relation of soil nutrition levels to crop response.

Further work was done on a seed planter which has been under development for three years. A change in design of some of the parts resulted in fairly good field tests. An attempt to add a device for banding fertilizer was largely unsuccessful in the field tests, but with some changes there are possibilities of success.

Training Program, Institutes

A month-long extension training class was conducted for village lay leaders with a view to getting them interested in programs of economic uplift and showing them how they can make a contribution on a voluntary basis to help bring an abundant life to villages. The trainees showed a keen interest in their work and we hope their interest will continue and that they will share with others what they have learned in the class. We have had requests for help on certain problems from some of the trainees and the Rural Service Center staff plans to visit these men at some convenient time.



An Indian farmer (left) notes the advantages of improved poultry over the common fowl like the one held by Glen Campbell (right). In the center is Shantilal Bhagat, director of the Rural Service Center

The village workers meet regularly with the staff for discussion of programs and for subject matter instruction. Meetings are held in villages as often as possible and the village people are invited to attend these meetings. Two workers were sent for training in co-operatives at a four-day institute held at Bamnia by Rev. Norman MacKenzie, and we are trying to send one worker to Poona for a three-month training course in poultry keeping.

Co-operation With Government Program

The National Extension Servic has begun work in the Anklesva area and has placed ten villag workers in fifty-four villages incluc ing the thirty villages which ar served by the Service Center worl ers. The Rural Service Center an the Extension Service men hav been working very closely on man programs, and relationships hav been very favorable. Some of th government workers come in occ sionally to discuss some technic problems in agriculture and poultr

We are grateful to God for h guidance and strength. Our since thanks are due to World Neighbo for their generous support witho which our work would not ha been possible. A word of than is due also for the co-operation ar encouragement the Rural Servi Center staff has received from t members of the Executive Board ar for the support and continuing inte est of the five co-operating Christi bodies.



A Gramsevak (village servant) trained at the Rural Service Center meets with two young farmers on farm problems

Japan Seminar

Continued from page 24

effort. Its true character and effe can probably best be seen in t valuation sheets returned by the st dents. Along with the suggesti that an extra day would have help and that there should have be more time for discussion, there w unanimous agreement that the should be more conferences of t sort. This was the first interser nary gathering of its kind, and c

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, Church of the Brethren General Offices, Elgin, Illinois?

Are You Listening?

A family listening game can help each member learn more about the art of visualizing and understanding what others are saying.

Take familiar everyday subjects, for example: an interesting experience, a funny story, a current event, something beautiful seen or heard, a conversation overheard, an unselfish act observed, something you have read.

The first person speaks; then he chooses the second person, who must summarize — review what the first person has said. The second person then chooses a third person who speaks on subject and chooses his summarizer.

Each one should have a turn at both speaking and summarizing. — *Submitted by Dorothy Emerson.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

I Came This Way. Alliene S. McChant. Christian Education Press, 1958. 152 pages. $2.00.

This book is full of human interest stories from all over the world. The author considers the whole world her native land and wherever she goes she finds interesting people and identifies herself with them in their achievements and frustrations. Both humor and pathos are woven into the book to help to unfold to the reader the lines of people involved in the book.

Youth and adults will enjoy this account. — *Anna Warstler.*

The Protestant and Politics. William Lee Miller. Westminster, 1958. 192 pages. $1.00.

The sentence which begins the first chapter of this book has a truth which the book makes vivid: "The trouble with the politics of many Christians is not that they aren't Christian enough; it's that they aren't political enough."

William Lee Miller not only has a very vivid and interesting style of writing but certainly has analyzed some of the main problems and concerns of Protestants with what they call politics.

This is not merely a book on political strategy or on the need for Christians to get into politics, but rather a philosophical and Christian approach to the how and why of all social action; not precise programs which men set up and idealize but a basic attitude which admits that Christianity and politics are already "mixed."

It is a very helpful book and deserves wide reading and study. — *W. Glenn McFadden, Elgin, Ill.*

250 Years . . . Conquering Frontiers. Homer A. Kent, Sr. The Brethren Missionary Herald Company, 1958. 233 pages. $3.00.

Students of the history and the ongoing work of the various Brethren groups which have grown out of the Schwarzenau movement will welcome this new book. The first comprehensive history of the Brethren Church (Progressive) since Henry R. Holsinger's History of the Tunkers and the Brethren Church was published in 1901, this volume is much less detailed than that one.

Church of the Brethren readers of this book — of whom there ought to be many — may find four particular interests in it: (1) how a writer of the Grace group handles the history of the Brethren movement up to the divisions of 1881-82; (2) the Progressive point of view on the divisions; (3) the 1939 division within the Progressive fellowship; (4) the program and the present status of each of the Progressive groups.

As to the first point, the only marked difference between the author's views and those of Church of the Brethren historians is that he makes no mention of the Anabaptist influence on the early Brethren, stressing the Pietist influence instead. Quite naturally he favors the progressive trends advocated by his own group in the 1880's (we do too now!). While feeling, equally naturally, that the conservatives' procedures were less honorable than those of his group, he shows also an openmindedness and admits that the progressive agitators made mistakes also. The book's biggest contribution for us lies in the story of the Brethren Church since 1900. The division of 1939 is handled from the viewpoint of the Grace group; no doubt a writer of the Ashland group would not see eye to eye with the author at all points. It is good to have at least one group's viewpoint recorded in book form.

As to the present status and program of the two Progressive Brethren groups, the most information is given concerning the Grace group. One notices with appreciation that this group places heavy emphasis on overseas missions; they maintain a missionary staff nearly as large as our own; their overseas membership is somewhat larger than ours. But one also notes the absence of any mention of relief or other social welfare efforts. The educational and publication work is considered but apparently not fully described. The reader will wish that similar information about the Ashland group had been given in greater detail.

While this book is not the detailed study of the Progressive wing of the Brethren fellowship that we might still hope for, it merits study by those who wish a fuller understanding of the descendants of the Schwarzenau eight through the years since 1708 and in the probable future. — *Ora W. Garber.*

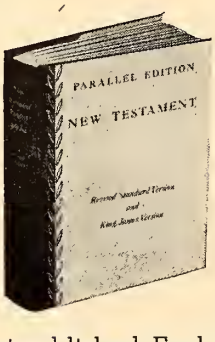
---

derable enthusiasm was shown for similar meetings on other subjects. Thus, the seminar seems to have been a success, and for this the sponsoring organizations are happy. They hope that a seed may have been planted which will grow of itself in the future.

PARALLEL EDITION

New Testament

REVISED STANDARD VERSION
and
KING JAMES VERSION



Just published. Each page has parallel columns of the Revised Standard and King James Versions of the New Testament. Cloth binding, square corners. Page size 5 x 7¼ inches. **$3.50**

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Bechtel, Emma S., daughter of William G. and Susan Beekly, was born March 29, 1872, at Waterloo, Iowa, and died Dec. 25, 1958, near Empire, Calif. She was united in marriage to Aaron M. Bechtel in 1900. She was a faithful member of the Church of the Brethren. She is survived by two sisters, four brothers, two daughters, seven grandchildren, and twelve great-grandchildren. The funeral service was held in Modesto, Calif., by the undersigned and Bro. Leland Nelson. Interment was in the Modesto cemetery. — M. S. Frantz, Empire, Calif.

Cadruvi, Rocky J., infant son of Lorence and Earleen Glick Cadruvi, died at Modesto, Calif., Feb. 16, 1959, at the age of four months. He is survived by two brothers, his parents, all four grandparents, and three great-grandparents. A graveside service was held by the undersigned at Lakewood Memorial park near Empire. — Lorell Weiss, Empire, Calif.

Carpenter, Alice Martha, wife of Clinton Carpenter, was born March 27, 1900, and died Jan. 25, 1959. She was a member of the Broadfording church, Md. Surviving are her husband, four sons, one daughter, two sisters, two brothers, and fifteen grandchildren. The funeral service was held at the Rest Haven funeral chapel by Brethren J. Stanley Earhart and D. R. Petre. Interment was in Rest Haven cemetery. — Mrs. Edith Myers, Hagerstown, Md.

Coffman, Allen Wieand, son of David and Adella Coffman, was born in Wayne County, Ohio, Jan. 9, 1891, and died Oct. 11, 1958. He is survived by his wife, Bessie, and a son. The funeral service was held at the East Chippewa church, Ohio, by Guy Buch. Interment was made in the adjoining cemetery. — Bessie F. Coffman, Dalton, Ohio.

Danner, Barbara Elizabeth, daughter of George and Martha Wickert Weber, was born on July 14, 1870, and died Jan. 24, 1959. On Dec. 25, 1886, she was married to Edward Danner, who preceded her in death. She was a member of the Woodland church, Ill. Surviving are four sons, eighteen grandchildren, seventeen great-grandchildren, six great-great-grandchildren, two sisters, and one brother. The funeral service was held at the Woodland church by the undersigned. Interment was in the Woodland cemetery. — Walter M. Young, Astoria, Ill.

Deavens, Emma, was born Feb. 26, 1888, and died Feb. 2, 1959. Surviving are her husband, three daughters, one son, seventeen grandchildren, two sisters, and two brothers. The funeral service was held in the Hanoverdale church by Bro. Norman Patrick. Interment was in the adjoining cemetery. — Mrs. John Swope, Union Deposit, Pa.

DeBolt, Russell Ingraham, died Dec. 20, 1958, at the age of thirty years. He was a member of the Fairview church, Pa. He is survived by his wife, Maxine Spear DeBolt, two daughters, one stepson, his parents, two brothers, and four sisters. The funeral service was held in the Fairview church by Bro. James E. Daughtry and Rev. Paul Roth. Interment was in the church cemetery. — Marie K. DeBolt, Masontown, Pa.

Detrow, Roy H., son of John L. and Catherine Hoffman Detrow, was born March 17, 1875, and died Jan. 4, 1959 at Smithsburg, Md. On April 2, 1902, he was married to Alice Susan Sigler, who preceded him in death. He was a member of the Welty church. Surviving are one daughter, two sons, two sisters, seven grandchildren, and fourteen great-grandchildren. The funeral service was held in the Poe funeral home by Brethren John E. Rowland and Glenn A. Heckman. Interment was in the Green Hill cemetery. — Mrs. Maurice L. Miller, Waynesboro, Pa.

Domer, Lola Faye, daughter of Walter and Mae Domer, was born in Wayne County, Ohio, Sept. 29, 1948, and died Dec. 22, 1958. She is survived by her parents, five brothers, and three sisters. The funeral service was held at the East Chippewa church, Ohio, by Bro. Guy Buch. Interment was made in the adjoining cemetery. — Bessie F. Coffman, Dalton, Ohio.

Duncan, Enoch Jefferson, died Dec. 30, 1958, at the age of eighty-four years. He was a member of the Church of the Brethren. Surviving are his wife Leona Alley Duncan, three daughters and six sons. The funeral service was held in the White Rock church by Brethren Archie Noff and Donald Clay Interment was in the church cemetery — Mrs. Cora Dunlaney, Riner, Va.

Dunning, Avery B., son of Leslie I and Hannah Duncan Dunning, was born at Denby, N. Dak., Sept. 28, 190 With his parents, he became a part of the Brethren migration into Canada i 1910; in 1919 the move was made t the Wenatchee Valley. Brother Dun ning was a graduate of La Verne Co lege and Bethany Seminary and was a ordained minister in the Church of th Brethren. He was married to Grac Bowman on July 8, 1928. He is sur vived by his wife, two sons, tw brothers, and two sisters. The funer service was conducted by Brethre Wayne Crist and Noble Deardorff. In terment was in the East Wenatche Evergreen cemetery. — Geraldine Elle East Wenatchee, Wash.

Evans, Mahala, daughter of Georg and Minnie Lavering, was born Sep 17, 1882, and died Feb. 20, 1959. O Sept. 5, 1901, she was united in ma riage to George Evans. Surviving a her husband, one son, and one siste The funeral service was held in th New Paris church, Ind., by Bro. Virg Mock, assisted by the undersigned. In terment was in the Violett cemetery. Kenneth W. Hollinger, New Paris, In

Geiser, Virgin Elizabeth, daughter Samuel and Elizabeth Stoner Geise was born Aug. 15, 1884, at Smithsbur Md., and died Oct. 18, 1958. She w a member of the Welty church. She survived by two sisters. The funer service was held in the Minnich funer home by Bro. Glenn A. Heckman. I terment was in the Welty cemetery. Mrs. Maurice L. Miller, Waynesbor Pa.

Gilbert, Harry B., son of Albert an Elizabeth Beam Gilbert, was born ne Polo, Ill., May 31, 1890, and died Fe 14, 1959. He was united in marria to Emma Travis on Nov. 16, 1911. Su viving are his wife, three daughters, s grandchildren, one great-grandchi two brothers, and three sisters. The f neral service was held at the Brow Seidel funeral home and the Church the Brethren with Bro. Carl H. Zigl officiating. Interment was in the Fa mount cemetery. — Mrs. Maynard W ner, Polo, Ill.

Gump, Gertrude, daughter of W liam and Susan McBride, was born ne Churubusco, Ind., and died Feb. 1959. She was married to Bro. Charl Gump, and they served their chur well in the ministry in the Pleasant H and New Paris churches. Surviving a her husband, three daughters, and tw sons. The funeral service was held the New Paris church by the und signed, assisted by Bro. Elden Eva — Kenneth W. Hollinger, New Pa Ind.

Heller, Leah Katherine, wife of W liam Christ Heller, died Dec. 24, 19 at the age of sixty-six years. She w a member of the Newville church,

She is survived by her husband, three brothers and two sisters. The funeral service was held in the Reuben Shoop funeral home by Bro. Robert L. Cockin. Interment was in the Prospect Hill cemetery. — Louise C. Smith, Newville, Pa.

Huff, Eliza J., daughter of Martin and Lydia Reigle, was born at New Stark, Ohio, Nov. 4, 1880, and died at Modesto, Calif., Feb. 10, 1959. After attending Bluffton College and teaching school she came to California and there married Jonathan B. Huff, who preceded her in death. They were members of the Church of the Brethren. She is survived by one son, four grandchildren, one brother, and two sisters. The funeral service was held in Modesto by the undersigned. Interment was in Lakewood Memorial park. — Lorell Weiss, Empire, Calif.

Huff, Jonathan B., was born at New Stark, Ohio, April 22, 1873, and died in Oakdale, Calif., Jan. 30, 1959. He came to California in 1906 and settled permanently at Empire, Calif. He was married to Eliza J. Reigle in 1907. In his later life he united with the Empire Church of the Brethren. He is survived by one son and four grandchildren. The funeral service was held by the undersigned at Modesto, Calif. Interment was in Lakewood Memorial park near Empire. — Lorell Weiss, Empire, Calif.

Johnston, William McKinley, son of Alexander and Joanne Kuhns Johnston, died at Greensburg, Pa., Feb. 15, 1959, at the age of sixty-two years. He was a faithful member of the Greensburg church. He is survived by his wife, Pearl South Johnston, one daughter, two sons, one stepdaughter, seven grandchildren, three great-grandchildren, and one sister. The funeral service was conducted by Bro. Wilfred N. Kaufer. Interment was in the Greensburg Union cemetery. — Mrs. Galen Leitner, Greensburg, Pa.

Minear, Lula Bell, daughter of Franklin and Sarah Pike, was born in Oregon, Ill., Dec. 4, 1863, and died at Medford, Oregon, Jan. 31, 1959. She was married to Lorenzo Minear on Oct. 13, 1885. She is survived by her five children, one stepson, one brother, seven grandchildren, and five great-grandchildren. The funeral service was conducted by Bro. Escil Hiser at the Conger-Morris mortuary. Interment was in the Church of the Brethren cemetery at Talent, Oregon. — Ida Marie Bolz, Medford, Oregon.

Seiver, Ira Esten, son of Mr. and Mrs. John Seiver, died in Lebanon, Pa., Feb. 1, 1959, at the age of sixty-four years. He was a member of the Fredericksburg church, Pa. Surviving are his father, five brothers, and four sisters. The funeral service was conducted from the Strauss funeral home by Bro. Homer Miller. Interment was in the Mellinger Mennonite cemetery. — Grace E. Meyer, Ono, Pa.

Stong, Walter, Jr., son of Mr. and Mrs. Walter D. Stong, was born Oct. 1, 1936, at Ansonia, Ohio, and died Feb. 1, 1959. Surviving are his parents, a sister, and a brother. The memorial service was held from the Algo funeral home by the undersigned. — Hugh T. Warstler, Durand, Mich.

Taggart, Rose, daughter of Henry and Sarah Balsbaugh, was born Nov. 20, 1884, and died at Peru, Ind., Jan. 29, 1959. She was married to Edward Taggart on Jan. 22, 1908. She was a member of the Mexico church, Ind. Surviving are her husband, three daughters, a son, ten grandchildren, four great-grandsons, three sisters, and a brother. The funeral service was held at the Mexico church by Bro. E. Paul Weaver. Interment was in the Greenlawn cemetery. — Mrs. Verlon Sites, Mexico, Ind.

Voshall, Frank, son of Mr. and Mrs. Peter Voshall, died at New Philadelphia, Ohio, Feb. 12, 1959. Surviving are five sons, two daughters, nineteen grandchildren, and eleven great-grandchildren. The funeral service was held in the Kaserman funeral home with Bro. Willis Stehman officiating. Interment was in the Evergreen burial park. — Marjorie H. Landes, New Philadelphia, Ohio.

Werking, John R., was born April 13, 1886, and died Dec. 20, 1958. He is survived by his wife, Mamie, three sons, a brother, one sister, eight grandchildren, seven great-grandchildren, and one stepson. The funeral service was held at the White Branch church with Bro. Garold Ringeisen officiating, assisted by Bro. Leslie Payne. — Olive Overton, Hagerstown, Ind.

Young, James H., was born June 21, 1919, and died Feb. 5, 1959. On Jan. 29, 1944, he was married to Marjorie Young. Surviving are his wife, two sons, his mother, and grandparents. Memorial services were held at the Reigle funeral home by the undersigned. — Hugh T. Warstler, Durand, Mich.

Church News

Northeastern Ohio

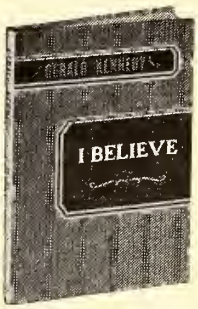
East Chippewa — On Laymen's Sunday the laymen were in charge. The East Petersburg male chorus presented a program. In January the church was host to the district youth rally. The youth are planning to participate in the district drama festival. The annual school of missions was sponsored by a missionary committee. The women's work have been going to the Apple Creek state hospital once a month to sponsor a program and party for one of the cottages there. Our pastor recently had the devotional period on the program of the rural church department of the state Council of Churches on radio station WRFD. The church completed the district Call program for the outreach program and is presently engaged in the evangelistic Call phase. Week end evangelistic services were led by Bro. Gordon Bucher. Our spring love feast was on April 5. — Bessie F. Coffman, Dalton, Ohio.

Southern Pennsylvania

Back Creek, Shanks — Bro. Arthur Rice of Frederick, Md., and Bro. Clarence Hunsberger of Mercersburg, Pa., were guest speakers at our love feast and communion. Brother Rice officiated. Brother and Sister Homer Musselman were delegates to our district Sunday school meeting held at the First church, York, Pa. Bro. Elmer Brubaker from the Middle Creek church, preached a temperance sermon. Twenty-one members of our Sunday school conducted services at the Cross Keys Old Folks Home. Our

Know Your Faith

SERIES



Here are inspirational treatments of important areas of the Christian faith, written to answer the average person's questions about his beliefs and to strengthen his faith.

I Believe
Gerald Kennedy
First in the series, this is an inspirational and warmly evangelical statement of what a Christian can believe, and why — and the enrichment faith can bring to life. *$1.25*

I Believe in Jesus Christ
Walter Russell Bowie, $1.25

I Believe in Immortality
John Sutherland Bonnell, $1.25

I Believe in God
Costen J. Harrell, $1.25

I Believe in the Bible
Joseph R. Sizoo, $1.25

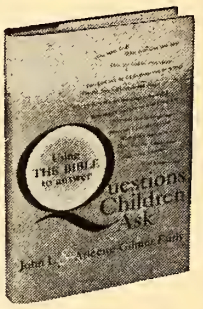
I Believe in the Holy Spirit
Ernest F. Scott, $1.25

I Believe in the Church
Elmer G. Homrighausen, $1.50

I Believe in Man
Frederick Keller Stamm, $1.50

Church of the Brethren
General Offices
Elgin, Illinois

Using the Bible to answer Questions Children Ask



?

John L. and
Arleene Gilmer Fairly

What does God look like? Does God love me if I do things that are wrong? What makes Christmas? What is heaven like?

These are questions children *do ask,* and they are typical of the many queries treated in this book. For all parents, relatives, and teachers who want to give the most satisfying and helpful answers there is abundant aid within these covers. The answers are based on what the Bible says and are phrased in simple terms.

Written to help children eight years old and under. $2.00

Church of the Brethren
General Offices,
Elgin, Illinois

series of meetings were conducted by Bro. Henry Hunsberger of Mercersburg, Pa. The young people purchased Bibles for Russia. The senior men and women of our Sunday school supported one Korean orphan this past year. Our young people's class continues the support of one Korean orphan and a Nigerian worker. Another Korean orphan is being supported by other individuals of our Sunday school. The women rolled bandages for the leprosy colony in Africa. The men of our church have constructed three Sunday school rooms in the basement of our church. — Mrs. Glenn K. Haldeman, Greencastle, Pa.

Welty — Four young people attended the regional Brethren Service training conference at Everett. Several of our church school members attended the interdenominational leadership training course in Hagerstown. At our love feast Bro. Leroy Plum officiated. Ten were baptized and two received by letter as the result of the evangelistic meetings held by Bro. Earl C. Brubaker of Sipesville, Pa. Visual aid equipment has been purchased by the Sunday school. A group went to New Windsor, Md., to help with the processing of clothing. Our pastor exchanged pulpits with our elder, Bro. Samuel Lindsay, of Greencastle, Pa. The men's project has been the improving of the fellowship hall. Bro. Robert A. Byerly of Elizabethtown College conducted a Bible institute. Recently three deacons and their wives were installed for a five-year term. We are now participating in the evangelistic part of the Call Program. On Feb. 1 the young people had charge of the worship service. There was also a dedication service for the organ and choir gowns. — Mrs. Maurice L. Miller, Waynesboro, Pa.

Western Pennsylvania

Brothersvalley — Our church co-operated with the other churches of the community in the World Day of Prayer. We have given to the Brotherhood fund for the support of an African evangelist. Donations were given by the various organizations of the church to remodel the kitchen. Cards and gifts were sent to our two adopted sisters in the Brethren home at Windber. We are also supporting the ministerial fund. The CBYF is publishing a bimonthly paper called the CBYF News Reporter. It is sent to members away from home. Eighteen of our members spent a day at New Windsor helping to process clothes. The film, The Cry in the Night, was shown and the offering went for missions. We have entered into the second phase of the Call program. — Mrs. John L. Knepper, Berlin, Pa.

Johnstown, Roxbury — The district conference was held in our church. Wilbert Hershberger and Donald Fornwalt were licensed to the ministry, and two deacons and wives were permanently installed. We are enjoying our sound system, with individual hearing aids, which was given as a memorial. Our missionaries, Brother and Sister William Hayes and their family from the mission at Lybrook, N. Mex., visited with us. Pastor Replogle narrated the Protestant Reformation rally service over radio station WJAC. We have received eighteen members, and thirteen infants have been consecrated since last report. Our women's work quilted twenty-five quilts and made nine comforters for relief. They also sorted and packed used clothing to send to New Windsor. We had a school of missions. — Viola Rummel, Johnstown, Pa.

Florida, Georgia, and Puerto Rico

Jacksonville — Our women served Sunday noon dinner to over sixty youth who attended our service on their way to the National Youth Conference at Junaluska. We have family fellowship dinners the third Sunday evening of each month followed by a film. Bro. Robert Schreiber preached in the pastor's absence. Nevin Zuck and Lillian Grisso have been recent guest speakers. We are in the second phase of our Call to Witness program. Our pastor attended the Spiritual Life Institute at Bridgewater. Two have been received by l ter recently. During February a March we used the basic study boo lets in our Sunday evening services. C annual sweetheart banquet was Feb. —Mrs. John B. White, Jacksonville, F

Sebring — Bro. Charles D. Newcon was relicensed to the ministry for a other year. Our parent-child relati fellowship sponsored the following p grams: the film, Honor Thy Family; drama, A Meaningful Christmas; an lecture by Dr. William Hill. Da Bollinger, who has volunteered for B is now stationed at Castaner, Pue Rico. The women sponsored three m week services. The choir presented cantata, A Night of Miracles. At watch night service we showed the f entitled, Reaching From Heaven, str ing evangelism. In our school of r sions in January, we studied the Mid East. Bro. Nevin Zuck, of Elizabe town, Pa., was with us for a two-h training session on the second phase the Call program. Sister Lillian Gri recently retired from Christian ser in India, showed pictures of her w The church received seven members letter. Bro. Chalmer Faw, instructo Bethany Seminary, was guest spea during the Bible conference. We a full-day prayer vigil on Feb. 11 Feb. 13 we co-operated with churches of the city in the union servance of the World Day of Pra — Mrs. Joseph Eckstadt, Sebring,

Eastern Maryland

Flower Hill — In December the C sponsored a program for the ch with Bro. David Hanawalt showing tures of his trip to Europe. The addition to our church was starte

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate c secure employment in Brethren com munities. It does not provide for th advertising of goods or property fc sale or rent. Information on pai advertising may be obtained from th Church of the Brethren Gener Offices.

This service is part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren Gener Offices, Elgin, Ill.

Miscellaneous

No. 399. Male help wanted: Ma ried man, 30 years of age or old with car. No experience necessa Advancement opportunity unlimite family insurance, and retirement pl available. No canvassing, work book in advance calling on qualified lea Write: Lifetime Stainless Steel C poration, Myerstown, Pa.

November. A cornerstone laying was eld Jan. 25 with Bro. Harold Sherk s guest speaker. We are taking part in week of witnessing sponsored by the lational Capital Area Council of hurches. Our morning service on Feb. featured a membership renewal serv-e. — Ethel Embrey, Derwood, Md.

Friendship — The board of trustees eported the completion of the purchase f three lots opposite the church. riendship started a bowling league for ll to participate in. A number of our outh are in college at Bridgewater. Ve had a church-wide loyalty dinner. ur pastor, Bro. Lloyd Haag, conducted e program, Meditation, over radio ation WITH. Friendship took part in e Call program through a church-ide commitment canvas. Our women's oup sponsored a program at the ahrney-Keedy home. We had a Chris-an education luncheon here with A. auffer Curry as speaker. A number our group attended the North Balti-ore church for the Anniversary Call eaching mission at which Brother urry was speaker. On Dec. 7 we had a edication service for our new organ. Mrs. Calvin Holmes, Baltimore, Md.

Piney Creek — Our moderator, Bro. orman Utz, conducted our semiannual uncil meeting. Bro. Joseph Caricofe as elected our new moderator. Dele-tes to the district meeting were Dor-y Barnes and Lera Six. Four mem-rs of our church participated in the niversary pageant held in Westmin-r, Md. Bro. Byron Flory was guest eaker for our Sunday school rally rvice. Our evangelistic services were ld by Bro. Charles Rinehart of Green-le, Tenn. Two members were rededi-ed and two were baptized. The wom-n's work has rolled bandages, pieced nforters, and sent clothing to New ndsor. They also sponsored the w Year's Eve watch night service h Bro. Ralph White showing pic-es of his trip to Europe. Sister Grace ite attended the youth seminar in shington. Our church is participat-in the Call to Witness program. On b. 22, Bro. David Hanawalt showed es of his trip to Europe. Our spring uncil meeting was held on March 11 l our love feast will be on April 26. -enevieve Baumgardner, Taneytown, .

Middle Maryland

Manor — Bro. J. Lee Mullendore of Hagerstown church was guest speak-at the Downsville church on loyalty day. Missioners were commissioned his meeting to make an every-mem-contact in the interest of steward-as a part of the Anniversary Call gram. Brethren Samuel Lindsay and yne Nicarry were guest ministers at communion service. Bro. Arthur gum conducted a preaching mis-and as a result eight have been ived by baptism and six by letter. Freeman Ankrum showed pictures h he had taken while he was in pe attending the 250th Anniversary Schwarzenau, Germany. Women's gave a donation of food to and ented a program at the Fahrney-ly home. The Sunday school and h fellowship rendered a combined ram at the Home. A number of Sunday school teachers attended leadership training school held in the Hagerstown church during January and February. Our second phase of the Anniversary Call program, Witness for Christ, is under way. We plan to have Bro. Lee Weaver with us in a preaching mission at the Downsville church. — Naomi H. Coffman, Hagerstown, Md.

Eastern Virginia

Nokesville — Bro. George H. Tinsman is our pastor. It was decided by council to have home-coming every five years. The women's work was reorganized into one day and one night circle. The senior choir presented a cantata. The young people attended the youth rally at the Evergreen church recently. They had charge of the worship service on Youth Sunday. One of our young men, Lonnie Wood, left the New Windsor training center to serve his term of alternative service at El Gracio service center, San Sebastian, Puerto Rico. On Dec. 28 the Valley View congregation merged with Nokesville. — Mrs. George H. Sonafrank, Nokesville, Va.

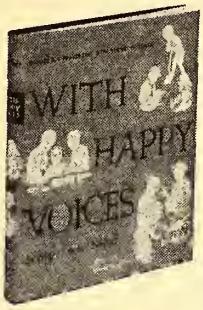
Second Virginia

Bridgewater — The 1959 directory of the church has just been released to the membership in which the pastor's message states that there has been an increase in membership. The unified budget plan has been adopted. A steering committee on evangelism has Bro. Garland Miller as chairman. The women's work contributed $180 to Church World Service for surplus food, and a large quantity of relief supplies was sent to New Windsor. A study of the Middle East and of our North American neighbors was made in the annual school of missions. The midweek Lenten services were conducted by guest ministers among whom were Brethren Clarence R. Bowman, Wilmer Crummett, Beverly A. Smith, C. E. Zunkel, and Robert L. Sherfy. The spring communion service was held on Thursday of Holy Week and a union service was held on Good Friday in the local Presbyterian church. — Mattie V. Glick, Bridgewater, Va.

Lebanon — Bro. Paul Crumley was guest speaker for the district pulpit exchange, while our pastor, Bro. Russell Beahm, preached at the Elk Run church. The CBYF have been sponsoring programs of interest for the Sunday evening services. Frank Huffman, teacher in the Middle River high school, showed slides and explained his work among the people of Indo-China during his two years service. Bro. Carl Smith, of Manassas, Va., conducted our revival meeting. We have received two by letter. The women's work sent sixteen comforters for relief and a quantity of used clothing and Christmas packets for overseas. The father-son banquet was Feb. 20. The Anniversary Call program with Brother J. D. Wine as chairman completed the first phase and is now in second phase of evangelism. Frank Smith is chairman of our Call to Witness emphasis. The preliminary plans for our new church have been accepted at a special council. — Mrs. Anna Beahm, Mt. Sidney, Va.

Middle River — Our church observed World Communion Sunday. Bro. F. Y. Garber has been elected associate church moderator. Four new members were received by letter. The CBYF had a watch night fellowship and worship service on New Year's Eve following a food gift shower in honor of our pastor, Bro. Marvin Clingenpeel, and his wife. We now have a nursery for small children during the worship hour. A school of home and family life was held

Stories for Prayertime with young Children



WITH HAPPY VOICES

MARY CROCKETT NORFLEET

Youngsters will enjoy the sixty stories in this book again and again because the children in them live in a real world just like their own. Numerous black and white illustrations make their adventures more vivid. Parents will smile at the true-to-life conversations and actions of the children. They will also gain insight in guiding their own children in Christian growth.

Each story is accompanied by one or more Bible verses and a short prayer. Additional aids for family worship at the end of the book include the Lord's Prayer, Apostles' Creed, blessings and graces, the Ten Commandments, and nine easy-to-sing hymns. $3.00

Church of the Brethren General Offices

Elgin, Illinois.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.--CHICO, CAL.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Classified Advertisi

COTTAGE FOR RENT — Rest a fish at Cass Lake, Middlebury, In in a quaint Dutch communi Good fishing. Brethren church miles. Make reservations ea Accommodations for 4 people. C tact: Rev. Israel Gordon, 1002 Jackson, Auburn, Ind.

in January and February and was climaxed with a family night fellowship supper. — Mae V. Diehl, Staunton, Va.

Moscow — Bro. J. T. Glick of Bridgewater was the evangelist for our revival. Two adults and ten children were received into the church by baptism. A piano for use in the church basement was purchased by the homemaker's Sunday school class. In January the men of the church enjoyed an evening of fellowship with a carry-in supper, short business session, and a showing of the filmstrip, A Chance to Live. Sister Louise Sayre gave a talk on Christmas in India. The ladies' aid have had three comforter knottings this winter. — Mrs. Alice Gardner, Mt. Solon, Va.

Southern Virginia

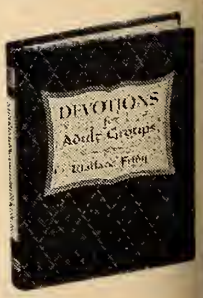
Pulaski — We welcomed to our congregation Brother and Sister Eugene Kahle. Bro. W. C. Sweitzer was elected elder of our church for the coming year. On Jan. 4 we began worshiping in our new church. Our dedication service was held on Jan. 18, with Bro. Rufus McDaniel in charge. Bro. Earl Mitchell was guest speaker and gave the dedicatory message. Music was furnished by the Danville choir under the direction of Bro. Dwight Kahle. Bro. Bill Longenecker held a revival in our church, Jan. 18-25. Three have been baptized and one has been received by letter. Brother Kahle and nine of our teachers attended teachers' training classes. — Mrs. Stella B. Murphy, Pulaski, Va.

First West Virginia

Keyser — Several of our members attended the district conference held at the Beaver Run church. A two-week revival was held by Bro. John T. Glick. Our new pastor, Bro. C. H. Cameron and his wife, who came from Altoona, Pa., began work here on Oct. 15. They were later installed by members of the district ministerial board. Since that date fourteen members have been received by baptism and ten by letter. Improvements have been made by blacktopping the church parking lot, the erection of a new garage and renovation of the parsonage. The youth appointed the pastor as their peace and draft counselor. At a recent council meeting eight new deacons were elected and Bro. Thomas Rotruck, who is now attending Bethany Biblical Seminary, was relicensed. Our church is engaged in the Call to Witness Christ program under the chairmans of Bro. Willard Kitzmiller. A pra vigil was held on Feb. 18. We had f evenings of pre-Easter services an baptismal service on Palm Sunday. our CBYF speech contest Patr Bailey and June Smith tied for place. Our youth will assist in visitiation. — Carol Mills, Keyser, Va.

Devotions for Adults . . .

two
books
by Wallace Fridy



ADULTS AT WORSHIP

These twenty-three meditations are close to the everyday living of everyday people. Each of the brief talks averages about three pages in length and is followed by two hymn titles, a scripture lesson, and an appropriate prayer. Also there are seven selections for special days in the Christian Year: New Year's, Lent, Palm Sunday, Easter, Christian Family Week, Stewardship Sunday, and Christmas.

Although written especially to help the leader of devotional services, these meditations are suitable for private reading as well. Just published. **$1.75**

DEVOTIONS FOR ADULT GROUPS

Here is resource material for both group worship services and personal moments of quiet thought. Bible-centered and concerned with counsel on today's problems, the material is simple, direct, easy to read and understand.

As further help the author includes a section of Worship Aids after each devotion. Included for each devotion are two hymns, a Scripture lesson, and a prayer. A helpful index is a further aid to the worship leader in building his program and to the individual in seeking references of his meditation. **$1.50.**

Church of the Brethren General Offices . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MAY 2, 1959



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MAY 2, 1959

Volume 108 **Number 18**

In This Number . . .

Editorial —

Concern for Key Children 5
Our Talent Used Wisely 5

The General Forum —

Living Happily Ever After.
John C. Middlekauff 3
Standards and Values. Dale B. Harris 6
Masters of Sacred Music:
Ludwig van Beethoven 9
What Makes a Home Wonderful?
Arvid F. Carlson 10
Childhood Springs (verse).
Edna Hamilton 12
If You Were a Migrant.
Julian and Ruth Griggs 13
The River Is Higher (verse).
John F. Watkins 15
Theme of Peace (verse).
Velta Myrle Allen 18
Reviews of Recent Books 19
Family Counselor 26
Conference Business 26
Family Fun Fare 27

Toward His Kingdom —

What Can Happen in a Summer Pastorate? Forest O. Wells 20
Out of the Mailbag 21
First District of India Meets.
Ora Huston 22
Planning the Ideal Family.
L. E. Blickenstaff, M.D. 22
Women of India Join in World Prayer.
Laura Sewell 22
Monday at School. Edna Switzer 23
Fresno Center Serves Slum Area.
Thomas Kirwan 24
BVS'ers Write 25
Special Adult Issue of the Journal .. 25

Cover photo by H. Armstrong Roberts

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Outward Display of Religion

The very helpful article in the March 14 issue of the Gospel Messenger, "Christian Commitment," would be more acceptable if the first column was omitted. The writer is well aware that America could easily make a greater display of religion by having more people standing on street corners praying, or stopping at sunrise and sunset to say prayers. But if we did so we would be setting at naught the commands of Christ. Closet prayers and secret giving only are acceptable. If all churchmen were dressed like priests and our women like the sisters in the Roman Church, would that be more pleasing to God? Orphanages and the foster homes where children who have lost their parents receive loving care, the schools for the blind, the homes for the aged, our public schools and institutions of higher learning where skills are taught that save many lives, the homes for the mental and physically handicapped, and schools where the deaf are taught to read and to communicate with others, are evidences that our religion is a Sunday religion. You may have your choice. I prefer America where little outward display of religion is made. It may be that God wants it so. — Joseph N. Cassel, Collegeville, Pa.

Point of View

I read with interest Charles Andersen's comments on flowers at funerals. I can sympathize with his feelings as I know from personal experience that flowers can be a great comfort at this time. I can also sympathize with those who feel that the great amount of money expended this way could be put to better use for the living.

I do wish to take exception to his last sentence, that "death itself is painful and not beautiful." I think this statement should be amended to read that our physical, finite viewpoint of death is painful and not beautiful. But from God's true and eternal viewpoint, it must be beautiful. If I did not feel that this were true, I could not summon the strength to go on living, because my beloved two-year-old daughter recently was called by God to undergo this mysterious experience we call death. Before this happe I had my doubts as do most o

But now an inexorable logic w this way in my mind: Jesus told us that God is love, and we are always in his care. Did tell us that his care suddenly when we die? No, he has ass us that our hearts are not t troubled about death, and that love and care for us is beyond comprehension. Then God sen this little girl to show me what is and what loving care means. let me experience for myself great depths and intensity of in my feelings for her, as muc my nature can grasp in its pr state. At the same time I an sured by Jesus that God's lov this little girl is so much gr than mine that I can h comprehend.

The ultimate conclusion of reasoning is something we can know for sure in this life. It ceptance is an act of faith, the of faith which is meant by a in things not seen. — Marie Ott Eagle Point, Oregon.

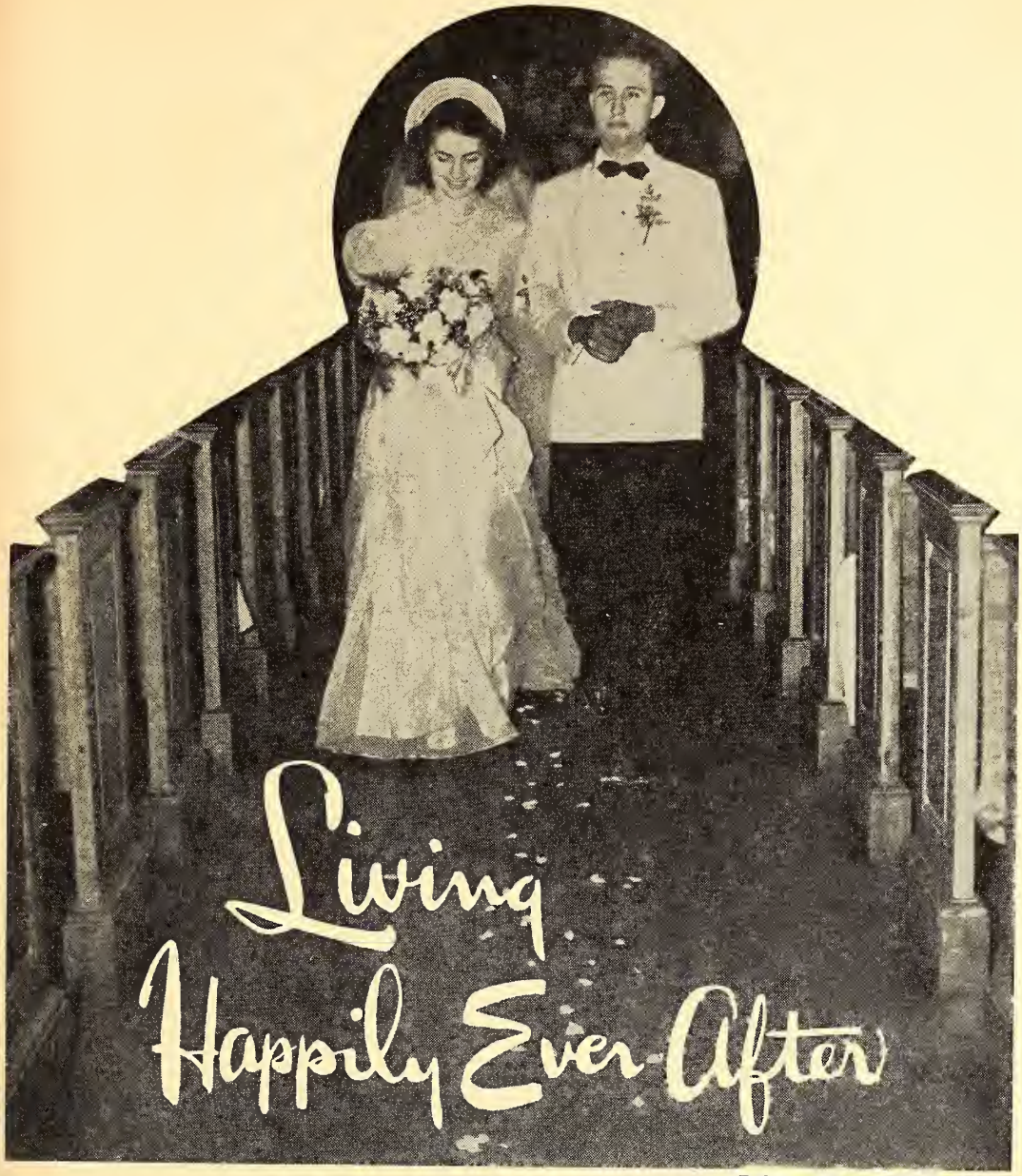
Enjoy First Page

May I convey to you how I enjoy the first page of the Me ger as well as the inner pag think the picture always has a derful story in it after we rea explanation under it. — G. Smith, Middletown, Md.

Oppose War Taxes

In answer to John Forbes i March 28 issue of the Gospel senger, I express my opinion. lieve he is absolutely right. cerely believe that we Bre should oppose war taxes. If w pose war and preparation for why should we pay money for We must do as Brother Forbes We must give our mone "the Brethren Service Comm CARE, and other such organiz that are doing the job that the minded government of the U fuses to do: help the need suffering and undeveloped peo over the world."

Brethren, let us stand up for we believe and dare to be dif "If God be for us, who c against us?" — Jeanne Jacoby tysburg, Pa.



Religious News Service

Living Happily Ever After

John C. Middlekauff

DO YOU recall how the old fairy tales used to end? "And they lived ily ever after." Perhaps e did long ago, but they do oday. In the year 1955, the recent figures I could find, 00 divorces were granted he United States. That s that more than three hs of a million men and en found that they could ive happily ever after and ded their marriages in the ce court.

ong the tragic aspects of ce is the fact that men and en allow their marriages to break up by almost imperceptible degrees, so slowly and casually that they do not realize what is taking place until it is too late. As one writer put it recently: "Many people believe that a marriage always ends with a dramatic last scene. Actually, most unsuccessful marriages dribble away; they end not with a bang but a whimper. According to one authority, fewer than ten per cent of the divorces in this country are sought because one party wishes to marry someone else. Far from being dramatic, the final stages are often lived through in a kind of numbness."

But even the divorce statistics do not tell the whole story. Many marriages do not end in a divorce but all the zest, joy, and happiness departs, leaving only a hollow shell so that, on the basis of a study made a few years ago, only one out of six marriages was described as extremely happy while one out

Pastor, Stone church, Huntingdon, Pennsylvania

of twenty was characterized as extremely unhappy; all the rest drifted in between.

What help can the church give, help that will make for stronger, happier homes and thus strengthen child life, the church and all segments of the life of the community?

The first thing that the church can do as it seeks to strengthen marriage is to help prepare young people for marriage. We would not think of licensing people to drive a car or fly a plane until they had been instructed and tested; we do not expect our youngsters to be able to repair cars or TV sets or install telephones without training. But when it comes to the most difficult thing in life, two different personalities living together in intimate relationships, we expect them to do it without a bit of help or guidance.

Somehow or other, we assume that any two people of legal age who have two dollars, can get a license, get married, and live happily ever after. Obviously, that is a false assumption. So the church must recognize its responsibility to help train young people to enter marriage and make it a happy, growing relationship.

Quite frequently, men and women are very stupid when it comes to picking a life's mate. When he goes to buy a car, a man will examine it carefully by daylight but the same man may pick a wife by moonlight. Or a girl will choose a man for a husband because he is a good football player or owns a convertible or makes a big salary or dances divinely. And after the excitement has worn off and the marriage settles down for the long, long pull, she discovers that these things are not important at all and that the real values of character and personality are missing. Or in a lighter vein, they have failed to remember something that Nietzche said: "Before marriage this question should be put: 'Will you continue to be satisfied with this woman's conversations until old age?' Everything else is transitory."

The important thing in marriage is the people who get married and the church must continually hold up before its young people the centrality of character, the importance of religious faith, and the necessity for those traits of personality which wear well and which make for compatibility. Someone has written: "Making a go of a marriage is a matter of making a go of life. Rabbi Brickner has said, 'Success in marriage is much more than finding the right person; it is a matter of being the right person.' What we marry for is not as important as what we marry with."

They say love is blind, and in one sense it is. But when young people marry, the church must help them do so with al minds and eyes wide op The basic reason why so ma marriages fail is that peo rush into it blindly, with any thought concerning t physical, spiritual, emotion social, moral, and vocatio qualities necessary in a pers with whom they propose live for the rest of their liv

Several children were playi on a rainy day. Since th could not go out, they decid to have a wedding. The mis ter's young son was the prea er and the other children w members of the bridal pa After they were assigned th parts and were dressed for t occasion, the ceremony beg The officiating clergyman h witnessed a number of w dings which his father h conducted and so had a pre good idea as to how this should go. Having a g memory and a fertile imagi tion, the ceremony mo along smoothly until the cl Then he could not remem how his father concluded

Continued on page 18



Religious News Servic

"The family that prays together stays together"

EDITORIAL

Concern for Key Children

LEADERS in both Protestant and Catholic churches in West Germany have been turning their attention recently to what they call the problem of "key children." The problem originated shortly after World War I when working mothers in Germany put strings with door keys around the necks of their children so that they could come home from school to a motherless apartment and still get in.

Now the economic situation in West Germany is quite the opposite but the problem remains because increasingly women continue their employment after marriage and even after they have children. Now they work not so much because of desperate economic need but rather to enjoy higher living standards. As a result more and more children are denied the experience of genuine home life, and statistics show that every fifth child in West Germany is without his mother during the daytime.

German church leaders put the matter in rather blunt terms when they state, "Parents act irresponsibly if they sacrifice the happiness of their children by leaving them alone to themselves for no better reason than to buy a refrigerator, a TV set or a new car." What they say about the problem of "key children" would apply, by all statistical accounts and by observable results, to families in the United States as well as in West Germany.

This is not the time to point an accusing finger at every working mother or to state dogmatically that a mother's place is always and without exception in the home. We know many mothers who must work outside the home and who still manage to spend a generous amount of their waking hours in home-centered and family-centered activities. They may be as available and as responsive to their children's needs as if they seldom left the house. Some mothers have little choice but to seek outside employment, and their willingness to punch a time clock for the sake of supporting their children actually serves to build morale in the family.

But the German Christian leaders are surely right in observing that parents must not trade their precious opportunities to be the companions of their children for a mess of pottage in the form of material advantages. Children have a way of sensing what are the values by which their parents live. If buying a new car seems more important than listening to Johnny's afternoon reports of schoolday problems, it is not surprising that he may feel less wanted than the weekly pay check. And Johnny may easily conclude that this world is the kind of place where you succeed by somehow getting the "things" you most desire.

All children are "key" children in the sense that they are important for the world's future. The church and the home have heavy stakes in what happens to children, not only the children in our homes and our Sunday schools but all children everywhere. If we neglect them by cold abandonment, by subtle indifference to their demands on our time or by offering them substitutes for our genuine love, then we fail them and we fail the future. — K.M.

Our Talent Used Wisely

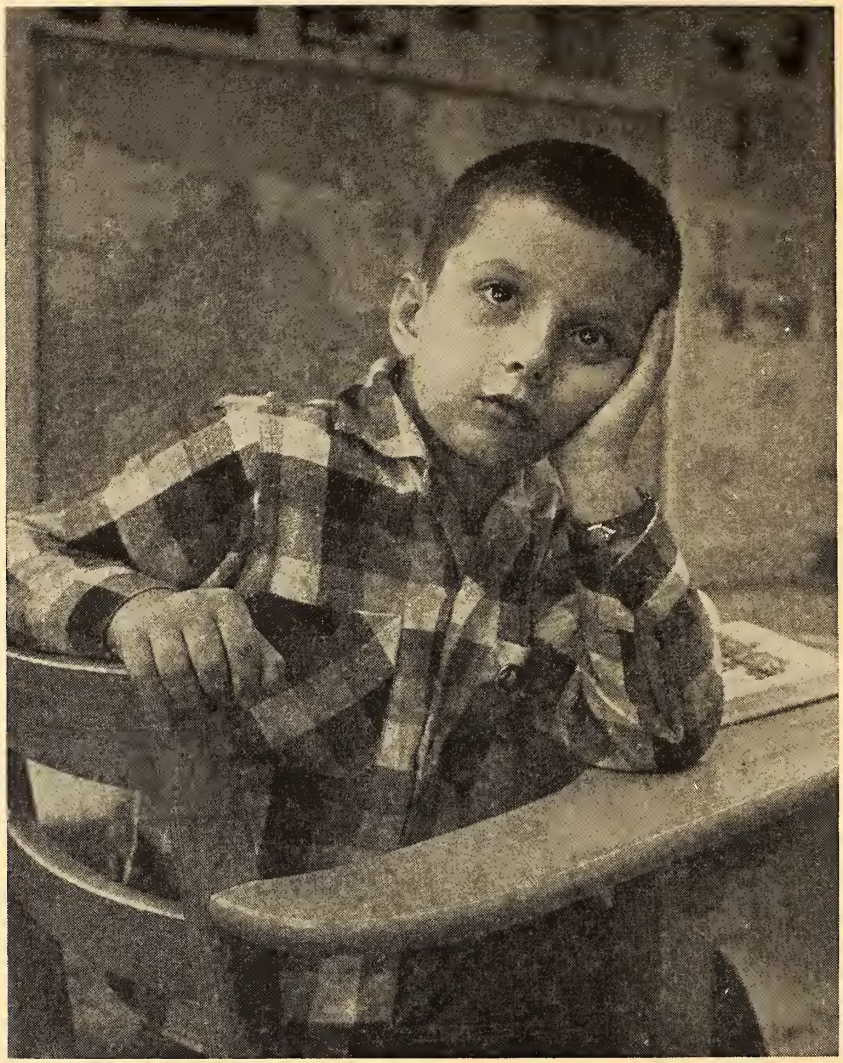
NICOLOSA DAVILA listened carefully as her minister explained the parable of the talents. When he gave her a 50-cent piece and said, "This is a talent," she was not certain how she could use it in order to make it increase.

But Nicolosa, who earns all of $90 a month as a janitress in Los Angeles, took the gospel story seriously. With her half dollar she bought some cheese and tortillas. She made enchiladas and sold them, bought more cheese and tortillas and made more enchiladas. Soon 50 cents had grown to $35. She gave half of the money to a Methodist community center and invested the other half in making and selling enchiladas in her spare time.

In a few months she was able to help thirty-three poverty-stricken orphans and a similar number of old people in her native Mexico to have enough to eat. They never learned who had helped them because Nicolosa kept her donations secret.

Now she plans to go on investing her one talent for the benefit of others and the glory of God. Why is it so difficult for persons who earn so much more than $90 a month and who have so many God-given talents to invest them as productively for the kingdom of God? — K.M.

"Well done, good and faithful servant; you have been faithful over a little, I will set you over much. . . . For to everyone who has will more be given, and he will have abundance" (Matt. 25: 23, 29).



Max Tharpe

How best can we build in each c d the desire to do his best con t- ently, a dedication to excelle e, and a habit of sustained ef t?

Dale B. Harris

As parents and teachers, what

Standards and Value

shall we s ?

IN guiding and educating children one position has been that character is built through overcoming adversity. This view of education was prevalent fifty and more years ago. Another theory has been that the best schooling for possible adversity is to give the child the security of unconditional acceptance and love. This view has had considerable vogue in the last quarter century.

It seems that at the moment we may be on the verge of a swing of the social pendulum back to the older theory of character formation. There are many voices being raised to suggest that we have gone too far in the direction of adjusting people comfortably, and that at least a partial return to the earlier view of developing hardy souls is in order.

I have a certain sympathy with some of these voices. But I want to make my own position clear. I do not believe the inherent virtue in toughnes that a return to the good days is possible. This is a di ent world from that of 1890, I fear that in our current cc sion we call to mind gr oversimplified images of orc and satisfying patterns of ily living, polite and

This article is one of a series pl by the Committee on Children's of the Division of Christian Edu of the National Council of Church is being used by several co-ope denominations.

ciplined children, effective
ools, and a reasonable tempo
social living. Were such
ngs ever the common lot?
But there is a third possibility
h regard to character forma-
n, one that is particularly
opos to our rapidly changing
es. According to this posi-
n, the growing child experi-
es, at the hands of parents
l others, social demands that
approximately, but not per-
tly, graded to his developing
lities. As he grows up, adults
p up their expectations; they
ke more complex and rigor-
demands. In meeting these
nands, the child develops a
d of knowledge, skills, and
onses; he becomes increas-
ly competent.
ometimes when he performs
lfully, the world is more
nageable. At other times,
performance leads to new
nands and greater complex-
because people give him
ater responsibilities. Accord-
to this concept of character
nation, the person finds real
illment in effort, in becom-
Children by nature are ac-
and enjoy mastery. The

**the fall of 1957 the Com-
ee on Children's Work of the
onal Council of Churches
the pleasure and profit of
ral sessions with Dr. Dale B.
is, director of the Institute
Child Welfare of the Uni-
ty of Minnesota. Dr. Harris
ented some interesting ideas
t the setting of limits for
the sharing of values with
ren, by both parents and
ers. The editors present
d to have a co-operative
ie by Dr. Harris along the
of the discussion. When
proved impossible, permis-
was secured to use the fol-
g sections of the article,
Climate of Achievement, by
Harris in "Child Study" —
apologies both to Dr. Har-
nd the study sources he
es for cuts that do less than
e to a most important sub-**

healthy child is an active child. It is inactivity that needs to be explained, not its opposite.

A child learns more rapidly when he knows whether or not his performance is successful. In other words, he requires some standard of success. But what standard? The parent or teacher wants to know which will best encourage and stimulate the child — a standard of excellence adjusted to his present level of performance, or one adjusted to the very best performance the youngster might possibly achieve?

When we explore this idea of setting standards, we come back once more to the question of building character. How best can we build in each youngster the desire consistently to do his best, a dedication to excellence, and a habit of sustained effort? Is this done by setting high standards, expressing discontent with present achievement and risking insecurity?

We have grown cautious about "pushing" children. Is it possible that we have overemphasized the threat of pressure and control to the child's security? The truth probably is, that given basic acceptance in the personal relationship of parent and child, the normal youngster can tolerate a good deal of the discomfort which may come from being held to high standards.

Studies have shown that a type of family which encourages much talk between parent and child, such as giving explanations in response to youngsters' questions, consulting about policy decisions, explaining family rules, seems to produce a fearless, aggressive, outgoing child somewhat negativistic toward adults, but skillful in leadership with other children. This child tends also to be curious, nonconforming and disobedient.

When, however, such a democratic parent establishes moderate limits and conveys them clearly to the child, and when parents agree on discipline, the quarrelsome and disobedient characteristics are fewer. There is also some decrease in aggressive, planful, tenacious, and fearless behavior.

A high degree of control in a nondemocratic family — one in which there is little discussion with the child — tends to make the child less aggressive, quarrelsome, resistant, and disobedient. But high control also reduces curiosity, originality, and fancifulness.

In our widespread "middle class" families there is a consistent style of behavior in the mothers' handling of their children. Warmth and acceptance, coupled with the use of withdrawal of love as punishment, seems to be an effective way of producing strong conscience in children. Girls develop this inner control of behavior earlier and faster than do boys, possibly because they identify with the female parent more readily than do boys.

Those who study such matters stress the importance of reasoning with children in the control of their behavior — discussion is perhaps a more palatable way of bringing children around to accepting desirable limits and standards than direct imposition. The parent, then, who gives love and takes time to explain his requirements, who uses disapproval or other forms of withdrawal of love as punishment, apparently fosters firm dedication to ideals of good behavior and performance.

In studies at the Institute of Child Development following up our nursery school children of the late 1920's, we are finding evidence for the effective-

ness of parental standards. Using several criteria, we have selected a sample of children who came from homes where parents were in general clear about their standards, established limits, made some demands, and otherwise demonstrated how children "ought to be," while at the same time extending approval and love.

Another sample was identified, of similar background, whose families were notably relaxed with respect to the routines of child training, sometimes quite indulgent, not too concerned with guiding the child's experience or education, and casual about the child's relations with those of his own age. These families likewise extended affection and warmth.

We found that the young adults who as children came from the more structured family experience look back more favorably on their education, and much more favorably on their childhood relations with their parents than do those from less structured families. They are now more satisfied with their jobs and with their family life. They more often express attitudes of confidence in the future, belief in work as the way to success, confidence in the goodwill and the essential fairness of others, and responsiveness to their needs, motives, feelings and experience. They are, however, less satisfied with themselves as persons; they feel they do not measure up as they would like to.

Young adults from the less structured families are much more likely to interpret success in terms of luck or special influence and to express distrust of other persons and pessimism about their own future and the future of the nation.

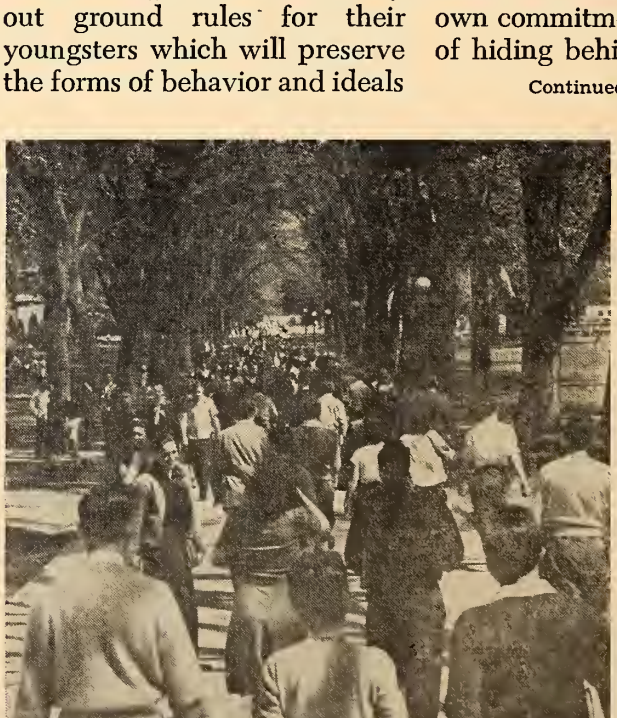
While our study is not yet complete, we can affirm with some confidence that parents who set standards and observe values build a more effective relationship with their children. Though not completely free from friction, it is a relationship that children will later almost certainly regard favorably. Parents who display standards and values lay the groundwork in their children for job satisfaction and social-mindedness, concern with and for others, and good personal morale. True, these children will in all probability be somewhat dissatisfied with themselves. But is not dissatisfaction with the status quo part of having high standards?

In conclusion, I would plead for parents more frequently to demonstrate their own values, the way they feel about personal and social issues. I would urge parents, loving their children and attempting to understand their point of view, to lay out ground rules for their youngsters which will preserve the forms of behavior and ideals of conduct parents believe i portant. I would urge t parents do this even thou holding to standards is diffic and at times quite unpopu with their children. If parent occasionally re-exami and modifies a position wh experience shows to have b ill-advised, I doubt that seri harm is done a child by paren firmness in some unpopu decisions.

I am not asking for a ret to the authoritarian fam where decisions are "laid the line," never discussed explained, and where pare seldom if ever take t youngsters' position or point view seriously into accou When parents find themsel indecisive and disturbed o an issue, they are reveal areas of personal confusion, compromise over values wh do mean something to th

These parents must expl their own beliefs and make t own commitments clear inst of hiding behind the argum

Continued on page 15



Those youth whose parent established limits, made some demand and gave approval and love more o express attitu of confidence the future, b in work as way to succe and trust in goodwill and essential fair of others

Religious News Service



Schoenfeld Collection from Three Lions

Masters of Sacred Music

Ludwig van Beethoven

IT SEEMS incredible that some of the finest works of a master composer could have been created after he was completely deaf. the towering Ninth Symphony, the sublime ng quartets of Beethoven's maturity and his great choral work, the Missa Solemnis, were pleted after he had lost his hearing. In the ion of many critics these musical creations h a level seldom attained by any other poser.

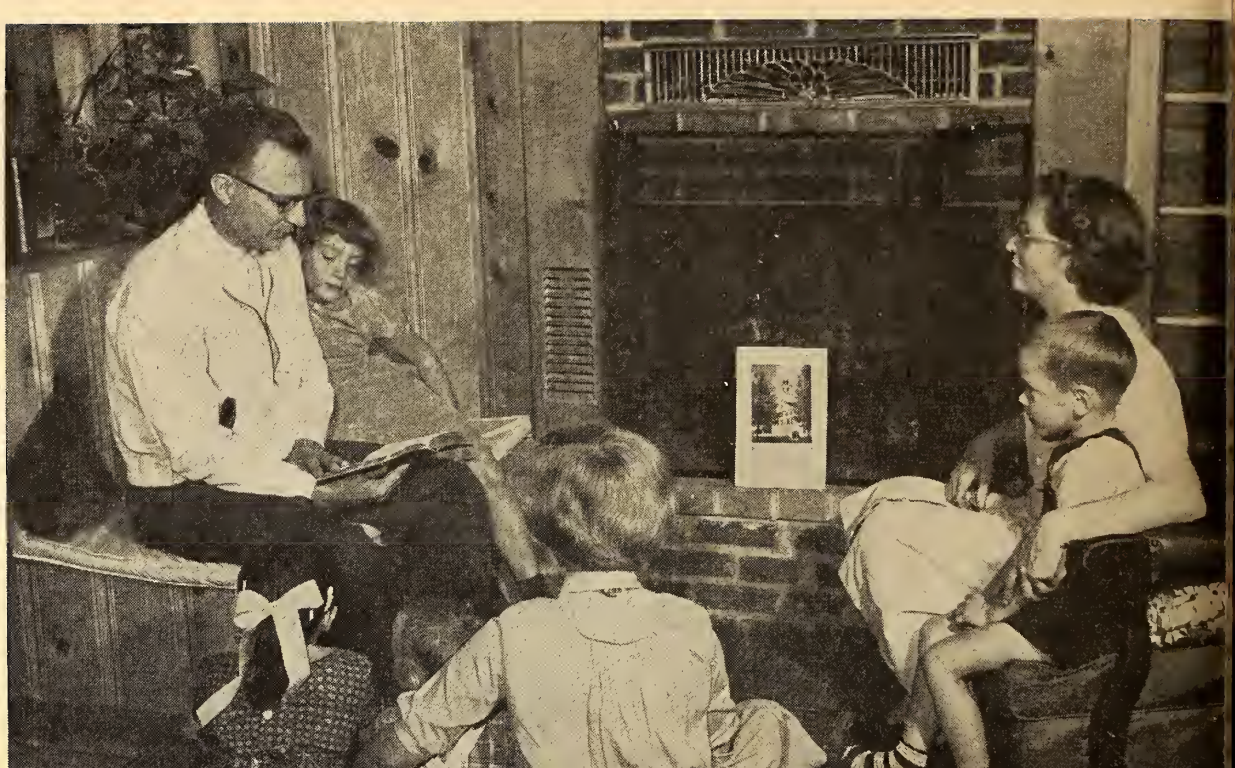
Ludwig van Beethoven was still in his nties when he first became aware of his dicap. He had already left his native city Bonn, where he spent a rather unhappy lhood, to make his home for the rest of his in Vienna. But growing deafness could not er his devotion to composition or his serious ation to develop what many of his hearers rded as a new kind of music.

n 1818 Beethoven began work on a solemn which was intended to be presented first e massive Cologne cathedral not far distant his birthplace. It was not completed until and was not sung often during his lifetime. equires such vocal and instrumental re- es that it is still heard only occasionally stival concerts.

ar more popular is the concluding choral movement of the last of his nine symphonies. Beethoven took as a text for this remarkable innovation the words of Schiller's Hymn to Joy. Both music and words celebrate the brotherhood of man, but the original words lack any religious significance. It remained for an American poet, Henry van Dyke, to provide a text that reflects the spirit of joy embodied in the music and also relates it to a recognition of God as the father and Christ as the brother of all mankind. Thanks to Beethoven and van Dyke our hymnals now contain a spirited number that has become an almost universal anthem of praise (No. 27 in the Brethren Hymnal).

Last October a great performer, Pablo Casals, observed that the Beethoven Hymn to Joy had become a symbol of love and peace. He proposed that it be performed in every town with an orchestra and transmitted by radio around the world "as another prayer through music for the peace that we all desire and wait for."

Beethoven's contribution to church music has not been limited to his few choral works. From his piano sonatas and string quartets, from his concertos and symphonies musicians continue to select sublimely moving passages that inspire reverence and awe. Increasingly they find their way into worship services. Beethoven himself called one quartet movement a "song of thanksgiving to the Deity." — K.M.



The family altar helps to contribute to family unity and fellowship

What Makes a Home Wonderful?

Arvid F. Carlson

SOMEONE has well described a home as "a little corner of the very bosom of God, where faithful souls are held close to the infinite Father heart, and carried safely to the home above." How important then, is our task of making our homes the most wonderful places on earth. If, as Victor Hugo wrote,

A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years.

we have a God-given responsibility to fashion our own homes according to the indestructible pattern of divine wisdom and love. We cannot afford to trifle with our task.

Homes do not just happen. They are the result of perpetual thought, discipline, prayer, and action. They can be either a "bit of heaven" on earth or "hell" within four walls. Said one of my former Sunday school pupils, who came from a broken home, "If my mother is in heaven, I do not want to go there." We are told that there are "two inescapable things — memories of home, and the love of God." Tragic is that life whose memories of home are but haunting shadows of bitter childhood experiences! On other hand, even the ungrateful child sometimes feel urged to rise up and his home blessed, if it prov him with fragrant reminisce of a happy home life.

The question immedia before us is, How can we n our home wonderful? V factors will contribute to creation of the place whic believe is "more than a hou In answering the question must first of all consider matter of *family fellow* One of the saddest com taries of our time is separateness and compartn alization of family life, n say anything of the same ation in society itself. To

Material provided as a part of Family Week observance by the National Sunday School Association

ilies, although smaller, are a unit than in the past. The ving for real family fellow- has largely ceased. Chil- n seem to thrive as well y from home as in the home. some degree, the answer in the manifold diversions ilable to the present-day ily. The old-fashioned home 'not in competition with ry bit of claptrap out of the ld. Life patterns were more ple. "The Cotter's Saturday ht" was no rarity, as seems e the case today.

ur sensate society dotes on easing portions of sensation- ntertainment. Our homes taken on a dull atmosphere he minds of our children. ir thoughts are similar to e of the young lady who approached by a real estate nt regarding the purchase of ouse. "Why should I need ome?" she asked. "I was in a hospital, educated in llege, courted in an auto- ile, married in a church; I my meals at a restaurant, d my afternoons playing ge and my evenings at the ies. When I die, I will be ied by an undertaker. All ed is a garage."

here are many contributing ors to family fellowship, rt from the headship of ist and the centrality of the ily altar. A home that is ed a Christian home is not essarily a happy home. In- d, some people may seem qualify as good Christians, not good parents. The first isite to a wonderful home therefore, its atmosphere. nes are not created by a set ules. They are not "legisla- s," "courts," "barracks," or mitories." Rather, they are ubators" of the highest ls and the finest Christian ues of which we are capa- as parents and Christians. en unforgiving attitudes, harsh words, and critical temperaments make way for unsolicited kindnesses, unconscious courtesies, and unbounded joy, the atmosphere in which Christian graces flourish is definitely assured. Character craves a climate, and we must provide only the best.

Take, for example, the seemingly trivial matter of conversation. Idle, unplanned, and selfish talk will detract from a home's sweet atmosphere. The thoughts and problems of all members of the family should reflect and react upon one another. "Table talks" may linger as the happiest memories of childhood. School activities, achievements, and plans should enter into the thought-sharing of a loving family. Psychologists point out that even the matter of voice control sets a prevailing tone in the home. Loud and nagging conversation makes for psychological deafness, akin to a gunner's ability to sleep amid the roar of firing cannon.

Another means to the enjoyment of family fellowship is to spend profitable evenings at home. Because of the scarcity of such a commodity, we are likely to smile at the suggestion. On the other hand, we should approach the problem in all sincerity and Christian seriousness. Today's children know little of firesides, "songfests," or recreation in the rumpus room. Living rooms are waste space and a luxury. The den is ever so much more appealing. It usually contains the family television set! And, even if the family discovers an evening free, it seldom enjoys its own fellowship because of a lack of planned activity. No wonder some children prefer the neighbor's house to their own!

Moreover, family fellowship can be cultivated along divergent cultural lines. Good music, whether "live" or recorded, should be abundantly provided. High quality reading material, ranging from school reference books to classical and Christian literature, should be found on the family library shelves. The proper use of the radio and the television set is a must. A worldly crowd, once scorned and frowned upon by Christian parents, now parades before eager eyes within the



Fujihira from Monkmeyer

Wholesome companionship in the leisure hours builds family fellowship

sanctuary of the home — with or without parental censorship!

These communicating media are not necessarily evil. On the contrary, they can be instruments for great good. "Television," says Dr. Carnell, "can become a medium for endless increase of human happiness and security. This is our hope. But it may fall into the hands of those who will use it as a further means to exploit sinful potentialities in man. This is our fear."

A final factor in the promotion of family fellowship is the utilization of leisure time. It has been axiomatically said that "the family which prays together stays together." Might not the word *plays* be substituted with considerable effect? When parents permit themselves to become so old in either body or spirit as to eliminate the family playtime, it is indeed high time to take inventory. As will be pointed out later, many parents have lost their sons and daughters through a lack of wholesome companionship.

Let us turn to a second major contribution to wonderful homes, namely, *family loyalty.* It is interesting to notice that the first institution created by divine love and power is the human family. Society and then the state follow each other in that order. It is also worth while to note that the threatened collapse of this ideal social unit is couched in Cain's caustic question: "Am I my brother's keeper?" When family loyalty vanishes and crass irresponsibility creeps in, the demise of the family is well-nigh accomplished. On the other hand, when family loyalty is developed along the lines of personnel, principles, and projects, the home will unshakably stand the tests and tensions of modern

CHILDHOOD SPRINGS

EDNA HAMILTON

We did not have much in material things,
But we hoarded the beauty of early springs;
Woodlands enticed us with ferns and flowers
Nourished and cooled with slanting showers.
The squirrels and the chattering jay
Were our companions throughout the day.

We could not boast of material things
But loved golden beauty of butterfly wings,
The glow of the sunset, the slim cradle moon,
The bees humming low on a warm afternoon.
The whippoorwill's call and the lark's merry lay,
Spring showers, the rainbow, white dogwood in May.

temptations. When each member will be unflinchingly true and supremely loyal to every other member, our homes will be little heavens and our fellowship sublime.

Ideals and principles must become the common property of all, as well as the responsibility of each individual member. Finally, the family should be totally together in its projects. The writer once heard of a mother who at advanced age took clarinet lessons in order to share her children's interest in music. Hobbies and diversions may vary within the family framework, but certain unifying interests must be promoted if loyalty is to achieve perfection.

Does not the Word condemn us when it says, "They made me keeper of the vineyards; but my own vineyard I have not kept" (Song of Solomon 1:6). Again, "As your servant was busy here and there, he was gone" (1 Kings 20:40). Many Christian parents have been so busy looking after someone else's children, they have unknowingly lost their own.

Dr. John Sutherland Bonnell relates a telling story in his book, Pastoral Psychology, concerning a ten-year-old boy whose father was a very popular and enterprising young doctor. The father had no ti for his family. The two you er sisters received the attenti and affection of the mother, t the boy, for all practical p poses, became an orphan in own home. He lost interest his studies as well as in family. He quarreled continu ly with his sisters. The distra ed mother brought him to Bonnell for counseling help

After several sessions, the b was drawn out of his shell, vealing his utter loneliness a craving for love. The pare quickly appraised of the sit tion, took the boy into th heart and lavished their att tion and affection upon him. a result, the lad was resc from awful consequences, a the home was saved from inevitable tragedy.

How often children are ta for granted! How often it is sumed they are already adu How quickly they gather impression they are not wan or needed! How many ho have suffered disintegrat due to a lack of family loy or interest! Christian fami should, by all means, unified outlets of service worship. Vocal and instrum al combinations should pressed into practice and

Continued on page 15

If You Were a Migrant

Julian and Ruth Griggs

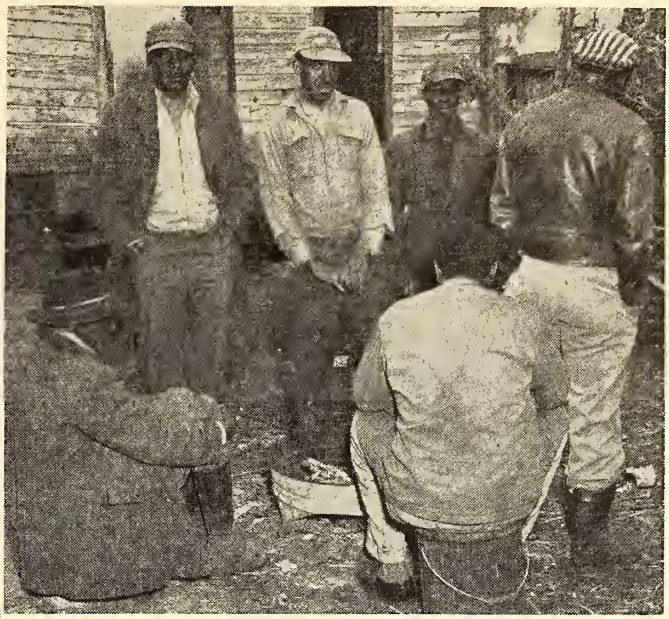
Photos by Grant E. Averill



arrive in a migrant camp and find a little cabin

Comes a freeze and you almost starve





One day the farmer tells you he will not be needing you or your mule anymore. What will you do?

LET'S pretend you are a migrant. Chances are you are from farming areas of Alabama or Georgia or from hill land of Tennessee or Virginia. You may be Negro – eighty per cent of the migrants are – or you may be a "poor white." You have been sharecropping or tenant farming on a man and mule-sized farm.

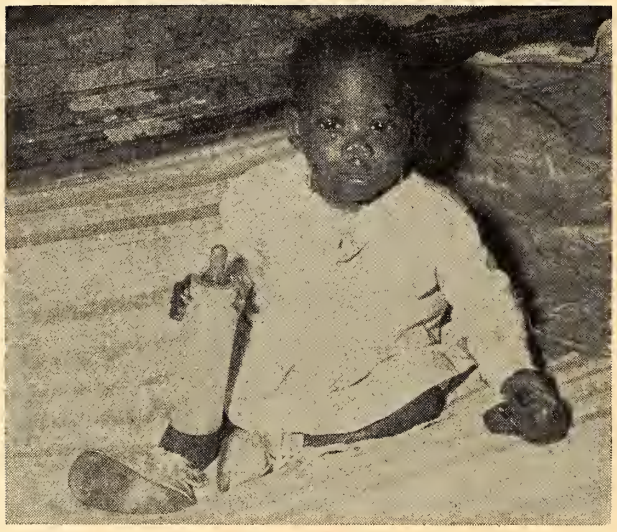
The farmer furnishes you a little cabin on your section of the farm. You raise chickens, a pig, and a garden. What you have to buy, you get from Mr. Bill's store there in the neighborhood. He knows you and your family from a way back. He trusts you and gives you credit until you make your crop. It means a lot to have Mr. Bill stand for you at the store. You know he will not let you starve. He knows you will pay up when you make your crop. Your total cash income per year is only $300 to $600, but you make out.

One day you get a jolt. The farmer tells you he is getting a big tractor that will farm five little farms. He will not be needing you or your mule anymore. This is a real shock. You do not know anything but farming. You do not like factories and cities, but you go into town and apply at a factory. They want to know about your schooling. You were lucky to get to fourth grade. They are disappointed at that. When you tell them you have no experience in factory work, they sigh and tell you they have nothing today.

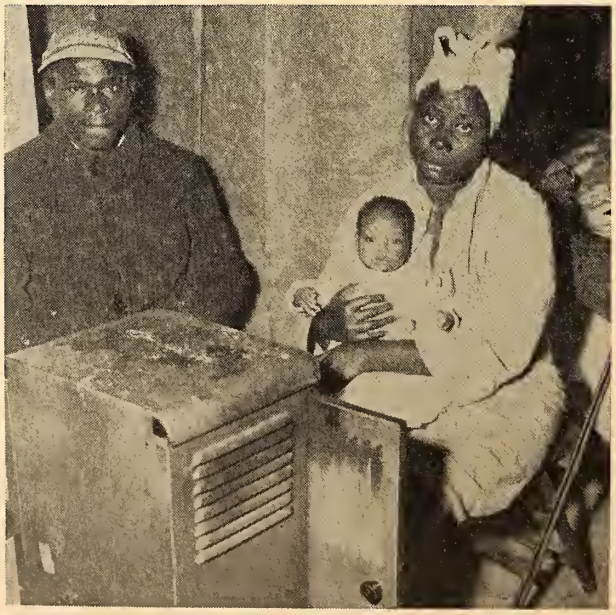
Then one day you see a sign in the post office about farm work in Palm Beach County



You miss the little church where you went up home



The children, crowded together in the camp, seem to get sick more often than they did on the farm



and Dade and Collier counties in Florida, pi ing beans, harvesting celery and tomatoes. T sounds more like your dish. So you fix up old jalopy, sell the pig and chickens to get mo for the trip, and start for Florida.

You arrive, find a cabin to rent, get in to with a pretty good crew leader who helps find work.

Sometimes you make good money. You h never handled much money, hardly know h to manage it. Maybe you buy a better Then the season slacks off and you make har anything for a month. You almost starve. miss the eggs, hams, fryers and dry beans raised up home. It takes money for everyth down here — house rent and food every we You do not like the green vegetables rai down here. You buy dry beans like those had at home.

It takes more money for the doctor. seems as if the children are sick more h crowded up so close with others. At first rather liked being close to your neighbors, after a while it gets on your nerves. Y children tangle with the neighbor's childr Everyone runs in and out visiting and talki

You miss the coziness of the little cabin the farm. You miss the little church where and all your kin folks went. You miss frien Mr. Bill. It takes a good while before any the grocers know you well enough to g credit at the store.

And you are used to working at your o pace, not used to a demanding job like keep up with a celery machine.

Toward spring you get another jolt. Pec talk about leaving. You find that work does

Toward spring you get another jolt: work do last all year; you have to keep moving to keep wor



Deep within you have a feeling of hopelessness

all year. You have to move to get work. ou hook up with a crew heading for potato bean harvests in Virginia and New Jersey. y of the migrants travel in the labor con- tor's trucks. You and you family take the traveling with the trucks as one crew.

The trip is long and hectic. There are no stops along the way. Station attendants tell to move on; Negroes cannot use the rest ns. While you stop to purchase groceries, e keep the crew in the vehicles. You make throom stop in the woods. About dawn exhausted crew pulls off the road for an 's sleep. The next day finds you in Virginia.

You work all summer moving from camp to p with the harvest. When potato harvest ver in New Jersey, you are told you have l November 1 to get out of town. This s; it seems as if they want only your hands, you.

You find yourself eager to get back to the p in Florida and the friends you made last . At least you can stay in one place for six ight months. You begin to think of Florida ome.

But you get bothered by all those folks who coming around in the camp. They fuss t you getting the children in school. Then e's the health people, wanting to give the children shots. You never worried about that up home. Some sanitarians come around and stew over the flies and the garbage and the toilets. It is probably a good thing, but you are not used to it all.

How do you react to this changed way of life? Will you find it too demanding and get drunk? Will you seek out a church and find warm fellowship, or is the juke-joint the warmest place you can find?

Will you learn to save money, find year-round work, make a new home somewhere? Or will you have to stay in migrancy because you are never in a position to leave the stream? Will you learn a skill to sell, or will you be forced to stay in unskilled work? Will you live hopelessly because deep down you have no hope, no goal? Or will you somewhere, some way, through someone find hope and a new lease on life?

In trying to answer some questions about migrants we used three sources: (1) They Follow the Sun, by Dr. Earl Lomon Koos, former professor of social welfare at Florida State University. This is a study of one hundred Negro Migrant households as they make the trek up and down the Atlantic seaboard. (2) The second source is a study by William H. Metzler, published by the United States Department of Agriculture, on the characteristics of low income rural, mountain, and farm people of southeastern U. S. (3) The third source is our own experience and observation in about eight years of work with the Florida Migrant Ministry.

People are increasingly aware that there is a "migrant problem" in United States. Each year a million or more people follow the sun, nd down the country harvesting fruit, cotton, sugar beets, potatoes, s, and other vegetables. In the Atlantic seaboard states alone more 24,000 migrants trek back and forth each year. Their home is ever the crops are ripe.

The Department of Agriculture predicts that there will continue e an exodus of people from sharecropping farms and from poor, opulated hill country for years. At the same time, with more anization in agriculture, fewer migrants will be needed.

Migrants need relief help sometimes when the going is rough. most of all they need hope. They need help in adjusting to a pletely new culture. They need training for better jobs, training aving, for investing, for homebuilding.

We have the challenge and opportunity of helping migrants relo- settle, and become responsible citizens and Christians.

hat Makes a Home?

Continued from page 12

. The total genius of the ily should be developed to fullest possible extent.

order completely to por- a wonderful home: some- g must be said regarding ily responsibilities. The re- nship between the husband and the wife and the relationship of both to the children are exceedingly important.

Homes where anarchy prevails can never be wonderful. A sense of responsibility toward each other must prevail. Parents are to be examples. We owe our children more than money — we owe them the finest manhood and womanhood in our redeemed nature.

This then is our task, to make our homes so wonderful that a coming generation will treasure the inheritance of a happy, wholesome home life, filled with the sunshine of God's love.

Standards and Values

Continued from page 8

that on such matters it is better to let the youngster make up his mind "when he is old enough." Such a parent has already set a model of decision-making by default. Character is fostered by courageously facing within the family the issue of confused standards, whether personal or interpersonal. I have no fears for children of parents who do this honestly and sympathetically.

KINGDOM GLEANINGS

E. Paul Weaver, now serving in his eighth year as pastor of the Mexico church in Indiana, will succeed Samuel Harley as district executive secretary of Middle Indiana, beginning his work, Sept. 1, 1959. Brother Harley has accepted the position of Southeastern Region secretary.

John and Laura Barwick returned recently to the States from Vietnam, where he served as chief of party for the International Voluntary Service rehabilitation team in that area. They are at home at First Neck Lane, Southampton, Long Island, N. Y., during their stay in the States.

Earl Kurtz, Elizabethtown College treasurer and business manager, has been awarded a Carnegie Grant to attend a course in college business management at the University of Omaha. He will spend a week at the university studying techniques in purchasing and bookkeeping designed to facilitate his work at the college.

Daryl and Nancy Brandt of Glendora, Calif., have accepted a call to the staff of Brethren Service in Europe. They will go to Kassel, Germany, in mid-summer for their three-year term. He has been teaching in the public school and she has previously taught school and worked with the YWCA. The Brandts have one child.

Coming Next Week

Most of the material in next week's issue concerns the dedication of the new headquarters building and the meeting of the General Brotherhood Board.

Edwin T. Dahlberg's address at the dedication service, *When Churches Grow Younger,* begins on page 3. A church which is young does not rest on its past achievements, but is ever planning how to bring Christian principles to bear on the life of individuals, communities, and nations.

An appreciation for what a mother has done is expressed in Ellis G. Guthrie's article, *Dear Mother.*

A summary of dedication events and of the actions of the General Brotherhood Board and of the Commissions is found under the title, *A History-Making Week.*

At the last worship service in the building at 22 S. State Street, H. Spenser Minnich reviewed the history of the old building and the significant events that had taken place there. Because of its interest for the Brotherhood a *Farewell to a Friendly Old Building* is included in this issue.

Four pages of pictures make vivid the events of the dedication.

The General Brotherhood Board accepted the res nation of Rufus B. King as director of adult and me work, effective Sept. 1, 1959, in order to free him accept another position in the life of the church.

Enos B. Heisey of Sheridan, Pa., will appear on fifteen-minute program on Channel 8, WGAL, Lanc ter, Pa., on Wednesday, May 6, at 12:15 p.m. He w discuss Rural Life Sunday and Soil Stewardship We Brother Heisey is general manager of the Leban Valley Farm Bureau Co-operative of Lebanon, Pa., ordained minister of the Heidelberg church, Pa., a a farmer living in Lebanon County.

Miss Virginia Stafford, the leading resource pers for the Brotherhood Conference on Training Lead With Older Adults to be held at Manchester Colle Aug. 24-26, has an article in the May issue of t International Journal of Religious Education entitl Christian Education of the Handicapped. Miss Staff is on the national staff of the Methodist Church Bo in Nashville. She also presently serves as head of t Committee on Adult Work of the Division of Christ Education, National Council of Churches.

Progress Report

By the middle of April, 221 churches had submit encouraging reports relative to the extent of their p ticipation in the Call to Witness for Christ empha These reports relate to the period of Lent only. A ful analysis will appear soon. The reports of these churc are as follows:

Training meetings for visitors 1
Prayer vigil 1
Visitation to the members 1
Organized visitation to the unchurched 1

The church attendance records indicate that 1 churches experienced significant increases. Th churches had 100% increase; two churches had 5 increase; 148 of these churches had membership tra ing classes.

Church growth between October 1958 and Eas is also indicated. The 221 churches received 2,9 members during the six month period: by baptis 1,517; by transfer of letter, 941; by reaffirmation faith, 480.

The reporters gave many helpful suggestions future program and high appreciation for the sim taneous effort.

The committee of the Modesto church, Cal wrote: "It is our judgment that the materials produc for the Call to Witness for Christ program are amo the best which our Brotherhood has ever produced. would favor continued publication of such materi and whatever sharing is possible of successful evan listic efforts that have been completed throughout Brotherhood during this past emphasis."

Pastor Guy Buch of the East Chippewa church Ohio wrote: "Our response was excellent. Over fi teams were used for both phases and only three famil in the membership were missed and about six on responsibility list. We appreciated the materials. Th were helpful handles in preparing for the visitatio

Brotherhood Theme: Brethren Under the Lordship of Christ

Change of Address

Nettie M. Senger, to 508 High St., Ft. Wayne 2, Ind.

Home-coming

Easley church, Oneonta, Ala., in the Tennessee District, home-coming and memorial service, Sunday, June 7, all day.

Conference Recording

Individual recording of Annual Conference sessions will again be possible. Please register with the Department of Audio-Visual Education, Church of the Brethren General Offices, Elgin, Ill., prior to Conference. The recording fee is $3.00.

Daily Prayer Guide

	Pray for grace to	
May	4 Promote true fellowship	1 John 1
	5 Live a life of love	1 John 3
	6 Have overcoming faith	Rev. 21:1-4; 22:1-5
	7 Abide in his Word	John 8:31-32
	8 Seek first his kingdom	Matt. 6:25-33
	9 Work together in unity	Eph. 4:1-6
	10 No longer live for self	2 Cor. 5:1-15

Annual Conference Provision for Children

Most of the sessions for children will be held at the St. Paul's Methodist church, which is located approximately seven blocks from the auditorium. Following are the details for each age group.

Primaries and Juniors (ages 6 through 11). Sessions will be held for these age groups at the St. Paul's Methodist church on Thursday, Friday, and Saturday from 8:00 a.m. until 12:00 noon. Sunday morning from 9:00 until 10:00 primaries will meet in Thornley Chapel and juniors will meet in the post office building, Thompson Youth Center.

Preschool children (ages 2 through 5). Sessions for preschool children will be at the St. Paul's Methodist church, beginning Wednesday morning, June 18, and closing Saturday afternoon, June 20. These sessions are from 9:00 a.m. until 12:00 noon and from 1:00 p.m. until 4:30 p.m. *There will be no sessions for preschool children on Sunday.* Trained workers will be employed to guide the activities of these children. There will be a fee of $1.50 per child per day to be paid each morning. It will not be possible to make refunds for half-day attendance.

Preregistration of nursery and kindergarten children necessary. The first forty registered for the nursery and the first forty for the kindergarten will be enrolled. Use the following form.

Registration Form for Preschool Children

Enroll my child for the following days at Annual Conference: .....Wednesday .....Thursday .....Friday .....Saturday

Name of Parent .....

Address .....

Child's Name ..... Age .....

Prior to May 30, send this form to Mary E. Spessard, Church of the Brethren General Offices, Elgin, Ill.

Licensed to the Ministry

Norman Cain, licensed in the Ft. McKinley church, Southern Ohio.

Darrell Delk, licensed in the Brookville church, Southern Ohio.

Elmer Eastman, licensed in the Peace Community church, Portland, Oregon.

The Church Calendar

May 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: David, King of Israel. 2 Sam. 5 — 6; 8. Memory Selection: If a king judges the poor with equity his throne will be established for ever. Prov. 29:14 (R.S.V.)

Rural Life Sunday

May 3-8 Regional training camp, Camp Lucerne, Neshkoro, Wis.

May 3-10 National Family Week

May 8-9 Indiana district training camp, Camp Mack, Ind.

May 10 Mother's Day — Festival of the Christian Home

May 12-15 Western Region leadership training camp, Harvey County park, McPherson, Kansas

May 15 Mardela and Eastern Maryland recreation leaders laboratory, Camp Mardela

May 17 Annual Conference Offering

May 17 Pentecost Sunday

June 2-6 Training conference for Southeastern youth field workers, Bridgewater, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Mark W. Wolfe of Copper Hill, Va., in the Jeters Chapel church, Va., May 3-10.

Gains for the Kingdom

Five baptized in the Dahanu church, India. **Four** baptized at Waghai, Ahwa congregation, India. **Four** baptized at Gaysamor, Sagbara and five at Moseet, Dediapada, in the Netrang congregation, India. **Three** baptized in the Rohid church, India. **Three** baptized in the Andada church, India. **Fifteen** baptized in the Anklesvar church, India. **Two** baptized in the Khergam church, India. **Nine** baptized in the Bulsar church, India.

Seven baptized in the Sunnyslope church, Wash. **Nineteen** baptized and nineteen received by letter in the La Verne church, Calif.

Twelve baptized and ten received by letter in the Woodworth church, Ohio. **Twelve** baptized and seven received by letter in the Ft. McKinley church, Ohio. **Eighteen** baptized and seven received by letter in the Spring Creek church, Ind. **Sixteen** baptized in the Brookville church, Ohio.

Ten baptized, nine received by letter, and three by reaffirmation of faith in the Hollidaysburg church, Pa. **One** baptized and one received by letter in the Meyersdale church, Pa.

One baptized and two received by letter in the Miami church, Fla. **Eight** baptized and twelve received by letter in the Moorefield church, W. Va.

Living Happily Ever After

Continued from page 4

marriage ceremony. Finally, he remembered something he had heard his father say, and so he concluded with these words: "Father, forgive them, for they know not what they do."

Many ministers feel like ending some wedding ceremonies with these words, for in their hearts they know that the young people before them have entered marriage with their eyes closed and without having used their intellect and common sense.

Besides helping young people to pick the right person, the church can help them make a happy marriage by teaching the one fundamental aspect of marriage which God wrote into it at the beginning, its permanence. Elton Trueblood once wrote: "Marriage is an amazing relation in which the ordinary rules of business, with its contracts and escape clauses and limited liabilities, are despised and set aside. Marriage is no marriage at all if it is conditional or partial or with the fingers crossed."

In the second place, the church can help people keep their marriages growing. We say to high school and college graduates at commencement time: "Your education is not completed, rather it is just beginning." So the church must say to the people it marries: "You are not married, you are just beginning to be married." Marriage is not something that is achieved in a ceremony that takes ten to fifteen minutes; marriage is the achievement of a lifetime, and people who do not understand that marriage is a growing process are in for heartache and disillusionment.

May I make several practical suggestions?

Be prepared to go the second mile. In one sense, marriage is a 50-50 proposition. But I also know that in marriage, the first mile is not enough. Some years ago, Sarah Lorimer wrote an article for the Ladies' Home Journal. In this article she told how she had learned something from her father which had transformed her marriage and her home. Here is what she wrote: "On my wedding day, as I rode to the church with my father, he offered me this fruit of his own experience: 'Always go three quarters of the way. In marriage, halfway isn't enough.'

"In a family, halfway isn't enough, either. Your mind takes you there; the third quarter you go with your heart. And the heart isn't included in the study of psychology."

THEME OF PEACE

VELTA MYRLE ALLEN

I hear the wind's soft whisper in the night
Like muted violins, so soft and low,
That chant a peaceful, upward-soaring flight
Of thoughts, to still life's restless undertow.

I hear the blue-green waters running near,
And pause beside the undulating stream
Where grass and flower, bird and grazing deer
Quaff peaceful draughts of nature's restful theme.

I hear a million sounds in evening's dusk,
And see the myriad stars blaze overhead;
While all about me, scent of twilight musk
Steals through my senses. Night and peace are wed.

And I, who search in nature's mystic dream,
Find peace where night's faint altar candles gleam.

Learn to express appreciation. People need to be taught the importance of showing consideration, of expressing appreciation. Some years ago, a woman went to Dr. George W. Crane, the psychologist, seeking counsel regarding her husband whom she admitted hating and expressing her intention of divorcing him. In her bitterness she said, "I want to hurt him all I can."

"In that case," said Dr. Crane, "I advise you to start showering him with compliments. When you have become indispensable to him, when he thinks you love him devotedly, then start the divorce action. That's the way to hurt him."

Some months later the wife returned to report that she had followed the suggested course. "Good," said Dr. Crane. "Now's the time to file for divorce."

"Divorce!" exclaimed the woman indignantly. "Never! I've fallen in love with him."

Forgive as we expect to be forgiven. In the third place, the church needs to teach people that in marriage, as in all other areas of personal contact, we need to forgive as we expect to be forgiven.

In any marriage there is bound to be friction. Husbands and wives will disagree on any number of things, but, if the spirit of forgiveness is demonstrated, a marriage can weather almost any storm.

According to Hollywood, which has swallowed the fairy tale ending hook, line, and sinker, there are no boulders, no chuckholes, and no ditches on the road of love. But those of us who are married know better. I am reminded of a lady, who on her golden wedding anniversary, was asked by a reporter: "In all these years have you ever thought of divorce?" She replied, "No, only murder."

Disagreements are sure to rise but if we will forgive as we expect to be forgiven they will not wreck our marriage.

Have faith in each other. The fourth practical thing that the church can do to help people keep their marriages growing is to teach them to have faith in each other. The only basis on which marriage can rest is love that produces complete confidence and trust in the other person. There is no room for distrust, jealousy, and suspicion.

Finally, and without a doubt, the most important thing that the church can do to help people live happily ever after is to show them the importance of religion in marriage. Every study which has been made shows that religious faith is one of the dominant factors of happiness in marriage and that the lack of religion contributes to the breakup of marriages. One study produced these results: Broken homes among Catholics 6.4%, Protestants 6.8%, mixed marriages 15.8%, unchurched 16.7%. These figures indicate that there is very little difference between the Catholic and the Protestant home, so far as divorce is concerned. But it will also be noted that in marriages in which the husband and wife are of different faiths, or one or the other professes no faith at all, the divorce rate is almost 250% higher.

If you want your home to be happy and your marriage to grow, then give Christ your central loyalty.

Both husband and wife ought to belong to the same branch of his church and attend and work in the church.

Have a family altar. Have grace at meal times. Have some form of family devotions. Pray together at bedtime. "The family that prays together, stays together."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

***Concerning Casey.** Eve Bennett. Julian Messner, Inc., 1958. 190 pages. $2.95.

This book is the rollicking, adventurous story of the Redd family, and Casey in particular. Papa Redd, editor of the local newspaper, an ardent believer in the free press and justice for all people, is drafted as candidate for mayor. How sweet mamma, lively Casey and the whole Redd clan help sweep papa into office despite numerous difficulties, makes a fascinating story.

Casey's personal triumphs as a senior in high school and her struggle to understand herself and stretch her horizons beyond her immediate happy lively family will find a sympathetic audience in all teen-agers who are making life's most important decisions. — *Helene Crill, Elgin, Ill.*

How to Tell Your Children About Sex. Clyde M. Narramore. Zondervan, 1958. 97 pages. $2.00.

Christian parents who will teach their children about sex in the way described by Dr. Narramore will have little reason to be concerned about undesirable attitudes when those children reach adolescence.

This subject is happily and clearly dealt with by this Christian psychologist. The book begins with a discussion of the meaning of sex and delves into the parents' attitude toward this often taboo subject. It deals with every area of the sex life as it relates to children and family living and tells you how to answer their questions and direct their activities. This is truly a Christian guide to sex education.

Parents and teachers, particularly those with young children, will find this book most rewarding. — *Leslie and Betty Rogers, Brooklyn, Iowa.*

Teens to 21. Alberta Z. Brown. Bethany Press, 1957. 95 pages. $1.75.

Though more directly communicating to middle teens than The Seven Teen Years, this book deals realistically with the decisions you may be required to make, to the opportunities that may open up for you, the need to mature your ideas about love and romance, considerations regarding your choice of a life work, use of money, and some of the other commitments you may decide to make. This excitingly written and practical approach to the "stewardship" concerns of growing maturity should find wide appeal not only for the high school crowd, but for many adults who are interested in the problems which come to the Teens to Twenty-one! — *Helen N. Jaeger, St. Paul, Minn.*

***In All Love and Honor.** Scudder M. Parker. Abingdon, 1959. 160 pages. $2.95.

This is a warm, sensitive autobiography of a happy marriage. The author uses various phrases of the marriage vow as chapter heads. In the first few years of their life together, Scud and Beth lived the life of an average couple and found it to be a "rat race." They decided to begin all over again in new surroundings and a new vocation, where they could put into practice the guiding principle of their lives: "A happy family is not just a mother and father and children, but the acknowledgement of their dependence upon one another — and upon something greater as well." The intimate glimpses into this closely-knit family, as together they find the deeper meanings of life, are delightful. Warm spiritual living, as over and above the temporal, cause the reader to constantly rethink his own sense of values.

The author's descriptive phrases and sentences and unique comparisons stand out like gems on almost every page. This book is wonderful for all homemakers, husbands and wives, who desire the best for themselves and their children. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Be Christian in your observance of the Lord's Day.

Face your problems, differences, and disagreements in a Christlike spirit.

Live your religion in the home; practice what you preach; set a good example.

By the grace of God, the fairy tale ending can become real, but it will take effort, faith, prayer, and co-operation on the part of husband and wife.

MINISTRY

What Can Happen in a Summer Pastorate?

Forest O. Wells

AT EVENING one late spring day a summer pastor and his wife arrived in a small hamlet amid the mountains of eastern West Virginia to begin their summer's work. Since they had only meager information about the church and the community to which they were going, one can scarcely imagine the thoughts which passed through their minds as they wound their way over mountains and hills. This was their first experience in a summer pastorate.

In the community which was the young couple's destination, a small but enthusiastic congregation of people, cottage readied, eagerly awaited the arrival of their summer minister. This was a new adventure for them also. For all concerned expectancy was high. Negotiations between the summer pastor and the congregation had been carried on by the pastor of the parent church some forty miles away.

On their arrival the newcomers were extended a friendly welcome, then taken to see the house of worship and their summer home, As the weeks came and went new acquaintances were made and friendships established which will carry through the years. Twelve short weeks of work and worship together passed quickly and it was time to pack up and return to seminary.

You ask, "What can happen in a summer pastorate?" Let me attempt to tell you. At the close of any school year the seminarian is ready for a change of environment. He has completed a school year of concentrated study. He has considered the art of good sermon construction and been through a class in practice preaching. He has studied the world of the Bible, the life and teachings of Jesus Christ, the history of the church, and the formation of Christian theology. He has discussed theories of human personality, the art of counseling, or an adequate program of Christian education. These have been areas of fruitful study, but they have been largely months of absorption of facts with little opportunity for application.

The summer pastorate offers an opportunity to work with people, to minister to the needs of men, apart from which the Christian ministry would have no meaning. It is an op-

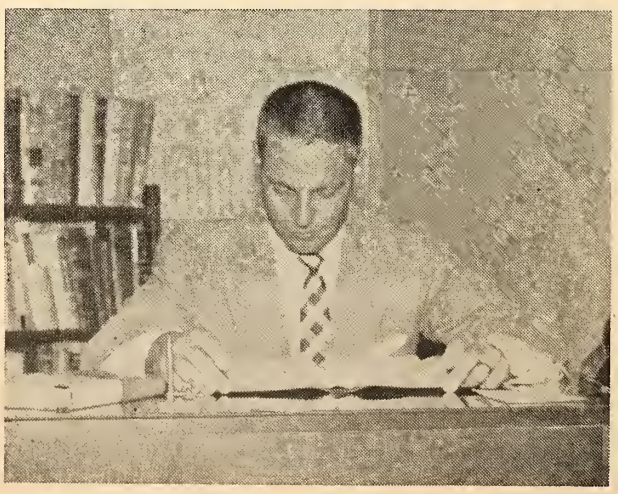


A friendly welcome and new frien

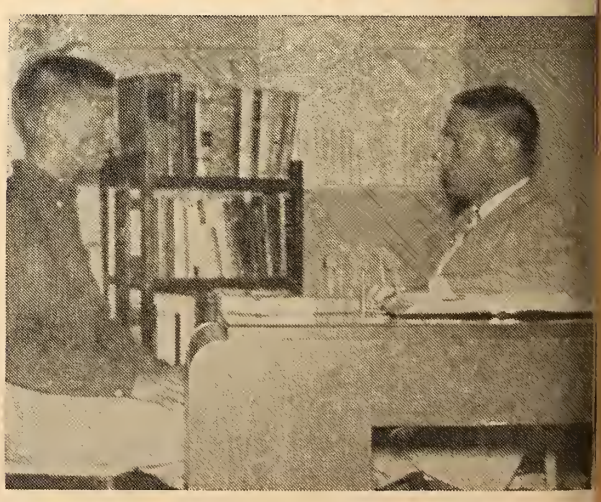
portunity for the student to gain i sights of a practical nature. It is time for him to minister to people a for people to minister to him in sharing experience. It is a time f the beginning theologian to deepe his faith while establishing the pra tice of witness, and for others deepen their faith as they share the making of the minister.

The summer pastorate allows f spiritual growth. Following the Su day morning service, it is not u common for some elderly person lay a hand on the student's should and remark, "That was a good se mon, young fellow; keep up the goo work." Likewise, it is a good chan

Time for continued study and the deepening of one's faith



The art of counseling tested with real problems



MISSION-GRAMS

- Recent statistics from the Olathe church in Kansas show favorable attendance increases. Average attendance during the four-month period, October through January, was forty-three. During the same period the church had forty first-time visitors from the community.
- C. Ernest Davis, on his recent visit to Bulsar, India, addressed the Rotary Club there as well as high school and college students gathered at Bulsar College.
- Church plans are now being studied by the Boulder Hill congregation in Aurora, Ill. Location of the church will be on a spacious five-acre tract near the center of the developing Boulder Hill community. Construction of the first unit is tentatively scheduled to begin in midsummer or early fall. The church observes its first anniversary this month.
- On December 7 the Bombay Brethren Fellowship celebrated the love feast and communion in Raj Mahal, which is the Amsey Bollinger home and Brethren guest house for that city. Bro. Govindji Satvedi officiated. Thirty-five members participated.
- A unique gift, a four-acre site to be developed as a community recreational park, has been given to the Cherokee Hills church by the Cherokee Development Company. Administration of the park will be by a committee of community members in co-operation with the church board. Cherokee Hills is a new congregation of the Church of the Brethren, located near Kansas City, Kansas.
- Miss Margaret Graffin of Australia has been added by the Church of the Brethren to the staff of Woodstock School as matron for smaller boys.
- A dedication service for three babies was held Jan. 18 in the Calderon church, Ecuador. A Roman Catholic couple serving as godparents expressed appreciation for the simplicity and meaningfulness of the service.



Meeting with the church board, a new experience

for the summer pastor to witness growth in people. It may come early, or it may happen on the eve of one's departure when an adolescent boy is heard to say following grace offered for the meal, "That's the first time I've ever heard daddy pray!"

Experiences will vary. There will be times of joy — when you are asked to share with a couple planning for marriage and establishing a home. There will be times of sadness — when you share the grief of a family who have lost a loved one. There will be the thrill of preaching, cheering the depressed, visiting the sick. There will be moments of uneasiness about the word to say, or not to say, when people seek your counsel. There will be days of satisfaction and days of defeat, but there will always be the reminder, "Inasmuch as you have done it unto the least of these, you have done it unto me." The summer pastorate is the best way I know for the seminary student, or ministerial candidate, to round out the academic year.

For more information about the summer pastoral program, write to the Ministry and Home Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

Out of the Mailbag

SPRING is the busy season of the year for the hospitals here and this year is no exception at Garkida. We have registered just over 1,000 new cases since the beginning of January. That does not include the people who come with their former registration numbers from other years.

We have around 100 people getting injections of various kinds every day and about that many getting ulcers dressed — all in the outpatient department. The inpatient census runs around seventy-five to eighty. There is some surgery to be done every day and so far this year we have averaged more than one birth per day so you see we have work to do.

We have been very short of staff the past two weeks with one of our registered nurses ill and another one going back to his training school to get ready for the exams again, since he did not pass his state board

Continued on page 27

First District of India Meets

Ora Huston

THE district meeting of the First District of India was held in the fifty-year-old Taropa congregation, Feb. 17-19. Since this congregation had just completed a new church building, the first evening was given over to a dedication service for it. About four hundred were in attendance. History, thanksgiving, and song were the main features of the dedication, in which the young people had a very prominent part.

The people arrived at the district meeting on foot, in oxcart and jeep. The narrow gauge railroad that runs to within two and one-half or three miles of the church carried an overflow load. Passengers filled every available seat, all the standing room, and several were hanging on the steps. From station to church most of them walked. Oxcarts and jeeps brought lugguge.

Luggage consisted not only of clothing, but also of beds and bedding, cooking utensils and tableware. Not a few brought food.

What a glorious day it was! Bamboo mats were stretched to make enclosures, straw was spread and accommodations were ready, men in one location, women in another. The elders had a roof over their head, but no straw on cow dung floors. A few slept in tents but most were under the open sky.

One strange sight to Western eyes is that two thirds to three fourths of the congregation are men and boys. The women and girls have their part, however. Several of the delegates were women, and girls had several numbers of song.

In all sermons, the congregation sits on the newly made mud floor. All services are in Gujarati with an interpreter for the speaker who can use only English.

Food is prepared for all who wish it at a very nominal price, a few cents a day. It is cooked over an open fire with the ground as the only work table. And such delicious food! It is a little long on flavor for a Westerner who eats only flat food, according to India taste. Purree fried in peanut oil, chapati made from whole wheat flour, vegetable stew with curry, rice in many forms, and local tree-ripened fruit.

The inspirational services were reverent and everyone was attentive. All entered heartily into the singing and listened to Scripture reading. While a visitor could not understand a word of what was said or read, he observed the expressions on the faces of speaker and congregation and regretted his ignorance of Gujarati.

In business session there was freedom of debate and expression of opinion. Young and old, men and women, delegates and congregation expressed their ideas on the issue at hand. There seemed to be a good sense of humor both expressed and appreciated. Peals of laughter passed over the group in the business meeting at frequent intervals. This did not detract from the serious nature of the business meeting. There are heavy problems which the church faces in this land where less than two per cent of the population is Christian.

Every now and then there seemed to be an argument on rules and order of business. This seems to be the very nature of business sessions. It happens everywhere. Some of the reports came late and caused some inconvenience. Some decisions of last district meeting had not been carried out. The moderator, Elder N. V. Solanky, seemed adequate for any and all of these problems. The delegates and congregation took them in good spirit.

One interesting innovation is that of delegates from other districts, language areas, and other denominations. Maybe we all need the influence of other Christian groups in our business meetings.

The Indian churches have set certain standards for the seating of delegates. No delegate can serve whe the church has not met the standard In this meeting one of the missionar delegates was not permitted to serv

Letters of greeting were rea from the General Brotherhood Boar and the Church of the Brethren i Africa. Before the new business wa taken up, it was necessary for me t leave. No doubt the meeting co tinued in the same fine spirit.

Planning the Ideal Famil

■ The government of India has a its official policy the introduction c family planning on a wide enoug scale that every citizen will hav instruction in this vital matter vital because India's population wi double itself in the next forty-fiv years if the present rate of increas is maintained. Food produced i India, supplemented by imports an gifts, is at present insufficient t maintain the present population o even a minimal diet. The mountin population bids fair to nullify th maximum increase in food produ tion and imports obtainable in th next forty-five years.

With this background of popul tion pressure in mind, a bookl entitled Planning the Ideal Famil has been prepared and published b the Rural Service Center at Ankle var for use in its program of healt education and village uplift. Almo no suitable literature on this subje is available in Gujarati. An Englis edition has been prepared to facil tate translation into other India languages later on.

The booklet should be of gre use to pastors who could prese it to couples after the marriage cer mony. The material is presente from the Christian point of view an suited to conditions in rural India. *Dr. L. E. Blickenstaff, Anklesva India.*

Women of India Join in World Prayer

Laura Sewell

THE women's group of the Umalla church met for the World D of Prayer. Every Christian family in Umalla was represente The program prepared by the women of Egypt had been tran lated for use in our churches. The prayers of our women joined wi the prayers of women all over the world.

The offering on the World Day of Prayer is to be used in missio The women in Umalla voted to give their offering to the Pastors a Evangelists' Committee of the First District of India for use evangelism.

ECUADOR, SOUTH AMERICA

Monday at School

Edna Switzer



Appetites have been whetted by the walk and justice is done to the dinner awaiting the school children on their return from the river

THE bell has rung and the 110 children are lined up in the patio of the mission school in Calderon, Ecuador. There are marching exercises and then announcements are made concerning the weekly duties — who is in charge of caring for the rabbits, the chickens, cleaning the schoolyard, serving the tables, and other such jobs. The national anthem or another patriotic song is sung and then off they march to their various classes.

The morning passes rapidly and soon the ten o'clock recess bell is rung. There is jubilation for this is Monday and wash day at school. Each child has worn clean clothing to school this morning because this is the day that he gets a shower. Soon the patio is full of girls in their long petticoats and boys in shorts waiting for their turn in the three showers.

The bath is not always taken at school. The mornings are always warm and sunny. So every other week or so, instead of taking the shower at school, the children hike to either one of two public swimming pools, each located about a three-quarters-of-an-hour walk from the school. To reach the swimming pool in Llano Chico means crossing a steep canyon — quite a climb down one side and up the other but that only adds to the fun of the hike.

This Monday morning we are going to the pool in Llano Chico. The children are excited and hurriedly pack the necessary equipment — towel, comb, cup, tooth brush and soap. All this goes into the girls' shawls which they always have with them and which serve many purposes. The boys wrap their things in their towels.

With towels and shawls on the back, off we go in single file, first graders in the lead with sixth grade boys to guide them. We make a long colorful line as we take the short cut through the eucalyptus woods, past the mission, down the canyon, up the other side and soon we are at the swimming pool. A dash is made to change clothing, duck under the outside showers and soap up well, hair and all and then the brave ones head for the pool. Water is a precious commodity, which must be often carried from long distances; so every advantage is taken to make good use of the showers. Hair is washed, teeth brushed and some of the girls wash their shawls and towels. All too soon it is time to head back to school. There is much talking, laughing, and friendly pushing on the trip home.

On the return to school, lunch is ready and appetites having been sharpened by the exercise the soup of the day is awaited with anticipation. Monday, the soup served for lunch is a type typical of the jungle, made of green cooking bananas, yucca, parsnips (called white carrots here which probably makes them taste better), and meat. This, accompanied by the good brown bread baked daily by the cooks, a banana, and a hot, sweet drink today made of milk, oatmeal and brown sugar, makes a satisfying meal.

Afternoon classes over and homeward bound, we agree that Monday is a good day at school.



The following article appeared in a February issue of The Fresno Bee, a daily newspaper in Fresno, Calif.

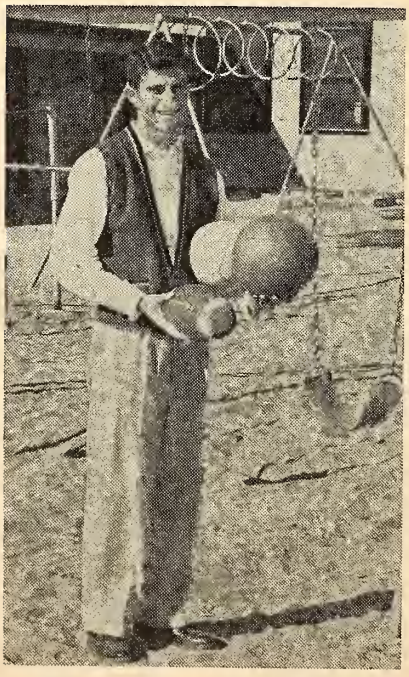
THE North Avenue Community Center, an example of social Christianity in practice, has a new executive director. He is twenty-four-year-old Donald Ballinger of Marion, Ohio, whose experience includes two years as a recreation director in Elgin, Ill., and a year of work with emotionally disturbed children in Baltimore, Md.

Ballinger is a member of the staff of the Brethren Service Commission, which organizes field work in depressed areas for the Church of the Brethren. He is the North Avenue center's first full-time director since the resignation of Dale Miller last August.

Ballinger's new assignment takes him to the rural slum area less than a mile south of the Fresno City limits on North Avenue between Highway 41 and Fig Avenue.

Building Stands Out

The center, a bright yellow building on North Avenue just west of the highway, stands out in a cluster of run-down houses and collapsing shacks which serve a semimigrant population of several hundred families.



Don Ballinger, director, welcomes children to the playground of the center



Newly arrived BVS'ers Elizabeth Bolton and Lois Welk issue athletic equipmer to two of the children who use the North Avenue Center at Fresno, Californi

REHABILITATION

Fresno Center Serves Slum Area

Thomas Kirwan

Most of them do farm work. They face wintertime unemployment, bad sanitation, inadequate police protection, and the other plagues of the city's worst fringe areas. Recently they started a self-help "clean up, fix up" campaign.

In 1949, before there were stirrings of community pride on North Avenue, the Church of the Brethren organized the community center with volunteer help.

Started as Playground

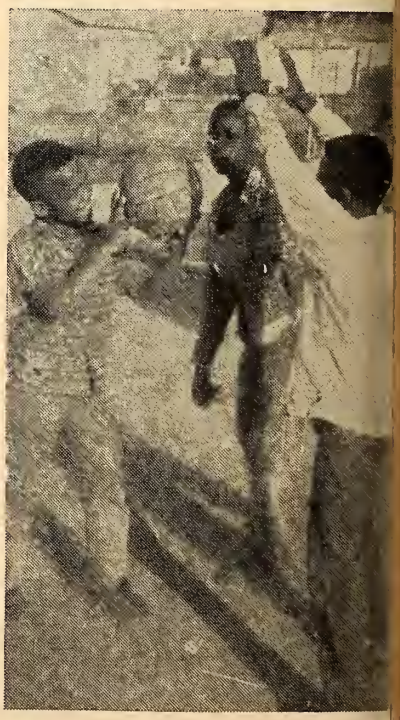
It started as a playground. A hall, kitchen, and clubrooms were finished in 1956. The playground is open every afternoon of the week. The center enters teams in the city athletic leagues and serves as headquarters for five YMCA and YWCA clubs.

One hundred fifty infants were brought to the center's well-baby clinic last Monday night. Ballinger hopes to start a twice-a-week program for three to five year olds.

During the summer the center conducts a vacation Bible school.

Help for Adults

Ballinger's duties do not end with the youngsters. He is expected to encourage the adults to participate i community affairs and help them ge off-season jobs.



These youngsters find wholesome recre ation and guidance in using their energ in constructive ways at the Cente

Ballinger is not a trained social worker. He attended Maryland State College briefly and then learned his job in the field when, as a conscientious objector, he volunteered to work with the Brethren Service Commission for a year. Later he joined the regular staff.

Volunteers are paid $7.50 a month, room and board. The North Avenue center presently has three — James Harlow of Free Union, Pa., Ron Shaffer of Berlin, Pa., and Angel Quintana of Puerto Rico. They live in one house next to the center and Ballinger, his wife, Arwilda, and their seventeen-month-old son Greg, live in another.

The Church of the Brethren pays the staff. The United Givers Plan has budgeted almost $3,000 to help with the center's operations.

BVS'ers Write

From Cuba, New Mexico

Recently we were very happy to be able to witness the first Navajo Christian marriage ceremony here at the Lybrook mission. They wore simple everyday clothing rather than the fancy dress to which we are accustomed. Owing to their customs and culture, the rings and kiss were also eliminated. They did, however, agree to join right hands. A simple reception followed the ceremony. Of course, our main concern was that the marriage be legal, since Navajos are not usually bound by any legal ties whatsoever. We hope that this couple has set an example that others will follow.

Our director and his wife, the Galen Snells, had a baby boy this February. It's so nice to have a baby around the house! He was the only white baby in the Navajo hospital at the time. — *Barbara Burnett, Joanne Robinson,* and *Marie Buck.*

From Brigham City, Utah

Recently we held our annual religious emphasis week here at the school. For our speaker we had Scott Bedhouse, a Navajo from the reservation. He was really a good speaker to be heard; the only thing was I could not understand him because he spoke in Navajo. It was a great joy though to see some of our students go forward and want to become Christians. We are in the process of following through on these commitments now. We are kept very busy with this. — *Dick Frazier.*

From San Sebastian, Puerto Rico

My project is at the Presbyterian service center of Guacio, nestled between the hills of Puerto Rico. I was assigned to the project to be bookkeeper, but since my interests are broader, I soon was working with the girls' 4-H Club. At present the girls are sewing. We also formed a choir, which I am directing. As I learned Spanish, I formed a craft class for girls. We make small articles with the hope of selling them.

I also work with the younger boys and girls who attend the youth fellowship. With the hope of reaching more of the children in the community, I started teaching art for thirty minutes a week to the children in the fifth and sixth grades. I hope to include the third and fourth grades as the new year progresses, but as yet I have been too busy in the office.

My project has provided many new, interesting, and challenging experiences for which I will never be sorry. — *Carol Ginder.*

From Berlin, Germany

Now that I have been working with refugees for a while, I can see how important it is to give them as much Christian love as we possibly can. In short, I would term my job as that of giving understanding and love, more than anything definite in the way of activities. Some respond to this, some do not, but we can sow the seed at least and let God take care of its growth. These seeds may be a long time in maturing, but patience must be the motto of a refugee worker. Perhaps someday one's efforts will be rewarded, even if it is only with a friendly smile. — *Doris Hoover.*

From Sineleka, Poland

In my exchange project I am living with the Polish family of Mr. Ceglowski, the manager of the nursery and experiment farm here. It has been very interesting and enjoyable to fit into the Polish life and customs, and I have been enjoying living with this family. I believe I have a good opportunity of getting to see things in the Polish light as time goes on. I am working on the farm in the apple storage and with preparations for grafting. — *Ronald Brunk.*

Special Adult Issue of the Journal

THE May issue of the International Journal of Religious Education will be a special one devoted to the "Christian education of adults."

Fourteen articles by national and international writers deal with strategic topics of adult Christian education in this special issue.

Bro. Jesse H. Ziegler, professor of psychology and Christian education, and director of counseling services, Bethany Biblical Seminary, is among the contributors. His article is: How and When Adult Learning Takes Place.

Other subjects of articles are: Importance of Adult Education, What Is Maturity? Who Are Adults? What Are Some of the Most Effective Methods of Adult Education? Adult Program Possibilities, Meeting Adult Needs for Fellowship, Growing Leaders, Facilities for Adult Education, Christian Education of the Handicapped and Homebound, and Children and Youth Prepare (for adulthood).

Contributors of articles include: Lawrence C. Little, University of Pittsburgh; Hans-Ruedi Weber, World Council of Churches; Virginia Stafford, national Methodist leader; Richard E. Lentz, Disciples leader, Mrs. Theodore Wedel, leader in United Church Women; Malcolm S. Knowles, Adult Education Association; and Alice L. Goddard and Virgil E. Foster, National Council of Churches.

The Church of the Brethren General Offices at Elgin is placing the issue in stock for the convenience of those desiring copies. Single copies are available at fifty cents each. Six or more copies may be had at forty cents each. The growing interest and concern for the adult work program should prompt a wide reading of this issue in the church.

Adults are increasing in number. They are seeking adult education opportunities. Many of them are seeking training for larger responsibilities in the community. Much of this interest is passing the church by, as adults seek educational opportunities in other institutions. If

churches are to meet the challenge of adults who want to learn they must take a new look at the Christian education of adults and build educational programs that meet basic human needs. This special issue is prepared to help local churches evaluate their adult activities and plan the kind of adult programs that are needed.

Conference Business

Unfinished Business

Unified Budget — General Brotherhood Board

The query states that the General Brotherhood Board is operating on a project basis. Our study indicates that the General Brotherhood Board operates, in the main, as follows:

1. The General Brotherhood Board operates on a unified budget. Commissions are required to live within their budgets and appeals for extra-budgetary giving are very much the exception.

2. The 1954 Annual Conference recommended unrestricted giving to the Brotherhood Fund. Appeals are no longer made to local churches for funds outside of the Brotherhood Fund. Missionaries, Brethren Service workers, and other board employees are not authorized to solicit funds for needs outside of the Brotherhood-approved budget askings and allocations.

3. Program interpretation materials are released periodically which do not relate to any traditional offering season. They are especially adapted for churches on a unified budget system or other churches whose members contribute weekly for a Brotherhood Fund locally approved goal. Not all churches operate on a unified budget but raise money for the Brotherhood Fund by the special offering method. For churches relying on special offerings it is obvious special aids must be provided for their regular monthly or seasonal offerings.

4. It has been the practice for some time to allocate financial projects only to those churches which have taken the initiative to inquire concerning a specific need.

The query further requests for investigation of the practicability of establishing the methods and timetable for the development of a unified budget for the Brotherhood as a whole. The most recent annual reports reveal 390 churches now have the unified budget system. One district also has a unified budget in operation and a recent survey discloses the fact that leaders of a number of other districts are exploring the workings of the unified budget at the district level. We recommend the acceptance of responsibility for unified program planning and budgeting on the part of district boards and age groups. Through the process of education the year 1965 should be a reasonable target date when the unified budget shall be in operation at the regional, district, and local levels of church work, and we so recommend.

We further recommend the use of Brotherhood stewardship personn and other helps in arriving at th adopted Brotherhood stewardshi goals in every church and a unifie budget in each district.

The committee recognizes that th boundaries of the program covere by the unified budget could be mo clearly defined with respect to th capital funds programs of the co leges, camps, and homes for the a ing. We, therefore, recommend th Conference appoint a committee study these aspects of a unified bu get program.

Joseph Kettering, chairman
A. Wayne Carr
William Clannin

The Family Counselor

The Family Counselor welcomes letters of inquiry. They may be addressed: Famil Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Paul Hersch H. K. Zeller, Jr. Jesse Ziegl
Clyde Weaver Leah Zuck Katherine Weav

Dear Counselor,

A very sincere truth-seeking Christian mother in another denomination has asked me to pray for her problem of timidity as she attempts to serve in her church. I am so happy to have this opportunity to share with her and to pray for her need. But here is my question: Must these timid souls who find it to be pure misery to sing a solo feel that they are committing a sin if they refuse when the nervous tension involved causes them real physical pains and nervous reactions of various types? She says she refused the first time she was asked but afterward felt she had sinned by saying "no" and then when she had been asked again, she consented knowing that real nervous reactions would be there for her to struggle with.

Some folk seem to be blessed with a personality make-up that makes leadership roles easy for them to assume, but for others they are very difficult. Are these who lack the natural inclination to be leaders or to appear publicly with a reasonable amount of ease to feel that they are cheating God if they do not accept leadership roles in the work of the church? We look forward to your reply.

Church Members

Dear Church Members,

The Apostle Paul one time reminded us that the church can use all colors in the spectrum of human personality. I think that it is obvious you that it is acceptable to say "no

The lady to whom you refer mig do well to try to understand why sh thinks saying "no" is a sin. It probable that she feels this way b cause she is afraid of disapprov More than this she tends to expe disapproval.

We can measure our maturity wi regard to this matter of saying "ye or "no" in terms of how compelled v feel to explain our answers. If v feel we must always explain o answer, then we are relating to th other person as if he were a moth or father rather than in terms equals.

Thus, I am suggesting that sayi "no" is not the sin but remaining i mature is the sin. Sometimes we a afraid to grow up and our conflicti feelings about saying "yes" or "n grow out of the fact that we fe more like children than adults. N all of us are called upon to be leade but all of us should increasingly lea to participate more actively in t group. That is, we should take chance on expressing our opinions the group life. We need to becor less dependent upon leaders to d cide issues for us.

The symptoms of nervous tensi simply divert a person's attenti away from the real problem, name of becoming a more self-acceptin self-responsible individual.

Paul S. Hersch

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, Church of the Brethren General Offices, Elgin, Illinois?

Mother's Day

INSTEAD of the usual custom of pinning a rose on one's lapel in recognition of Mother's Day (or along with it), give mother a treat by arranging something special within the family circle. Use familiar ideas or new ideas. Such a treat could also be used on her birthday.

Gather the family together and plan a surprise event centering the emphasis on mother and her labors for her loved ones. Here is an opportunity to be creative and imaginative. The plans may be simple or elaborate. One could use songs, games, worship, story telling or any other activity that mother would enjoy. Prepare some simple refreshments.

While the refreshments are being consumed, begin to recall all the kindly things, the many acts of love that mother demonstrated for her family. Recall especially the many times when she sacrificed in order that Jimmie, Susie, or Tom could have a pair of shoes, some clothes, or some other need. Dedicate a hymn, a poem, a reading, a favorite verse or chapter of Scripture, a chalk picture, or a skit for her enjoyment.

Whatever you do, share with her your appreciation of the many love acts she has so willingly given to each of the members of the family. Not only will she rejoice and thrill as the honored guest but also each member of the family will come face to face with the role mother plays day by day. Also one will become aware of her tenderness and love as well as of the reality that she is one of the most prized possessions of the world. This will in turn help to eliminate the attitude of for-grantedness so many of us take.

After refreshments and rejoicing, clasp hands and let each give a sentence prayer in her behalf. Close with some hymn as Blest Be the Tie That Binds, or some favorite hymn of hers. No matter how young or old mother may be, this will be a long remembered occasion. — *Submitted by Ralph Hodgden.*

Out of the Mailbag

Continued from page 21

xam. But this week should be better as the fellow who was sick will e back on full time again, and we re getting a new girl R.N., one /hom the mission sponsored and /ho has just finished her training. he was brought to the nursery here ighteen or twenty years ago as an rphan. I am looking forward to aving her here as she has done /ell in her training. She will take uite a load off my shoulders when comes to looking after our women atients. — *Mary Dadisman, Garida, Nigeria, West Africa.*

Anniversaries

Mr. and Mrs. Noah H. Arbaugh celebrated their sixtieth wedding anniversary on Jan. 25, 1959, with open house at the Meadow Branch church, Md., of which they are members. They have six children, fourteen grandchildren, and twenty-one great-grandchildren. — Mrs. French Grove, Westminster, Md.

Mr. and Mrs. G. Emmet Ashworth celebrated their golden wedding anniversary on Nov. 1, 1958, with open house. They have been members in the Antioch church, Va., for sixty years and have served as deacons for forty years. They have nine children, twenty-six grandchildren, and two great-grandchildren. — Margaret Flora, Boones Mill, Va.

Mr. and Mrs. Jay Beagle of Arrowwood, Alberta, Canada, celebrated their golden wedding anniversary on Feb. 28, 1959. They have nine children, twenty grandchildren, and four great-grandchildren. — Virginia R. Cawley, Arrowwood, Alberta, Canada.

Brother and Sister Clyde Berkey celebrated their golden wedding anniversary on March 8, 1959. They have one daughter. — Mrs. Mildred Tschupp, White Pigeon, Mich.

Mr. and Mrs. Art Burns of York, N. Dak., celebrated their golden wedding anniversary on Feb. 22, 1959, at the Pleasant Valley church, of which they are members. They have four children and seven grandchildren. — Mrs. Harley Summers, Maddock, N. Dak.

Mr. and Mrs. Cornelius J. Clingenpeel celebrated their sixtieth wedding anniversary on Feb. 2, 1959. They are members of the Antioch church, Va., They have five children, eleven grandchildren, and eight great-grandchildren. — Margaret Flora, Boones Mill, Va.

Mr. and Mrs. Samuel W. Hoy celebrated their golden wedding anniversary on Feb. 22, 1959. They are members of the Antioch church, Va. They have two sons and three granddaughters. — Margaret Flora, Boones Mill, Va.

Mr. and Mrs. David Sandy of Kidder, Mo., celebrated their golden wedding anniversary on Feb. 24, 1959. — Bernice Hoover Cook, Plattsburg, Mo.

Mr. and Mrs. John Taylor celebrated their golden wedding anniversary on Feb. 22, 1959, with open house at the Hickory Grove church, Ind. They have four sons, one daughter, twelve grandchildren, and two great-grandchildren. — Edna Hudson, Dunkirk, Ind.

Mr. and Mrs. Charlie Wray celebrated their sixtieth wedding anniversary on March 1, 1959, with open house at the Salem church, Iowa. They have one son, one daughter, four grandchildren, and one great-grandson. — Mrs. Alvin I. Gray, Lenox, Iowa.

Obituaries

Alderfer, William H., son of Michael and Mary Alderfer, was born Oct. 18, 1879, at Souderton, Pa., and died Jan. 31, 1959, at Duluth, Minn. He was married to Nettie Barnes on Feb. 8, 1903. He was a member of the Barnum church, Minn. He is survived by his wife, three daughters, four sisters, three brothers, six grandchildren, and four great-grandchildren. Interment was in the Park Hill cemetery. — Mrs. Hattie C. Neil, Barnum, Minn.

Beachey, Cora, daughter of Rufus and Elizabeth Short Noffsinger, was born March 19, 1894, and died March 10, 1958, in El Paso, Ill. Surviving are three daughters, four sisters, and one brother. The funeral service was conducted at the Panther Creek church, Ill., by Bro. Ira Hiatt. Interment was in the church cemetery. — Mrs. Flora Armstrong, Secor, Ill.

Binner, Nora L., daughter of Samuel and Amelia Weabber Kline, was born Dec. 27, 1881, and died Feb. 14, 1959. She was married to Adam H. Binner, who preceded her in death. She is survived by four daughters, three sisters, and one brother. The funeral service was held in the Midway church, Pa. Interment was in the U. C. cemetery at Iona. — Mrs. S. W. Sterner, Myerstown, Pa.

Bower, William, son of Josiah and Sarah Jane Bitters Bower, was born Oct. 9, 1871, in Fulton County, Ind., and died Feb. 24, 1959. He was married to Tootie M. Hawks on Jan. 1, 1900. He was a member of the Walnut church, Ind. Surviving are his wife and one son. The funeral service was held in the Grossman funeral home by the undersigned. Interment was in the Argos Maple Grove cemetery. — Eldon Evans, Argos, Ind.

Bowser, Clementine V., daughter of Henry and Sarah Slyder Kretzer, was born at Johnsville, Ohio, in 1875, and died on Jan. 19, 1959. In 1895 she

was married to John Bowser. Eighteen years ago she united with the Brookville church, Ohio. Surviving are one daughter, a brother, two sisters, two grandchildren, and one great-grandchild. The funeral service was conducted in the Trotwood church by Bro. Paul W. Kinsel. — Mrs. W. Russell Miller, Brookville, Ohio.

Brubaker, Edna B., was born Nov. 25, 1912, and died in Manheim, Pa., Feb. 21, 1959. She was a member of the East Fairview church, Pa. Surviving are three daughters, her parents, and one sister. The funeral service was held in the East Fairview church by Brethren J. Norman Weaver, Wilbur G. Lehman, and the undersigned. — H. A. Merkey, Manheim, Pa.

Callihan, Donald Frederick, son of Ross and Mary Weaver Callihan, was born July 22, 1914, in Windber, Pa., and died Feb. 27, 1959. He was a member of the Berkey church, Pa. He is survived by his mother, two sisters, and a brother. The funeral service was conducted in the Meek funeral home by Bro. Merril S. Heinz. Interment was in the Berkey cemetery. — Mrs. Robert L. Berkebile, Windber, Pa.

Davis, Daisy M., daughter of George and Della Via Williams, was born Sept. 4, 1907, near Campbelltown, Ohio, and died Feb. 22, 1959. She was married to Charles Davis, Sr., on May 10, 1924. She was a member of the Eaton church, Ohio. She is survived by her husband, five daughters, eight sons, four sisters, five brothers, and ten grandchildren. The funeral service was held at the Barnes funeral home by Bro. Ellis Guthrie. Interment was in the Sugar Grove cemetery. — Mrs. Cyrus Kiracofe, Eaton, Ohio.

Dayhoof, Orley L., died in February 1959, at the age of seventy-seven years. His wife, Florence Boyd Dayhoof, preceded him in death. He was a member of the Long Green Valley church, Md. He is survived by three brothers and a sister. The funeral service was conducted from the Foster funeral home with Rev. I. D. Rhoades and Bro. J. M. Prigel officiating. Interment was in the Mt. Zion cemetery. — Martha C. Reed, Hydes, Md.

Dechert, Mary, daughter of Edwin and Fannie Krall Kurtz, was born June 2, 1880, and died Feb. 17, 1959. She had been a member of the Church of the Brethren since 1895. Her husband, Calvin Dechert, preceded her in death. She is survived by three stepchildren, five grandchildren, and one brother. The funeral service was conducted at the Myerstown church by Brethren Frank Layser and Alan Whitacre. Interment was in the Heidelberg cemetery. — Mrs. Harvey Shenk, Myerstown, Pa.

Dilling, Margaret Malinda, daughter of Andrew B. and Elizabeth Burget Dilling, was born at Martinsburg, Pa., Nov. 4, 1866, and died Jan. 29, 1959. In 1886 she was married to John M. Dilling, who preceded her in death. Surviving are four children, twenty-six grandchildren, fifty-six great-grandchildren, and five great-great-grandchildren. The funeral service was held at the Clover Creek church, Pa., of which she was a member, by Bro. Elmer Ebersole. Interment was in the Brumbaugh cemetery. — Mrs. Foster Wineland, Martinsburg, Pa.

Driver, Maggie E., daughter of Martin and Catherine Turner Glick, was born Aug. 8, 1878, and died Dec. 21, 1958. She was united in marriage to John W. Driver, who preceded her in death. She was a member of the Barren Ridge church, Va. She is survived by two daughters, four sons, eleven grandchildren, and sixteen great-grandchildren. The funeral service was held in the Barren Ridge church by Brethren Frank Garber and John C. Garber. Interment was in the church cemetery. — Mrs. W. L. Crickenberger, Swoope, Va.

Evans, Grant, son of Rubin and Martha Evans, was born Feb. 24, 1880, in Michigan, and died Jan. 8, 1959. He united with the Trotwood church in his youth. He was married to Viola Stockslazer on Aug. 25, 1920. Surviving are his wife, two sons, three grandchildren, and one brother. The funeral service was held at the West Alexandria church by Bro. Fred Hollingshead. — Mrs. W. Russell Miller, Brookville, Ohio.

Finley, Onnabelle, daughter of Roy and Leona Cable, was born in 1923, and died at Custer, Mich., Dec. 21, 1958. She was united in marriage to Lyle Finley. She united with the Sugar Ridge church, Mich., at the age of fourteen. Surviving are her husband, her parents, four sons, and one brother. Funeral services were held in the Stephens funeral home by the undersigned. Interment was in the Custer cemetery. — Robert Ebey, Custer, Mich.

Flora, Johnny W., died Nov. 27, 1958, at the age of ninety-three years. Surviving are one son, one daughter, two sisters, and one brother. The funeral service was held at the Antioch church, Va., by Bro. C. M. Key. Interment was in the church cemetery. — Margaret Flora, Boones Mill, Va.

Good, Ethel, daughter of John D. and Mary Sampson, Crickenberger, was born June 14, 1897, and died Jan. 8, 1959. On June 3, 1921, she was married to William C. Good, who survives. She is also survived by six sons, three daughters, three stepchildren, her mother, three sisters, and two brothers. The funeral service was held at the Mill Creek church, Va., by Brethren Charles E. Zunkel and W. F. Garber. Interment was in the church cemetery. — Mrs. J. Harold Wampler, Mt. Crawford, Va.

Hooker, Isaac T., son of John W. and Margaret Hooker, was born in Patrick County, Va., March 22, 1876, and died Nov. 17, 1958. On March 4, 1908, he was united in marriage to Emma Zook Detweiler, who preceded him in death. On March 21, 1943, he was united in marriage to Estelle L. Williams. He is survived by his wife, a stepson, a daughter, a son, and three brothers. The funeral service was held at the Central church, Roanoke, Va., with Bro. C. M. Key and the undersigned officiating. Interment was in the Fairview cemetery. — Merlin E. Garber, Roanoke, Va.

Harkcom, Lawrence Arthur, son of Willis and Nancy Singo Harkcom, was born April 7, 1905, in Trent, Pa., and died Jan. 19, 1959. He was a member of the Church of the Brethren. He is survived by his wife, Goldie Boy Harkcom, two daughters, four so two brothers, three sisters, and twel grandchildren. The memorial servi was conducted in the Berkey chur by Brethren Merril S. Heinz and Ric ard Gillen. Interment was in the Berk cemetery. — Mrs. Robert L. Berkebi Windber, Pa.

Harlan, James, was born May 1902, and died Oct. 28, 1958. He survived by his wife and one daught He was a member of the Blue Riv church, Ind., and was serving on t financial board at the time of death. The funeral service was he by the undersigned in the Blue Riv church. Interment was in the Merri cemetery. — Jesse W. Whitacre, C umbia City, Ind.

Harshbarger, John, was born in Cl ton County, Ind., Feb. 21, 1876, a died Sept. 28, 1958. On Feb. 27, 18 he was married to Emma Luper, w preceded him in death. Surviving three sons. The funeral service w held at the Rossville church with B A. P. Wenger in charge. Interme was in the Geetingsville cemetery. Mrs. Raymond Wagoner, Mulber Ind.

Heckman, Seymore, was born Ju 30, 1887, in Preble County, Ohio, a died Feb. 15, 1959, at the Brethr Home in Greenville, Ohio. In Dece ber 1908 he was married to Dorth Hilton, who preceded him in dea The funeral service was conducted the Eaton church, Ohio, by Bro. El Guthrie. Interment was in the Mou Hill cemetery. — Mrs. Cyrus Kiraco Eaton, Ohio.

Holden, Gotthold, was born Mar 26, 1892, and died Nov. 25, 1958. is survived by his wife, Ruth, and o stepson. He was a member of t Blue River church, Ind. The fune service was held in the Blue Riv church by the undersigned. Interme was in the Merriam cemetery. — Je W. Whitacre, Columbia City, Ind.

Jarnagin, William David, died Jefferson City, Tenn., at the age sixty-four years. He was a memb of the Meadow Branch church, Te Surviving are his wife, Rhoda Lo Jarnagin, two sons, four daughters, o brother, two sisters, and sevente grandchildren. The funeral serv was held at the Meadow Bran church by Bro. F. C. Rohrer. Int ment was in the church cemetery. Mrs. F. C. Rohrer, Bean Station, Te

Johnston, John L., was born Ju 27, 1875, and died Jan. 27, 1959. is survived by his wife, one daught and one son. The funeral service w held in the Smith funeral home the undersigned. Interment was in t Greenhill cemetery. — Jesse W. Wh acre, Columbia City, Ind.

Lineberry, Cara Caroline, daugh of Israel and Membra Ann Bry Coulson, was born in Carroll Coun Va., April 10, 1871, and died Jan. 1959. She was united in marriage Floyd M. Lineberry, who preceded l in death. She was the last char member of the Coulson church, She is survived by four sons, th daughters, twenty-six grandchildr and thirty-two great-grandchildr The funeral service was held by Bre ren Otte Utt and Donald Clay at t

oulson church. Interment was in ie church cemetery. — Carol Burnett, Woodlawn, Va.

Lingenfelter, Rebecca, daughter of aylor and Juliann Lingenfelter, was orn at Claysburg, Pa., Sept. 6, 1880, id died Feb. 13, 1959. She was nited in marriage to Thomas Lingenlter on Aug. 12, 1903. She was a arter member of the Claysburg urch. Surviving are her husband, ur children, six grandchildren, three eat-grandchildren, and one sister. he funeral service was held in the laysburg church by Bro. A. Lester ucher and Rev. David N. Kistler, stor of the Lutheran church. Interent was in the Claysburg cemetery. — rs. O. J. Hassinger, Claysburg, Pa.

Long, Anna L., daughter of Mr. and rs. William Brandt, was born at Cenrville, Pa., Jan. 7, 1861, and died at aterloo, Iowa, Nov. 8, 1958. She as married to William Long on July , 1879. She was a member of the aterloo City church. She is survived two sons, three daughters, and one other. The funeral service was held the Waterloo City church by the ndersigned. Interment was in the range Township cemetery. — Charles . Lunkley, Waterloo, Iowa.

Miller, Jeanette Irene, was born arch 24, 1954, and died Oct. 16, 58. She is survived by her parents, r. and Mrs. John Miller, one sister d her maternal grandparents. The neral service was held in the Blue ver church, Ind., by the undersigned, sisted by Bro. Howard Kreider. — sse W. Whitacre, Columbia City, d.

Moss, Sammy Joe, son of Samuel d Alma Hare Moss, was born Aug. , 1949, and died Jan. 12, 1959. He tended the Pike Creek Sunday school d was a member of the Cub Scouts. e is survived by his parents, one other, one sister, his maternal grandrents, and his great-grandmother. ie funeral service was held at the iller funeral home by the undergned. Interment was in the Riverview metery. — LeRoy Dick, Monticello, d.

Murr, Marion, son of John David d Sara Murr, was born in Jonesboro, nn., June 13, 1905, and died Dec. 3, 58. He was a member of the New ope church, Tenn. Surviving are his fe, four daughters, his mother, four others, two sisters, and seven grandildren. The funeral service was held the Fairview Methodist church by ethren F. C. Rohrer and B. J. Wamer. Interment was in the adjoining metery. — Mrs. F. C. Rohrer, Bean ation, Tenn.

Paris, James, was born Sept. 12, 85, and died Jan. 12, 1959. He was ited in marriage to Pearl Kellenrger. He is survived by his wife, o daughters, one son, and one sister. ie funeral service was held at the ewart funeral home in Monon, Ind., the undersigned. Interment was the Bedford cemetery. — LeRoy ck, Monticello, Ind.

Phillips, Willis Franklin, son of ank C. and Ollie Smith Phillips, died n. 10, 1959, at the age of forty years. e is survived by two sons and his her. He was a member of the Mill eek church, Va. The funeral service was held by Brethren Charles E. Zunkel and W. F. Garber. Interment was in the adjacent cemetery. — Mrs. J. Harold Wampler, Mt. Crawford, Va.

Pierce, Minnie D., daughter of Martin and Mary Dickenson, was born Dec. 20, 1890, in Harrisonburg, Va., and died Feb. 25, 1959, near Rochelle, Ill. At an early age she united with the Church of the Brethren. Surviving are her husband, Earl Pierce, one son, three granddaughters, and two brothers. The funeral service was held in the funeral home in Rochelle with Bro. Ralph Anderson officiating. Interment was in the Flagg Center cemetery. — Mrs. D. J. Lichty, Franklin Grove, Ill.

Church News

Colorado

Haxtun — After a basket dinner, a meeting was held to make plans for the Call to Witness for Christ. Families of the church are participating in fellowship visitation. The junior high group has mission study and fellowship on Sunday evenings under the direction of Sister Merle Switzer. Our youth attended the youth breakfasts and meetings at the Methodist church held each Wednesday morning during Lent. Our church held a day of prayer on Feb. 11 at the church. The men's breakfast and program were held at the Berean church, and in the afternoon all the Haxtun and community church women had a meeting at the Methodist church. The theme of the quarterly workers' conference was Teaching Brotherhood Through the Sunday school. — Mrs. Charles F. Edwards, Haxtun, Colo.

Southern Iowa

Ottumwa — The finishing work on our new church is now being done. The men of the church are finishing the Sunday school rooms. We expect to be in our new church by May of this year. During February a third women's circle was organized, the Home Builders. While our pastor was holding meetings at the Fairview church, Bro. Ray Zook filled our pulpit. The CBYF has held two joint meetings with the Monroe County youth group. Five of our youth and Brother Pepple attended the tridistrict youth retreat at Council Bluffs. The young adult group of our church and the Fairview church had a supper meeting. Dr. Paul Hann was the guest speaker. Four persons attended the leadership training school sponsored by the ministerial association. Bro. Jay Johnson of South English, Iowa, was elected moderator at our council meeting. — Mrs. John D. Ware, Ottumwa, Iowa.

Northeastern Kansas

Buckeye — Bro. Harvey Lehman from McPherson College conducted a morning service in the absence of our pastor, Bro. Earl M. Frantz. The ladies have been quilting. Feb. 1 was the date of our birthday Sunday with a carry-in dinner. We had a race relations program in the afternoon. Several international students from McPherson attended representing India, Greece, and Korea. — Mabel Kreider, Abilene, Kansas.

Stories From the Bible for Youth of Today

MEN OF TOMORROW



EWALD MAND

Many of our older books of Bible stories fail to capture the hearts of children and youth of today. Here is a fresh new attempt to tell Bible stories in a way that will challenge youth. The author writes simply, clearly and with considerable feeling and skill. This is a book one could wish to find in every church library, one which our adolescents and youth should be encouraged to read. It covers both Old and New Testaments in a selective way, presenting in its total sweep a fine overview of the Bible story. **$3.00**

CHURCH OF THE BRETHREN
GENERAL OFFICES,
Elgin, Illinois

Northern Illinois and Wisconsin

Lanark — We wish to report the Call program was well received by our congregation. Some of our members are still serving at the Dixon state hospital one day each month. The program, The Call to Witness for Christ, is now being used in our church. Bro. Floyd Bantz began a meeting on Palm Sunday, ending on Easter. Prayer meetings were held for several weeks. Bro. Gerald Turner of the Milledgeville church presented slides and told of his experience in

Inspirational
Books in
America

Popular Religion

Louis Schneider and
Sanford M. Dornbusch

Books of salvation and inspiration have long been a striking phenomenon of American culture. The names of Peale, Sheen, Fox, Marshall and others are familiar to millions of people who have bought their books, and presumably, found them satisfying.

What is offered by these books? What kinds of religious impulses and needs do they meet? How supportable are the claims of their authors? How have their themes changed over the years? What are their implications for religious and social action, for business morality, for mental health? Do they appeal more to the resources of magic than to the resources of religion? In an effort to answer such questions the authors have subjected a broad sampling of American inspirational religious literature published over an eight year period to a shrewd, systematic, and dispassionate scrutiny.

$4.50

Church of the Brethren
General Offices
Elgin, Illinois

BVS. A German exchange student is staying in the home of Brother Turner and is a senior in Milledgeville High School. We have been enjoying fellowship suppers once each month in different homes. We have received five new members by letter. — Luva E. Geary, Lanark, Ill.

Southern Illinois

Woodland — Our regular church council met with our moderator, Paul Thompson, in charge. The women's work packed five bags for relief and sent two cans of grease for relief. Bro. R. C. Wenger, district executive secretary, served as our evangelist. He also officiated at the love feast. Brother and Sister Arvel Landes of Decatur, Ill., showed pictures one Sunday evening and gave a talk on their trip to Schwarzenau, Germany, and other points. Edward Kindley, former Brethren Service worker in Europe, showed pictures and told of his work. Brother and Sister John Grimley, missionaries to Africa, were with us for our harvest-mission service. — Emilee Kessler, Astoria, Ill.

Middle Indiana

Monticello — Bro. LeRoy Dick became pastor of the church on Sept. 1 and an impressive installation service was conducted by Bro. Sam Harley. Our pastor and his family held open house at the parsonage which had been redecorated. Our young people accepted an invitation from the district CBYF cabinet to make the flag representing Middle Indiana. Evangelistic meetings were conducted at the Guernsey house by Bro. Guy S. Fern. Bro. John L. Hibner has compiled a history of the Sunday school work dating from 1882 to 1926. Because of failing eyesight he requests that someone else finish this record to the present time. A committee is now at work. The first part of the Call program has been completed, and we are now in the midst of the second part. Our pastor is teaching a class in church membership. — Anna Bridge, Monticello, Ind.

Northern Indiana

English Prairie — Bro. Herbert Fisher was with us for our revival meetings. Professor Lange of the Huntington College faculty was with us for a morning service. He represented the Indiana Temperance League. We united with the Brighton Brethren church for our pre-Easter services conducted by Professor H. Miley of Ashland College. Our spring communion will be on May 28. Our church program is progressing very nicely under the leadership of our pastor and his wife, Brother and Sister H. H. Hendricks. — Mrs. Lydia Walters, Howe, Ind.

Southern Indiana

Lafayette — Locally we have increased our budget just over 100% for the Brotherhood Fund. On Jan. 25 we had a family night service following a carry-in supper, after which the film, Preface to a Life, was viewed. Since our last report we have received three members by letter. We had a service of membership renewal during our Sunday morning worship service on Feb. 15. Our young people collected shoes for relief. The Manchester a cappella choir sang during our morning worship service on March 1. Our minister is teaching a class in preparation for church membership. Our love feast was held on March 26. — Mrs. Byrel Leslie, Lafayette, Ind.

Northview — Bro. Russell McInnis of the Arcadia church delivered a Sunday morning message on the subject, The Challenge of Personal Evangelism. The adult Bible class had a program on Brethren service. The Sunda school officers held an executive mee ing in the church, discussing plans fo the coming activities of the churc program and the developing of th grounds. At our regular family nigh program Bro. L. W. Shultz of Nort Manchester showed his slides on Ge many and other places in Europe i connection with our 250th Annivers ary. Our church co-operated with th World Day of Prayer. We are usin the Daily Prayer Guide and the Loy alty Attendance records as part of th Call to Witness program. — Anni Heiny, Noblesville, Ind.

Michigan

Woodland — Our adoption of the en velope system for offerings has prove to be very successful. Feb. 11 was day of prayer. Our ladies participate in the World Day of Prayer with neighboring church and other mem bers of our township. The young peo ple's group recently presented th helpful film, That They May Hea A discussion followed evaluating th worth of such a production. Siste Krieger has prepared articles of inte est in folders to create a desire fo good reading. The women of th Hope church were our guests in Janu ary for a social get-together. Our mis sionary society has pieced and tie forty-one comforters and eight bab quilts for our relief work. — Mrs. Arli Spindler, Woodland, Mich.

Eastern Pennsylvania

Schuylkill — Bro. Earl H. Kurtz o Elizabethtown was the instructor fo our Bible institute. For Easter th

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assisting in dividuals or families to relocate o secure employment in Brethren com munities. It does not provide for th advertising of goods or property fo sale or rent. Information on paid ad vertising may be obtained from th Church of the Brethren Genera Offices.

This service is part of the Brother hood program, assigned for adminis tration to the Social Welfare Depar ment of Brethren Service.

The right to edit and reject notice is reserved. Since no verification o notices is made no responsibility ca be assumed.

When writing about a notice, it i necessary that the number be given Write Brethren Placement Service Church of the Brethren Genera Offices, Elgin, Ill.

Medical Work

No. 400. Doctor urgently needed i Lewiston, Minn., town of approximate ly 800 located in southeastern Min nesota. Clinic will be built accordin to specifications of interested docto Please contact Walter E. Bucher, Pas tor, Church of the Brethren, Lewiston Minn., for further information.

primary children gave a program in the morning and the young people one in the evening. On April 26 the Eppley Sisters quintet will present a program. Our evangelistic services are being held on April 5-19 by Bro. D. I. Pepple of Woodbury, Pa. The love feast will be on May 16-17. — Mrs. Ray Stump, Pine Grove, Pa.

Middle Pennsylvania

Claysburg — Bro. Ralph W. Schlosser of Elizabethtown, Pa., was with us in a Bible institute. Bro. Ralph Ebersole conducted our revival. A deputation team from Juniata College was with us on a Sunday evening. The women's work made garments for Chinese women, held a covered dish supper, sponsored friendship packets and stockings for state institutions and the Morrison Cove home, sent a quantity of clothing and soap for relief, and entertained a neighboring women's work group. Three classes studied missions during the month of January on Sunday evenings. Three deacons, with their wives, were installed recently. The churches of the town met for the World Day of Prayer services in our church. We had services each Wednesday evening during Lent. Bro. Lester Bucher has been elected part-time pastor. The following ministers have filled our pulpit: Brethren Ralph Ebersole, C. L. Cox, Clarence Whetstone, Bro. Lester Bucher, and Sister Madolin Taylor. — Mrs. O. J. Hassinger, Claysburg, Pa.

Lower Claar — We held our love feast in the fall. Dr. Ewing of Philadelphia was in our church and spoke in the interest of the Temperance League. Sister Eileen Feathers is at New Windsor for training in BVS. The women's work of our church furnished material for book racks. At our quarterly council our elder, Bro. Ordo Pletcher, presided. Our church participated in the 250th Anniversary Call program. — Mrs. Fred L. Walter, Claysburg, Pa.

Upper Claar — Our church is building an addition to the church to be used as Sunday school rooms. At the present we have it about half completed. Pearl Walter, one of our young folks, left March 1 for New Windsor, Md., to give a year of her time to BVS. Our spring love feast will be held April 5. — Mrs. Annie Walter, Claysburg, Pa.

Western Pennsylvania

Maple Spring — Our annual school of missions was held in January with a Middle East theme. We co-operated with other local churches for the first community Week of Prayer services and the World Day of Prayer. An inspiring Sunday morning service was brought by members of the present BVS unit, with Lauree Hersch and Wilbur Massey as speakers. Words of deep gratitude were received from a German family who was the recipient of a heifer contributed by the Sunday school in the fall. Women's work made a number of layettes for relief and contributed to local fire victims. Sister Grace Clapper, former missionary to China, brought a message at our women's work meeting. Men's work has completed the project of redecorating all the educational rooms. We completed the Call to Witness program of evangelism following the undershepherd plan. The Juniata College choir presented a sacred concert. — Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Walnut Grove — Guest speaker for our women's work meeting was Sister Anna Warstler, who spoke on Echoes From Schwarzenau. The undershepherd plan was initiated in our church. A second training period was held in preparation for the evangelistic effort

ON THE WAY

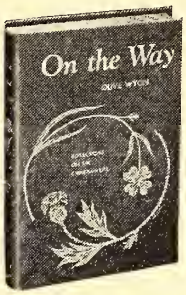
Reflections on the Christian Life

OLIVE WYON

To read this stimulating and warmly devotional book is to taste the spiritual life itself. In answer to the questions, "Why are we here?" and "Is there any meaning in life?" Dr. Wyon has calmly shown that there is an end to live for and a sure "way" to reach it. For the Christian the quest is proclaimed in the Gospel, where he is given an Eternal Pattern for "union with God in Christ."

Dr. Wyon describes the need for discipline, the vital practice of prayer, and the effective use of the Bible in prayer, meditation, and contemplation. This book will be a priceless help to anyone interested in a clear-sighted view of our true spiritual potential, and a practical guide toward fulfilling it.

$2.50



CHURCH OF THE BRETHREN GENERAL OFFICES

Elgin, Illinois

For Brethren Junior Readers

. . . a new book



The ROADS to EVERYWHERE

Opal Catherine Hoover

- When ten-year-old Helga Handke, the daughter of a displaced-persons family, comes to Chestertown, Ohio, from Germany she lives next door to Carol Bowman, also aged ten, and near other children her age.
- Through a series of pleasant and unpleasant experiences, Helga becomes accustomed to her new life and loses the many fears she had developed while living in European refugee camps.
- *The Roads to Everywhere* is a wholesome, interesting book for juniors which will help them to understand better and appreciate more the history and the widespread program of the Church of the Brethren.

Price, $2.00

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.--CHICO, CAL.

THE GRAND ATLANTIC
Hotel & Cafeteria
Main and Beach Ave.
Ocean Grove
Completely equipped with automatic fire sprinkler.
Special room rates for Annual Conference
Enjoy your meals at the Grand Atlantic Cafeteria — large selection — reasonably priced.
Tel. PR 5-8885 **M. J. Woodring**

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

of the church. A basketball team is being sponsored again this year by the Sunday school. We participated in the Week of Prayer services. A BVS unit from New Windsor visited our church and conducted the Sunday morning service. A school of missions was conducted each Sunday evening during January. Bro. Glenn Bowlby was the guest speaker for the father-son banquet. The speaker for the March women's work meeting was Mrs. Glenn Bowlby. At the council meeting the following delegates were elected to represent us at the Ocean Grove Annual Conference: Edith Berkey, Wilda Yost, W. L. Brougher, Clark Bentz and our pastor, Clyde Carter. Since our last report, three have been baptized and four received by letter. A church inquiry class is being conducted now by the pastor. — Mrs. S. L. Lehman, Johnstown, Pa.

Tennessee

Easley — Brother and Sister Glenn Petcher, of Citronelle, Ala., recently visited our church and gave the Sunday message. Our elder, Bro. E. M. Culler, has been in the hospital but now is able to be back attending church services. Bro. Rhett Petcher, our district fieldman, has been with us on several occasions. — Mrs. F. H. Goode, Oneonta, Ala.

First Virginia

Copper Hill — At our regular quarterly council Moderator Carroll Ringgold officiated. Our pastor, Bro. Mark Wolfe, conducted pre-Easter services in the Mt. Union house. We had our love feast service on March 26. The community Easter sunrise service was in the Mt. Olivet Baptist church. Our church is participating in the Call to Witness program. Special services were held at Copper Hill and Mt. Union. Bro. Ova Edwards gave an illustrated lecture on his visit to the Holy Land, Egypt, and other far countries. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Oak Grove — Our women's work held its party at the parsonage. Oak Grove church, in co-operation with Green Hill church, had a leadership training school. Several from our church attended the spiritual life institute at Bridgewater. The men of the church painted the interior of the parsonage. We are eagerly looking forward to breaking ground for our new church. — Amelia M. Nicar, Roanoke, Va.

Peters Creek — Bro. Ray Showalter was the evangelist for our revival. Bro. Carroll Ringgold officiated at the love feast. Six have been baptized and two received by letter. Bro. Merlin Garber, pastor of the First church, Roanoke, Va., brought the message at the men's dinner. We have had two schools this year, one of missions and one on evangelism. — Mrs. Norman E. Flora, Roanoke, Va.

Classified Advertisin

FOR SALE — Furnished, new painted, white frame bungalow. bedrooms, 1½ baths, all electr kitchen. Lot 50x157 located se eral blocks from Sebring Church the Brethren. Price: $6,500. Tern 29% down, balance to suit buye Write: A. B. Gettel, Box 1010, S bring, Fla.

COTTAGE FOR RENT — Rest ar fish at Cass Lake, Middlebury, In in a quaint Dutch communit Good fishing. Brethren church miles. Make reservations earl Accommodations for 4 people. Co tact: Rev. Israel Gordon, 1002 Jackson, Auburn, Ind.

HOW TO READ THE BIBLE

Richard Hall and Eugene P. Beitler

Here is the simplest and most stimulating guidepost to finding the help, the comfort, the beauty, the universal wisdom which await us in the pages of this best seller of all time. Here, too, is the key to reading the Bible for pure enjoyment.

This book will acquaint you with the treasures to be found in the Bible and will help you discover new paths to happiness and contentment.

A Brethren leader says, "Just as a guided tour is a good way for one to get acquainted with a strange city, so is this book's guided tour through the Bible an excellent introduction to the general layout and meaning of the Bible and a good preparation for more detailed exploration later." $2.95

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MAY 9, 1959



A view of the front entrance of the General Offices building; the stone construction is the chapel

WHEN CHURCHES GROW YOUNGER
Address given at the dedication of the new headquarters building
Edwin T. Dahlberg

PRESENTED FOR DEDICATION
Paul H. Bowman

ACCEPTED FOR SERVICE
Norman J. Baugher

A HISTORY-MAKING WEEK
A report of the dedication services and Board and commission meetings

FAREWELL TO A FRIENDLY OLD BUILDING
A talk given at the last worship service at 22 South State Street
H. Spenser Minnich

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MAY 9, 1959

Volume 108 **Number 19**

In This Number . . .

Editorial —

Presented for Dedication . . .
Paul H. Bowman 5
Accepted for Service . . .
Norman J. Baugher 5

The General Forum —

When Churches Grow Younger.
Edwin T. Dahlberg 3
Litany and Prayer of Dedication 4
Dear Mother. Ellis G. Guthrie 6
Beyond Belief (verse). John F. Watkins 7
Dedication Highlights Brotherhood Board Meeting 8
A History-Making Week 12
Farewell to a Friendly Old Building. H. Spenser Minnich 15
The Family Counselor 26
Reviews of Recent Books 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 19
Overseas Report From India.
Chalmer G. Shull 21

Toward His Kingdom —

National Conference on World Disarmament and Development 22
Impressions of the Conference.
Edward H. Lander, Jr. 22
Issues Discussed at the Conference.
M. Guy West 23
"We Got the Idea From Goodwill."
Florence M. Bollinger 24
C. Ernest Davis Addresses Students.
Robert A. Hess 25

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Development and Progress

It has been a matter of satisfaction to note the development and progress of the publishing interests of the Church of the Brethren in the past seventy-five years. It had been my fortune to know most of the persons of the early times in the Middle West.

In 1875 Lewis A. Plate was publishing a small German paper, the *Bruderbote*, at Germantown, Pa. At the same time Jacob T. Myers was publishing a small paper, the Brethren Messenger, at Greentree, Pa. They consolidated these two but briefly.

M. M. Eshelman, a schoolteacher at Lanark, Ill., was ambitious to begin the publication of a Brethren paper in the Middle West. He invited J. H. Moore of Urbana, Ill., to join him. The printing press and other equipment of Myers and Plate of Germantown were shipped to Lanark, Ill. Accompanying this shipment was Lewis A. Plate, the young German scholar and printer. On Sept. 14, 1876, the first number of the Brethren at Work was issued, Volume I, Number I.

Two years later in October I met Brother Eshelman in Macoupin County, Ill. Stephen H. Bashor was holding a revival meeting which I attended. He was soliciting subscriptions for the paper. Bashor invited him to speak a few minutes. He spoke rapidly and said a few words for the paper.

I was a student in Mt. Morris College late in February 1881, when the Brethren at Work with its equipment was moved from Lanark to Mt. Morris. Ten bobsleds did the moving free of charge. This move included M. M. Eshelman, L. A. Plate, the printer, and Maggie Barkly, the mail clerk and all-round handy person. Brother Moore remained in Lanark. He closed his partnership with Brother Eshelman. In December 1882, Joseph Amick became business manager.

The business was located upstairs in the Seibert building, with the press in the basement where on Thursdays the paper was printed, a good strong man turning the press.

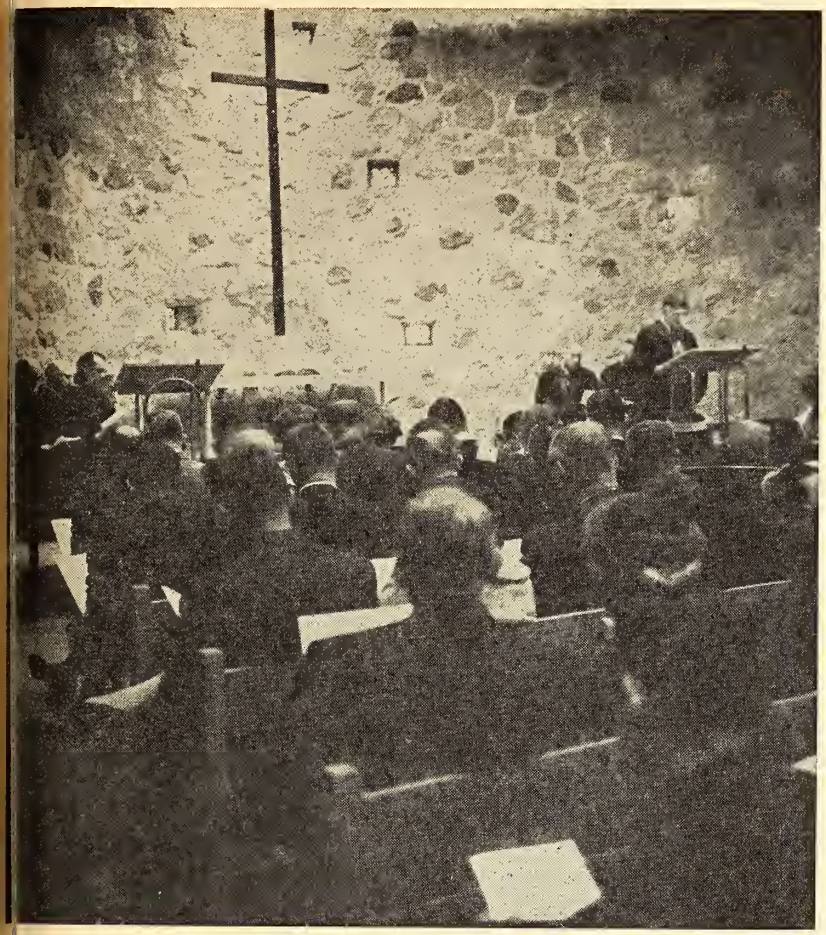
Brother Amick found the business seriously embarrassed with financial debt. Late in February 1883, Brother Eshelman withdrew from the business entirely. Brother Am called in Brother Moore from L ark and D. L. Miller, then busin manager of Mt. Morris Colle Their chief question was, "Shall abandon the project, or shall continue the publication of the per?" Their conclusion was "C tinue." Amick lived without sala Moore came from Lanark as edit salary $50 per month (to be p by D. L. Miller personally), a they depended on enough cash co ing in to pay Brother Plate, Sis Barkly, and other incidentals. Th changed the name to the Gos Messenger.

In the fall of 1883, D. L. Mil went to Europe. His letters to paper attracted wide attenti many new subscribers were add Polemics were abandoned, the pa was enlarged, and new type secur The Gospel Messenger had a n outlook. In the fall of 1883, Brot Moore went south on account his wife's health. J. B. Brumbau of Pennsylvania became office edi rooming and boarding in the Jos Amick family. I, too, roomed th and boarded with them while taught school in the country. Saturdays I helped Brother Am in the office with his filing. In spring of 1884, Bro. James Quin visited Mt. Morris and was ent tained in the Amick home. Or Saturday morning I had a m pleasant and inspiring visit w Brother Quinter.

The publishing interests of Church of the Brethren have b located in Elgin for these sixty ye Now it's time to move again. automobile maybe has some in ence in this important and necess move of the publishing interests the outskirts of the city. I wish every success. — John Heckm Polo, Ill.

• • •

Most of the material in this is concerns the dedication of the headquarters building at Elgin, nois, and the meeting of the Gen Brotherhood Board. Included the address given at the dedica service by Edwin T. Dahlberg, p ident of the National Council Churches, and a report of the d cation week events and the acti of the Board. Pictures are by Buzinski, Ted Kimmel, J. He Long, and William Smith.



William Beahm (at lectern) leads the audience in the litany of dedication of the Church of the Brethren General Offices, Elgin

Edwin T. Dahlberg

When Churches Grow Younger

EARLY in the second century A.D. there appeared a Christian book that came near being admitted into the canon of the New Testament. It was entitled The Shepherd of Hermas. One noteworthy feature of this document was a vision as presented to Hermas in three stages. The first showed the church as an old woman seated in a chair. The second revealed the church as a woman of middle age, her eyes shining as she rose to receive the news of a great legacy. The third vision of the church, however, showed her as a young woman of rare beauty, sitting on an ivory couch with a scepter in her hand. Coming to her from all directions were young men with building materials in their hands, whom she sent forth into all the world with the imperious command, "Rise, and build." This Hermas was reminded to grieve over his sins no longer, but in the consciousness of God's forgiving grace to go forth among the nations as a builder of the kingdom of God.

This series of visions seems to me to be applicable to the Christian church today.

There are many churches that would fall into the first classification. They are congregations and denominations that live in the past. They are satisfied with a musty theology, gloomy old buildings, creedal rigidity, and uninspiring hymns and rituals. They are symbols not of progress, but of the science of old age, what we call today a study in gerontology.

J. B. Priestly, in his English Journey, had such churches in mind, when returning to Birmingham after the first World War as almost the only survivor among his boyhood friends, he meditated upon the cheerless preaching of an old chapel mission worker whose message seemed to have no relation to the sorrows of postwar England. "What did these poor clerks and faded women in his congregation have to do with

Litany and Prayer of Dedication

"Except the Lord build the house, they labor in vain that build it." Having been prospered by the good hand of God, and enabled by his grace and power to complete this work, which in his providence, we have been led to undertake,
We do now with joy and gratitude solemnly dedicate this building.

To the glory of God the Father, to the honor of our Lord and Savior Jesus Christ, to the praise of the Holy Spirit, source of life and light,
We dedicate this building.

For the ministry of the printed page and the sowing of the seeds of truth through Christian literature,
We dedicate this building.

For the nurture of children and youth in the ways of righteousness and truth,
We dedicate this building.

For the preaching of the gospel of Christ and the exposition of the Word of God in edifying the body of Christ,
We dedicate this building.

For the ministry of relief to all who suffer, comfort to all who sorrow, forgiveness to all who sin, guidance to all who stray, and salvation to all who are lost,
We dedicate this building.

For the extension of the church to the uttermost parts of the world, for her rootage in every community, and for her unity in Christ the head,
We dedicate this building.

For the prophetic witness to the Christian way of life in home, community, and nation,
We dedicate this building.

For the ministry of reconciliation and the promotion of goodwill among all men — our brothers for whom Christ died,
We dedicate this building.

For the furtherance of Christ's kingdom through all the agencies of the church,
We dedicate this building.
Being compassed about by a great cloud of witnesses and having now in our charge this building for God's work, we solemnly dedicate our lives, our talents, and our substance to the fulfillment of the high objectives of this house; to the glory of God and our neighbors' good.

PRAYER OF DEDICATION

Eternal and Almighty God, we thank thee for the privilege of this dedication. Graciously accept the sacrifice and service which thy people have rendered unto thee in the building of this house. Be pleased to bless and hallow all the efforts which center in this place. Bless the church which finds its unity and outreach here. Give wisdom and vision to all who labor here and fill their hearts with strength and joy. May there flow in and out of here the full tides of thy truth and the streams of thy love. This we ask through Jesus Christ, our Lord. Amen.

---

the hook-nosed chieftains, the whirling dervishes, and the goats and bulls of Bashan in that long ago age?" cried Priestly in revolt. "Must God forever remain in Babylon? What if he were even now in Birmingham?"

Those are questions we must answer. Recently in my home state a young pastor was suspended from the ministry of his denomination. Why? Because he had permitted the women members of his congregation to vote in the business meetings of the church, and still further had been guilty of associating with pastors of other denominations! How far can we drift away from the living spirit of our Lord sus Christ?

There are many influent forces in society today t would like to preserve t grandmotherly image of t church — an old woman sitti in a chair, knitting mittens a comforters for invalid Ch tians, making rag carpets out the remnants of past glories, a designing crazy quilt pattern denominational rivalries. T church of Jesus Christ is cont to play that cozy corner role longer. We know that there life and death issues at stake our world today, and that church is called upon to com grips with them.

Moreover, the church has ceived the news that it is beneficiary of a great leg We have rediscovered the c tent, urgency, and authority the Christian message as i found in the Bible. We k that all of life is under the ju ment of God, and that C must be Lord of all or he is Lord at all. Not only are prepared to reach out our h for the legacy of the Scriptu but for the legacy of the Pro tant Reformation, the doctr of Calvinism, the revolutio power of the Wesleyan revi and the liberating movem of Roger Williams, Tho Campbell, and many others

If there is one thing sig cant in the ecumenical m ment, as symbolized by National and World Counc Churches, it is that we ar covering the original formu the gospel and getting read a great new step in the relig life of our age.

The long and the short of that, in spite of two thou years of Christian history, churches are getting you When J. B. Phillips name translation of Paul's epi Letters to Young Churche

Continued on page 7

EDITORIAL

esented for Dedication . . .

Paul H. Bowman

WE ARE witnesses to the fulfillment of a dream which we have cherished for a good many years. Certain aspects of this eam have been recurring among us through- t our history. It stirred the spirits of our thers at Germantown more than 200 years ago. became an actuality in the printing and pub- hing enterprise of Christopher Saur and his n, Christopher, Jr., exerting an incalculable fluence among the Brethren and in the life of lonial America. This dream gripped the hearts Brethren again toward the middle of the th century, and inspired the labors of Henry rtz, James Quinter, and others of their gen- ation. It immortalized a little springhouse in rtheastern Ohio and gave rise to publications ich continue to the church of our own day.

This dream, toward the close of the 19th ntury, again laid hold of the Brethren and bodied itself in enterprises which have given e cities of Mount Morris and of Elgin, Illinois, enduring place in Brethren life and history.

We are a segment of a spiritual caravan, the in of which extends back to that crude print op in Pennsylvania which in spirit was dedi- ed to the "glory of God and my neighbors' od."

This ancient dream of our fathers finds con- uing reality in this structure which we are w to receive, approve, and induct into the vice of the church and of that "kingdom ich is everlasting."

It is my privilege to represent the committee four brethren, appointed as a Building Com- tee in March 1955, and charged with the ponsibility of planning and constructing a dquarters building for the Brethren.

In the very beginning of our task, we set h certain principles of guidance which the neral Brotherhood Board heartily endorsed. recognized that Brethren throughout the rld would seek inspiration and guidance from center of power and influence. It was from place that the program of the church would administered for centuries to come. These lities will in the name of Christ be related to world outreach of the church in evangelism, sions, education, and Brethren service. From e will stem our promotion of peace and tem- nce and stewardship, to say nothing of our istry to home and family, to the interests of childhood and youth, and to every other interest of the Brotherhood.

We labored as a committee to the end that this building should be an inspiring structure and reflect the genius and philosophy of the Brethren. We believed that it should be beautiful in its simplicity, impressive in its sturdiness, and practical in its function; that it should be free of extravagance and show, and at the same time reflect no cheapness or shabbiness in either design or material.

We determined to take account of the health, welfare, happiness, contentment, and spiritual hunger of those who were to labor here both in shop and in office.

We endeavored to give the church a structure and facilities comparable to our heritage from the past, comparable to the future ministry of the church, and commensurate with our obligation to God our Father and to Christ our Lord.

It is my privilege as a representative of the Building Committee of the General Brotherhood Board, to present to the church, this modern structure with its presses, machines, and almost countless pieces of equipment; its appointments and facilities of office and shop, of conference room and store, of library and vault, of storage and file, of chapel and pew, even of walks and drives, of lawns and courts, of trees and shrubs, to be dedicated to the glory of God and to the blessing and salvation of men.

Accepted for Service . . .

Norman J. Baugher

THIS building has been dedicated to the service of the church's task in the world. We know that the work which is performed here is important only as it helps fulfill this calling. We pledge the use of the building's facilities to this clear purpose. We are genuinely appreciative of the church's concern for the welfare, high morale, and effectiveness of all who serve here as this concern is evidenced in the quality and features of the building itself.

Therefore, on behalf of those who labor here, we propose to commit ourselves along with the building to the fulfillment of the high purposes of the church's mission in the world today and tomorrow. To this end the building is accepted for service.

Dear Mother



Ellis G. Guthrie

I WON'T be able to get home for Mother's Day this year, so I'm writing a letter instead. Letters are such poor substitutes, I know, yet sometimes one can say things through letters that otherwise he could not find the courage to say.

I suppose for this reason many mothers feel that their sons are not grateful for all the sacrifice it took to bring them into the world and to rear them to manhood. But believe me, that isn't so. At least not with most of us. Men are supposed to be strong, unemotional, sometimes a bit hard. To tell one's mother how much he loves and appreciates her seems like a sign of weakness. So he doesn't say it.

Yet we know, mother, that real manhood lies in being honest and straight and unafraid to express our appreciation. But all of our training about being strong and unemotional is almost too great to overcome. You and the other mothers helped us to get that way. How often when we hurt a finger or stubbed a toe you called us mother's little man. And as our tears dried we went on with our play with an extra bounce. You had called us a little man.

Then later when we were growing up and came home from school or a party with a spiritual hurt, it was you who soothed us again. We were men now! We must act like men. And somehow after talking to you we felt as if we could lick the world.

So I've never told you face to face my real love for you. Perhaps I can write it.

Even this isn't easy somehow — but I'm glad you were willing to bring me into the world. It isn't an easy world. Yet I'm glad for my chance at life. I'm glad for the opportunity to work, to serve my fellow men, to serve God. I owe that opportunity to you, to you and dad and God.

I have a family of my own now. I know something of the heartache as well as the joy of rearing children. You worry when they are sick; you worry when they are well because you love them.

I never worried when I was sick at home. To me you were the best nurse in the world. The security that I felt as a boy has been worth millions to me.

And I never told you how much it meant to me when I said I wanted to be a minister. Not everyone understood. Dad had had such a hard struggle preaching in small churches and eking out a living on a small farm. I should do somethi else that would bring a meas of fame and fortune. And one knew better than you long hours of hard work and inadequate returns that came the family. Yet never once you discourage me. You couraged me in my belief t God had called. Thank you your faith and understandin

And that wasn't all you g me. Don't think I've been grateful for the money would hand me or send me the mail. Sometimes you g two or three dollars, sometir more. You always made me that I ought to take it. "It's Lord's money," you would s

And it must have been, fo always seemed to come at a t we needed it most. You sen from a heart full of love. needed it yourself but you m a coat last a year longer neglected buying a m needed dress.

There are other things I co mention, but I know it i necessary. All any mother sires is to know that she is lo and appreciated. Somehov feel that you would have kn that even if I had not had courage to write this lette can never repay you for w you have done for me, but both know that God will rew you. And knowing you I pect that you have conside yourself well rewarded.

When Churches Grow Younger

Continued from page 4

ve it a good name. When the ssionary churches of Asia, rica, and the islands of the a begin calling themselves he younger churches" today, ey give themselves the best id of a name. But the church- of Europe and the Americas, w rising up in a resurgence of uth and vitality, are entitled the same name. For with the ources of those same mission- churches just mentioned, s the resources of science, storal psychology, and lay dership now being disclosed us in this modern age, we are paring to heed the admoni- to go into all the world and uild mightily for him whose are and whom we serve.

Thank God that life can grow nger as well as older. We do need to sit forever, brooding r our sins and failures. As ividual Christians and as rches, we can rise in the ndor of our faith, capitalize he knowledge and discover- of this great century in the of mankind, and erect a pletely new structure of the rch, to the honor and glory God.

we are to do this, two things required of us. We must re- er a sense of the unity of the rch, and we must recapture nse of the mission of the rch.

ean C. Ken Weidner, dean he School of Engineering at American University of Bei- in Lebanon, addressing the National Military Industrial ference, said that the Amer- Revolution was the product revolutionary, undenomina- al American Protestantism stimulated the greatest ement of spiritual liberty freedom the world has ever vn. He said there must be urgence of that kind of un-denominational American Protestantism, with a complete separation of church and state, if our freedom is to survive. I would not say that the ecumenical movement as represented in the National and World Council of Churches is an undenominational Protestantism. But it is the kind of united, co-operative Protestantism from which great human progress is bound to come.

There must be a co-ordinating principle within Protestantism and Eastern Orthodoxy if we are to do our best for God. The modern airfield, with the congested traffic of planes going and coming would be a scene of chaos and disaster if there were not a traffic control tower to correlate the flight pattern. In the same way, if every individual church and denomination makes its missionary plans without any regard for a pattern of comity and co-operation, there is bound to be spiritual chaos and disaster in the life of the community. The Apostle Paul recognized this. That is why he wrote to the Ephesians that one of the conditions of Christian maturity was the unity of the faith. We are on Biblical grounds when we work for a co-operative Christianity, and become un-Biblical only when we become isolationist and divisive.

But beyond unity there must be sense of mission. Otherwise, our unity becomes a dead unity. Such a mission must aim both at evangelistic power and social vision. If we have a social action program without evangelism we end up with only a legislative, ecclesiastical Christianity. But if we have an evangelistic program without social action we have evangelism in an ethical vacuum. Too much of our religion today is a kind of pale potato-sprout piety. A colorless thing that rambles aimlessly from the potato bin to the cellar window without taking root anywhere. God wants us to root our religion in the rich soil of ethical values, in order that we may bear fruit. If this is to happen we must relate our evangelism to the great moral issues of our time — war and peace, race relations, economic justice, and religious liberty. Otherwise, we have an anemic spirituality that has no vital meaning for human life.

Once the churches recover their sense of unity and mission, there is no limit to what we can do. If either of our great political parties could have the numerical and organizational resources of the Christian church, with a party organization of men, women and children meeting once or twice a week at every crossroads community in the nation, the campaign committees would feel assured of national victory. We have boundless, unlimited strength, if we will but work together for the glory of God and the character of the nation. Let us claim our heritage as younger churches, and arise and build. This is the day of the young church, the coming great church.

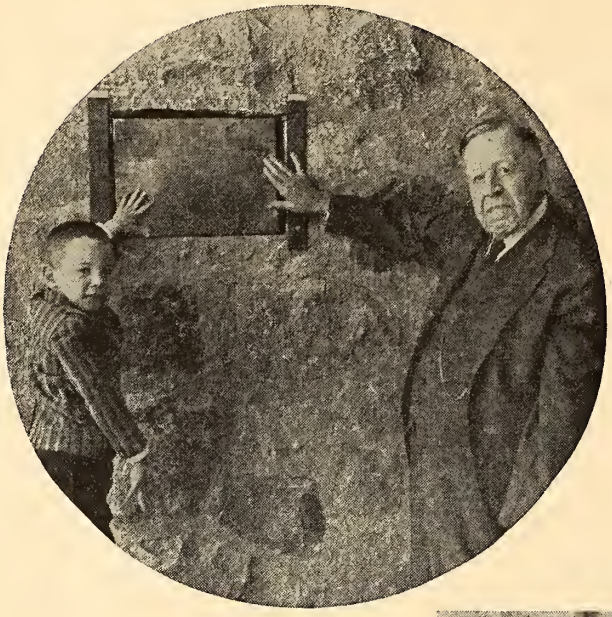
The Church of the Brethren has through the years demonstrated both the youth and maturity of the church at its best — in evangelism, doctrine, world-wide ministries of compassion, and a historic witness for peace.

Beyond Belief

JOHN F. WATKINS

See how heaven comes to earth in varied ways
When we stop complaining, finding much to praise!
Out of sin and sorrow, darkness and despair,
Always something rises as we turn to prayer.

Dedication Highlights Board Meeting



A copper box containing historical documents, mate related to the 250th anniversary and material conce ing the ongoing program of the church was placed the wall at the entrance to the lobby of the new Gene Offices during the opening session of the recent meet of the General Brotherhood Board. Andy Stern (l and R. E. Arnold, former manager of the Breth Publishing House, who placed the box are shown h with the box in position



Over the copper box is a plaque in bronze telling that the building was erected in the 250th year of the church and is dedicated to the "glory of God and our neighbors' good." From the left are R. E. Arnold, Paul H. Bowman, chairman of the building committee, Joseph Kettering, member of the committee, Andy Stern, and Floyd Yearout, also a member of the committee



Those taking part in the dedication service are shown here just before they entered the chapel. From the left: Dr. Edwin T. Dahlberg, the speaker, William M. Beahm, Raymond R. Peters, Paul H. Bowman, George Detweiler, and Norman J. Baugher

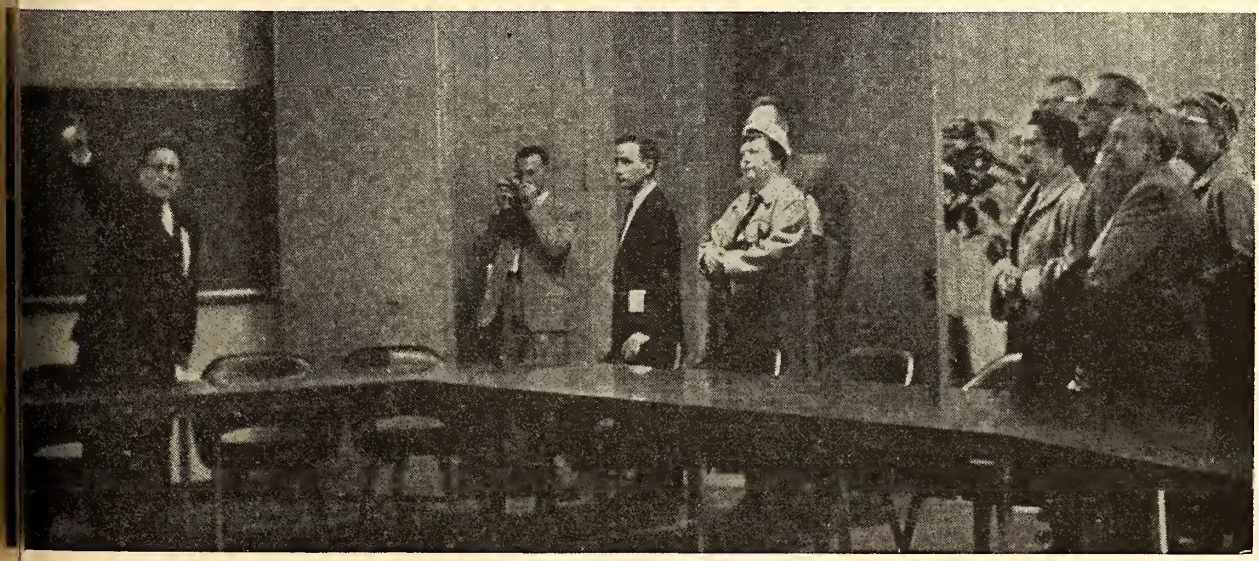


Following the dedication service an informal reception was held for the guests and employees. Ella Mae and Paul Weaver are shown at one of the tables in the cafeteria, where the reception was held



group of employees, Board mem-
rs, and visitors chat while they
enjoy punch and cookies

rold Row (left) points out the appointments of the Board room to a tour group after the dedication service. Re-
sed in the ceiling is a screen for showing films; back of him is a blackboard that is covered with paneling when not in use. Folding doors separate the room from the employees' lounge and the cafeteria





At the annual Board-employees dinner awards for service in periods of five years are made. At the dinner this year three employees received forty-year awards. Raymond R. Peters is shown presenting watches to Adelaide Willey (left) and to H. Spenser Minnich (right) and a clock to M. R. Zigler (center)



In the lobby of the new building the receptionist who receives gue and arranges for them to see the p son they wish to contact. She a has charge of the switchboard, a the public address system is cente here



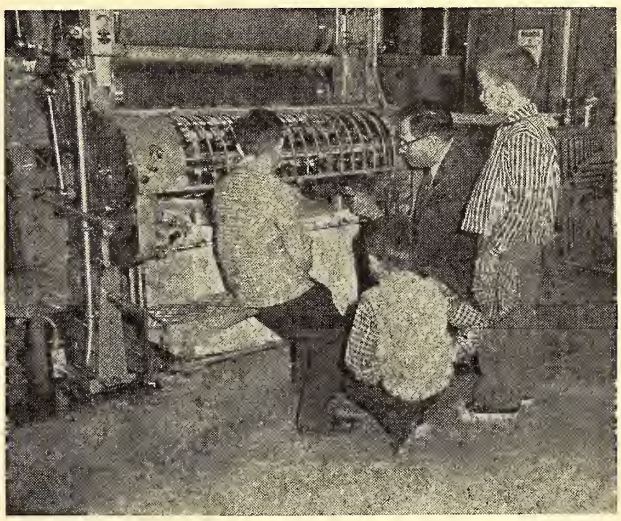
Since the building is on the edge the city a cafeteria is provided employees. Those attending boa meetings also used its faciliti Joseph Mason, representing North Virginia, Sam Flora, Jr., from Sou ern Virginia, Floyd Bantz, West Region secretary, and Stanley Wa pler, secretary, Northern Virgi (from left), exchange ideas wh eating lunch



M. R. Zigler, who was director of Brethren Service in Europe and Church of the Brethren representative to the World Council of Churches (center), retired last September 1. H. Spenser Minnich, though reaching retirement age a year ago, stayed one year longer to assist in the Call program



loading a van at the new building. Many vanloads re required to move files, books, and all else that s taken from 22 S. State to the new General Offices



Gerald Flory, director of production, explains the working of the offset press to Michael Flory, Scott Long, and Kenneth Smeltzer during employees' open house



At left is Montgomery Orr, a member of the firm of architects, Frazier, Raftery, Orr, and Fairbanks, who planned the new building. Paul H. Bowman (right) introduces Clifford Lamp, the contractor



The General Brotherhood Board around the table in the Board room in the new headquarters building. From t left, clockwise, Paul E. Miller, D. W. Bittinger, Moyne Landis, Edward K. Ziegler, Harry K. Zeller, Jr., Paul Robinson, Robert Sherfy, George Detweiler (vice-chairman), Raymond R. Peters (chairman), Norman J. Baugl (general secretary), Harold D. Fasnacht, Mrs. Harper Will, Floyd Yearout, R. W. Schlosser, M. Guy West, E Mitchell, Willard Powers, William M. Beahm, Nevin H. Zuck, Vernon Kinzie, Calvert N. Ellis, Mrs. John D. Mye Calvin Bright, Russell Bollinger, Paul H. Bowman, Jr., James Elrod

A History-Making Week

THIS week will be a history-making week," prophesied Raymond R. Peters, chairman of the General Brotherhood Board, in calling that body together for the sessions in April which would include the dedication of a new headquarters building for the church.

One quick glance at the Board's schedule for April 6-10 was enough to lend support to the chairman's prediction. In addition to the usual Board and commission sessions there would be the special dedication services, a dedication dinner, and a ceremony at the very beginning of the week at which time a copper box and a bronze plaque were mounted at the entranceway to the new building.

Opening Ceremony

Although the new general offices building has no cornerstone, an opening was left in the stone masonry of the chapel wall next to the front entrance so that a copper box containing valuable historical documents could be sealed and placed there for the lifetime of the building. Included in the box were many publications and other materials that reviewed the first 250 years of Church of the Brethren history. A number of studies and reports, minutes, drawings, and official statements with regard to the planning and developing of the new building were added also.

These documents, together with representative issues of periodicals and reports of current program interests in the church — and also a tape recording of the dedication services, were described by Norman J. Baugher, general secretary of the Board, during the initial services on April 6 that marked the beginning of Board sessions. R. E. Arnold, a former manag of the Brethren Publishing House, and Andrew Ste five-year-old boy chosen to represent the future gene tions of the church, placed the box in the openi prepared for it (see editorial in the April 25 issue).

Then a bronze plaque, indicating that the n building "is dedicated forever to the glory of G and our neighbors' good," was unveiled by Paul Bowman, chairman of the building committee. observed that bronze is one of the earliest of kno metals, dating back to 3000 B.C. and is, therefore, symbol of values that last. He noted that the plaq tried to relate the building to the church's history a heritage and that it set forth the continuing purp of Brethren to glorify God and to be a blessing to mankind. In so doing the building would carry on tradition long associated with Christopher Saur, pion printer and publisher among Brethren colonists in t 18th century.

The plaque was placed in this permanent locati by Floyd A. Yearout and Joseph W. Kettering, bo of whom served on the building committee. Calv N. Ellis, after reading from Hebrews and Philippia about the gallery of witnesses and the upward c of God in Christ, pointed out that the Word of G is a record of progress, indicating both by remembran and by anticipation, that we are a part of the stre of history, supported by God's grace and love.

Dedication Service

At least forty of the forty-eight church districts the United States and Canada were represented designated persons in attendance at the special dedi tion services on April 8. Missionaries from India a Nigeria were present also, and Juan Benalcazar rep sented the church in Ecuador.

A total of nearly four hundred persons participated n the services although only about half could be seated n the newly completed chapel. Many others could be ared for in the lobby area just outside the chapel doors, nd still others were seated in the cafeteria area.

Elsewhere in this issue the text of Dr. Edwin)ahlberg's dedicatory address appears. The president f the National Council of Churches observed that the ew chapel expresses the spirit which characterizes our rotherhood and also the ecumenical church in general. suggests "strength, friendliness, simplicity, and eauty."

Dr. Dahlberg concluded with an urgent appeal) Christians everywhere to "make haste to live as mbassadors for Christ lest there come upon us the wful judgments of God through the instruments of ur own making."

On the editorial page of this issue our readers may llow the statement of presentation in which Paul H. owman, chairman of the building committee, offered e building for dedication. William M. Beahm, mod- ator of the church, led the entire group in a litany nd prayer of dedication, followed by the Lord's rayer. Norman J. Baugher in a brief statement, ac- pted the building and declared that it would be used r service to the church. Also participating in the edication services were Raymond R. Peters, chairman, nd George Detweiler, vice-chairman of the Board, nd an octet, composed of Board employees, who sang n anthem by Donald Frederick, entitled Built on the ock.

Following the services tours of the office and plant eas were conducted in order that guests could see e facilities now available in the new building.

inal Report of the Building Committee

Few committee reports were accepted more grate- lly than that of the headquarters building commit- e which now, after several years of patient work, as ready to offer its final report. Dr. Bowman, the airman, could indicate that, except for a few details, e building was complete, and indeed the Board was ready making effective use of conference rooms, cafe- ria, and its own spacious board room.

The chairman submitted a final financial statement garding construction and development costs. The site as originally a fifty-seven-acre farm, of which around irty-three acres were sold to the Illinois Tollway Com- ission. As the result of this and another sale the esent site of twenty-four acres had a net cost of ly $5,000. At present twelve acres are being used r the building site, and another twelve have been served for later residential development. Other ex- nses have been involved, however, in developing e site, but the total cost for the valuable property is tremely low.

The building and landscaping costs total a little ore than $1,600,000. Additional expenses, including rniture, equipment, new machinery, and moving costs, ill bring the total cost to a little over $2,020,000.

In arranging to finance the construction of the build- g the Board was able to make use of around $1,000,-)0 from its own resources. In lieu of selling securities e Board made a construction loan which will be nortized over a fifteen-year period. The Board will e income from rentals, sales, and services to pay off e indebtedness.

The building committee submitted its report, both as a written record and in the form of a modern struc- ture, with the words, "We shall be amply repaid for our time, effort, and load of responsibility, if at last the church is provided with a structure comparable to its ministry under Christ, to the times in which we live and to the dramatic future which confronts the Christian forces of the world."

At a subsequent session of the Board the old build- ing and adjoining property at 22 South State Street, which housed Brethren publishing and office activities for sixty years, was sold to George A. Oehler of Elgin.

The Big Move Completed

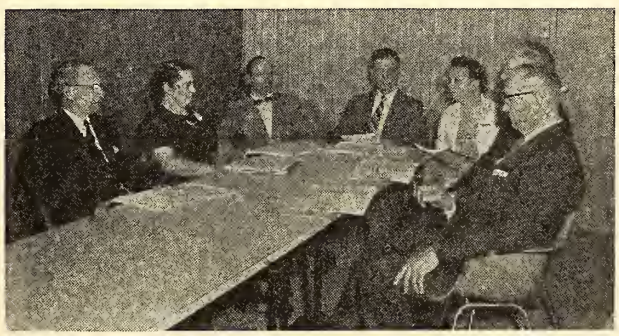
Because the office section of the new building was not completed until just a few days before Board meet- ings had been scheduled, employees had only a short time in which to unpack records and put files in order prior to the Board's coming. Norman Baugher reported to the Board, however, that the move from one building to another had been managed so that "we did not miss a single mailing date for any publication." Altogether more than 1,000 cartons were packed and unpacked by staff members and other employees. The equipment, except for machinery, in the printing plant was all moved by employees.

Dedication Dinner

Each year it is customary for Board members to join with office and plant employees in an annual dinner



Brethren Service Commission, from left, Ralph Smeltzer (member of staff), M. Guy West, Naomi Will, Hazel Peters (administrative assistant), W. Harold Row (secretary), D. W. Bittinger (chairman), Paul H. Bowman, Jr., Moyne Landis



Christian Education Commission, from left, Calvert N. Ellis, Mildred Etter (administrative assistant), S. Loren Bowman (secretary), Russell Bollinger (chairman), Dessie Miller Myers, Calvin Bright, James Elrod

which is the occasion for the recognition of years of service and generally a time of good fellowship. This year the event was unique in that, for the first time, it could be cared for in our own building. Also it provided an opportunity to introduce the architects, contractors, supervisors, and suppliers who had worked so closely with the building committee in completing the project. Progress on construction and equipment of the building was reflected in a series of colored slides showing the steps of development from the time of ground breaking in March 1958 to the opening in April 1959.

Employees who had recently completed terms of service in units of five, ten, twenty, twenty-five, thirty, and forty years were awarded service pins. It is customary for the Board to present an Elgin watch to those who complete forty years of service. In that group this year were Mrs. Adelaide Willey, H. Spenser Minnich, and M. R. Zigler.

In a later Board session a gift of luggage and a special citation was presented to Dan West, who will retire soon as a member of the staff and who will not be present for the next Board sessions in Ocean Grove. Dan served as youth director from 1930-36 and as director of peace education from 1936-46, and has been director of peace leadership training from 1946 to the present. In his response to this recognition Dan stated his conviction that "the Church of the Brethren has something the world needs badly now. If the world gets it, there is a future for the world. If it doesn't, the new building we dedicate may not be here twenty-five years from now."

M. R. Zigler was invited to speak at an open session of the Board attended by many district and regional representatives. He reviewed his associations with the general offices of the church for forty years. He reminded Board members that they are "keepers of the corporate conscience of the church." He urged Brethren to make known their message to the world. Of his own experience as a spokesman for the peace churches, he said, "When I represent my church, I am unafraid and I am welcome." He told the Board that today the Church of the Brethren is known in Europe as a Christian church and as a peace church. With respect to Brethren participation in the World Council of Churches (he is a member of the Central Committee of the WCC) Brother Zigler said, "Our task is not to maintain the comity of geography but to support the comity of message. No one in the leadership of the World Council wants us to give up our peace witness."

Board and Commission Meetings

The forward look that characterized the April Board sessions was not limited to its hopes for the new building. Early summaries of Brotherhood Fund giving showed marked increases over former years although gains have not yet reached the goals set in the initial Call program. Daily reports of participation in the Call to Witness movement are even more encouraging, but the record of increased church attendance and membership enlistment will not be available for a few weeks yet. The Board heard these reports gladly and voted to recommend to Annual Conference that a "Call to Discipleship" should be the next emphasis in the Call program. This will continue the strong support being given now to life commitment and witness.



Finance Commission, from left, H. Spenser Minnic (director of special gifts and of the Pensio Plan), R. W. Schlosser, Vernon Kinzie, Robe Greiner (secretary), Floyd Yearout (chairman), Hele Smith (administrative assistant to secretary), Harol Fasnacht, Willard Powers, Helen Flory (admini trative assistant to secretary of the Pension Plar



Juan Benalcazar (left, standing) presents a gavel, gift from the church in Ecuador, to Paul M. Robinson chairman of the Foreign Mission Commission. Th other members of the commission are (from left, front E. K. Ziegler, George Detweiler, William Beahm. Seate (rear) are J. Henry Long, secretary of the commission and Geraldine Plunkett, administrative assistan

Looking ahead to the years 1960-62, the Boar is recommending to Conference that the call in thi period should be a call to serve the church, with strong emphasis on recruiting and training leader and on urging all members to respond more fully t Christ's call. The theme for these years, if Conferenc approves, will be "My Calling to Fulfill."

Expecting that additional funds as a result of th Call emphasis will be available soon, the Board consid ered carefully what new program needs could first b met. These will be described in detail as soon as i becomes evident to what extent Brotherhood giving can support them. There are many opportunities fo church extension both at home and abroad that awai a final report in September of the response that churche show in this fiscal year.

In other actions the Board approved a policy state ment on Brethren Service to be sent to Annual Confer ence; raised the ceiling on the church extension loa fund to $600,000 (and noted with appreciation how this fund was already aiding needy churches); approve a new realignment of staff functions under the Christia Education Commission; and proposed a re-examinatio of staff assignments under the Brethren Servic Commission.

The Foreign Mission Commission announced the ppointment of David and Laura Jean Rittenhouse to rvice in Nigeria, beginning probably in the fall of 960, and announced that the first alternative service orker, Arlen Strietzel, had gone to Ecuador, where e will work in the Protestant hospital in Quito and ter work in a recreational program with youth. In igeria a missionary, Ivan Eikenberry, was designated representative of the Northern Educational Advisory ommittee of Protestant Missions to the government Kaduna. Juan Benalcazar was present at commission ssions to present a gavel as a gift from the church in cuador. The commission approved a policy by which octors may serve on the mission fields on a volunteer, ort-term basis for a three-month or longer period.

The Ministry and Home Missions Commission approved loans to churches amounting to $253,000 and ranged for pastoral support grants to ongoing mission churches to the extent of $101,000. Additional funds for these purposes may be available soon as the result of the Anniversary Call program.

The Brethren Service Commission expressed its interest in providing greater help to local churches in the area of peace education. Attention will be given soon to the rehabilitation of parolees and alcoholics in local churches under the commission's social welfare department. John Heisel was appointed director of the Nappanee service center, and Dr. Lee Smith was added to the permanent staff at Castañer as medical director. The commission voted to ask Albert Huston to give full time to service work in Japan and agreed to consider an intensified program there. The commission also approved participation in a newly formed Italian Village Rehabilitation team in southern Italy, whose work will be similar to that of the Greek team with which Brethren Service has been identified.

arewell to a Friendly Old Building

H. Spenser Minnich

S WE move out of the friendly old building which has housed our endeavors for six- years, it is appropriate to review glorious history. But this can related only in terms of the urch it served, the dreams of the ilders, the men and women elected board members, and the workers no invested their lives in the pro- am administered from within ese walls.

In 1899 the headquarters of the urch of the Brethren was moved om Mt. Morris to Elgin, Illinois. the minute book of the General issionary and Tract Committee for e years 1893-1902 there appears e following record:

Decided that we provide money for e purchase of site and building for e publishing plant by soliciting dona- ns and issuing annuity bonds bearing t above 5% per annum.

That temporarily money be borrowed a cash transaction the same to be ed as collateral security.

That we make Elgin, Illinois, our t choice of location and seek to ure a site there. Previously Ply- uth, Indiana, had been considered.

B. Barnhart came in at this point l fully approved of what was done.

Adjourned to meet at Elgin, Illinois.

The proposition to the citizens of gin read as follows:

In considering your city as a suitable ce to locate the General Missionary l Tract Committee of the German ptist Brethren church with its Breth- n Publishing House, all of which is w at Mt. Morris, Illinois, we propose give you $6,000 cash for the Fitz- ald property now owned by Mr. Lord and erect a building suitable for a printing plant thereon, within nine months from date on condition

1st. That you give us $3,000 as a cash bonus.

2nd. That you secure a switch from the Chicago & North Western Railway Co. running along the west end of the south half of said ground.

(Signed) Galen B. Royer

From the minutes of January 12, 1899, we learn the duties of the executive committee of the Brethren Publishing House. They include managing the business with skill, energy and economy, the making of full and complete reports by the manager, the institution to be under the direction of the General Missionary and Tract Committee and vote was taken that $4,000 of the earnings of the publishing house be used for missionary purposes. The May 15, 1899, minute records the instruction to Joseph Amick and Galen B. Royer to dispose of the house in Mt. Morris, Illinois.

Minutes record that the executive committee of the Brethren Publishing House should consist of five members elected by the General Missionary and Tract Committee. The term of service was fixed by the committee. For unfaithfulness or misconduct a member of the executive committee could be removed at any time. The editors should be elected for a term of three years and could be dismissed at any time for misconduct, unfaithfulness, or lack of ability to perform in an acceptable manner their various duties.

The minutes do not record a dedication service of the new publishing house at Elgin, which was then only a part of the structure as it appears in 1959. One item in the treasurer's report says: "Publishing house building all complete, $17,721."

In October 1900, Brethren Amick and Miller were authorized to excavate to the level of the pressroom the ground at west end of building and erect walls for one story but strong enough for a three-story building and use space for coal shed for the present.

Through the record in board minutes many interesting excerpts can be picked up such as "the policy of the Inglenook, a general family publication should be that no 'fiction be represented as fact.' Also, as much as possible, the term *Brethren* be used in referring to the church rather than Dunkards."

The minutes of April 1902 say: "Decided to start a new monthly at once, thirty-two pages, and to call it Missionary Visitor," which was published until 1930 when it was merged with the Gospel Messenger.

The 1904 minutes report employment of R. E. Arnold as business

Continued on page 18

KINGDOM GLEANINGS

A copy of Otho Winger's book, Lost Sister of the Miamis, is wanted. If you have a copy you wish to dispose of write: Mrs. Richard Kistler, 407 N. Purdum, Kokomo, Ind.

John Eberly testified on April 13 before the House Foreign Affairs Committee in Washington in behalf of the General Brotherhood Board concerning the Mutual Security program.

Chester I. Harley will begin work as executive secretary of Southern Ohio on Sept. 1. Brother Harley is currently serving as pastor of the New Carlisle church in Ohio.

Saving **Men and Money,** a new booklet concerning how industry can help alcoholics, contains a chapter by James Renz entitled The Role of Alcoholics Anonymous and Religion in the Treatment of Alcoholism. Copies may be ordered from Dr. Arnold Kuhn, Executive Director, Chicago Committee on Alcoholism, 116 S. Michigan Ave., Chicago 3, Ill.

Robert M. Flora, a junior at Bridgewater College, has been granted a summer research fellowship by the Atomic Energy Commission at the Oak Ridge laboratories. He was chosen on the basis of his scholastic achievement and his aptitude and interest in science. At Oak Ridge he will be instructed and trained in selecting, planning, and developing a research project.

Coming Next Week

Churches, moved by the Spirit as were those on the first Pentecost, would become revolutionary. So states John Garrett in the article, *Pentecost: Forgotten Festival?*

Chalmer E. Faw lists some suggestions for local church delegates to the Annual Conference that will make their participation in the business sessions more meaningful. Look for *Calling All Church Delegates to Conference.*

How does a lawyer reconcile the teachings of the New Testament with his practice of the law? This question Leland Wilson asked Hylton Harman, a member of the Kansas City church, Southern Missouri, and a lawyer. His answer to that and other questions is found in the article, *Attorney of the City.*

Schubert is the master of sacred music portrayed in this issue.

The doctrine of one Lord and one brotherhood go hand in hand; the world needs what Christians can give — love and brotherhood, W. Earl Breon maintains in his message, *One Lord . . . One Brotherhood.*

Louise N. Gray writes in *The Spiritual Problem of Good Taste* that some expressions of taste can reveal attitudes toward God, Jesus, and other persons.

J. W. Lear died Saturday morning, April 25 in V Verne, Calif., after some weeks of illness. Brother Le was connected with Bethany Biblical Seminary f many years and later was Pacific Coast secretary. H service to the church covered many years. An accou of his life will appear in a later issue of the Gosp Messenger.

The permanent Homes Committee of the Sout eastern Region, with Donovan Beachley as chairma met with James Renz, director of the social welfa department, on April 20 at Roanoke, Va. The co mittee is looking in the direction of planning for a building four additional homes for the aging in t region. One will be built in Tennessee, and investig tion is being made of property in the Roanoke are Two other areas are being explored.

The Brethren chartered bus tour to Conference a on to New England and Canada is now assured. T tour leaves North Manchester, Ind., and arrives Ocean Grove in the afternoon of June 17. There space available for three persons who might want go to Conference in the bus, but return by some oth means. The space will be filled from Ocean Grove three who are joining the party there. If intereste write: L. W. Shultz, North Manchester, Ind.

Wayne Geisert, dean of McPherson College, Kans represented the college at the sixty-fourth meeting the North Central Association of Colleges on Ap 20-24. The theme of this year's meeting was Americ Education for American Culture. Included in the a nual meeting were meetings of the several commissio of the association as well as general sessions at whi outstanding educators spoke. While in Chicago, D Geisert also attended the thirteenth annual meeting the North Central Association of Academic Deans.

H. H. Helman of New Carlisle, Ohio, has accept a leadership position for the Manchester Conferenc Aug. 24-26, 1959, on training leaders with older adu at the local church level. Brotherhood-wide in scop registrations are beginning to come in to the Gene Brotherhood Offices at Elgin. Brother Helman's accep ance of a leadership role completes the staffing of t conference which includes Brethren leaders and outsi leaders of note. The preconference registration fee one dollar. If received before Aug. 15 this fee will credited to the full cost of eight dollars for t conference.

The Charlottesville fellowship, Va., will becor officially a new congregation in Eastern Virginia on M. 17, Charter Day. Charles E. Zunkel, pastor of t Mill Creek church and moderator of the new churc will speak at the 3:30 service which has been designat as the dedication of the new congregation. At evening service, dedication of the wider fellowshi Robert Sherfy, pastor of the Harrisonburg church a assistant moderator, will bring the message. The ser ices will be held in the Venable elementary scho 14th Street and Gordon Avenue, Charlottesville. We dell Flory is the pastor of this growing young church.

Brotherhood Theme: Brethren Under the Lordship of Christ

Dr. Theodore A. Distler, executive director of the ssociation of American Colleges, will deliver the com- encement address at Bridgewater College, Va., on nday afternoon, May 31. The graduating class, sec- d largest in the history of the school, numbers 116.

Those attending Annual Conference are asked to ep in mind that waitresses in cafeterias, tearooms, staurants, and dining rooms are usually college stu- nts and depend upon tips for their income. It is felt at a ten to fifteen per cent tip should be considered inimum. The cost of tickets for regularly scheduled nferences, however, already provide for gratuities.

Harold D. Fasnacht, president of La Verne College, alif., has been appointed one of the fifteen members the commission on international understanding of e Association of American Colleges for a three-year rm. The commission studies the manner in which e goodwill and interest of the colleges in international derstanding may be utilized. Exchange of foreign dents and of professorships is one of its concerns.

anding Committee Delegates

Second India: Olive Wise.

Northwestern Ohio: J. Oliver Dearing, Paul B. worth; alternates, Delbert Hanlin and Dean rringer.

pplemental Information on Annual Conference Accommodations

This is to supplement an earlier list distributed in stors' and Superintendents' Packets. Many places rmerly listed are now filled.

ling, Mrs. K. V., 33 Ocean Parkway	C-12	$2.00 S-W
nelia, 15 Olin St.	C-6	$24/wk W
rbara Heck Cottage, 34 Heck Ave.	C-35	$2.00 S-W
are, Mrs. Linda, 72 Asbury Ave.	C-24	KP
olumbia Hotel, 20 Main Ave.	C-110	$2.50 D-W
avis, Victoria I., 25 Heck Ave.	C-20	$12 S/wk-KP
ithlee, The, 16 Webb Ave.	C-30	$14/wk S-W; apt-*
eaney, Mrs. Robert, 57 Cookman Ave.	C-20	$1.50 S-apt
organ House, 66 Lake Ave.	C-7	$1.75 S-W
rman, Dale, The, 90 Mt. Zion Way	C-10	$3.00 room
ive House, 19 Heck Ave.	C-54	$2.00 S-W-apt
tton, Mrs. Frank, 43 Embury	C-15	
alker, Mrs. Anna, 37 Ocean Pathway	C-7	$1.50 S-W

otel

rnwood, R. 66, west of Asbury Park Circle, Neptune, $8.00-D; two double beds in room: $14.00

bury Park

bury Carlton Hotel, Ocean Front $5.00/day S; $30/wk

y: C — capacity in persons; D — two persons; S — one rson; W — water, hot and cold, in room; * — some facil- es for serving meals; KP — kitchen privileges (slight extra arge); Apt — place also has apartments

Daily Prayer Guide

Pray for grace to

May 11 Redeem the time ..... Eph. 5:15-20
12 Be aware of blessings ..... Ps. 103:1-5
13 Live joyfully ..... Ps. 100
14 Feed his sheep ..... John 21:15-17
15 Thirst for God ..... Ps. 42
16 Serve the risen Christ ..... Acts 1:1-11
17 Accept his spirit ..... Acts 2:1-16, 37-42

The Church Calendar

May 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Nathan and David. 2 Sam. 7; 11-12; 1 Kings 1:5-40. Memory Selection: Let him who has my word speak my word faithfully. Jer. 23:28 (R.S.V.)

Mother's Day — Festival of the Christian Home

May 12-15 Western Region leadership training camp, Harvey County park, McPherson, Kansas
May 15 Mardela and Eastern Maryland recreation leaders laboratory, Camp Mardela
May 17 Annual Conference Offering
May 17 Pentecost Sunday
May 22-23 Middle Iowa camp leaders training camp, Camp Pine Lake, Eldora, Iowa
May 24-29 Northeastern Ohio camp leaders training camp
June 2-6 Training conference for Southeastern youth field workers, Bridgewater, Va.
June 9-11 Western Pennsylvania camp leaders training camp, Camp Harmony, Hooversville, Pa.
June 14 Children's Day
June 16 Pastors' Retreat, Ocean Grove, N. J.
June 16-21 Annual Conference, Ocean Grove, N. J.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Russell G. West of Wiley, Colo., in the Yellow Creek church, Pa., June 1-14.

Bro. Norman Patrick of Hershey, Pa., in the Mt. Olivet church, Pa., June 7-14.

Gains for the Kingdom

Four received by letter in the Tuscon church, Ariz. **Twelve** baptized, six received by letter, and seventeen received by reaffirmation of faith in the Raisin City church, Calif. **Two** baptized and two received by letter in the Second church, Irricana, Canada.

Two baptized and six received by letter in the Franklin Grove church, Ill. **Ten** baptized and two received by letter in the Northview church, Indianapolis, Ind. **Five** baptized in the Constance church, Ky. **Twenty-two** baptized in the New Carlisle church, Ohio. **Ten** baptized and eleven received by letter in the Trotwood church, Ohio.

Twenty-two baptized and twelve received by letter in the Stone church, Huntingdon, Pa.

Eighteen baptized, five received by letter, and five received by affirmation of faith in the Staunton church, Va. **Twelve** baptized and three received by letter in the Brick church, Va. **Four** baptized in the Martinsburg-Vancleves- ville congregation, W. Va.

Farewell to a Building

Continued from page 15

manager of the Brethren Publishing House at a salary of $80 per month. In May 1906 J. H. Moore was elected editor of the Gospel Messenger for three years.

In 1914 a representative of a brokerage firm appeared before the board to interest it in investing endowment money in bonds. The reply was: "We will not take anything but first mortgages on farms."

In April the board accepted the resignation of D. L. Miller as its chairman because of health conditions. At the same meeting the publishing house working hours were reduced from fifty-three to fifty hours per week.

It was J. H. B. Williams, secretary of the General Mission Board, who sponsored my coming to board service on September 1, 1918, and M. R. Zigler on December 1, 1919, as home mission secretary. One of my early memories was of the Mission Board meeting in the rooms occupied recently by Norman J. Baugher and Grace Hollinger. Then there was a partition. A rocking chair had been provided for D. L. Miller, the aged life advisory member, at the spot where Grace had her chair. In a kindly gracious way he gave to me a blessing suggesting a long useful life with the board. At the other end of the board table sat Chairman Henry C. Early, a strong, dignified statesman, brother, and gentleman from Virginia, who saw to it that all was done with order, definity, and dispatch.

A tribute to the vision and aggressiveness of the boards was the launching January 1, 1919, of a Five Year Forward Movement, of which J. W. Lear was director. From the Missionary Visitor, January 1919, we read:

> The world is calling today for the message of "peace and good will" as never before. The times are challenging the church for the "whole gospel to the whole world," for the Christ of Calvary to be made the Savior in every corner of the earth. His followers are called upon for heroic action.

Five Year Forward Movement Goals included that in the Brotherhood there be annually

Fifteen thousand members added to the Church of the Brethren by baptism.

Three hundred aggressive spiritual young men called to the ministry.

One hundred new Sunday schools started.

Fifteen thousand new scholars enrolled and an average attendance of not less than 75% of the enrollment of the main school.

Three thousand five hundred students enrolled in our colleges, at least 60% of whom are pursuing regular college courses.

Three hundred thousand dollars raised for endowment.

Ninety per cent of our students engaged in some form of regular Bible study.

Twenty per cent of our students looking toward a definite life of Christian service.

Fifty per cent of our college graduates dedicating their lives to the ministry or mission work.

Two hundred fifty thousand dollars given to missions under the General Mission Board.

Fifteen new missionaries sent to foreign fields.

Two hundred thousand dollars raised for district missions.

One new missionary station under each district mission board.

Some of the goals took on real substance. The July 1919 Visitor cover pictured thirty-two missionaries with a caption reading:

> The answer of the Church of the Brethren to the appeals for help, coming from the non-Christian world, and to the call for reconstructing the ideals of a bleeding, wartorn world, is epitomized in the sending forth this year of thirty-two missionaries — more than twice the number sent forth in any previous year.

This old building could tell many stories. The later Foreign Missions Commission corner was early used for local church worship as there was no Elgin Brethren church in 1900. That area was also once rented to the Pearsall Butter Company. The later Ministry and Home Mission corner was rented to Shurtleff Lumber Company. In the great depression period of the thirties this firm moved out. At that time mission receipts were low and missionaries were being recalled. L. D. Schubert, an ardent Idaho mission giver, unable to sell his apples, shipped a carload to Elgin and personally sold them out for missions from the Ministry and Home Mission corner room.

When World War II broke on the world, representatives of five Brethren groups came together in the Brethren Publishing House to consider our approach to government. Rufus D. Bowman, presiding, invited participation by each representative group, German Baptist Brethren, Progressive Brethren, Grace Brethren, Dunkers, and Church of the Brethren. Brother Skiles, moderator for the German Baptist Brethren, with timidity and humility declined to suggest ideas, saying, "We're from the country and don't know what to do." Chairm Bowman replied, "Please don't f so humble. I'm from the count too." "Yes, I know," replied Skil "but we just came from the coun this morning."

Appointment of 414 missionar to foreign service are significa mileposts in the story of the doir at 22 South State Street. All of as employees are under appoi ment, too, and contribute to t milestones of the past sixty yea

The Brethren Service program h been so vital that it has set up ma milestones. They reflect the inf ence of leaders of vision, unfetter by tradition and courageous in a tion. The administrative structu of the church was revised as visi and wisdom suggested. Here a some of the milestones associat with this building.

1893-1908 General Missionary a Tract Committee functioned

1908 General Mission Board form

1911 General Sunday School Boa elected

1923 Council of Promotion bega with J. W. Lear, director

1929 General Welfare Board w formed, including Temperan and Purity Committee, Dress R form Committee, Peace Committ

1925 Ownership, control, and su port of Bethany Bible School a sumed by Annual Conference

1928 Board of Religious Educati formed to include General Sund School Board, General Welfa Board, Music Committee

1932 Board of Religious Educati changed to Board of Christian E ucation. Relief work assigned Board of Christian Education

1940 Brethren Service Committee, an executive committee of the C and Board of Christian Educatio was recognized, with privilege reporting directly to Conferenc

1940 The Council of Boards, whi in 1928 grew out of the Coun of Promotion, now authorized report directly to Conference.

1943 The Pension Board was form to administer the new Ministeri and Missionary Pension Plan.

1947 The General Brotherhoo Board, authorized in 1946, a sumed the work previously carri by the five general boards.

Among those who served here a such familiar names as the follo ing: *Chairmen* — Enoch Eby, D. Miller, H. C. Early, Otho Winge Rufus D. Bowman, Calvert N. Elli S. Loren Bowman, Raymond

News and Comment From Around the World

hedule Second International ngress for Luther Research

More than 100 Luther experts m all parts of the world will con- ne in Muenster, Germany, in gust 1960 for the second Interna- nal Congress for Luther Research. e congress will deal particularly h questions regarding the rela- ship between Martin Luther and friend and co-worker Philip Mel- chthon, the author of the Augsburg nfession. The 400th anniversary his death will be commemorated t year in Germany.

Prominent Lutheran theologians d historians from the United tes, Germany, and Scandinavian ntries will take part in the meet- .

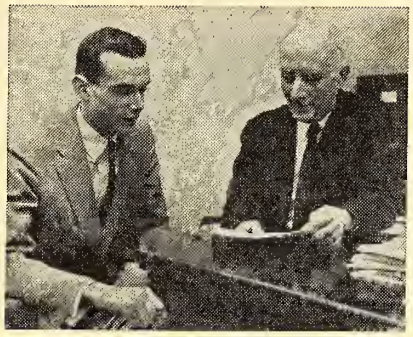
eologian Criticizes Greek urch's Stand Toward WCC

leading Greek Orthodox theo- an has strongly criticized the cy of the Orthodox Church in ece, which bars any of its bishops clergy from participating in the rld Council of Churches. He is Hamilcar Alivisatos, professor of logy at the University of Athens, o is a member of the World Coun- Central Committee. The Greek urch permits only its lay theolo- s to take part in council activities.

testant Council Plans 0,000 Airport Chapel

rchitectural plans for a $250,000 estant chapel to be built at w York International Airport have n announced by the Protestant ncil of the City of New York. structure will be the first Protes- tant chapel to be constructed at an airport in the U. S. It is to be erected adjacent to a Roman Catholic chapel already in use and a Jewish synagogue under construction.

The building will provide facilities for private meditation at all hours as well as regular worship services on Sunday and special days. Serving the chapel will be a full-time staff headed by a minister.



Religious News Service

A new internship and field work program to train ministers for America's socially turbulent "inner cities" has been adopted by the Oberlin Graduate School of Theology. Discussing plans are the Rev. William Voelkel (left), the program's director who is a member of the Inner-City Protestant Parish of Cleveland, and Dr. George P. Michaelides, acting seminary dean. Student interns will serve a year as full-time apprentices under ministers of seven churches in the Inner-City Parish, doing group work, pastoral calling, and some preaching and administration. Other students will undertake field work assignments in the parish on week ends

United Church Endorses Recognition of Red China

The recognition of Communist China by this country and the United Nations was endorsed by the Council for Christian Social Action of the United Church of Christ. The council statement said, "We believe that world order, justice, and peace would under certain conditions be better served by the inclusion of the Peoples Republic of China in the UN and its recognition by our government than by continuing the present situation."

Conditions laid down by the council before China is recognized are "a settlement in Korea and international agreements protecting all the people on Taiwan."

Hawaii's Christian History Dates Back to Only 1820

Hawaii, which is due to become the 50th state in the Union, has a Christian history dating back only to 1820, when Congregationalists from New England first arrived in the tropical islands. With 113 churches and 18,000 members, the Congregationalists still comprise the largest group in a current Protestant population of between 50,000 and 60,000.

This is slightly less than ten per cent of the 640,000 population that is largely of Japanese origin, with 99,000 Hawaiians, 74,000 Caucasians, 65,000 Filipinos and smaller numbers of Chinese, Koreans, Puerto Ricans, and mixed races.

The three next largest Protestant groups are the Mormons, whose first missionaries reached Hawaii in

---

rs; *secretaries* — D. L. Miller, n B. Royer, J. H. B. Williams, rles D. Bonsack, Leland S. Bru- er, Raymond R. Peters, Norman augher; *treasurers* — D. L. Mil- Galen B. Royer, J. H. B. iams, C. M. Culp, Edwin Gross- le, Robert Greiner; *editors of the pel Visitor and the Gospel Mes- er* — Henry Kurtz, H. B. Brum- gh, James Quinter, D. L. Miller, . Moore, Edward Frantz, D. W. nger, Kenneth I. Morse; *pub- ng house managers* — Joseph ck, 1881, 1897-1904, Robert E. ld, 1904-1940, Elmer M. ch, 1940-1950, Earl Kurtz, -1957.

The printing of millions of schoolbooks; of many thousands of Inglenook cookbooks; of three Brethren hymnals, the editions of 1901, 1925 and 1951, the latter totaling 140,000; and the multiplied millions of leaflets and sixty years of regular periodicals represent a great achievement.

Our 250th Anniversary celebration and the Call programs for larger giving of money and personal witnessing in a churchwide evangelistic endeavor were planned and expedited from the old building to which we now bid good-by. These recent years have registered high milestones.

We who are alive to consider this review of work that was related to the Brethren Publishing House on State Street have been inheritors of a great tradition. We do not set up monuments for something ended but regard what has been as milestones on a great onward endeavor. In faith we believe the work will be carried on more gloriously and beneficially for mankind as we move to our new location. Toward this goal may we all give our best. May the soul of this old building which served its day well go with us to our well-appointed new building.

1849; the Protestant Episcopalians, who came to the Islands in 1861, and the Methodists who arrived in 1855. Despite their comparatively small numbers, the Protestant bodies are extremely active and influential. They also include the Lutherans, Seventh-day Adventists, Disciples of Christ, Southern Baptists, and Assemblies of God who have been particularly successful in Sunday school work.

The growing influence of the Protestant churches is reflected in the emergence of such groups as the Honolulu Council of Churches, the Chinese Christian Association, the Maui Christian Ministers Association and the Oahu Association of Congregational Churches and Ministers.

Gallery Seeks Public Contributions for Religious Painting

The Art Gallery of Toronto, Canada, is seeking public contributions for the purchase of the $100,000 Tintorreto painting, Christ Washing His Disciples' Feet, which is now on display at the gallery.

Discovered recently in an old Irish country house where it had been hanging since the early 18th century, the large canvass is companion piece to the Venetian painter's Miracle of the Loaves and Fishes, which has been in the New York Metropolitan Museum of Art since 1913. The cleaning away of the grime of centuries revealed the Tintorreto original.

Constitution Provisionally Approved for Lutheran Merger

A constitution for the new 3,000,000-member denomination to be formed by a merger of four Lutheran bodies has been given provisional approval by the Joint Commission on Lutheran Unity. Participating in the merger are the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church and American Evangelical Lutheran Church. The preamble of the constitution indicates that wider unity of Lutheran bodies in this country is desired.

A new magazine aimed at the "common life and average level of our people" for the denomination to be formed has been approved by the Joint Commission. The Lutheran bodies also will investigate the possibility of starting a second official publication primarily for the clergy of the church.

Legislation Would Stiffen Penalties for Obscenity Second Offenders

Legislation to make prison sentences of one to ten years mandatory for second offenders against Federal antiobscenity statutes has been introduced in Congress by Representative Cunningham of Nebraska. The bill is aimed at offenders who regard fines as merely the cost of doing business.

Congress last year increased the maximum penalty for second offenders to a fine of $10,000 and imprisonment for ten years, but did not make the prison sentence mandatory, leaving this to the discretion of the courts.

Evangelical Union Synod Asks Atomic Armaments Renunciation

A resolution calling upon the German people in both parts of Germany to renounce atomic armament and to turn away from the cold war was adopted by the Synod of the Evangelical Union Church meeting in Berlin.

The resolution also appealed to the world powers to cease treat the Eastern and Western parts Germany as advance bases of th military and ideological power p tics. It said they should grant German people the right of self- termination and freedom. The re lution stressed the Germans sho be strengthened in this resolve "remembrance of their own guilt

News Briefs

A warm tribute to the work foreign Christian missionaries been paid by Governor Gadgil Punjab at celebrations marking fiftieth anniversary of the beginni of missionary work in India by Presbyterian Church of New Z land. He described the missionar as "pioneers of social welfare" India.

The British and Foreign Bi Society branch in Belgrade, Yu slavia, has now obtained permiss to import 200 Bibles a month in form of registered parcels fr abroad. This marks a relaxation the prohibition against import Bibles, in effect since Septeml 1956.

Fidel Castro, leader of the r olution in Cuba, has stated that ligious instruction will be restored



Religious News Service

Directors of Protestant church camps discuss common problems during conference held in conjunction with an eastern area meeting of the Ameri Camping Association in Washington, D. C. From left are: Calvin Gertz Lutheran; Mary Alice Dooty, Methodist; David K. Hanawalt, Church the Brethren; Dr. Robert P. Davis, Southern Presbyterian; Dr. P. J. Zacca associate director, New York City Mission Society; Robert Robins lay missionary, East Harlem Protestant Parish; Mrs. Harold Tillm Baptist; Canon W. O. Leslie, Jr., Episcopal Diocese of Newark, New Jer

ıe state schools in Cuba because his view, religion is the best basis r moral training. The social legistion of the country must also be ırried out in accordance with Chrisın principles, he said.

With an increasing number of erseas students enrolled in two colges in Kansas — the Kansas State eachers' College and the College Emporia — the American Bible ciety has been providing these idents with Testaments or Bibles their own tongues. Some of these ve never had access to our Chrisn Scriptures.

Religious leaders of Miami, Fla., ere almost unanimous in commendg the Dade County school board r admitting four Negro children to elementary school there. This is Florida's first instance of racial integration in the public schools.

A record membership of more than 9,200,000 in the Southern Baptist Convention last year, or an increase of 2.7 per cent over the previous year, has been reported by denomination officials. Total gifts to the convention reached an all-time high of more than $419,000,000. Average per capita giving was more than $45.50.

The Seventh-day Adventist Church gained 10,244 new members in the United States and Canada last year, bringing its membership in these two countries to more than 318,000. This was the largest one-year increase ever registered by the church in the U. S. and Canada.

Overseas Report ... from India

Chalmer G. Shull

A recent news dispatch from New lhi indicated that government ıns to continue restricting the entry missionaries into India. Ordinarily w missionaries will not be admitted o the border and tribal areas escially. It is reported that in Janu- 1956 there were 5,691 missiones working in India. One year er there were 5,521 and in January 1958 there were 4,844. No one n say just how many of these were rking in areas classified as "border d tribal territories," but further exience will give more light on how Indian government will implent its policy.

The Delhi news dispatch states t while old missionaries will conue to be permitted to return and, in institutional work, they may tinue to serve in their respective itutions, yet new institutions may be opened without the express mission of government, and, in all es, posts should be assigned to ians as rapidly as such are avail-e. While appreciation is expressed the contribution of missionaries nedical, technical, and educational eres, it is also frankly admitted t a consideration in determining present policy is that these acties cannot be divorced from ngelistic endeavors.

• Mrs. Indira Gandhi, only daughter Pandit Jawaharal Nehru, has retly been unanimously elected as the president of the Congress Party. Mrs. Gandhi is the fourth woman to hold this position. Similarly, Mrs. Anna Chandy of Kottayam has been appointed a judge of the high court of Kerala. Mrs. Chandy is the first woman to hold such an office in India and, perhaps, even in the whole world. She has had a number of years of judicial experience.

• Under the auspices of the Youth for Christ movement more than two thousand delegates, half of them teen-agers met at Madras in the month of January for a massive youth rally. The youth came from fifteen different countries. Plans were made for youth evangelistic crusades in fifteen centers in India.

• Nearly all Christian publications here are referring to the death on the 9th of January of Bishop Pakenham Walsh, renowned and inspiring bishop in the United Church of South India. This bishop was a man of saintly life. He devoted much time to prayer and became a very sane and effective man of God in the art of divine healing. He died at a ripe old age, but as long as strength permitted, his aid in prayer, healing, teaching in the devotional life, etc., was eagerly sought. He was a founder member of the Fellowship of Reconciliation in India and was keen on the application of the gospel in economic and brotherhood aspects.

• Reverend and Mrs. Luther King have just completed their tour of India. The Fellowship of Reconciliation, the Gandhi Peace Foundation, and other kindred organizations gave them a hearty welcome. In at least one of his audiences in India certain students from Africa sought to justify violence for the attainment of African independence. Reverend King was brilliant and courageous in his insistence that only nonviolence is right for the Christian and this method alone can bring true freedom.

• Another meeting of the negotiating committee representing the seven bodies negotiating to enter the United Church of North India and Pakistan is scheduled for the month of December. At this meeting representatives will hear reports of the progress made to date, and possibly some amendments to the proposed plan may be found necessary. Both districts of the Church of the Brethren are studying the plan and will continue to do so.

• If American newspapers have been faithfully reporting the observations of the esteemed Indian ambassador to the United States, readers will have become fully aware of the fact that India is disturbed because of the military aid that is being given to Pakistan. Whereas our American government gives this as a strategy in combating international communism, it is, on the contrary, an indisputable fact that, not only Pakistan, but some other Asian countries, are interested in this aid for their own political purposes which are quite apart from the issues of the cold war. Although the U. S. insists that its military aid to Asian countries is for one purpose only, yet, as Prime Minister Nehru pointed out in an address to parliament, in times of acute international crisis, visions are blurred and interpretations as to what is aggression, or otherwise, may go awry.

• Recent Brethren visitors in India have been Jacob M. Huffman of Pennsylvania, interested in housing projects for India; Reverend and Mrs. Ora Huston of the Brethren Service staff, on a sabbatical leave-educational tour; Reverend and Mrs. John Barwick returning to the States from work under International Volunteer Service in Vietnam; and Dr. and Mrs. Glen Fisher en route to Cebu, Philippines, in the U. S. diplomatic service. Readers will, no doubt, be hearing something from at least some of these folk.

Impressions of the Conference

Edward H. Lander, Jr.

THAT we are faced with the most terrifying prospects since the history of mankind was amply evidenced by both scientist and lay observer at this conference. For example, it was pointed out that the production of atomic warheads — ballistic missiles — has developed far beyond the point where a special launching base is necessary. The ballistic missile can be launched from land, from a railway car, and from the oceans, either from surface craft or from a submarine. Or the nuclear warhead can be delivered in suitcases, in ordinary shipping containers. Furthermore, they can be so installed as to undermine a whole city or whole cities.

Under such developments an atomic war could start almost anytime, and an "accident" becomes the greatest danger. In the simplest words that we know today, the world is a hairsbreadth from atomic annihilation.

A second impression which grew out of my observations was that in the face of these fearful portents, we are indifferent. Norman Thomas told of recently having dinner in the home of some friends, comfortable, conscientious church members, who calmly discussed the circumstances under which we might go to war. Either we are ignorant or else we do not wish to face up to the seriousness of the problem.

A third observation was that the crying need is for disarmament now. Such disarmament must include all of the steps that may lead up to it — a system of missile inspection, and agreements on the elimination of the "surprise attack." Said Professor Seymour Melman, Columbia University, editor of Inspection for Disarmament:

At the present time . . . long-range intercontinental missiles . . . well concealed in prepared launching sites, are apparently as yet unavailable to the major powers in quantity. This fact may soon become outdated owing to the massive resources being applied to the development of missile technologies. The present condition, however, still offers major opportunities for international disarmament agreements which, by inspection, could serve to prevent the further development of the missile art and thereby relieve the major industrial populations of the earth from this source of surprise attack. Moreover, international agreements and inspection systems designed for this purpose would also have a deterring effect on other forms of surprise attacks.

A final impression gained from the conference was that we can do something about this situation. We can become informed, and we can inform our neighbors, our friends, and our fellow church members. Said Senator Hubert Humphrey, we need some *peace evangelism.* We need to disarm the international hatred and tension. We need to trust the Russians, and they must learn to trust us. On his recent trip to Russia, the senator said, he didn't hear one hostile word abo America from the common peop He sensed their fear of Americ however, when on many occasio they asked him, "You're not goi to go to war, are you?" On the occasions he hastened to assure the of our desire for peace by telli them, "No, we do not want to to war." He laid the greatest stre however, upon the need for us become intelligently informed abo the world in which we live. To u an old saw, we must use our hea "for something more than hat rack Study! Study!! Study!!!

As a consequence of our inte gent findings we can transfer o concern for peace to our senat and representatives in Washingt by letter, by visit, by taking p in peace seminars, etc. We mu have a "works of peace" progra We must be "peace evangelists."

More than 250 delegates from over 20 organizations met for two days in the Mt. Vernon Place Methodist church in Washington, D. C., on Jan. 23-24, 1959, to discuss with some of the nation's leading exponents of world peace the issues facing the United States in its attempt to achieve this goal. This sixth National Conference on World Disarmament and Development was sponsored by twenty organizations including the Brethren Service Commission, the American Association for the United Nations, the American Veterans Committee, the Board of World Peace of the Methodist Church, the Federation of American Scientists, the National Farmers Union, the United Church Women, the Friends Committee on National Legislation, the National Council of Churches, the Women's International League for Peace and Freedom, and others.

Issues ranging from Rocketry and Outer Space to How Can the Two Chinas Be Brought Into a Disarmament Agreement? were discussed by such leaders as Fred Singer, professor of physics, University of Maryland; and Norman Thomas, many times Socialist Party candidate for the presidency of the United States, now chairman of the Postwar Council. Such colorful persons as Senator Hubert Humphrey and Congressman Henry Reuss of Wisconsin were there to lend their assistance in helping the delegates think through these world-shaking problems.

About a dozen Brethren delegates were able to attend the entire conference, and the BVS unit from New Windsor, Md., attended one major session. The accompanying reports by two of the Brethren delegates present various aspects of the conference.

National Conference on

World Disarmament and Development

This is quite a cursory report, and o the well-informed person may eem superficial. But the conference id deal with some very real probms. In the round-table discussion n What Planning for Economic Reonversion by Government, Business, nd Labor? Emile Benoit, Columia University professor, Graduate chool of Business, Samuel Jacobs, Vashington representative, United utomobile Workers, and Charles tewart, Jr., research economist, hamber of Commerce, pointed out ie tremendous problems that disrmament would create in industry id among laboring men. But all greed that many of these problems e already with us because of autoation and other technical advances id that we can build and expand e program of reconversion from ere.

It was a conference in which the aders and the conferees dared to ce the issues of the times realisally, but with the confidence that ere is a solution to the problems cing us if we quit ourselves like en and be strong — strong in the irit of God of the Hebrew-Chrisn faith. In the words of Ambassar Mehta of India as quoted by Raymond Wilson, conference dictor, in his summary of the conferce, "What we need is hearts warm ough to melt the cold war, and nds well enough informed to cool ot one."

Issues Discussed at the Conference

M. Guy West

What Is the Current Status of the Geneva Negotiations?

Two conferences have been in session. One, a conference of experts on the problem of "surprise attacks," bogged down because they were unable to achieve a meeting of minds. Soviet delegates came prepared to discuss political issues, while those from the West expected to confine the discussions to military matters. The other, called to handle the crucial problem of nuclear testing is generally conceded to have made considerable progress. A speaker from our State Department characterized this as "the most serious and businesslike negotiations in which the Soviets have yet engaged." However, there are still some basic issues to be settled, dealing with methods of inspection and control. Columbia University Professor Seymour Melman, who has conducted wide research in this field, says that the proposed system is not foolproof but that it offers all concerned far more security than can be found by continuing unrestricted nuclear testing.

What About Outer Space?

Have the Russians gained a great military advantage by their achievements in this field? Should Western powers bend all their energies to gain supremacy in the control of outer space? Fred Singer, professor of physics at the University of Maryland and a pioneer in the field of earth satellites, says "no." The military potential of outer space is not considered very great. Satellites, once in orbit, could be easily destroyed because they follow a definite course. Furthermore, to bomb the earth from outer space would be infinitely more costly than to use intercontinental ballistic missiles.

Can the World Achieve Peace?

Norman Thomas says that the answer is definitely "yes," if we are willing to do the following things: (1) Strengthen the United Nations. (2) Disengage ourselves progressively from alliances with other states. (He says there are forty-seven nations with which we now have alliances which may get us into trouble.) (3) Wage holy war on the now unnecessary poverty of the world. (4) Disarm.

These four intertwined strands are said to be the lifeline to peace. We can have peace if we are willing to pay this price. The most urgent issue is disarmament. Suspension of nuclear testing is not the end. It is rather the first step toward the goal of disarmament down to the police level. This is the price of peace.

World Development

Peace and world development can be achieved, according to Leon H. Keyserling, by using our power to produce for relieving the want and helping the underdeveloped areas of the world. This is our greatest weapon. We are not stronger or better than others, but we do have a superior economic power to produce. The United States is the only nation on earth with the problem of overproduction. In India 400,000,000 people have an annual income of $50 or less. Yet every year we debate at length the issue of continuing our meager economic assistance to others. If we would extend ourselves to the full limits of our economic production, we could share a large part of these extra resources with others and still be better off ourselves. This is true because it is not economical to operate at seventy percent or eighty percent capacity as we are now doing in an effort to avoid overproduction and inflation. Such economic aid for the rest of the world would not begin to be as costly as fighting a war, and it would certainly be more moral and ethical.

What About Berlin and Other Tension Areas?

Congressman Henry S. Reuss offers the following proposals: (1) Withdraw troops back toward each boundary line — Russian troops to their own borders, those of the West-



THE LONG STRIDE is a new film about the work of the churches among the refugees in Korea, Hong Kong, the Near East, and Austria. It shows the plight of thousands of homeless and disaster-stricken human beings and illustrates how the funds given through Church World Service make possible ministries of relief, rehabilitation, and reconstruction. Order from the Church of the Brethren General Offices, Elgin, Ill., rental, $8.00.

ern powers perhaps into France; (2) provide a UN-supervised system of limitation of arms for a united Germany, which would relieve the justifiable fears of Russia and other surrounding nations; (3) secure guarantees by both East and West to resist aggression against or within central Europe; (4) provide for free elections in central Europe; (5) deemphasize nationalism in favor of an integrated central Europe. Such provisions would benefit both the Eastern and Western powers, and only such provisions have any chance of being accepted.

But can we secure agreement with Communist states, and if so can they be trusted to keep such agreements? Benjamin V. Cohen, after long years of experience as chief counsel to the Department of State and in various disarmament discussions for the United Nations, says we should not oversimplify the problem. With basically different ideologies the problem is real. But ideologies have a way of yielding to the pressure of time. Both sides will find ways of agreement which are advantageous to both sides.

Frederick Kuh, after long years as a diplomatic correspondent, says that without being naive we must believe agreements can be reached and that they will be kept. Like Mr. Cohen, he believes nations will agree and keep their agreements if it is advantageous to them to do so. Negotiations have been successful in the cases of Austria, Korea, and other trouble spots. We must continue to believe in the possibility of achieving success in other areas.

What are the next steps in disarmament and world development? Senator Hubert W. Humphrey suggests: (1) Negotiations now in progress at Geneva should be continued. We should make no unreasonable or unnecessary demands but should do our best for the success of these negotiations to suspend nuclear testings. (2) We should give serious considerations to the problems of central Europe and the control of outer space for peaceful purposes. (3) Economic aid for the needy of the world should be greatly enlarged. We should become evangelists for peace, waging an incessant war against want, disease, and ignorance.

INDIA

"We Got the Idea From Goodwill!"

Florence M. Bollinger

ANY visitor to Bombay is astounded and annoyed by the beggars who defy description and pursue one no matter where he goes. Much is written and said about this problem, and about getting the beggars off the street, but there are few visible results of progress in solving the problem. During the past year and a half, one specific venture has been tried which promises results and is to be highly commended.

One evening in late January, my husband, Amsey, and I set out with the back of the car filled with cast-offs — tins, papers, bottles, baskets, clothes, all sorts of odds we knew would never come into use again at Raj Mahal. A very graceless gift, you may think. We knew that, too, but we were heeding a call, "Bring anything you do not need — anything!"

Our destination was the Sheltered Workshop of the Handicapped, and there we were met by several cultured Indian women, their leader, Mrs. Ismael, who had conceived the idea of helping handicapped persons in a very practical way. "We got the idea of using cast-offs from your American Goodwill," Mrs. Ismael told us, "and see what it is doing!"

We learned from another of the volunteers that Mrs. Ismael, who had had a daughter who was a victim of polio, had founded a hospital for children who were victims of



polio. She had felt that somethir must be done for handicappe adults also; the tangible result w this workshop for the physical handicapped.

The workshop had been starte in what was formerly an army ba racks, and there men and wome were at work, each one of the handicapped or suffering some cri pling defect — lacking an arm, a le an eye, or showing the effects polio or other crippling disease They were doing singly, but mo often in pairs or in groups, su simple work as pasting paper ba for use in shops, renovating us tins to form canisters, wastepap baskets and suchlike, making mas for the dock hands who work the dust, stringing safety pins f sale, sewing, embroidering, learni to set type in a simple press, maki ledgers, and doing simple carpent in a side room.

We were told that of the numb of people who had come for he and work, a few had previously he good and respectable jobs. Owi to illness or accident they had l those jobs and had no other res than to turn to begging. It is inspiring sight to see rehabilitati of a person whether in mind body, to see self-respect and n purpose in life reclaiming a pers This idea is bound to grow ar with enlarged quarters and equi ment, may yet change the face Bombay in respect to beggars. So of us who meet this problem eve time we step on the street are ve glad for an opportunity to give r only old junk, but financial cont butions which can assist in this m worthy venture.

Thank God for contagious Goo will!

• • •

Rev. Edward S. Frey, chairm of the Department of Church Bui ing of the National Council Churches: "Only the congregati that knows what it believes will able to furnish the architect with t kind of data that will enable h to design creatively for the Christi community. The primary task church and church-related buildi is to see that what we believe g said in what we build."

IGERIA, WEST AFRICA

C. Ernest Davis Addresses Students

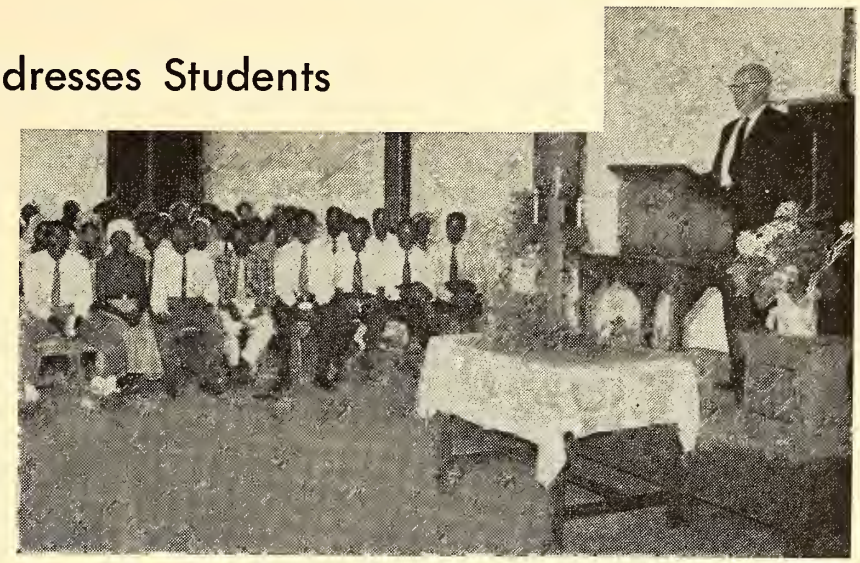
Robert A. Hess

WHEN the school choir broke forth with the Bura translation of For Christ and the hurch both rear doors of the new ning hall at Waka Teacher Train- g Center were pushed open and vo double lines of students began eir march to places of honor at ther side of the speaker's platform. the one line were twenty-two ung teacher trainees who were st finishing a three-year course in hich the instruction was in English. mong them were three women.

In the other line were twenty-four en who were completing a four- ar teacher training course in which e medium of instruction was the cal language. The occasion was e annual Leaving Chapel at the igerian training center for teachers the Church of the Brethren ission.

Leading the procession at the ad of the one line were the princi- l of the school and the guest eaker. The speaker was a promi- t educator from the church in nerica, Bro. C. Ernest Davis, who as observing the work of the mis- n in Nigeria. His topic for the ening was Educate for Democ- cy. Because Nigeria is planning independence in early 1959 and cause the reports of a recent Lon- n Conference on independence ere much in the minds of the stu- nts, Dr. Davis' address was gerly received.

The Leaving Chapel has become moment of deeply reverent, spir- al dedication to the task ahead, d this year was no exception. As previous years, the service ended th a candlelighting service in ich each graduate accepted the me as the symbol of his pledge carry the task entrusted to him. stor Madu Mshelbwala from the arby Marama congregation led s portion of the service. He arged the students in the name the church to be faithful to the ling of God and the church. Folks America would find that the Leav- Chapel might well be called a calaureate, except that the word not used in this way in Nigeria. Having two classes finish their



C. Ernest Davis addresses closing chapel service at Waka Training Center. At right is the graduating teacher training group

training in one year was a matter of accomplishment for the staff members who taught them and was an occasion of thanksgiving for the whole church. Here were forty-six additional teachers for the rapidly increasing number of primary schools. It made possible, for the first time, the retirement of all untrained teachers who had had only four years of primary school themselves. It meant that now only trained teachers would be in permanent teaching positions in the primary schools.

Among the "leavers" were several men who were going to be principals in the primary schools in which they were assigned to teach. One young man, Bata, was going to teach in a senior primary school (class V). A girl by the name of Kujara, who is the daughter of a leading churchman, was going to teach in the girls' senior primary. But most of the graduates were going to teach in one of the first four grades for which their training had especially fitted them.

While at Waka, Dr. Davis quickly



C. Ernest Davis visits a classroom at the Waka Training Center. In the center is Robert Hess, principal of the school

mixed with the students and showed a keen interest in their preparation for their careers and in their outlooks. He visited all of the schools and classes at Waka in session and pondered over textbooks and curriculum. In his friendly way, Dr. Davis made friends at Waka in his three days there; and the people wished that he could have stayed longer. It matters little whether he will be most remembered for his bold claim for God at a time of momentous change in the history of Nigeria and particularly in the lives of Waka's graduates, or for his fatherly interest and concern which took him quietly into conversations with students and staff. In either case, Dr. Davis has made a contribution to the program at Waka.

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, Church of the Brethren General Offices, Elgin, Illinois.

Dear Counselor,

My youngest brother wants to break away from his family church and to go to the Church of the Brethren. My parents are making a big fuss over it. When he and his family first went to our church my mother was very angry and wouldn't speak to them. They tried to explain why they wanted to but she wouldn't listen.

My brother lives near the church he wants to attend. He and his family like the beliefs of the church.

What can be done about this situation? I don't want to see our family break up over this.

A Relative.

Dear Friend,

Denominational loyalty can be a very good thing — or a bad thing. When it stands in the way of true Christian conduct, then it is to be regretted.

Try to help your parents see that it is a good thing for your brother to go to the church of his choice. Your parents ought not to make "a big fuss," nor your mother become "very angry" because your brother has selected a church he wants to attend. Such conduct on the part of your parents is regrettable and certainly unchristian.

Your parents need help. Talk this matter over with the preacher — theirs and yours — so that your parents may secure assistance at once.

Harry K. Zeller, Jr.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Old Testament Portraits.** Kindrick Strong. Christian Education Press, 1958. 179 pages. $3.50.

As Brethren we have shied away from the Old Testament altogether too much, probably owing to the fact that we are weak in Biblical theology and thus unable to make use of the rich resources of the Old Testament while maintaining our loyalty to the New. This beautifully written and strikingly illustrated book of selected Old Testament personality studies will not of itself provide the full corrective but it may serve to reverse the trend. At all events, it will rekindle the reader's interest in some of the superb stories and perceptive insights into the nature of man and God to be found in the Old Testament.

Though written primarily for laymen, the book will be richly rewarding to the minister who has accepted the challenge to help make the Bible live today. — *Chalmer E. Faw, Chicago, Ill.*

***Remedies and Rackets.** James Cook. Norton, 1958. 252 pages. $3.75.

The American people will spend a billion dollars this year for patent medicines — nonprescription drugs sold over the counter, by mail, and by door-to-door peddlers as treatments for ailments ranging from "tired blood" to cancer. Much of this "stuff" is either of little value or is sold at exorbitant prices. Some of it is harmful to health. Millions of persons spend hard-earned dollars for a few vitamins in an alcoholic solution or for some other questionable preparation.

Remedies and Rackets reveals the slick, colorful techniques used by the companies to get such drugs into our medicine cabinets. Here are the facts about the advertising gimmicks you see or hear on television, in the newspapers and magazines, and in other forms of communication. Here is the story about the dazzling variations in the prices you pay for identical medicines, and the swindling of consumers by many segments of the industry.

This is a recommended book for reading in every home because it will aid you in understanding the patent medicine industry, its tremendous power, how it affects health, and ways in which you can help solve the problem. — *James Renz.*

Breaking Bread Together. Edited by Elaine Rich. Herald Press, 1958. $3.00.

Devotional Programs for the Changing Seasons. Ruth C. Ikerman. Abingdon, 1958. 158 pages. $2.00.

Here are two delightful books of devotions for use in home. With the resurgence of family worship there is a growing demand for books which contain fresh, devout, and interesting devotional materials. Here are books which will give fresh insights into the possibilities of rich and helpful worship experiences at home. They may also be used as devotional guides for individuals.

Miss Ikerman's book is also ideally adapted for use in women's groups. The devotional chairman of women's circles or groups will find it a rich treasure. The programs center in the four seasons, and are homely, inspiring treatments of some most unusual devotional themes. An Authority on Valentines, Storm, My Neighbor's Rose and Let the Yarn Fall Loosely are typical themes of truly inspiring pages. The book contains forty worship service plans. We would heart

recommend it for that special nily worship service which occurs ce a week, or for women's or uth groups.

Mrs. Rich's larger volume was itten by twelve women, all Mennite homemakers, who each write ily meditations for an entire nth. While the quality of the iting is uneven, there is much cellent material. It would be a luable book for a year of family rship, or for a gift to a woman o appreciates good devotional idance material. — *Edward K. gler, Roanoke, Va.*

nderstanding the Bible. Fred J. Denbeaux. Westminster, 1958. 94 pages. $1.00.

This book is concise and to the nt and follows the best scholarsp. The author makes a plea for l scholarship in regard to the le and points out that the Bible no easy book to be read as merely us literature. He takes the reader o the realm of "criticism" in reg d to the study of the Bible so t t we know the Bible somewhat a the scholars know it. He warns ainst "using" the Bible to justify c traditions or positions. The a hor identifies three great streams i Christian history — Catholic, Prote ant, and sectarian. Their attit les toward "understanding the le" are very helpful in coming t a more universal, and more cor t, point of view. A very helpful c pter is entitled, An Ancient Story hich Is Our Story. — *W. Glenn Fadden, Elgin, Ill.*

ore New Games for Tween-Agers. Allan A. Macfarlan. Association Press, 1958. 237 pages. $3.50.

t is getting to be difficult to p duce a *new* game book, but Macfan has! There are more than 2 games, designed especially for t 9 to 15-year-olds, with half o them never having been pubed before. The games are well l ained, give facts as to age and n nber of players and where p yed, and are arranged under folk ing chapter headings: Running, n ing, and raiding games; quiet g nes; picnic games, tag games; n elty games; games requiring no e ipment; relay races and relay g nes; new games to make and p y; ball games, throwing, tossing, p sing, rolling, ballroom games; a ve games for little folk; quiet g nes for little folk. There are two g d introductory chapters on cre a e game leadership and assuring safety in recreation which every recreation leader should read. The book has an excellent collection of games which can be used again and again with junior and youth groups. — *Paul M. Weaver.*

***On the Way.** Olive Wyon. Westminster, 1958. 126 pages. $2.50.

This book combines "spiritual direction" with "spiritual devotion." To read this book is to deepen one's experience of God and to grow in loyalty to the guidance of God. The central theme is the pursuit of life's meaning through prayer and obedience to God. As a manual on the life of prayer this little book is superb. It deals with the vital elements of living Christianity through the lives of the great saints of our Christian heritage. It is an intensely personal book — it speaks to one's spiritual condition — and it points the way to the renewal of the world through the spiritual renewal of individual Christians. This little book of the heart will send the reader on the journey with God with joy and hope. It is a tool that should be in the hands of teachers, ministers, and serious-minded laymen. — *Glen Weimer, Arlington, Va.*

***Westminster Introductions to the Books of the Bible.** Editors of the Westminster Study. Westminster Press, 1958. 224 pages. $3.75.

Ten years ago a helpful aid to the study of the Scriptures came from the press. It was the two-thousand-page Westminster Study Edition of the Holy Bible, which contained in addition to the King James Version, articles on the background of the Bible and each one of its books.

Now a decade later the editors have wisely brought these introductions together in a separate, moderately priced volume, which makes available to the laymen some of the insights of Christian scholarship into the redemptive work of God as set forth in the Bible.

Laymen who are concerned about understanding the Bible would do well to add this excellently written, judicious book to their library, not as a substitute for the study of the Scriptures, but as an aid to their interpretation.

It is to be regretted that the editors did not include the concordance, chronology, maps, and index which were in the original volume. — *David J. Wieand, Chicago, Ill.*

Anniversaries

Mrs. and Mrs. Chester Deafenbaugh of Mango, Fla., celebrated their fifty-first wedding anniversary on March 4, 1959. They are members of the Tampa church. They are the parents of three sons, three daughters, and twenty-one grandchildren. — Mrs. Hazel Cox, Tampa, Fla.

Mr. and Mrs. Ed Follis celebrated their golden wedding anniversary. They were married Jan. 27, 1909. — Mrs. Ralph W. Webber, Modesto, Calif.

Mr. and Mrs. J. E. Honeywell celebrated their golden wedding anniversary. They were married April 23, 1908. — Mrs. Ralph W. Webber, Modesto, Calif.

Mr. and Mrs. Chester McFadden celebrated their golden wedding anniversary with open house at their home in Glendale, Calif., on Jan. 4, 1959. — Mrs. Theron White, Glendale, Calif.

Mr. and Mrs. Lloyd Ridenour observed their fifty-fifth wedding anniversary, March 6, 1959. The couple have four sons, three daughters, fourteen grandchildren, and sixteen great-grandchildren. — Gladys S. Prowant, Dupont, Ohio.

Mr. and Mrs. Noah Sollenberger celebrated their golden wedding anniversary, March 1, 1959, in Glendale, Calif. They are deacons in the Church of the Brethren. — Mrs. Theron White, Glendale, Calif.

Brother and Sister L. W. Shafer will celebrate their fiftieth wedding anniversary on April 7, 1959. They have five sons, fourteen grandchildren, and three great-grandchildren. Brother Shafer is pastor of the Pontiac church, Mich. — Patricia Ann Shafer, Bancroft, Mich.

Mr. and Mrs. Fred Strohm, celebrated their fifty-first wedding anniversary. They were married on Sept. 4, 1907. — Mrs. Ralph W. Webber, Modesto, Calif.

Obituaries

Balmer, Landis E., was born Feb. 20, 1884, and died at Bareville, Pa., March 9, 1959. He was a member of the Middle Creek church, Pa. He is survived by his wife, two daughters, and three sons. The funeral service was held at the Middle Creek church by Brethren Bart Kreider and Henry Wenger. Interment was in the adjoining cemetery. — Emma L. Zook, Lititz, Pa.

Barndt, Florie, daughter of Levi and Priscilla Cassel Stauffer, was born in Vernfield, Pa., and died on Jan. 10, 1959, at the age of sixty-four years. She was a member of the Indian Creek church, Pa. She is survived by her husband, Samuel Barndt, two sons, one daughter, and four grandchildren. The funeral service was held at the Indian Creek church with Bro. Joseph Moyer officiating. Interment was in the adjoining cemetery. — J. Wilford Price, Vernfield, Pa.

Bowman, Edison Sanford, son of Chauncey and Henrietta Chorpenning Bowman, was born Oct. 25, 1886, and died Feb. 7, 1959. On April 4, 1905,

FICTION for teen-agers

Concerning Casey

EVE BENNETT

This is the rollicking adventurous story of the Redd family, and Casey in particular. Papa Redd, editor of the local newspaper, an ardent believer in the free press and justice for all people, is drafted as candidate for mayor. How sweet mamma, lively Casey and the whole Redd clan help sweep papa into office despite numerous difficulties, makes a fascinating story. Casey's personal triumphs as a senior in high school and her struggle to understand herself, and stretch her horizons beyond her immediate happy lively family, will find a sympathetic audience in all teen-agers who are making life's most important decisions.

To Buy a Dream

JEANNE WILLIAMS



Barbara Castle dreams of going on the stage because she feels that is "really living." Her dream very nearly becomes a reality when Mike Darrough, a real actor, starts a Little Theater Group in her small Texas town. But Dave Paulson, an agricultural student working for her father, is a constant challenge to her dream.

Through the Little Theater Group, Barbara makes a community contribution to the Anglo-Mexican culture and finds a way to meet her small brother's needs, which have been so baffling and irritating to her. When Barbara finds the dream she wants to buy, all of the pieces of her life fall into place.

The location of this story is very close to the Brethren Service project at Falfurrias, Texas. All BVS'ers and people interested in Latin-American relations will find a special interest in this book.

Detour for Meg

HELEN DIEHL OLDS

An interesting story of a girl and her many friends — mystery, dates, summer jobs, and a host of other interesting situations. The story revolves around a Driver's Education Class which keeps you on your toes. It is a contrast of freedom and responsibility as teen-agers realistically grow up.

Each book, $2.95

Church of the Brethren General Offices, Elgin, Illinois

he was united in marriage with Olive Blough. He was a member of the Salisbury church, Pa. Surviving are his wife, four sons, two daughters, twelve grandchildren, twelve great-grandchildren, two sisters, and two brothers. A memorial service was conducted in the Hafer funeral home by Reverend Bavinger and Bro. Ross Speicher. Interment was made in the I.O.O.F. cemetery, Salisbury. — Mrs. Ross Speicher, Accident, Md.

Brown, John Howard, son of Jacob K. and Ella Bowers Brown, was born at Woodbury, Pa., Aug. 21, 1877, and died at Martinsburg, Pa., March 20, 1959. He was married to Clara Virginia Smouse, on Dec. 18, 1906, who preceded him in death. Surviving are a sister and brother. He was a member of the Memorial church, Martinsburg, Pa. The funeral service was held at the K. R. Miller funeral home by Bro. Roy Forney. Interment was in the Dry Hill cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Brubaker, Edna S., was born Jan. 28, 1877, and died Feb. 21, 1959. The funeral service was held at the Troy church, Ohio, by Bro. Murray L. Wagner. Interment was in the Fairview cemetery. — Mrs. Raymond Becker, Troy, Ohio.

Calvert, Merril Q., was born in Kansas in 1881, and died Jan. 14, 1959. He was a charter member of the Glendale church, Calif., in which he served as a deacon. — Ena I. White, Glendale, Calif.

Carbiener, Elizabeth, daughter Fred and Lydia Rowe, was born J 7, 1872, in Elkhart County, Ind., died Jan. 30, 1959. On July 8, 18 she was married to George Carbie who preceded her in death. She a member of the Church of the Bre ren. She is survived by one daugh two sons, one stepdaughter, two st sons, twenty-four grandchildren, fi eight great-grandchildren, and great-great-grandchildren. The fun service was conducted in the Bren church by Brethren Jack Kline C. C. Cripe. Interment was in Bren cemetery. — Mrs. Warren J. Mil Bremen, Ind.

Deardorf, Muriel Wycoff, died F 23, 1959, at the age of forty ye Surviving are her husband, Dean, son, and her father and mother. — E I. White, Glendale, Calif.

Earhart, Jacob F., was born at M heim, Pa., Nov. 30, 1888, and died Wenatchee, Wash., March 13, 19 He was united in marriage to Mar Yerxa on April 16, 1914. He wa member of the Sunnyslope chur Wash. Surviving are his wife, one s a daughter, and four grandchildr The funeral service was held at Jo and Jones funeral home by Breth Clifford Ruff and Noble Deardorff Mrs. H. N. Williams, Wenatch Wash.

Elwood, George, son of John V. a Dora Cotner Elwood, was born C 9, 1886, and died Feb. 28, 1959. was a member of the County L church, Ohio. He is survived by wife, six daughters, five sons, thir three grandchildren, eight great-gra children, five sisters, and two broth The funeral service was held at County Line church by Bro. G Freed. Interment was in the Desenb cemetery. — J. Oliver Dearing, LaF ette, Ohio.

Fogelsanger, Ruth W., daughter Daniel and Susan Whitehead, died Elkhart, Ind., March 11, 1959, at age of seventy-eight years. In 19 she was married to Harvey M. Fog sanger, who preceded her in death. S was graduated from Mt. Morris Colle and taught there in the commerc department. She is survived by t daughters. Interment was in the Ma Grove cemetery. — Neal Whitehe Okemos, Mich.

Geiman, John Clark, son of Mr. a Mrs. Richard Henry Geiman, was bo in Washington, D.C., Dec. 4, 1940, a died Feb. 4, 1959. He is survived his parents, his paternal grandfath and maternal grandparents. The fun al service was held at the Oakt church by Bro. David L. Rogers. Int ment was in the church cemetery. Mrs. Joel Miller, Oakton, Va.

Schmudlach, Carl K., son of Herm and Bessie Gillam Schmudlach, w born at Fredericksburg, Iowa, Dec. 1903, and died at Sebring, Fla., Fe 14, 1959. He was married to Mau Sharp in 1936 and was a member the Church of the Brethren. Survivir besides his wife, is his mother, a bro er, and a sister. The funeral servi was held at the Warren funeral hor in Sebring by Bro. Myrl Weyant, a in the Fredericksburg church by t undersigned. Interment was in t Rose Hill cemetery. — J. Robert Boy Fredericksburg, Iowa.

Schrock, Lawrence J., son of Elias d Sara Lohr Schrock, was born arch 4, 1878, in Garrett, Pa., and ed Feb. 17, 1959. His wife, the rmer Elizabeth Long, preceded him death. He was a member of the ockwood church, Pa. Surviving are e children, two brothers, one sister, d seven grandchildren. The funeral rvice was held in the Mills and ickey funeral home by Bro. W. F. rkebile. Interment was in the Rockood cemetery. — Mrs. Walter F. rkebile, Rockwood, Pa.

Seifert, Emanuel G., was born Feb. , 1903, and died Feb. 18, 1959. e is survived by his wife, Laura. e was a member of the Salunga urch, Pa. The funeral service was nducted by Bro. N. L. Bowers from e Fred H. Koser funeral home. Inrment was in Landisville Mennonite metery. — Mrs. Stanley W. Hosler, lunga, Pa.

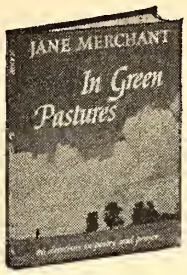
Seward, Myrtle, daughter of John d Abigail Sellers Luper, was born ar Geetingsville, Ind., Sept. 14, 96, and died Feb. 19, 1959. In 13 she was married to Bertie ward, who survives. She was a ember of the Rossville church, Ind. rviving are one daughter, two sons, d five grandchildren. Bro. A. P. enger conducted the funeral service m the Hartman funeral home. Inrment was in the Green Lawn emorial park. — Mrs. Raymond Wager, Mulberry, Ind.

Smith, Frances Bashore, daughter of B. and Mary Hoover Bashore, was rn near Versailles, Ohio, Nov. 24, 70. In 1888 she was united in marge to William Smith, who preceded r in death. She united with the urch of the Brethren in 1883. She s a member of the Sugar Ridge urch, Mich. Surviving are three ughters and one son. The funeral rvice was conducted by the undergned in the funeral home at Hart. terment was in the Clarksville cemey. — Robert Ebey, Custer, Mich.

Smith, Raymond Clement, was born Little Orleans, Md., March 22, 1919, d died March 12, 1959. The funeral rvice was conducted at Artemas, Pa., d from the Fairview Christian church the undersigned, assisted by Rev. alter Twigg. — John H. Buffenmyer, mberland, Md.

Ulery, J. Edson, was born June 21, 73, at Middlebury, Ind., and died n. 8, 1959. He was the fifth student enroll at Manchester College, and rved over forty years as a trustee the college. He was instrumental starting the Onekama congregation, ch., which he served as pastor for ty years. He is survived by a foster ughter and one sister. The memorial rvice was held in the Onekama urch by Martin Krieger, Galen Barkil, Ivar Slaatte, and the undersigned. R. D. Ward, Onekama, Mich.

Weaver, Patricia, daughter of Wilm H. and Romayne Hoffman Weav- was born Jan. 3, 1936, and died v. 7, 1958, in Pittsburgh, Pa. She s a member of the Berkey church, . She is survived by her parents, o sisters, a brother, maternal grandther, and paternal grandparents. e memorial service was held at the ank funeral home by Bro. Merril Heinz. Interment was in the Berkey cemetery. — Mrs. Robert L. Berkebile, Windber, Pa.



IN GREEN PASTURES

by Jane Merchant

Using the 23rd Psalm as her theme, prize-winning poet Jane Merchant begins these devotions with a selection of scripture followed by a poem and an illuminating prayer. You will appreciate Miss Merchant's sensitivity and gift of expression. **$1.50**

THE BIBLE SPEAKS TO DAILY NEEDS

by Georgia Harkness

Each of these 86 meditations begins with a brief citation of a common need and is followed by scripture passages which answer that need. Questions for self-examination and a prayer close each devotion. These devotions differ from many others because they do not require the reader to look up the scripture, but are complete within themselves. For public or private use. **$1.50**

I BELIEVE IN MAN

by Frederick K. Stamm

In this brief volume, Dr. Stamm suggests how Christians today can answer the ever-abiding question, "What is man that thou art mindful of him?" **$1.50**

I BELIEVE IN THE CHURCH

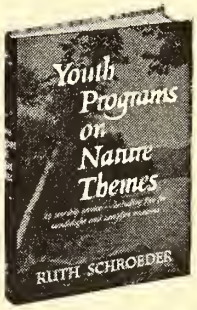
by Elmer G. Homrighausen

A statement of the importance of the church in God's plan by an author who believes "We could not have Christianity without a church!" **$1.50**

YOUTH PROGRAMS ON NATURE THEMES

by Ruth Schroeder

23 complete programs for youth worship services. This is an excellent book for leaders who want an extremely useful collection of worship material that will guide young people to a fuller realization of God. **$2.75**



Order from your bookstore today!

ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE

Church News

Northern California

Empire — On New Year's Eve, our church held a watch party. A gift was presented to the newly arrived family from Holland. Bro. Truman Northup preached for us one Sunday. A church potluck dinner for him and his family followed. Larry Cunningham, student at La Verne College, spoke to us on India at our annual missionary dinner. Bro. Russell G. West gave us an illustrated sermon one Sunday. Sister Leland Nelson spoke to our women's organization. Bro. C. Ernest Davis spoke and showed his European pictures on Feb. 13. At our recent council, three men were elected to the office of deacon and with their wives will be installed soon. Robert Faus held services preceding the communion on March 27. We are participating in the Call to Witness. Our pastor conducted a class in church membership. We had our annual church birthday dinner on March 13. — Pearl Kappler, Modesto, Calif.

ALL THINGS ARE POSSIBLE THROUGH PRAYER

Charles L. Allen

In Charles L. Allen's direct and inimitable way, here are simple, practical, applicable answers to the questions men ask about prayer: How do you pray? Is God concerned about my small affairs? Can prayer really move mountains? Is physical healing possible through prayer? Does God always answer prayer?

The author discusses the reasons for praying, what to pray for to receive God's peace and His power, how to pray effectively for others, and presents illustrations from his own experience in counseling as to how God answers prayer. **$2.00**

Church of the Brethren
General Offices
Elgin, Illinois

Idaho and Western Montana

Nampa — We had a successful series of evangelistic meetings, held by Bro. Russell G. West of Wiley, Colo. Eight juniors and two adults await baptism. Several of our members attended regional conference at La Verne, Calif. Father-son banquet on March 1 drew a large crowd. In the absence of our pastor, Bro. David Albright, the evening service was conducted by the men and women. Two of our youth entered the speech contest. — Ottie DeCoursey, Nampa, Idaho.

Washington

Seattle, Olympic View — Two years ago the Olympic View church entered into an agreement with the other Brethren churches to establish a state church camp. A work program has been planned for this spring and summer so that camp can be held this year for junior high and youth groups. Bro. Rufus King spoke at a potluck supper for adults. Another guest speaker in March was Mrs. G. A. Melvin, who spoke at the women's service guild meeting. Her subject was Life in New Zealand. — Mrs. Calder Muirhead, Seattle, Wash.

Wenatchee Valley — We were the host for the eastside evangelism convocation conducted by Bro. Stewart Kauffman. The mission study of the Near East concluded with a festival. The participants learned some of the Middle East customs, played some games, enjoyed skits, and ate *maloof mahshie* and *lewz khubg*. On Race Relations Sunday the drama The Open Doors — Everybody Welcome, directed by Mrs. Charles Jordan, was presented. At a special council the congregation voted to purchase the house and lot just north of the present parking lot. A new public address amplifier has been connected to our four speakers, including a hookup for the sound track of films, improving the quality of our KPQ radio broadcasting services. The men heard Jerzy (George) Kryca, the Polish agricultural expert making his home here with the John Deals, tell of his homeland and Poland's conditions. Olden Mitchell of Detroit, Mich., will conduct the spring preaching mission. Our pastor, Bro. Wayne Crist, will represent the district at Annual Conference. — Geraldine Eller, East Wenatchee, Wash.

Nebraska

Bethel — Bro. John Grimley spoke and showed pictures of his mission work. Sister Lila Sisler of Lincoln, conducted a training course for children's workers at Bethel. On Christmas Sunday we had a family night at church, with a turkey supper followed by carol singing and the Christmas program. In the summer many acts of helpfulness were extended to the family of Bro. Dee Griffith, who suffered a broken neck in an automobile accident. We have just completed refinishing the floor in the sanctuary and laying new carpet. Bro. Paul Miller of Adel, Iowa, held a series of pre-Easter services, March 13-15. — Mrs. Marie Griffith, Carleton, Nebr.

Northern Illinois, and Wisconsin

Sterling — Our pastor, Bro. Theodore Whitacre, asked to be relieved of his pastorate at Sterling, in order to devote more time to his program at Bethany Seminary. This request was granted as of March 1. The pastor and his wife will enter intern training for one year, beginning June 1. Our love feast and communion was held on March 29, with Bro. Wilburn Lewallen officiating. Bro. Dean Frantz of Chicago filled our pulpit for several Sundays. Bro. Fred Miller of Polo was our guest speaker on March 8. Sister Alice Shellar of Dixon showed slides of her European tour. The Puterbaugh family have presented altar decorations and collection plates to the church in memory of their husband and father.— Katherine A. Miller, Sterling, Ill.

York Center — In September the church welcomed a new pastor, Bro. Lee G. Whipple, replacing Bro. Byron P. Royer, who is now on the Bethany Seminary faculty. Early in the fall, participation in the Call program was under way with a loyalty dinner, and on loyalty Sunday, an every-member visitation. A dinner was sponsored by the church women for the community. At a retreat of our church leaders, commissions of the church met for planning and inspirational sessions and a tentative calendar was proposed for the year. The CBYF served as hosts to a group of youth from Girard and Virden. Several days of prayer have been set aside recently, with the church and sanctuary open for private prayer. A friendship emphasis has been observed by the church in January and February, coinciding with the Call evangelism program. This emphasis culminated in a visitation to members and friends and a service renewing Christian vows. Meml ship classes met during the Ler season. The observance of the Lo Supper was on Maundy Thursday; had a service for new members Palm Sunday and participated in c munity Good Friday services; Easter sunrise service was observe Mrs. Marilyn Pfeiffer, Lombard, Ill.

Southern Illinois

Decatur — Since the first of the y three people have been baptized, five have been received by letter. Feb. 8, Race Relations Sunday, pastor and choir exchanged churc with a colored Methodist church h On May 3, instead of having an e ning service, many of the church tended the American Passion P Brother and Sister Arvel Landes, v attended the 250th anniversary con cation at Schwarzenau, Germany, summer, have shown their pictures the eight countries visited. — Ethel Moore, Decatur, Ill.

Middle Indiana

Akron Cooperative — Bro. Ra McFadden resigned as our pastor. is in school at Bethany Seminary. were very fortunate to secure I

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren Gen Offices.

This service is part of the Brot hood program, assigned for adm tration to the Social Welfare Dep men of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren Gen Offices, Elgin, Ill.

Medical Work

No. 400. Doctor urgently neede Lewiston, Minn., town of approxim ly 800 located in southeastern M nesota. Clinic will be built accor to specifications of interested doc Please contact Walter E. Bucher, tor, Church of the Brethren, Lewis Minn., for further information.

Farm Work

No. 401. A young couple with t small children wish to locate on a fa as renters. Husband is well experien in farming. Prefer to locate in cen or northern Illinois. Contact: Breth Placement Service, Church of the Br ren General Offices, Elgin Ill.

alter H. Blough as our new pastor. dedication service was held for our nodeled church, at which Rev. Wilm Shewman of Peru was the main eaker. We added a beautiful new trance, four classrooms, and a modn kitchen. Our church has been very ive in the Witness for Christ pro-m. — Mrs. Fred Walgamuth, Akron, l.

Northern Indiana

Auburn — We had a fellowship sup- at which Professor and Mrs. Paul lladay were guests. We also had peace program and the film was wn on The Middle East. Some of ladies attended the district meeting l women's rally. A group from Manster College gave the play, A Long ristmas Dinner. Our ladies have n sewing for relief, making baby gs, comforters, and bandages for pitals abroad. Our project just now getting sheets and pillowcases for hospital in Puerto Rico. — Verta ham, Auburn, Ind.

Southern Indiana

Nettle Creek — Our church observed ily night. Carol Werking, a senior Manchester College, showed us pics of West Germany, where she was work camp last summer. Bro. Perry ffaker led our group in a songfest. . Claudis Pyles was guest minister pulpit exchange Sunday. Donna s has been accepted for BVS. Our rch has pledged support for Judy y as an exchange student. On Jany our church was host to the town country institute sponsored by the iana Council of Churches. The th of January was given to mission y on the Middle East. During ruary we had classes on personal gelism. Our church has been acin the various phases of the Call gram. On Feb. 1, Bro. Albert hsbarger installed three new ons and their wives. Esther Rine- Hamer, one of our congregation, d for Africa with her husband daughter for their second term of ice. All women's groups meet bithly to roll bandages and make r squares, hospital gowns, and y gowns for the Lassa hospital Nigeria. — Mrs. Elmer Wampole, ensfork, Ind.

ossville — We had a fellowship er which was followed by a hymn sponsored by the young adult s. Our oldest living member, Mrs. a Metzger, was honored on her tieth birthday. An evangelism mission has been added to the orzation of our church. The womwork presented an evening service special music and a review of book, Take a Second Look at Your- Our pastor, Bro. A. P. Wenger, charge of the morning devotional d on a radio station. Bro. Ralph brought the morning message ulpit exchange Sunday. A dedicaservice for babies was conducted g a morning worship service. Warren Groff from Bethany Sem-, held an area Bible conference . The annual school of missions, sored by the women's work, began nuary. In connection with this, Lawrence W. Schultz showed res of Egypt and Palestine and also some of the anniversary service at Schwarzenau. Bro. Ralph Petre brought the afternoon message for our cornerstone-laying ceremony. — Mrs. Raymond Wagoner, Mulberry, Ind.

Northeastern Ohio

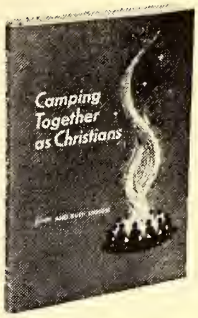
Canton, First — For week-end services we had Bro. William Beahm as our speaker. Our quarterly business meeting was held. The every-member canvass was carried out by the laymen. Our sanctuary has been redecorated. We have been using a unified budget system since October. A mixed choir from the Hartville Mennonite church furnished us with a program of sacred music. Our school of missions was held from Jan. 11 to Feb. 8. — Ethel E. Showalter, Canton, Ohio.

Cleveland, First — Bro. John Patten, director of Protestant Big Brothers, gave an address at our ladies' circle meeting. Our pastor, Bro. Cletus S. Myers, served as a faculty member in the Christian training school held by the district board of Christian education at the Springfield church near Akron, Ohio, from Jan. 20 to March 3. Bro. Gordon Bucher, executive secretary of our district, conferred recently with our evangelism committee. Bro. William M. Beahm, moderator of the Church of the Brethren and dean of Bethany Seminary, brought us three spiritual messages. On Ash Wednesday we joined other churches of our district in beginning the Call to Wit-

► **CAMPING TOGETHER AS CHRISTIANS**

John and Ruth Ensign

Junior High leader's book covering three-year cycle of themes on Christian Community, Christian Stewardship, Christian Growth. Designed to take the place of all three of the program guidance books. Attractively written, specific helps and resource materials. Hardbound cover. **$2.95.** *Camper's books on each theme may be purchased for 35c each.*



► **HANDBOOK OF CAMP MAINTENANCE**

Alan A. Nathans

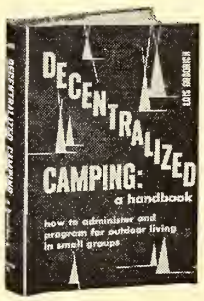
An all-in-one guide and checklist to basic maintenance programs and procedure for camp equipment, buildings and grounds. Loose-leaf binding for easy, durable use. Alert camp directors cannot afford to overlook this book. **$7.95.**

NEW - BOOKS FOR CAMP LEADERS

► **DECENTRALIZED CAMPING**

Lois Goodrich

Here is basic information on how the decentralized camp can be administered, how staff is selected and trained, how health and safety are insured, how campers and parents are prepared, how small group camp living develops, how programming gets underway and grows. All the details involved in planning, organizing and running a decentralized camp are covered realistically — advising on short cuts and ways to avoid pitfalls. Excellent! **$4.75.**



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.–CHICO, CAL.

PROPERTY INSURANCE
FOR CHRISTIAN PEOPLE
Fire and Extended Coverage, Legal Reserve, Non-Assessable. Churches, Dwellings, Household Contents, Mercantile, Forms. Cost has never been more than of State Published Rates. Over 40 years in b Eleven Church denominations participating. for information.
BROTHERHOOD MUTUAL INSURANCE CO
128 W. WASHINGTON ST. • FORT WAYNE, INDIANA - DEP

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

ness program with a prayer vigil in the church sanctuary. We had a baptismal service on Palm Sunday morning, and a musical service, given by the Manchester College choir, that evening. Services during Holy Week included the love feast on Thursday evening, Easter breakfast and a special Easter worship service. — Henry P. Harley, Cleveland, Ohio.

East Nimishillen — A church doctrine class for adults was held. Visitations were made as part of the Call program. We had a school of missions with the theme, Christian Concern for Our North American Neighbors. A number of women went to the Brethren Service center at New Windsor to help in the material aid department. —Lillian Brumbaugh, Hartville, Ohio.

Olivet — In September our new pastor and his wife, Brother and Sister Guy S. Fern, began their work here. Installation services were held by Bro. Gordon Bucher, our district executive secretary. Bro. Wayne Harmon preached for us one Sunday. Several of our members accompanied our pastor to Ashland to attend a meeting relative to the Call program. Our young people viewed the film, The Hidden Heart, one Sunday evening. The work on the Call program is progressing and our members are busy working on the every-member canvass. We began a midweek Bible study on the first day of Lent after a day's prayer vigil by our members. — Gertrude Danison, Glenford, Ohio.

Southern Virginia

Antioch — The women's work began the current year with circles organized and functioning for the first time. The men's organization meets monthly with bi-monthly supper meetings. They have had a number of interesting guest speakers and films. We were privileged to have Bro. Ivan L. Eikenberry and his family of Nigeria as our guests. With them were Brother and Sister J. C. Flora of Trotwood, Ohio. The children have a project to support a missionary's child. We were host church to a subdistrict teachers' training school in January and February. The women sponsored a temperance program for the entire congregation with Mrs. Anna Mow as guest speaker. Our pastor, Brother Key, attended the Spiritual Life conference at Bridgewater. Evangelism phase of the C and the CBYF pre-Easter services w planned in connection with this, lowed by communion on Satur night. Plans are being set up for vacation Bible school the first week July with C. M. Key, Mrs. Wa Barnhart, and Mrs. Glenn R. Wertz co-directors. — Margaret Flora, Boo Mill, Va.

A completely
up-to-date approach
to the Scriptures

The Daily Study Bible Series

Edited by William Barclay

These books provide an easy-to-understand home study course on the Bible and an inspiring and helpful daily devotional experience — a new and exciting way for the reader to discover the New Testament for himself.

In each volume the editor translates a message from the New Testament and then offers information and interpretation to furnish a unit that can be read and digested in a few minutes of daily study. Every volume presents one or more books of the New Testament, with a thorough introduction to the book and its author. The complete series will cover all New Testament writings.

The Gospel of Mark
The Gospel of John, Vol. 1
The Gospel of John, Vol. 2
The Acts of the Apostles
The Gospel of Luke
The Letters to the Corinthians

LATEST VOLUMES:

The Letter to the Hebrews
The Letter to the Romans



"Two more volumes of scriptural expositions from the gifted pen of William Barclay can be welcomed with nothing short of jubilation by every student of the New Testament, whether layman or clergy . . ." — Chalmer Faw, Bethany Biblical Seminary.

Each volume, $2.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
MAY 16, 1959



Luoma

Project for Rebuilders

"THE smile on Junior's face can be attributed to the sense of mastery that comes with dismantling a complicated machine. Even if he were twenty years older his delight would soon turn to dismay as he tried to reassemble a fairly simple alarm clock. No one will begrudge Junior his play or deny that he may be learning while he destroys, but when our most brilliant minds, probing into the secrets of this amazing universe God made, seem to delight more in tearing apart than in rebuilding, there is reason for alarm. Apparently we can crack open the hidden secrets of atoms but we find it next impossible to heal the hatreds that divide mankind. It is conceivable that in our one-sided drive for mastery, seeking to circle the sun or to control the moon, we may at the same time depopulate our planet. How much more important that we turn our minds toward the mind of the Maker of heaven and earth, not merely to decipher his secrets but also to be guided by his revelations.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MAY 16, 1959

Volume 108 **Number 20**

In This Number . . .

Editorial —

Project for Rebuilders 1
Can a Catholic Become President? ... 5
Religion Is News 5

The General Forum —

Pentecost: Forgotten Festival? John Garrett 3
Attorney of the City. Leland Wilson 6
Pentecost 1959 10
Masters of Sacred Music: Schubert . 11
One Lord . . . One Brotherhood. W. Earl Breon 12
The Spiritual Problem of Good Taste. Louise N. Gray 14
Still Water (verse). Helena B. Kruger . 15
Conference Business 23
Conference Program 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Overseas Report From Central Europe. Wilbur Mullen 19
Church News 30

Toward His Kingdom —

Beholding the Harvest. Bob Bischof .. 20
Mountaintop for Missionaries. Joy Fasnacht 21
The Teaching of Carpentry 22
Mission-Grams 22
Townview Observes First Anniversary 23

"And many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:43-45).

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Convictions on TV

After reading "Your TV — Bread or Chocolate Cake?" by Helene Blough Crill in the March 14, 1959, issue of the Gospel Messenger, I felt much impressed to write you and express my convictions on TV.

Mrs. Crill says TV is here to stay and that I will agree, and so is the alcohol traffic, tobacco industry, gambling, and free sex as well as many other sins I could mention.

If we as Christians by Brethren faith are total abstainers from evil and sin in any form, why should we think of accepting something in our homes before our children and God that we should be so careful to screen out the bad? How do we fool ourselves into thinking we can explain away and erase from a tender mind with a few weak words of our own thinking that which has been imbedded by glamor and vision, time and again over the TV? Mrs. Crill says it is the most forceful means of education and propaganda known to man, for better or for worse. James 3:11-12 says, "Does a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh."

I feel safe in saying we shouldn't spend more time around TV than we spend on our knees in prayer with our children, around the family altar praying to God for guidance and thanksgiving. — L. R. Mahe, Hillsville, Va.

Purpose of Baptism

We should consider the purpose of baptism ahead of the mode, not that there is anything wrong with our mode.

We know that John baptized "for remission of sins" except in the case of Jesus. He baptized Jesus because it was necessary that the Master should do everything that was right. Of all persons baptized by John, Jesus was the only one to receive the Holy Ghost. That is the way it had to be or else salvation would be by John rather than Jesus.

Later Apollos started preaching and baptizing, using John's baptism for remission of sins, but evidently without knowledge of anything more, until he met Aquilla and Priscilla; for his converts did receive the gift of the Holy Gl until Paul finished the job of bap ing them.

Since it is also highly import that each and every one does ev thing that is right that we poss can and to omit anything knowir is sin, I think that we should emp size baptism to help fulfill all ri eousness in our lives. Such bapt could be given to anyone, regard of age, and as often as it might needed for this purpose.

In spite of all Anabaptist id I have never found one word in English translation of the New T tament to prohibit infant bapti I believe that if there were bal in the families of Cornelius or Ly or the jailor or any other househ that came into the church a group, they were also baptize Harley J. Utter, Wichita, Kansas

Shaking the Meetinghouse

Fifty-six years ago Bro. Will Lampin held an old-time rev meeting at the Waddams Gr church, Ill., in the old brick meeti house. His stirring and heart-wa ing messages upset many an sinner. He put his whole heart soul in his messages, because loved to see people saved. I ca to Christ that Sunday. I re thought he was shaking that meetinghouse. Say what you v I am afraid there will be a lot souls at the great judgment unsaved because they weren't sh en. May there be many more these heartfelt sermons given bef our Lord returns. — C. C. My Pierson, Mich.

Use Energy to Teach

I see by the queries to the Ann Conference that we are running i something in accepting folks letter.

We have no business tamper with the Word of God. He has t us what to do to be admitted i his kingdom and calls the perso "thief and a robber" who tries other method. If we would use much energy in teaching and prea ing the gospel as we do trying sc other way we would convert person. If we have nothing more offer than other denominations v carry on? — Edith Leckrone, Thc ville, Ohio.

PENTECOST: Forgotten Festival?

John Garrett

The energy of God that came at Pentecost is different from that of "good Christians" doing their best daily

WHY are the Pentecostalist churches thriving? Some people say it is because they specialize in popular music and are not afraid to let their hair down. The worshippers feel at home because they can forget to be respectable and at last enjoy themselves.

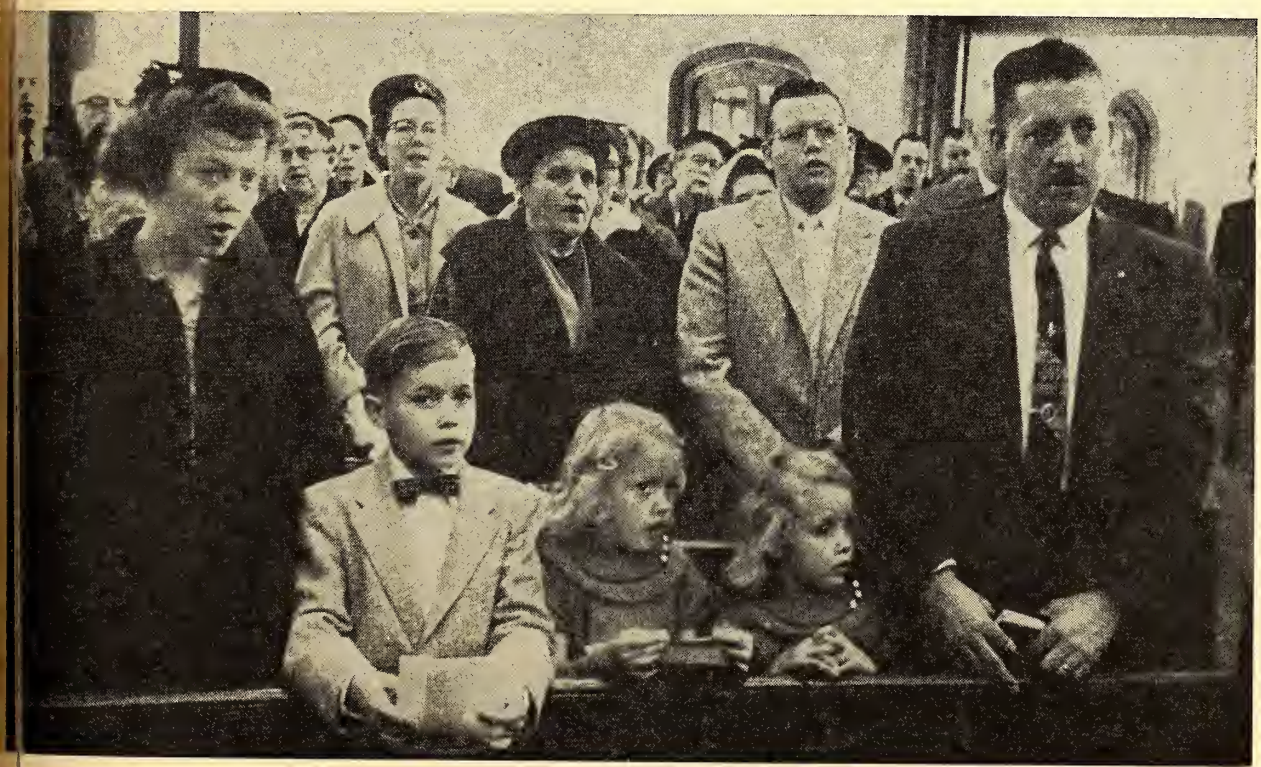
There are many ways of explaining why the popular sects grow and thrive all over the world, but no explanation is good enough if it leaves out their stress on the Holy Spirit and the coming of the Spirit on the assembled disciples. Pentecostalists are dynamic, missionary. A real Christian is identifiable partly by his joy, controlled excitement, and missionary concern. Since Pentecost every Christian is called to be a "Pentecostalist."

What happened at Pentecost? Fifty days after the Easter appearance of Christ an international group of followers of Jesus met in Jerusalem. They were in low spirits; they had been waiting round for something to turn up. Something did happen.

As they sat together and prayed God came among them. Describing it afterwards they spoke of wind and fire and the power of speech. They were like Elijah, who had run away from his responsibilities into the desert. God had come to him like a gale that broke up the boulders, like a fire that burned out what was useless, like a "still small voice" that gave him power to speak to his contemporaries and yet remain calm within.

All this happened again in

Australian Congregational minister and presently director of the World Council of Churches information department



Religious News Service

We troop into church on Sunday in our conventional, steady way, hoping for something to happen

the Jerusalem episode. God the Spirit, who visits man and gives him uncanny strength through all the Old Testament story, came in Jerusalem to the first followers of Jesus Christ. They had been either good, solid, churchgoing Jews or polite inquiring foreigners who wanted to know more about the Jewish religion and the Law of Moses.

The whole group, those who took the God of Abraham as a naturally available and favorable aid to living, and the others, who thought of this God of the Jews as inviting them to become Jews themselves, suddenly met God direct. God came to them and gave them the possibility of understanding other men, speaking other languages and becoming articulate prophets like Elijah. The whole crowd, mostly lay Christians, suddenly recognized that the Spirit of God was alive in their local congregation and that things were going to happen as they had never happened before.

We are the same. Just think for a moment of our conventional, steady ways. We all troop into church on Sunday hoping for something to happen. God has provided the minister and the building. We treat them as permanently available public installations, to which we contribute and from which we receive stated services.

The Spirit? Do we think of the Spirit as him, as God, the judging, purifying maker of our lives, who destroys evil and therefore cannot tolerate us as we are — self-important, self-satisfied, self-absorbed? Or are we like many twentieth century Christians for whom the Spirit means trying to be good, sweet, true, and reliable — "spreading the Spirit of Jesus"?

The energy of God that came at Pentecost is quite different from the effort of "good Christians" to do their best every day. A church of "do gooders" is inclined to try to save itself by its own efforts. A church that takes Pentecost seriously knows that it must wait for God himself to change it from a church of Pharisees into a church of witnesses.

What is a witness? He is a man who says, "I saw this happen." The early disciples said: "Christ was murdered by our hostility to God. We saw it happen. We are guilty. Christ was dead, but he is risen and has come to us, the guilty people, to say that we are forgiven and that we must give all we have and are to serve him. Christ is alive. He is the Man God has designated to gather the whole world and all nations back into the Father's home. Christ has sent us the Spirit so that we shall never be tired any more when we serve him; so that we can receive 'power fr on high' to give all our mon our time, our training, our t ture to him — and to nobo else."

Perhaps the Pentecostali have understood this sometim better than some others. It possible they have a cent truth of the Christian religi at the heart of one side of th success story. In any case Pe tecost 1959 is a time for Chr tians to become once more t revolutionary members of subversive society. Jesus Chr came to turn those who a "conformed to this world" in people much more dangero than Communists. When wh congregations as conformist Peter or as self-righteous as Pa become as revolutionary as th were, established customs are for a shock and men will le again that the Holy Spirit is n just light, but a fire that is ha to put out.

Calling All Church Delegates to Conference

Each congregation should send its full quota of delegates (one deleg for a membership up to 200, and one additional delegate for each 200 fraction beyond that).

Before coming to Conference, each delegate should:

- **Receive a credential blank, fill it out, get it properly signed.**
- **Study carefully all items of Conference business printed in the Gos Messenger.**
- **Discuss Conference business in the local church but keep his mind o to further guidance at Conference.**

Conference business begins on Wednesday, June 16 and continues thro Saturday, June 20.

At Conference, each delegate should:

- **See the Credentials Committee upon arrival, be properly certified, sec a Conference Booklet, and be ready for the opening session.**
- **Plan to attend all business sessions of Conference from beginning to e**
- **Be constantly in prayer for the Conference and its sessions of business d inspiration.**
- **Participate in all business by attention, thought, vote, and when move to do so, by discussion.**

After Conference, each delegate should:

- **Help interpret Conference constructively to the local church.**
- **Continue to work and pray for the expression of God's will through ev avenue of church life. — Chalmer E. Faw, Conference secretary.**

EDITORIAL

Can a Catholic Become President?

LOOKING ahead to the presidential election next year, many persons are wondering whether a Roman Catholic ndidate will have a chance of becoming presi-nt. The 1958 elections seemed to suggest that gotry is vanishing from the political scene. ominent Roman Catholic governors were cted in states that are predominantly Protes-t. And in at least two states Protestants were cted in spite of Catholic majorities. In other tances, Jewish candidates as well as Mormon d Quaker candidates were placed in office by e votes of thousands who certainly did not are their religious views.

But the possibility that one of the major rties might nominate a Catholic for the presi-ncy raises questions that are not easily dis-ssed. Most Protestants are committed to the nciple of the separation of church and state set forth in the First Amendment to the Con-stution. Many Catholics in public life have o clearly stated their support of this basic nciple. But the principle is not accepted by e hierarchy of the Roman Catholic Church. In ny respects our American concepts actually n contrary to the traditional Roman claims t theirs is the one true church and that the urch is duty bound to be superior to the state l to order the affairs of the state.

As a matter of record the Roman Catholic urch has prospered here in the atmosphere of igious freedom that permits all churches to ction with liberty but denies to any one the vilege of using government to further its ends. e same liberty has seldom been extended to otestant churches in countries where the Ro-n Church is in control. For this reason it comes imperative that a Roman Catholic can-ate make quite clear his convictions regard-ing religious liberty and the separation of church l state.

But once such basic questions have been wered and it becomes evident that a candi-e is pledged to respect the rights of all reli-us groups, we see no reason why he should be elected to any office for which the voters ieve him to be qualified — including that of sident of the United States.

In any campaign where important issues as l as strong personalities are involved the citi-who wishes to vote wisely must guard inst appeals to prejudice. There are always irresponsible groups that circulate "hate" literature, that create unfounded rumors and fears, that seek to discredit a man on the basis of his race or religion or national origin. Our responsibility as Christian voters is to bring the essential issues to light and to discourage any invitation to bigotry. If a qualified candidate stands for what we believe to be right, and best, whether he is Catholic, Protestant, or Jew, he deserves our prayerful support. — K.M.

Religion Is News

THE "church editor" is dead. His place has been taken by the "religion editor." For many years the Religious Newswriters Association, composed of reporters who cover news of churches of all faiths, has sought to discourage the custom of referring to such newswriters as church editors. They have maintained that covering religious news involves far more than listing church notices on a designated page of a newspaper. Through their efforts news of religion has often received a place on the front page purely on its merits as news. Now at last the 1959 yearbook of Editor and Publisher lists such newswriters as religion editors.

Unfortunately many pastors and church officials have not been as aware that religion is news. Too often the average minister is satisfied to phone in his Sunday sermon topics or to ask for an announcement about a forthcoming parish event. He overlooks the evidence, even within his own fellowship and in his own denominational or community program, that religion is affecting lives, stimulating new ideas, causing controversy, and making significant changes in the way people behave — and is therefore newsworthy.

In its most dynamic expressions the gospel of Jesus Christ is newsworthy because, when taken seriously, it makes a difference in people, in programs, and in policies. Literally, the gospel is good news.

We can be thankful for the alert reporters who have helped set such high standards for religious journalism that it now has a respected place in the secular press. Christians will find them eager to interpret and describe what is happening religiously to people, in or out of the churches. — K.M.

A young person committed to the ideal of service can find no profession that offers greater opportunities for real service than that of the law, says Hylton Harman, Brethren minister and —

Attorney of the City

Leland Wilson

Photos by Robert Blair

THE Apostle Paul wrote to the Corinthians, "To have lawsuits at all with one another is defeat for you." Many Christians have been opposed to going to court. This raises the question of how one may reconcile these teachings with the actual practice of law as a profession.

We asked this question, along with others, of Dr. Hylton Harman, a Kansas City attorney. Few would be better qualified to answer, for Dr. Harman, an attorney since 1936, has been constantly in the life stream of the church. He served for sixteen years as a part-time pastor of the Kansas City First Central Church of the Brethren. Later, one of the largest Presbyterian churches in the city called him as an interim pastor for several months. For several years he was a member of the General Brotherhood Board, serving on the Brethren Service Commission. In recognition of his service to the church, in 1952, McPherson College presented him an honorary Doctor of Laws degree.

Mr. Harman's reply was:

I believe the average lawyer would be in agreement with Paul's statement, for in most cases it is a defeat when it is necessary to go to court. With the exception of necessary court procedures, filing a law suit means that one party in a dispute, or perhaps both, is not willing to do what is right and it means that the lawyers have failed in their attempts to settle the matter without litigation. Most lawyers prefer to advise people and keep them out of trouble rather than going to court to try to get them out of trouble. Most of my law practice is advising people, telling them what the law is so that they can stay out of the courts.

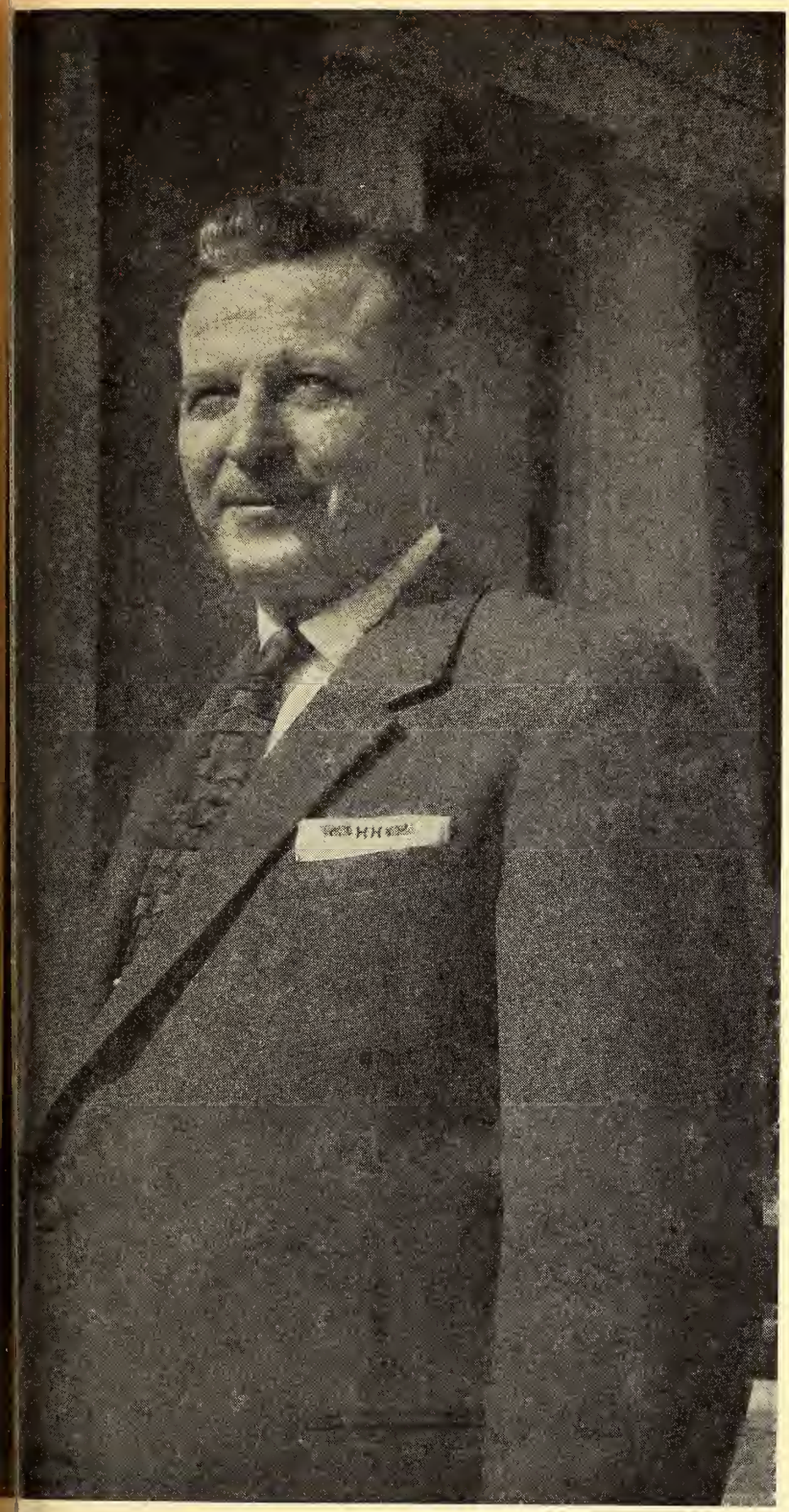
A law is a rule of action. In the matter of man's relationship to man, a lawyer might be considered a technician. Our lives are governed by law from the moment we are born to the moment we die, and everyone sometime or other needs advice as to what the law is. For example, advice is needed to incorporate churches, to obtain good title to real estate, to write a will, to probate an estate, on income tax matters, marriage laws, business investments and in almost every phase of life one could imagine. Furthermore, it is necessary to have courts probate wills, administer tates, handle adoptions, a many other responsibilities t do not fall within the realm Paul's meaning when he sai was defeat to go to court.

Would you define for us different areas of a lawy work?

I have already indicated so areas of a lawyer's work, but me give four general class cations. First, is *attorney.* T term connotes a position of h trust and responsibility. means attorney in fact. In ot words, the client has suffici confidence in you that you authorized to take his place a act for and on his behalf. Y may be empowered to han either his business matters or personal matters, but you authorized by him to step i his shoes and do certain des nated things for his benefit.

Another term to indicate lawyer's work is that of *law* itself. This means that

Pastor of the Cherokee Hills Commu church, Overland Park, Kansas Kansas



uld be an expert in the field of law, should understand it, ar be able to advise his clients wit the law is on any given qu stion. A good part of the la yer's time is spent in search- in to determine what the law is co cerning any given situation.

A third term would be *counselor.* I think this is self-explanatory. It puts you in somewhat the same relationship towards your clients as that of a doctor and patient or minister and parishioner. People look to you for guidance and direction as a counselor. It is a position of high trust and fidelity.

A final term to designate an area of lawyer's work is *advocate.* You become this when it is necessary to plead your client's cause either before a court or with your adversary. If the counseling does not accomplish its desired purpose and if all attempts at settlement fail, it is then your responsibility to speak for your client, to plead his cause before the proper tribunal.

In all of these four areas, a lawyer has the responsibility of doing his very best for his client.

Do you have opportunities in your work for a practical expression of your Christian beliefs?

There is scarcely a day that you do not have the opportunity to testify to your Christian beliefs. Take some of the everyday relations or everyday problems that come into the office, such as the matter of marriage counseling, neighborhood quarrels, boundary line disputes, disputes over estate matters, and dealing with people who feel they have been wronged. By sitting down with these people and making an unbiased approach to the truth and by suggesting the application of Christian principles, in most cases you can resolve the difficulties and bring the people together in good fellowship. I think as a general rule lawyers have a unique opportunity for leadership in community and civic organizations because of this opportunity. A Christian lawyer has unlimited chances to witness to his Christian beliefs.

In further answer to your question, as far as I am concerned, I have had the opportunity to serve on the General Brotherhood Board, on the Commission of fifteen that first

organized the Board, and on many other boards and commissions of the church, which opportunities I doubt I would have had had I not been a lawyer.

Clarence Darrow characterized lawyers as men who "dawdled and talked and quibbled and dodged and evaded" and "all courtroom proceedings . . . more like a prize-ring combat than a calm, dignified effort to find out the truth.' Is this a fair picture?

I think Clarence Darrow was talking about criminal lawyers. Since I do not handle any criminal cases, I could not answer his statement. Furthermore, Clarence Darrow would know his own tactics better than I would. I would say, however, it would be difficult to find any statement any more misleading than his. Courtroom procedures are no longer a battle of wits between lawyers. It is rapidly becoming a search for the truth. New procedures have been adopted, new techniques that have in most cases made it possible to arrive at truth before the trial actually begins. As a matter of fact, because of the pretrial conferences procedure, we now have a large percentage of law suits filed that are settled without a trial. The old concept that a law suit was just a contest between lawyers is totally false.

What are the ethics involved in representing one whom you honestly feel is the offending party?

If, after a full investigation of the facts, you believe your client is the offending party, it is your duty to advise him and recommend that he make restitution for the wrong committed. If he fails to follow your advice you should no longer represent him. Of course, if the other side tries to take advantage of your client you have the duty of protecting him to see that justice is done.



An elder in the Church of the Brethren, Hylton Harman has taught a young adult Sunday school class continuously since 1944

Martin Luther King says that "when the law regulates behavior it plays an indirect part in molding public opinion." Do you share the view of law as being the cutting edge in the process of social change?

In most instances, law h followed the fact. Most soc changes are first instigated a result of education, religion, perience, or the dedication an ideal. The cutting edge the process is composed of t few individuals who are willi to work for the change. Son times it takes centuries bef society is ready for the law.

In most cases the law h trailed its own need. As a ge eral rule, whenever law is us

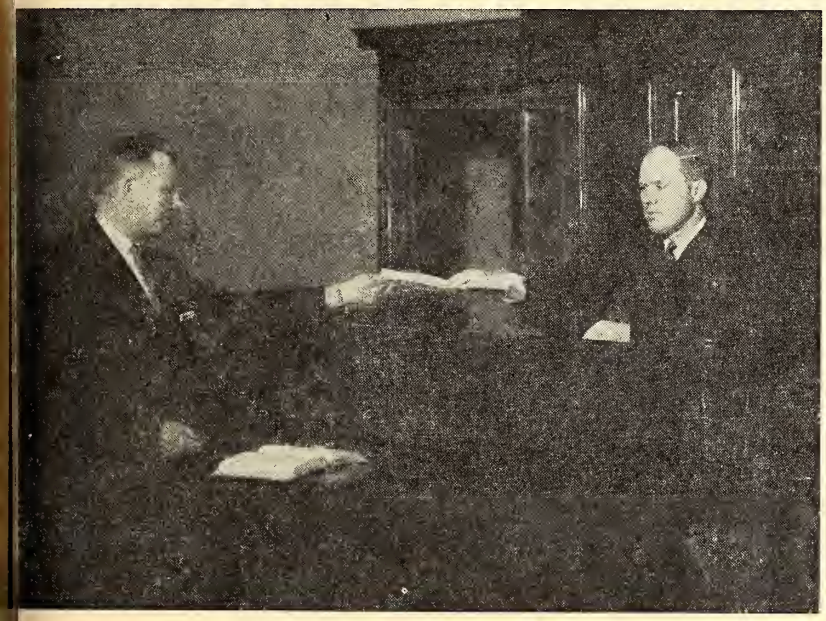


Ministers, social workers, judges, and other lawyers refer a large numb of serious marital problems to Mr. Harman. The records indicate t over eighty per cent of these cases have ended in a reconciliat

n an attempt to force a social hange, before the people are ady for it, chaos results. Wit- ess the old prohibition law and e difficulties now arising out the integration issue. I do not elieve you can legislate good- ess.

What do you think of the re- nt criticism of the Supreme ourt alleging that it has urped powers rightly belong- g to the Congress and to the ates?

It is true that such criticism ists, and much of it comes om lawyers themselves; how-



Hylton Harman in courtroom

er, it is not an attack upon the dicial process or a lack of con- ence in the court. I think it is marily a difference of opin- n. To be honest with you, I uld have to say I think the rt has attempted to legislate d in this sense has usurped wers of Congress and the tes. It is the duty of the court decide what the law is, not to cide what it ought to be. If aw is wrong, it ought to be nged, but the court should t change it; that is for the ngress or legislature.

What is the responsibility of the legal profession in develop- ing law?

The legal profession is not charged with the responsibility of developing law. That be- longs to other groups. The first responsibility of the legal pro- fession is to honor, respect, and enforce the law. However, since the legal profession is closely associated with the law, its ad- ministration, and its effect upon society and knows whether it is good or bad, there is a respon- sibility to advise and assist in any way possible in the im- provement of the law. Certain- ly it is the duty of the legal profession to see that law is de- veloped in a proper manner.

Do you see any conflict or tension between Biblical law and secular law?

I would see no tension or con- flict between Old Testament law and the laws of today. Many of our laws of today are taken from the Bible and cer- tainly most of the crimes that were prohibited then are pro- hibited now. Of course, when it comes to the matter of every- day relationships, life being more complicated now, it is more difficult to apply these principles of conduct in many areas today than it was in Old Testament times. So I suppose you could say, in the applica- tion of the rules of life today, there could be some tension.

However, if by Biblical law you refer to the ideals of con- duct as set by Jesus Christ, we would have to admit that there is considerable tension, because the law itself is far from the level of conduct he set. For in- stance, I doubt if there is any community in the United States that is ready for a statute to the effect that "thou shalt love thine enemy" or that you would be able to enforce it if it were on the statute books. If everyone were at the level of conduct set by Jesus Christ, the only laws we would need would be on the technical problems such as the construction of deeds, wills, and similar matters. Disputes and quarrels between people would be eliminated.

How do you relate love and justice?

Love is something that is far beyond justice. As I understand love as Christ expressed it and as Paul wrote about it in the thirteenth chapter of First Cor- inthians, love would mean the complete giving of oneself for the benefit of somebody else. In other words, if you really love somebody as Jesus did, you would be willing to go to the cross for his sake, as he did. Of course, this is something that justice does not require. Jus- tice is more of getting what one deserves, whereas love seeks to do the best thing for the other person no matter what he de- serves.

Do you see any unique contri- butions that those in your pro- fession make to the church?

I do not believe I could say that lawyers make a unique contribution to the church. I have many attorney friends who are active members of their respective churches. Some of them serve at the local level, some at the district, state, region, and national level. I suppose you could say that a lawyer would make a unique contribution if he served on the trustee board because he would be familiar with the legal requirements for loans, real estate titles, etc. I know some lawyers who are recognized as being fine Sunday school teachers because of their ability to reason, to present logically a given subject, and to stand before people and express themselves. I happen to know some lawyers who are good at settling disputes among certain church members!

What should a young person consider when weighing the possibilities of entering the field of law?

It depends almost entirely on what particular field of law he cared to enter. I think a young person interested in law should be sure that he likes people because most of the practice of law, unless he is going to confine himself to the writing of briefs, is dealing with people. If he anticipates being in court, he should also consider his speaking ability – whether he would feel at ease in arguing a case before a judge or a jury. If he is good with figures, the field of taxation is a wonderful opportunity.

Another thing to be considered is that the law profession is often a springboard from which one may enter other professions. For instance, I know several ministers and several businessmen and several insurance men who were originally lawyers. And a good knowledge of the law could prove beneficial in almost any field that a person would desire to ent This is especially true now

Continued on page 15

PENTECOST 1959

A Message from the Presidents of the World Council of Churches

Whitsunday – or Pentecost – is the festival of the Holy Spirit and the festival of the church. For these two belong together. St. Paul states that relationship in these words: "For by one Spirit we were all baptized into one body, Jews or Greeks, slaves and free . . ." (1 Cor. 12:13 RSV).

The Holy Spirit has created the church. The Holy Spirit is the life of the church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one body of Christ.

The Holy Spirit is the Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's body and which gathers all the baptized together into the one family of God.

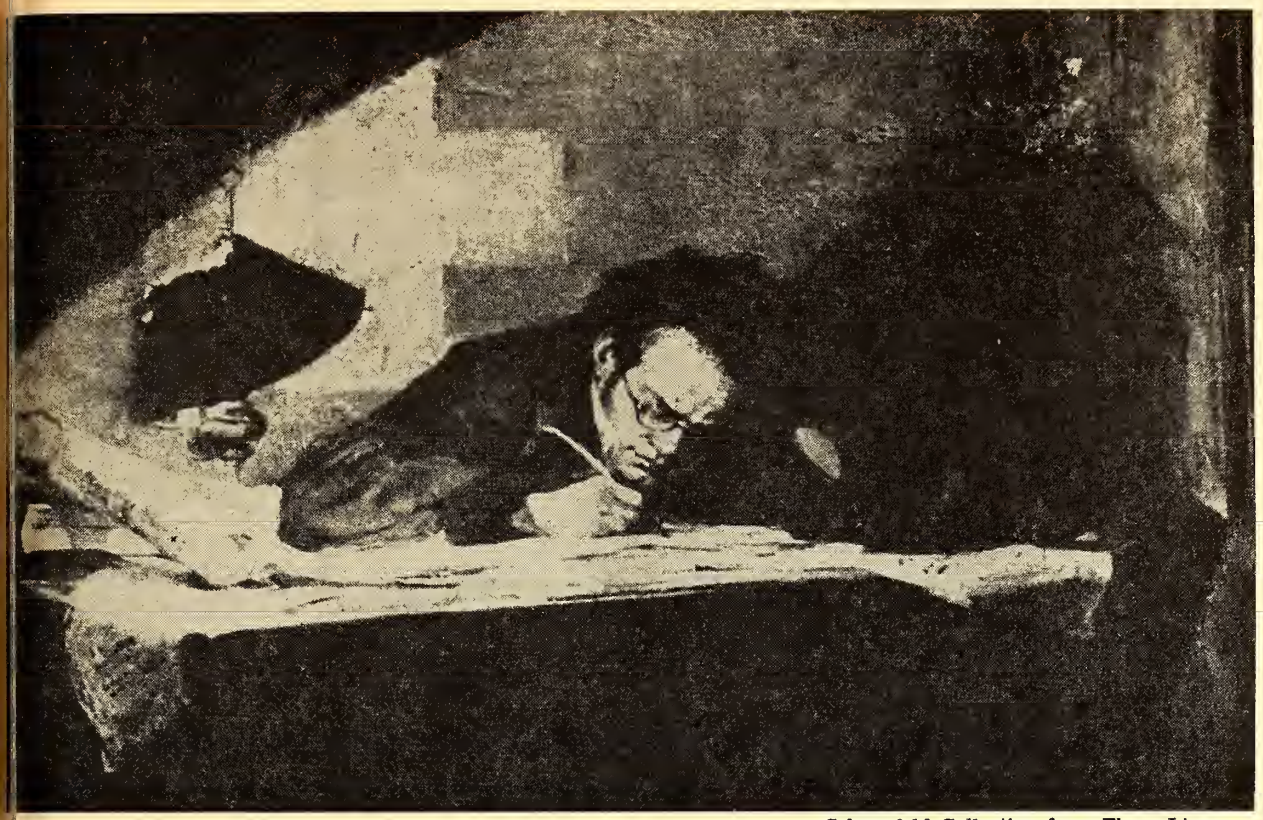
The Holy Spirit is the Spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit.

The Holy Spirit is the Spirit of witness and mission which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ.

The Holy Spirit is the Spi of reconciliation which ov comes misunderstanding a estrangement among t churches and enables them become a force for peace b tween nations and races.

Let us, therefore, rejoice the presence of God's Ho Spirit. Let us witness anew his all-transforming power. L us glorify God and enjoy t fruits of his Spirit who has co to lead us to greater fullness life, this day and evermore.

O blessed Jesu, Love a Truth of God incarnate, clean us from all that hinders or d torts our vision of thee. So us with trust in thee that cease from our striving and r in thee. Thou Light of t world, so shine in our hea that the rays of thy brightne now known to us in our sepa tion, may be gathered into t pure radiance of thy glory ma fested through us in our un in thee. Thou Lamb of G that takest away the sin of t world, wash our spirits cle from sin. By the mystery of t holy incarnation, by thine ago and bloody sweat, by thy cr and passion, by thy glorious r urrection and ascension, and the coming of the Holy Gho unite us with thyself and in th self one with another, that may be one with and in thee thou art one with the Fath that the world may believe th thou art its Savior, God bless for ever. – Archbishop Willi Temple.



Schoenfeld Collection from Three Lions

Masters of Sacred Music

Schubert

OF FRANZ PETER SCHUBERT a fellow composer once remarked that "everything he touched turned to music." The comment is only slightly exaggerated since in the short period of about eighteen years, from the time Schubert was a teen-ager until he died at the age of thirty-one, he turned out a remarkable total of more than a thousand known compositions.

Yet even today there is no assurance that all the hundreds of songs that Schubert wrote so hastily have been discovered or that they can all be located. He was far more interested in turning to a new composition than in preserving what he had already written. His working day, according to his own description, went as follows: "When I finish one piece I begin another."

Like Joseph Haydn, the young Austrian had the privilege of singing in the Imperial Boy's Choir until his voice changed. Like Haydn, Mozart, and Beethoven he enjoyed living in Vienna, the musical center of the world, even if he received little financial reward for his immense creative work. He was fortunate at least in being surrounded by a group of friends who appreciated his talent although they could do little more than keep him from starving.

Although Schubert has come to be recognized in recent years for his symphonies and his chamber music, it is as a song writer that he is best known. His hundreds of songs, many of them quite brief, comprise his unique contribution to music. His most popular religious song, Ave Maria, was inspired not by the ancient Latin prayer of the church but by a poem in Scott's Lady of the Lake. Yet its appeal is universal and many persons without any familiarity with music would quickly claim it as their favorite.

At the early age of seventeen Schubert wrote a mass for use in church services, the first of seven that he composed. These choral works are not as well known as his songs, but some selections from them are still sung by choirs. In addition to these ecclesiastical works, there are solemn and lovely movements from his symphonies and chamber music that can be used appropriately in worship services.

Not many of Schubert's songs can be adapted for use as hymns but at least one arrangement of his music is gaining acceptance in the Brethren Hymnal. It accompanies a stirring invitation hymn, The Voice of God Is Calling, No. 251.

— K.M.

One Lord . . .

There is one body and one Spirit, even a
were called in one hope of your calling; one l
faith, one baptism, one God and Father of al
over all, and through all, and in all.

Eph. 4

Wherefore God also highly exalted him,
unto him the name which is above every nam
the name of Jesus every knee should bow, of
heaven and things on earth and things under t
and that every tongue should confess that Jes
is Lord, to the glory of God the Father.

Phil. 2:

Now there are diversities of gifts, but the sa
And there are diversities of ministrations, but
Lord. There are diversities of working, but
God, who worketh all things in all.

1 Cor. 12

If a man say, I love God, and hateth his b

W. Earl Breon

IT IS comparatively easy for Christians to accept the doctrine of one Lord. Our Christ is the Lord of all and he brings salvation to all. There have been honest differences of opinion as to the way in which this salvation is brought about, but almost no dissension about the fact that in Jesus Christ man finds forgiveness and the remission of sin. Through him the guilt is gone and man becomes a new creature.

The pages of the history of man are replete with his searching and longing for a Savior. History, literature, and experience all bear testimony to man's lost and undone condition. He must have something that is above and beyond himself. As the hart pants after the water brooks so man's soul pants after salvation.

In a class under the leadership of the great scholar, Shirley Jackson Case, we studied man's search for a savior. The story is a pathetic one. In their primitive state aborigines endure tortures even unto death for the appeasement of their gods. Men retire to the monasteries, they search for wisdom, they accept humanism, they give supreme allegiance to the state, they drown themselves in work or drink, they follow after Hollywood and low forms of recreation — all because men have unrest in their souls.

"But when the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5, ASV). We are recipients of this grace, even as Paul wrote, "being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith" (Rom. 3:24-25a).

Preaching of redemption has been committed to us as ministers of Christ. No greater message can be given than this: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world."

We have one Lord. Let us proclaim this Lord as workmen who need not to be ashamed, handling aright the word of truth.

The doctrine of brotherhood is scarcely less important th the doctrine of the Lordship Christ. A Christian broth- hood provides an organizat through which the Lord Ch may be effectively presented.

Dr. Charles E. Jefferson m than twenty-five years a pointed out that Peter is p- haps the great advocate brotherhood among all the N Testament writers. The chu was known as the household faith, the family of God. Ch- tians called one another "bre- ren" and, in accordance w the custom of the East, they infrequently greeted one ano- er with a kiss. The early chu was a communion of broth When they traveled they w scarcely ever away from ho for they stopped in the ho of Christian brothers.

During a time of persecuti one of the Roman pagans marked: "Behold how t love one another." This was secret of the growth of the ea church. They had a new d- trine, but that would never h

Director of development program, 1 Congregational church, Bakersf California

ır: for he that loveth not his brother whom he een, cannot love God whom he hath not seen. is commandment have we from him, that he who God, love his brother also.

1 John 4:20-21.

not called Rabbi: for one is your teacher, and are brethren.

Matt. 23:8.

rvel not, brethren, if the world hateth you. We hat we have passed out of death into life, because e the brethren.

1 John 3:13-14a.

er these things I saw, and behold, a great multi- which no man could number, out of every nation all tribes and peoples and tongues, standing before one and before the Lamb, arrayed in white robes, lms in their hands; and they cry with a great voice, Salvation unto our God who sitteth on the and unto the Lamb.

Rev. 7:9-10.

. . . One Brotherhood

rought people into the fellowhip by the thousands. Folks ame because love was the law f the church. Love was the adge of discipleship in the hurch. The church was the ommunity where people had ove one for the other. The ecret of progress for the early hurch could be the secret of rogress for the church today.

The world is dying for a little it of love and the church has ove that is as boundless as the ea and as mighty as the curents of the ocean. We talk eloquently about the brotherhood f man, and this is a worthy deal, but distant and elusive. What the world needs most — nd what we have that we could nost readily give — is the brotherhood of Christians.

It was most encouraging that when the group came together n Amsterdam in 1948 for the onstituting convention of the World Council of Churches, hey said that they found "underneath we were already together." At the conclusion of he meeting they again made a momentous pronouncement: Now we are together, and we xpect to stay together."

Dr. Jefferson calls attention to another vital truth. The minister's first business is to get his church together. I quote, "Let him preach to his church, and his church, when converted, will preach to the world. Let him kindle the church, and the church will illumine the community. The lamp of the town is the church. If the lamp of the church is darkness, how great is that darkness!"

Man is gregarious; he is a social animal. If he can find genuine brotherhood in the church he will choose the fellowship of God's people and through them learn to know the Christ who is the author of this fellowship. Every member should strive to make his church the warmest and most effective brotherhood in all the town. No stranger member shall remain ungreeted. No unfortunate member shall go unbefriended. No invalid shall be unvisited. No needy person shall be unassisted. No bewildered soul shall go unadvised. No home of mourning shall be neglected. No act of needed mercy shall be omitted. The church shall be a home. Men cannot live by sermons alone, but by every word that proceeds out of the mouth of God. One of God's choice words is *fellowship* and unless a church offers fellowship it is doomed.

If churches have the experience of the Lordship of one Christ and put into practice the Christian ideal of brotherhood, they probably will find they can do better service to work in one fellowship rather than in several. It is a common thing now for congregations to unite, where there is duplication of effort and efficiency can be gained by the union.

It is my opinion that much more of this should be done and that it can be done to the glory of God. But if it is done it must grow out of the spirit of brotherly love — else we will soon be apart and be much farther apart than we are at the present. Dr. S. Parkes Cadman once told us that if we work carefully and consistently for 100 years we might see the Protestant church fully united. Dr. D. W. Kurtz said with his usual emphasis that if we were now to force a union of the churches the disruptive forces within would blow them in a hundred different ways.

When one is about to depart

Continued on page 15



An attitude of reverence in church is an expression of good taste

Galloway

The Spiritual Problem of Good Taste

Louise N. Gray

IT MAY be that the question of "good" taste is not one of the most important spiritual problems of our age, but it is one that often holds back the local church in its effectiveness and outreach. The idiosyncrasies of secular society, the multitude of minor opinions, actions, and words can hamper the life of the church which opens its doors to all kinds of people. Often we are in danger of judging those within and without the church on the basis of their "good" or "bad" taste rather than their essential Christian character.

Two statements by committed Christians reveal that insidious weakness toward intolerance from which we all suffer. A director of a church camp once said concerning an underprivileged child who was hampered with an unpleasant handicap, "How can you stand to sit next to her?" In another instance a seminary student was heard to say, "You shouldn't talk with your hands. It looks Jewish."

A recent statistic states that only forty-six per cent of a certain liberal denomination would accept Negroes as members. The latter have the poor taste to have been born with black skins. These are the little things by which hate and discrimination are fostered.

Many of us are annoyed b incorrect usage of Englis grammar. Proper manner dress can be a problem to fasl ion-conscious church member Each of us has our standards taste, formed by our famil school, and friends, to which w cling tenaciously. Even in o early years we learn what is an is not acceptable. My five-yea old son has several times sai about something in bad taste t him, "It doesn't look pretty."

Education, particularly higl

Wife of an Elizabethtown College pr fessor

education, teaches us to be lective about music, litera- re, and art so that soon our stes, or those of our professors, come the high plateau from hich we look down upon the vamps of "lower slobgovia."

Likewise, in society status in e middle or upper classes is alously guarded by various ex- essions of "good" taste. For ose who are moving up or wn the social scale, expres- ns of "good" taste become a rious problem since taste has way of reflecting the size of e's pocketbook and of adding detracting from one's pres- ge. Advertisers continually it on campaigns to appeal to merican snob instincts. We ry easily join in the prayer the Pharisee, "God, I thank ee, that I am not as other men e," only in this case, thinking ore of our social standing than our sins.

The church should be the one ace where differences in taste ould not matter, where the wager in her diamonds can at comfortably with the rub woman in her five-and- n-cent jewelry, where flowers the altar can be arranged by e children as well as the flo- t, where music and art can flect the tastes of the new acher as well as the old- ner, where the peasant from erto Rico can worship in uni- with the archbishop of Lon- n.

The church should be the ven for all who seek God, not e hotel for the "correct" few. e pastor who can guide his ck through the intricacies of rsonal opinions to a sense of ristian unity is worthy of his lling.

All this does not mean to say at taste has no place in the es of Christians. Some ex- essions of taste can reveal titudes toward God, Jesus, d other persons. They can also indicate Christian character and depth of understanding.

For example, I have been trying to teach my exuberant, young daughter not to skip across the lobby of the church before the service. Reverence in the church is to be upheld. A further example of this is the opinion recently expressed that the wearing of earrings with a covering is "poor" taste. Both the opinion and the fact seem to show some confusion about the meaning of the covering today. A more serious problem is the use of certain swear words.

Some jokes harbor either an earthiness or a base prejudice uncomely in a Christian, and teasing can come under Christian judgment when it is meant to hurt rather than amuse. Christians are not free to be offensive but are bound to be tolerant. Christ himself brings us to God, not with a silly giggle or a cold frown, but with that gently solemnity that promises peace and joy in faith.

The spiritual problem of "good" taste is not new. In the practical letter of St. James, that defender of good works, we find the struggle of the early church with the problems of judgment, partiality, "tongues of fire," and the double-minded man striving to succeed in society. James calls the Christian to that "wisdom from above" which "is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity."

Jesus, the Master, reminds us that Christians are the salt of the earth but those who have lost their savor because of many petty prejudices or loose tongues no longer give the world Christ's flavor of holy love.

STILL WATER

HELENA B. KRUGER

Quiet and polished,
Dead calm, the sea
Holds the fashion of rest.
The sedge-warbler slumbers
In the reed-bank near;
The wind glides over
The smoothness
And troubles the silent rest.
It begins to sing
As music of strings
Stretched over
From shore to shore.
It spreads the sounds
Of old forgotten tunes
Over the sea with
The color of night.

Attorney of the City

Continued from page 10

the field of international relations. Legal training is of inestimable value for a person who would like to make some contribution in that field.

A young person considering law as a profession should be certain that he has a strong dedication to what is right, for essentially, law is a search for what is right. Certainly we need people in the legal profession with deep religious convictions. If a young person is committed to the ideal of service, there is no profession that offers any greater opportunities for real service than the legal profession.

One Lord . . . One Brotherhood

Continued from page 13

this life that which is most vital to him is nearly certain to be put into his prayers. It is my opinion Jesus did just that in his prayer as recorded in John 17. The title of our meditation — One Lord, One Brotherhood — is in complete harmony with that prayer. Please note again the burden on the heart of our Lord: "And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are."

KINGDOM GLEANINGS

In the obituary of Fred Stutzman (April 18 Gospel Messenger) the officiating ministers should read J. A. Guthrie and Willard L. Grant. We are sorry for the error in the first name.

John Heisel, formerly the assistant to Joe Dell, manager of the Brethren Service Center in Modesto, Calif., will become the director of the Nappanee Service Center, Ind., on June 1. He succeeds Owen Price, who retires from this work following several years of service.

The Board of Managers of Church World Service at their last annual meeting voted to express their appreciation to the Brethren Service Commission for making available facilities at New Windsor, Md., Nappanee, Ind., and Modesto, Calif., for use as processing centers and in rendering other "special services" to Church World Service.

Thomas A. Davis has been appointed director of student Christian life at Bridgewater College for next year. In this position he will serve as sponsor for the various religious groups on the campus, counsel students with respect to spiritual problems, and assist with the chapel programs. This is a newly created position made possible by the joint co-operation of the college and the women's work of the region.

Four copies of Descendants of Jacob Hochstetler, edited by Harvey Hostetler and published in 1912, are urgently needed. Any person having a copy of this book which he is willing to give or sell should write to the Christian Education Commission, General Brotherhood Board, Elgin, Ill., stating price or conditions under which the copy could be secured. This information would then be relayed to interested persons.

Coming Next Week

A church nursery will enable children and parents to worship better, says Joyce Snyder McFadden, in the article, *Church Nursery.*

Whether education is formal with books and special buildings or informal where the child learns by taking part in the work of the group, graduation marks its completion. *Graduation Around the World* describes several such ceremonies.

The Supreme Court is the legislative issue considered next week by Herbert Hogan and David Waas.

The fact that "the righteous and the wise and their deeds are in the hand of God" is often overlooked, says Glen Weimer in *God Practices Man's Presence.*

A Protestant, a Catholic, and a Jew discuss one of the crucial issues of today, *God in the Public School,* presenting the viewpoint of each on religion in schools.

Mrs. Andrew Hoff of New Windsor, Md., atten the National Women's Conference on Youth held April 12 and 13 in Washington, D. C. The confere was sponsored by the B'nai Brith women. Mrs. H is the president of women's work of Southeastern Reg and a member of the General Council of Wom Work.

Trailer Accommodations at Ocean Grove

Previous listings of trailer accommodations at Oc Grove should be disregarded. The following arran ments have been made for trailers: The Asbury P Golf and Country Club will accommodate trailers in overflow parking area.

The club coffee shop, and men's and ladies' loc rooms, with toilet are available. Showers available a charge of 25c. An electrical hookup will be instal to serve the trailers. No water will be piped to trai but is available in club house adjacent. Rental: $4 per day, per trailer. Advance deposit desirable. M reservations immediately — not later than June Children must be kept off the golf greens and un control in the area.

Reservations must be made in advance to Mr. H Cole, Manager, Asbury Park Golf and Country Cl 320 Old Corlies Ave., Neptune, N. J., with copy communications to be sent to Harold Z. Bomberg 1820 Market St., Harrisburg, Pa.

The club is 3.3 miles from the Great Auditorium Ocean Grove. Trailers are not permitted in Oc Grove.

Accident Insurance for Conferencegoers

Accident insurance will again be provided church members attending Annual Conference. Cov age will be effective from 12:01 a.m., CDT, June 1959, until 12:01 a.m. CDT, June 29, 1959. Any p sonal injury sustained during this period is cover provided the injured person was attending Ann Conference or was on the way to or from the Oc Grove Conference when the injury occurred. Memb of the Church of the Brethren and their small child not yet members are covered.

Benefits payable are: $1,000 for accidental loss life or loss of any two, hands, feet, or eyes; $500 loss of one arm, leg, or eye; $500 reimbursement that portion of expense actually incurred for physici surgeon, hospital, ambulance, X ray, and nu (licensed or graduate) which is not collectable fr any other insurance.

This insurance is automatic for the period a persons stated above; it is not necessary to regis The coverage is for accidental injury and does include sickness or illness. All types of travel are c ered except nonscheduled flights.

Claims shall be reported immediately to: Ann Conference Treasurer, Church of the Brethren Gene Offices, Elgin, Ill., or at the Conference office. He w promptly provide necessary papers and instructio It is not necessary to contact him about this insuran except to report a claim. Those who do not regis at Conference are invited to help defray the cost this insurance by participating in the regular Confere offerings.

Brotherhood Theme: Brethren Under the Lordship of Christ

The wife of Lawrence Lehman of Warrensburg, Mo., fieldman for the three Missouri districts, died May . The funeral service was held on Tuesday, May 5.

Brethren en route to the Ocean Grove conference re invited to worship in the Lancaster Church of the Brethren, 341 North Charlotte St., on Sunday, June 14, 0:30 a.m.

Mrs. Grover Wine, known to Gospel Messenger eaders as Mary Stoner Wine, died May 1 at her home n Covington, Ohio, after several months' illness. Mrs. Vine was a long-time contributor of verse for this aper, and three of her poems, set to music, are included in the new Brethren Hymnal.

Alumni day and the seventy-ninth commencement ill be observed on the Bridgewater College campus ver the week end of May 30 and 31. A full day of lumni activities and reunions is scheduled for May 30. esse H. Ziegler '35 will preach the baccalaureate sermon in the College Street church on Sunday morning, lay 31, at 10:45 a. m., EST. In the afternoon at 3 . m., EST, Dr. Theodore A. Distler, executive director f the Association of American Colleges, will give the ldress in the commencement exercises.

nited Nations Seminar, June 22

A one-day seminar (10:00 a.m. — 8:45 p.m.) to the nited Nations will be held on June 22, the Monday llowing Annual Conference, under the direction of alph E. Smeltzer, director of social education, Brethn Service Commission. Chartered buses will take minar participants from Ocean Grove to the UN and ack. Families are welcome to attend but are discouged from bringing small children.

An advance registration fee of $1.50 for all persons velve years of age and older is to be mailed by June 7 the Brethren Service Commission, Church of the ethren General Offices, Elgin, Ill. The fee for registations sent after June 7 will be $2.00. No registration e is required for children under twelve. Refunds ter June 7 will be made at the discretion of the planng committee. Registration fees are transferable.

Indicate with your advance registration whether ou desire to reserve a seat on the chartered bus. ound-trip fare on the chartered bus between Ocean rove and New York will be from $3.00 to $3:50 (half-re for children 5-11), depending upon the number riders. The cost for two meals in New York will from $4.00 to $5.00.

Registration — UN Seminar — June 22, 1959

dd $.50 for registrations postmarked after midnight, June 7)
ease enroll ..... person(s) for the Brethren UN minar. We are enclosing $1.50 registration fee for each.

ame(s) .....

ddress .....

ges of each under 22 years .....

ease reserve ..... (number) seats in the chartered bus to and from New York.
nd to: Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Mrs. Jennie Shriver died at her home in Elgin, Ill., after several years of illness, on May 3. She was the mother of Ruth Shriver, for many years director of children's work for the Church of the Brethren and later women's work director.

Supplemental accommodations at Ocean Grove are listed in the May 9 issue of the Gospel Messenger on page 17. Following are further additions to this listing. The key is the same as for the May 9 listing.

Crystal Wave, The, 90 Mt. Herman Way	C-15	$2.00 S-W
Manor House, 9 Abbott Ave.		$12.50 S/wk-W
May-Fern, 16 Abbott Ave.		$12.50 S/wk-W
Ramm, Mrs. Henry, 92 Embury Ave.	C-12	$4.00/D
Redside, The, 76 Main Ave.	C-12	$2.50/S-W

Dedication

Yakima church, District of Washington, dedication of new building, Sunday, May 17. The pastor, Leo H. Miller, will bring the morning message; the dedicatory sermon will be preached by Glen R. Montz, secretary for Idaho, Oregon, and Washington.

The Church Calendar

May 17

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Solomon's Reign. 1 Kings 5; 7:51 — 8:66; 9:1 — 11:8. Memory Selection: Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths. Prov. 3:5-6 (R.S.V.)

Annual Conference Offering

Pentecost Sunday

May 22-23 Middle Iowa camp leaders training camp, Camp Pine Lake, Eldora, Iowa

May 24-29 Northeastern Ohio camp leaders training camp

June 2-6 Training conference for Southeastern youth field workers, Bridgewater, Va.

June 9-11 Western Pennsylvania camp leaders training camp, Camp Harmony, Hooversville, Pa.

June 14 Children's Day

June 16 Pastors' Retreat, Ocean Grove, N. J.

June 16-21 Annual Conference, Ocean Grove, N. J.

June 22-26 Missionary Retreat, Camp Mardela, Denton, Md.

With Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Alton Bucher of Myerstown, Pa., in the Cocalico church of the Springville congregation, Pa., May 17-31.

Bro. Glen W. Petcher of Citronelle, Ala., in the Midway church, Tenn., May 24-31.

Bro. Russell G. West of Wiley, Colo., in the Pleasant Valley church, Va., June 1-14 (instead of Yellow Creek, Pa., as previously announced).

News and Comment From Around the Worl

Irish Bishops Score Excessive Drinking

Several members of the Irish Roman Catholic hierarchy dealt at length in their Lenten pastoral letters with the problem of excessive drinking in Ireland, especially on Sundays. The bishops pointed out that after-hour drinking in bars and hotels is one of the most potent causes of drunkenness in Ireland and a great moral issue.

One bishop quoted the recent findings of a study made by a temperance association which stated that "in urban areas, about ten per cent of the women drink publicly with men in hotels and dance halls, and the abuse is on the increase to a disturbing degree."

Legislation Affecting Amish Gains Bipartisan Support

Legislation to exempt members of the Old Order Amish Mennonites from participation in the Social Security program gained bipartisan support when Representative Clark of Pennsylvania introduced a bill to exclude those who opposed participation "on grounds of conscience or religious belief."

A similar bill was introduced earlier in the House by Representative Dague, also of Pennsylvania. Another bill which would permit all farmers to elect or reject coverage has been sponsored by Representative Bow of Ohio.

First Stage of Restoring Holy Sepulchre Church Completed

The first stage of restoration work on Jerusalem's Church of the Holy Sepulchre has been completed. The work of restoring the church built on a traditional site of the Crucifixion and jointly controlled by Greek Orthodox, Roman Catholic, and Armenian Orthodox communities, began last November.

Fifteen master craftsmen have been employed in repairing and strengthening the dome over the main entrance of the church which has suffered severely from earthquake and fire.

The Church of the Holy Sepulchre was originally built during the reign of Roman Emperor Constantine the Great. The present church is largely the work of 12th and 13th century Crusaders, with a patchwork of additions and restorations of the last seven centuries. Ethiopian Coptic, Egyptian Coptic, and Syrian Orthodox groups occupy and control some of the smaller interior sections.

United Church Board Asks Canada Disarm Immediately

The United Church of Canada's Board of Evangelism and Social Service has urged Canada to set a "moral example" to the world by disarming immediately. The resolution called on the Canadian government to use defense appropriations saved by disarming to build a United Nations police force, develop peaceful uses of atomic energy, aid underdeveloped countries, and improve educational and social programs in Canada.

Noting that there is no defense in the nuclear age except attack, the board said that such an attack would be "a denial of the spirit and ethics of the Christian faith."

Disciples Map Ten-Year Program to Increase Giving

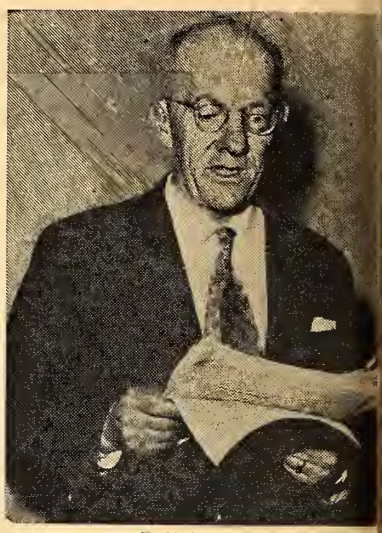
A ten-year program to step up financial giving by Christian Church (Disciples of Christ) congregations has been approved by the denomination's Council of Agencies. The program will involve the majority of the 8,000 Christian churches and their nearly 2,000,000 members in the U. S. and Canada.

The plan calls for local congregations to contribute for nonlocal church purposes at least one dollar for every five received in 1960 up to one dollar for every two by 1970. The minimum financial potential of the churches is estimated at $400,000,000, with a maximum of $657,000,000 for the period.

Canadian Peace Churches Council Now a Reality

A Historic Peace Church Council of Canada has been formed of official representatives from Mennonite and Brethren in Christ groups in the peace and service witness within the Canadian Mennonite brotherhood.

Membership in the council will include official representatives from all the participating Mennonite and Brethren in Christ conferences in Canada. Recently Mennonite groups sent a delegation to share their concerns with the Canadian prime minister.



Religious News Service

Discovery of a "Gospel of Thom
containing 114 sayings attributed
Jesus was described in a lect
by Dr. Oscar Cullman, visiti
professor at Union Theological Se
inary, New York City. Found
1946 in Egypt but still unpublish
the document is comparable in i
portance to the Dead Sea Scro
and of even greater significan
to students of the New Testame
he said. Dr. Cullman said a lar
number of the sayings are fou
word for word in the four gosp
but many others have no parall

Bill Would Authorize $1,000,0 for Philippine Protestant Claim

Legislation which would auth
ize the War Claims Commission
pay $1,000,000 or more of clai
by Baptist and other Protest
Churches in the Philippine Islar
for relief furnished U. S. arm
forces in World War II has be
introduced in Congress by Rep
sentative John W. McCormack
Massachusetts.

Mr. McCormack sponsored pre
ous legislation which enabled p
ment of a number of Roman Ca
olic claims and some Protestant a
Jewish claims. He said there s
appears to be a number of Protest
claims that have not been accept

Quotes From the News

Dr. Robert J. McCracken, pas
of the Riverside church in New Yo
"The first duty of a good Christian
to give God priority over every otl
competing and conflicting allegian
The first duty of a good Communis
to follow the party line."

Dr. Reuben H. Mueller, bishop of e Evangelical United Brethren urch: "Christians in the younger urches are now translating Chris- nity into terms of their own cul- es rather than retaining the West- n image."

Stuart Langton, chairman of the ited Christian Youth Movement: oung people have always said that r time will come.' Today there t isn't time to wait. Our time may me a lot sooner than the world ects. We can only pray that the wers we will be called on to pro- e are the right ones."

Norman Thomas, former Socialist ndidate for president: "By now ople with their conscious mind e pretty well aware that the race arms in the nuclear age is most bably a race to annihilation. is awareness, however, has not ken through their age-old accept- ce of war as part of the scheme things. Still less have people derstood how completely out of te is our policy of primary reli- ance on cold war and how rational would be a tremendous effort for security through mutual disarma- ment under a strengthened United Nations."

Clement Attlee, former British prime minister: "We live so closely packed together in the world that we cannot afford to have states with- out any authority over them but their own."

Dr. Edward L. R. Elson, pastor of the National Presbyterian church in Washington, D. C., "Many a man who has been an officer in his home church and a leader in religious endeavor in his own dis- trict has discovered while continu- ing these pious practices in Washington that he has been lam- pooned by his adversaries who allege that he now plays politics at prayer meetings and goes to church to get votes. A Christian in official life in Washington must be big enough and great enough to take all this and turn it into a testimony for Christ."

Overseas Report ... from Central Europe

Wilbur E. Mullen

Geneva: In co-operation with the rld Refugee Year books written two members of the World Coun- of Churches staff are expected be off the press soon. They are: , Strangers and Afraid, by Dr. an Rees, and High Tower of uge, by Dr. Edgar Chandler.

Berlin: It is reported that stock- ng of goods is sufficient for lve months. . . . Several refugee ps have been closed because of reduction in arrivals. . . . There seriousness in the minds of Chris- s in Berlin but little fear similar that of Western Europe about Khruschev and May 27. . . . re than fifty non-German frater- workers in Berlin met for the time in March with the Con- rium, high official body of the lin churches. The majority of fraternal workers are sent by rches of France, Great Britain, land, Switzerland, the Scandi- ian countries, Canada, and ted States, representing more ten different denominations. Church of the Brethren has e fraternal workers (BVS person- nel) working at present in Berlin — two through the German YMCA and one through two local churches and a church-sponsored hospital.

Heilbronn: Hans de Boer, author of the book *Unterwegs notiert* (American translation, The Bridge Is Love) has been relieved of his duties with the German YMCA after a long inquiry and discussion by the German church lasting over a period of six months.

Vienna: The Protestant Church of Austria hopes to secure five million Austrian schillings from the Austrian government in settlement of a long standing postwar claim for losses and damages to property and institu- tions. . . . The World Youth Festival, scheduled for Vienna July 26 — Aug. 4, 1959, includes a Sunday program entitled *Treffen der Glaubigen* (Day of Believers) with worship in the churches in Vienna according to one's faith; an excursion to Heiligen- kreuz, a well-known Catholic mon- astery of cultural significance; and presentations and discussion on *Re- ligion und Friede* (religion and peace).

The presentations will include a Hindu discussing underdeveloped countries, a Moslem discussing the race problem, and a Christian dis- cussing the nonviolent concept for world peace. During the evening groups of festival participants are expected to be invited by Austrian groups for discussions. Church peo- ple of Western Europe are deeply concerned that Christian youth exert a positive influence in any contacts made with festival participants.

Yugoslavia: Non-Yugoslavian church material aid programs op- erating through the indigenous church but with the full approval of the churches. The CWS-IWR program of SOS goods was 108,848 tons for 1958, used primarily through school feeding programs.

Prague: The second session of the Christian Peace Conference was held in Prague, Czechoslovakia, April 16-19. The stated general pur- pose of the April meeting was: ". . . to deal with the suggestion of the Continuation Committee to arrange a Day of Repentance on the anni- versary of the first atomic raid on Hiroshima, and to deliberate on the possibilities of convening a General Christian Congress at which churches of all denominations and confession could utter a clear and binding word in the problem of atomic weapons." The idea of a world congress arose among theo- logians and church leaders in Czechoslovakia in 1957, resulting in the first session being held in June 1958 in Prague. Viktor Hajek, D.D., is president of the conference with Bohuslav Pospisil as secretary and Professor J. L. Hromadka, D.D., as chairman of the working committee.

Warsaw: The people of Poland have set a goal of building 1,000 new schools in recognition of the 1,000th anniversary of their coun- try. . . . The city of Warsaw has been greatly rebuilt since World War II. . . . A high percentage of the apartment buildings have never been completed on the exterior with families moving into apartments while construction continues. A visitor to Poland today receives the feeling that there is little "luxury class" building. . . . There are two deep-freeze food processing plants in the country today with expansion in all types of vegetable marketing planned as rapidly as possible.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



L. S. Brubaker

Bob Bischof works with a Higi boy who is preparing for baptism

NIGERIA, WEST AFRICA

Beholding the Harvest

Bob Bischof

TWELVE miles west of Uba, up the side and even on top of some of the mountains, is located the village of Wamdeo. Two miles south of Wamdeo, also among the mountains, is the village of Uvu. Both of these villages are quite large; both co-operate in the Wamdeo-Uvu junior-primary school and in the work of the church.

When I was stationed at Lassa in 1953 and 1954, I often visited this village to talk with the chief and to greet the people and try to help the schoolteachers. The work at that time was very discouraging. There were very few pupils in the school, and very few people were attending the church services. The work had been going on for about ten years or more, but there were very few signs that the people would take an interest in the church or come to accept the Christian way of life. Most of the teachers assigned there, after two years, would ask for a transfer because the work was so discouraging.

Thus, when I was assigned to Uba and again visited Wamdeo-Uvu, I was very much surprised to find that a revival had taken place; more than 400 people were regularly attending the church services in the morning. In the evening, services were being held in the surrounding villages, but, even so, 200 people were attending them. To them, Sunday is a day full of the worship of God. Sunday school is at 10; church service at 11. Twelve o'clock finds the group dividing into three sections: one section for those who are baptized; one for the group preparing for baptism; the other group for those who are interested in becoming Christians and who want to prepare to make a confession of faith.

At one o'clock the people go back to their compounds or villages; some of the Christians walk to the surrounding villages of Giwi, Wadafa, Uda, and others, where they conduct afternoon services. At four, services are again held at the church and also in the village of Uvu.

I was surprised to find that the people had built a church for th selves. It is about 60 feet lo 18 feet wide and seats about people. Seats are made of mud the roof is of grass. All but was raised by the people in two villages and all of the w except the making of the raf was done by them. I was even m surprised when they told me fifty-nine people were ready baptism and ninety-five for covenant.

Now and then, here on the i sion field, we have days when many are baptized, but I was thrilled to baptize this group. enteen of the number were wor a goodly number of them were w of young Christian men. One the village elders and his wife v baptized, and three fourths of t baptized were above nineteen y of age; thus they will provid goodly Christian group who continue to live in the commu and establish Christian compou

Again and again in this land are reminded of Paul's words i Cor. 3:6, "I have planted, Ap watered: but God gave the crease." How true this is. The was planted by the first missiona to live at Lassa and to work am the people of Wamdeo-Uvu. various teachers and Christians lived in the village area watered seed; then God gave the incre

The average attendance at village for the last three mo has been more than 500. The pe are full of zeal for the thing God. May we continue to pray they will not lose their zeal, that the revival may continue.

From The Brethren Evangelist

• • •

Earl Bunting, former presider the National Association of M facturers: "In Christian coun we often say with pride tha statesman has a Bible on his In Moslem countries a man not has the Koran on his desk a times, but he has one in his pc from which he can quote at le I wonder if we studied our as earnestly as our Muslim fri study theirs if we would not b better for it."

NDIA

Mountaintop for Missionaries

Joy Fasnacht

This year Brethren missionaries in ndia met for their annual retreat t the newly created Spiritual Life 'enter, Broach. In the accompany- ıg article, we see the center nd the Brethren retreat through he eyes of John and Mary, pre- ımably a Brethren missionary ouple attending.

SCENE I

ime: A day in January 1959.
lace: Co-operative Spiritual Life Center, Broach, India.

Mary: Come quickly! Look at the ınrise! The sun is just coming over ıe horizon, and the river in the reground makes it a beautiful sight. et's try to get a picture of it.

John: There is one of the large ilboats. Do you suppose it's com- g from Kutch or Bombay or ochin? If we wait a minute, we ın get that in the picture, too. I ıess we'll be late for breakfast but ıe doesn't often see the sunrise over ıch a large river.

Mary: I hope this turns out clear, ecause I would like some slides om our get-together here in this ew Spiritual Life Center.

John: This center has possibilities. obin and Frances Boyd are doing a ıe job as our hosts. Let's talk to Robin about the place. I heard there was a hospital here for some years. Oh, here is Robin now.

Mary: Mr. Boyd, may we join you at breakfast? We wondered if we might ask you about this center.

Mr. Boyd: The center has existed only about six months. During that time it has accommodated a conference of eighty, several smaller groups, and the Irish Presbyterian missionary conference, before your group came. There is no permanent center staff. We had to leave other work and come in several days ago to get things ready. If, during this trial year, groups like the place and can help with the overhead expense, a regular staff will be appointed and the center will be a going concern.

John: Between sips of coffee, tell us something of the history of the place.

Mr. Boyd: Our mission work in Broach began in 1887. We opened the hospital in 1909, largely because of an incident that occurred in 1900. That year there was a cholera epidemic. One of our missionaries, a Miss Carruthers, gave unselfishly of her time and energy in every way. She spent weeks helping cholera victims, contracted the disease herself, and died. Our group felt there was a need for a mission hospital in this large city. At that time there were few qualified doctors and fewer hospitals. In 1909 our predecessors started this hospital. In 1925 they bought land in the shopping area of Broach and started a small dispensary there. A few years later a maternity home was built next to the dispensary. To staff the hospital, we felt that we must train nurses; so early in the life of the hospital a training course for nurses was added.

John: That is interesting. But why did your group close the hospital in 1956?

Mr. Boyd: The government is opening hospitals. Here in Broach there is a large civil hospital, as well as several other hospitals and dispensaries. Then we had difficulty finding staff for this as well as for our other mission hospitals. In view of the difficulties and small number of patients, we closed the main hospital here and gave the downtown dispensary and maternity hospital to the Broach municipality on a rent-free lease. Six months ago we began to consider putting a Spiritual Life Center here at the hospital grounds.

Mary: We're glad you have made it available for our spiritual life conference this year. Last year we went to Nasrapur, twenty-five miles beyond Poona. That meant most of us had to travel eight hours by train to Bombay, then have a seven-hour trip by chartered bus to Nasrapur. It was a tiring and expensive trip. We're glad to have these facilities so near at hand.

Mr. Boyd: We hope this can become a self-supporting interdenominational center. We hope it can be made a study center also, with a good library, to be used by groups doing research. Also, we would welcome contacts with non-Christian inquirers. Then we hope that small and large groups of missionaries and Indian Christians would use the center for training in evangelism. With church union under discussion, this would be a fine place for ecumenical meetings. We would like to reintroduce some medical service, in the form of a mobile health education unit similar to that of the Rural Service Center. I have studied some of the centers in Europe, as well as in India, and I can see great possibilities for this type of program. Excuse me. I must go to the market for supplies. My men went down an hour ago to start the buying; they can get things more reasonably than I; so I just go after them, and



Earl Zigler

lia missionaries gather at the Broach Spiritual Life Center for a retreat

MISSION-GRAMS

- Dr. C. Ernest Davis was speaker in the "Leaving Chapel Service" of Waka Training Center in Nigeria, when twenty-four Nigerians graduated from the four-year teacher training course. His topic was Educate for Democracy.

- Sweetser fellowship in Middle Indiana broke ground for a church building on April 26. Concurrent with progress on building plans has been a steady attendance increase for Sunday school and church worship services. For the period, January through March of this year, average attendance for Sunday school was sixty; for worship services, sixty-three. Twenty-three persons have since Easter indicated a desire to become charter members of this developing church.

- Thank-offering meetings have been started all over the First District of the Church of the Brethren in India. The Vyara church takes the tithe offering every two months. The tithe is given in money or in kind. A retired elder recently tithed his peanut crop.

- Twenty-two persons were received into the Prince of Peace church, Kettering, Ohio, during the Lenten season, bringing the membership of this young church up to 150.

- Ora Huston attended the district meeting of the First District of India held in the Taropa congregation on Feb. 17 to 19.

- Pastor Delbert Kettering of the Elyria church in Northeastern Ohio reports that the Sunday school is expanding rapidly. Another children's class has been organized and teachers are being trained for it. The church, organized in 1958, is making plans to begin construction of a parsonage chapel soon.

- The annual Quechua Conference was held in the Ecuadorian jungle area of Shandia Dec. 31 to Jan. 3. Four Brethren helped to make up the total attendance of 160 Quechua Indians from all parts of Ecuador and the missionaries who work with them.

- The Good Shepherd church in Springfield, Mo., is experiencing a renewed interest in visitation evangelism. As a result attendance has increased thirty per cent over that of a year ago.

haul back the supplies they have collected.

John: You have great aspirations for this place, and we sincerely hope that they may become a reality.

Mary: We are glad to pledge you our loyalty as missionaries of the Church of the Brethren in bringing these dreams to fulfillment.

SCENE II

Time: Same day.
Place: John and Mary's room.

John: Our Church of the Brethren spiritual life conference is about over. What are your impressions so far?

Mary: We have had many fine talks. The one given by Andy Holderread on the conference theme, "For Such a Time as This," stirred me to relive Queen Esther's decisions in our time.

John: I was inspired by the three morning worship periods, prepared and led by Amsey and Florence Bollinger.

Mary: We were fortunate to ha Dr. Joshua, professor of zoology Madras Christian University, spe to us. His account of his work wi the FOR and of his personal witn to Christian, Hindu, Moslem, a Communist students inspired m He made us aware of the need the Christians in Kerala, where t Communists are in control of t government, for our prayers f guidance and strength. He has wi influence, I believe, because he giv unstintingly of his time and energ

John: It is thrilling to kn church union may be a reality North India in the next several yea The panel in which Chalmer Shu Earl Zigler, and Tom Lyle discuss church union showed us some of t difficulties which are encountered trying to bring about a union of many denominations. However, seems the churches may be able join if all work together and a unselfish. The voice of united Chr tianity will doubtless be more eff tive in working with government a secular agencies.

Mary: The children enjoyed t picnic supper on the river bank o night, and we all liked the campf program thereafter, led by t Masons.

John: Field Secretary Earl Zig told us some of our individual a corporate weaknesses. He gave a new vision of our task as he d cussed things we should strive f during the coming year.

Mary: I liked Ellen Cunnin ham's review of For Brethren On I plan to read that book a share some more of Kermit Eb experiences.

John: Another conference is ab over. We have felt that Christ w here and that he will lead us throu the coming year.

The Teaching of Carpent

■ A few days ago I met a you man who graduated from our m sion carpentry school at Ankles some years ago. He told me t he had been appointed as teac of carpentry in a new technical stitute being started by one of dia's railways.

"Our Anklesvar-trained teache said he, "are much in demand b cause they have been taught carp try. I want to thank you what you taught me." I remind

im that in the early days of the hool, the carpentry course was not uch appreciated. He admitted at he was one who had not taken e course by choice.

I. W. Moomaw pioneered in inoducing carpentry into the curculum of the Vocational Training hool at a time when vocational aining was not appreciated. As ere was no Gujarati text on the bject, he wrote a little handbook titled Teaching of Carpentry in hools. That was more than twen- years ago. This book filled a great ed for many years, but several ars ago the first edition was sold t, while calls for the book ntinued.

Investigation showed that there ll was no other Gujarati text to l the need. It, therefore, fell to e to bring out a new edition. After ch a long time, it was felt necesry to revise one or two chapters d to add several others. These included chapters on the growth of trees and the production of timber, seat weaving, and mechanical drawing. A large number of drawings illustrating tools, joints, simple projects, and processes were also added. The freehand drawings were done by one of our Indian students who has a real talent for drawing, and were a distinct contribution to the value of the book.

The book was published through our Brethren Publishing Fund in India and was printed by a member of the Church of the Brethren. It is meeting with a gratifying response. India is rapidly awakening to the values derived from the training of the hand as well as the mind; hence many simple woodworking classes are being established in the elementary schools. We hope that the second edition of this little book will be as useful as was the first edition. — *Amsey F. Bollinger, Bombay, India.*

URCH EXTENSION

ownview Observes First Anniversary

N SUNDAY, March 1, a fellowship group, to be known as the Townview Church of e Brethren and located near Day- , Ohio, observed its first anni- sary. Ninety-eight persons atded anniversary services in the wnview elementary school, in ich the group meets regularly.

The idea for the new church be- n when a man saw a need. Ray- nd R. Peters, who was then the ecutive secretary of the Church deration of Dayton, Ohio, saw ises springing up almost overnight the Townview site. He foresaw a growing community in Townview a l the need for churches. This ncern was shared with Bro. Paul nsel, pastor of the Trotwood urch. Both agreed that this would a great opportunity for the Trotod church to follow the command Jesus, to go, teach, and preach. On Sept. 8, 1957, the Trotwood urch called a council meeting and ther Kinsel presented this chalge to the members. The members he congregation voted to provide lership and money to begin a plete worship service in the Townview community. Their goal — to help the residents of Townview establish a chartered, self-supporting congregation as soon as possible.

A Townview committee was formed. Five people from the Trotwood church and five persons from Townview were named to serve on the committee. Their work was to supervise the planning of the church with Mr. Arthur Long as the director.

Three letters were sent to each home in Townview informing them of the plan for the opening of the Townview church and inviting them to attend. On the day of the church's birth, March 2, 1958, 152 persons attended Sunday school; 122 persons attended worship services.

Paul Kinsel and Raymond Peters gave initial pastoral leadership to the fellowship. In June 1958, Rodney Stoner, assistant pastor of the Trotwood church, assumed the responsibilities of pastor of the Townview church.

During its first year the Townview fellowship had church services and Sunday school each Sunday. Some of the year's highlights were: election of adult class officers, a successful daily vacation Bible school, formation of an adult choir, a pastor's class for adults conducted by Bro. Paul Kinsel.

For the first year average Sunday school attendance was 98; average church attendance 63.

Building fund gifts to the church total almost $900. The new fellowship is looking forward eagerly to the time when it will have its own church building.

Conference Business

Unfinished Business

The Church and Fiscal Year

The General Brotherhood Board studied the advisability of having the church and fiscal year of the Brotherhood coincide with the calendar year. The Board discovered important reasons for continuing the present year:

1. Many local churches have their enlistment program in September. From the seasonal standpoint this is the natural time for a stewardship emphasis (it is harvest time). A shift to the calendar year would necessitate having the enlistment in December, a month that is crowded with special seasonal events.

2. Most districts, and many homes for the aged, observe the same year as is presently used by the Brotherhood, and a shift by the Brotherhood would require wide-scale adjustments to maintain the current degree of uniformity.

3. The present church and fiscal year provides for reasonably early implementation of Annual Conference decisions affecting districts and local churches.

4. On the basis of annual report forms, only twelve congregations begin their fiscal year on Jan. 1, while 845, or 82% of the congregations, begin their fiscal year with the church year on Oct. 1.

In light of this decided trend, and in light of the fact that the present fiscal year was established as recently as 1950, it would seem that the interests of all will be served best by keeping the fiscal year integrated with the church year instead of further multiplying the number of years to be observed. The General Brotherhood Board, therefore, rec-

Continued on page 27



SOCIAL WELFARE

Ventures in Rehabilitation

✚ *This is the story of a congregation which got inspir with the idea of helping to rehabilitate persons w need a new start in life. The Elkhart Church of t Brethren, Ind., is pioneering in pilot projects for tha who need a helping hand.*

Several years ago this church began sponsoring refugee families. Here Art Becker visits one of the families who were resettled in Elkhart. This couple was married in the church



A group of refugees sponsored the Beckers and the church m at one of their frequent get-gethers. The church's experience helping refugees to get a n start led them to become interest in other rehabilitation proje

He has become a real part the church fellowship, as is e denced by his election as an usl



A pilot project with an alcoholic was undertaken. Here Walter talks to the youth group concerning the problem of alcohol. He has spoken to many church and civic groups. Speaking from personal experience, he is able to provide a clear picture of the effects of alcohol







alter was laid off during the recession from s first employment in Elkhart. After a period of employment and odd jobs he secured a position the Elkhart branch of a large metal corporation. He shown above (right) with two of his business associ-es. He is recognized as a definite asset to the com-ny because of both his spiritual and business qualities d is proving worthy of the confidence placed in him



other way in which the church gives aid is through i counseling service. It may be concerning marriage oblems, problems of alcohol, or any other concern which a friendly counselor can help persons to find a Christian answer. Here the pastor, Foster Statler, unsels with a couple contemplating marriage

e Brethren service commission, aded by Art Becker, has done standing work in resettling ugees and establishing pilot abilitation projects. But it is ready to stop its pioneering



Reserved FOR THE future

at will be the next project f this active commission and c rch? Perhaps they will work e rehabilitating a mentally ill p son or a parolee. One thing is certain, this church intends to c tinue its ministry to those in n d, to be a friend to those w m society has often shunned

Conference Program

June 16-21, 1959

Conference Theme: "The Time So Urgent"

TUESDAY EVENING, JUNE 16

7:30 **General Session.** Great Auditorium.
Chairman: Duane H. Ramsey.
Address of Welcome.
Address: The Call of Christ, Murray L. Wagner.

WEDNESDAY MORNING, JUNE 17

8:30 **Bible Hour.** Great Auditorium.
Chairman: Hubert R. Newcomer.
Speaker: Burton Metzler.
Topic: The Urgency of Human Need.
9:30 **Special Presentation of Brotherhood Program.** Great Auditorium.

WEDNESDAY AFTERNOON

2:00 **Business Session.** Great Auditorium.
5:00 **Foreign Missions Dinner.** North End Hotel, dining room.
Address: The Christian World Mission and the Mission of the Brethren, Henry Pitt Van Dusen.

WEDNESDAY EVENING

7:30 **Business Session.** Great Auditorium.
Chairman: Robert L. Sherfy.
Moderator's Address: The Renewal of the Church, William M. Beahm.

THURSDAY MORNING, JUNE 18

7:15 **Postbreakfast Conferences.**
1. Children's Workers. St. Paul's Methodist church, fellowship hall.
2. Men's Work. Young People's Temple.
3. Women's Work. St. Paul's Methodist church, sanctuary.

8:30 **Bible Hour.** Great Auditorium.
Chairman: Joseph R. Jennings.
Speaker: Burton Metzler.
Topic: The Urgency of Mission.
9:30 **Business Session.** Great Auditorium.
11:45 **Luncheon Meetings.**
1. Brotherhood Fund (attendance by invitation).
2. Medical Workers.

THURSDAY AFTERNOON

2:00 **Business Session.** Great Auditorium.
5:00 **Higher Education Dinner.** North End Hotel, dining room.
Speaker: Frederick K. Miller.

THURSDAY EVENING

7:30 **General Session.** Great Auditorium.
Chairman: S. Earl Mitchell.
Address: The Call to Witness, A. Blair Helman.

FRIDAY MORNING, JUNE 19

7:15 **Postbreakfast Conferences.**
1. Children's Workers. St. Paul's Methodist church, fellowship hall.
2. Men's Work. Young People's Temple.
3. Women's Work. St. Paul's Methodist church, sanctuary.

8:30 **Bible Hour.** Great Auditorium.
Chairman: Glee Yoder.
Speaker: Burton Metzler.
Topic: The Urgency of Sacrificial Self-givin
9:30 **Business Session.** Great Auditorium.
11:45 **Luncheon Meetings.**
1. Brethren Welfare Workers.
2. Recreation and Camp Leaders.

FRIDAY AFTERNOON

2:00 **Business Session.** Great Auditorium.
5:00 **Brethren Service Dinner.** North End Hot dining room.

FRIDAY EVENING

7:30 **General Session.** Great Auditorium.
Chairman: Donald M. Snider.
Address: Spiritual Resources in an Anxio World, Andrew W. Cordier.

SATURDAY MORNING, JUNE 20

7:15 **Postbreakfast Conferences.**
1. Children's Workers. St. Paul's Method church, fellowship hall.
2. Women's Work. St. Paul's Methodist churc sanctuary.

8:30 **Bible Hour.** Great Auditorium.
Chairman: E. Floyd McDowell.
Speaker: Burton Metzler.
Topic: The Urgency of Future Things.
9:30 **Business Session.** Great Auditorium.
11:45 **Luncheon Meetings.**
1. Men and Women's Fellowship. North E Hotel, dining room.
2. College Students.
3. CPS and I-W Fellowship.

SATURDAY AFTERNOON

2:00 **Business Session.** Great Auditorium.
5:00 **Youth Picnic.**
Ministry and Home Missions Dinner. North E Hotel, dining room.
Address: Mission of the Church in Ameri Jon L. Regier.
6:00 **BVS Fellowship Postdinner Meeting.** You People's Temple.

SATURDAY EVENING

7:30 **General Session.** Great Auditorium.
Special program of music and drama, includi the winner of the Peace and Citizensh Speech Contest.

SUNDAY MORNING, JUNE 21

9:00 **Church School Sessions.**
1. Primary. Thornley Chapel.
2. Junior. Post Office building, Thomps Youth Center.
3. Junior High. North End Cafeteria.
4. Youth Bible Study. Young People's Temp
5. Adults. Great Auditorium.
Chairman: Ruth Fasnacht.
Speaker: William G. Willoughby.

10:30 **Morning Worship.** Great Auditorium.
Worship Leader: Galen B. Ogden.
Sermon: The Near Side of God, Nevin H. Zu

SUNDAY AFTERNOON

2:30 Church Convocation.
Chairman: George L. Detweiler.
Speaker: John A. Mackay.
Consecration Service.

SUNDAY EVENING

7:30 Preaching Service. Great Auditorium.
Chairman: Jacob T. Dick.
Sermon: The Time So Urgent, John D. Long.

Conference Business

Continued from page 23

nmends that the church and fiscal ar for the Brotherhood should re- ain Oct. 1 to Sept. 30.

udy of the Memorial Service

The General Brotherhood Board quests more time to prepare an swer to the query on the memorial rvice.

New Business

otherhood Themes

The General Brotherhood Board commends to Annual Conference e continuance of the theme, Breth- n Under the Lordship of Christ, r the church year 1959-60. The eneral Brotherhood Board proposes carry forward under this theme emphasis upon full commitment life and to continue the emphases on witness and stewardship under e slogan, The Call to Discipleship.

The General Brotherhood Board commends to Annual Conference e theme, My Calling to Fulfill, r the years 1960-61 and 1961-62. e program emphasis for the bien- um shall be on the call to serve e church. The two-year period ll stress the need, recruitment, and velopment of leaders for every a of the church's life and work. e basis for this new direction is e growing concept of the universal nistry of all members of the church d particularly the emphasis in h. 4:11-13 upon the training and uipping of members for the varied ponsible tasks within the frame- rk of the church.

Statement Concerning Brethren Service

I. *The Place of Service in the Life of the Church*

The church of Christ, divinely in- uted, is a world-wide fellowship. de up of human beings, it is refore beset with human error l frailty. It seeks, nevertheless, become a "beloved community" men, women, and children who w the redeeming power of God's e in their lives and who seek to ond in faith and love to him, ealed as he is through Christ s and the Holy Spirit.

This fellowship, characterized by a ceaseless desire to learn and grow, to witness to and to participate in the "mind of Christ," is a community of the "children of God" whose locus is within human society. Its function is to do the will of the Father whose heart is forever tender and just toward all mankind. It is a channel of the Father's love and righteousness; it is an embodying of Christ's compassion and prophetic action. This, therefore, implies concern on the part of the fellowship for the welfare of all other members of society, both those within and those outside the Christian fellowship. The scope of every true Christian's concern must be as broad as that of his Master and Lord, Jesus Christ.

These broad concerns of the Christian church find expression in at least three particularized ministries.

a. Preaching, evangelism, and church extension. This is the *kerygma* (ka'-reeg-mah), the impartation of the "good news," the preaching of the gospel. The redeemed of the Lord seek to bring others to redemption and to extend the borders of the Christian fellowship beyond boundary or barrier.

b. Christian fellowship, growth, and nurture. This is the *koinonia* (koi-no-nee'-ah). It means that each Christian seeks to grow in grace and to help others also to grow, through every proper technique of fellowship, education, and nurture, in order that all may find reconciliation with God and man and may increasingly achieve unto the fullness of the stature of Christ Jesus, our Lord.

c. Christian helpfulness, service, and prophetic action. This is the *diakonia* (dee-ah-ko-nee'-ah) or the expression of the Christian faith in unfaltering love and justice to all men and through helpful service toward all who are in need. It manifests the inseparability of faith and works. Each Christian who earnestly seeks the mind of Christ becomes concerned for every neighbor and for every neighborhood of the world. This concern encompasses the well-being of the whole man and the whole community of men. It includes both compassionate sharing with those in physical need and heroic action toward social justice. Inasmuch as we serve even "these least," both individually and within the community, we serve our Lord and Master.

II. *The Guiding Principles of Brethren Service*

a. Brethren Service, by its very nature, is oriented to the service and action ministries of the church. Its intent in every service rendered, every gift given, and every action taken is to exert a total Christian witness that the service itself may be a response of joy to a gift of grace already received. Its ministry, both by deed and by word, is "in the name and spirit of Christ."

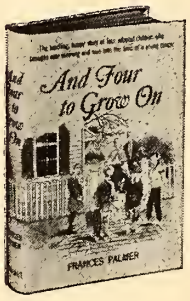
b. It is the intent of Brethren Service always to serve as an integral part of the church, to be the diakonia arm of the church, extending the good work of the apostolic deacons "into all the world." Thus, it will both serve and strengthen the total church witness, seeking opportunities to co-operate with the other specialized ministries of the church. It will seek particularly to open avenues of service for the youth and the laity of the church.

c. Brethren Service shall serve without regard to race, creed, nationality or barrier of any other kind; its watchword is brotherhood.

d. Always central in the Brethren Service witness is the ministry of reconciliation, which includes both the teaching of peace and the deeds of peace. (Peace is not the absence of conflict but it requires the presence of justice. It is the ability to cope with conflict in nonviolent and helpful ways.) The scope of this peace program shall be to those of all ages, both within and outside of the church, in all aspects of social life, in all geographical areas possible and through all means available.

e. It shall be the intent that Brethren Service, as fully as possible, be indigenous in policy, support, and participation. Where existing conditions make this impossible in the initial stages of the service, nevertheless, this shall be the direction.

AND FOUR TO GROW ON



FRANCES PALMER

Here is a Cinderella story with a slightly different cast. Instead of a girl finding her Prince, four small miserable homeless children find their parents.

Bill and Frances Palmer adopt a brother and sister of five and seven and later another set to go with the first. The discouraging beginning that turns into an inspired ending is a miracle of applied love. **$3.50.**

Church of the Brethren
General Offices
Elgin, Illinos

The emphasis will be on "helping people to help themselves."

f. Brethren Service will avoid partisanship or identification with any political party, government, or political program. It shall, however, seek to co-operate functionally with government agencies when such is consistent with the Brethren interpretation of Christian objectives and principles.

g. Brethren Service seeks always to respect and to benefit the personalities of those whom it serves. Its intent is to couple "charity with self-respect"; to share the responsibility of service with those being served, particularly through the practice of helping them in their turn to "pass on the gift."

h. Brethren Service seeks to serve in places of greatest need. It will give special attention to areas of need where other agencies have been reluctant or unable to serve. Its intent will be to remain mobile and noninstitutional, thus enhancing its mobility, yet without equating its service merely with temporary and superficial types of welfare program.

i. If institutions develop because of the nature of the ministry, Brethren Service will seek to have these cared for by local or other agencies as soon as satisfactory relationships can be worked out and thus release Brethren Service to continue a mobile, creative ministry to the most pressing needs yet uncared for.

j. Brethren Service seeks to serve and witness in co-operative ways with other churches in active recognition of oneness in Christ.

k. Brethren Service seeks to educate and influence individuals, institutions, social structures, and government toward more Christian patterns of work and conduct, as an integral part of its ministry.

l. It shall be an earnest intention to keep all Brethren Service programs as genuine and relevant as possible, so as to avoid mere platitudes or easy answers to complex social problems whose solution demands our best in Christian thought and action.

III. *The Program Objectives of Brethren Service*

The Church of the Brethren, moving into the future, seeks to continue and enlarge Brethren Service. Its ministry, coupling together deed and word, will continue to be acceptable in rapidly changing and distressed areas of the world. Brethren Service stands ready to be the servant of the church, in whatever outreach and ministry the unfolding future may make feasible and possible, and to the full extent of the church's will and resources.

Predicated upon the guiding principles enunciated above and with whatever adaptations the uncertainties our developing history demands, the following shall be the continuing Brethren Service objectives:

a. Brethren Service will seek faithfully to reveal and exalt Jesus Christ, to point to him as the Giver of all our giving, the Master over all our serving, the Actor behind the deed, and the Judge over a our conduct. It will seek throug action, attitude, and word to infu its service with the "good news

b. Brethren Service will insister ly seek to teach and to act for pea and the ways of peace. This it w do through all the processes a avenues which can be made ava able: direct teaching; seminar mailings; camps; work camps; alte native service; witnessing to gover ment through visits, letters, a testimony before appropriate age cies; and it will be alert always f new and effective ways to seek pea and pursue it. It will seek to st up the level of peace education a action in the home, in the loc church and community, in the d trict and region, in our colleges, our seminary, and in all of our ov seas service and mission work.

c. Brethren Service will seek all times to provide for our you of draft age a positive and releva alternative to military service. It w seek to make known or availab to youth as wide an option as possible of manual and profession paid and volunteer services.

d. Brethren Service will seek co tinually to help formulate and mo legislation concerning Christian co science and all matters of justi equality, and right in a directi whereby the inestimable value whi Christ placed upon every man fully recognized. The aim will to make it possible for our you in matters of conscience to "ob God rather than man," and for men everywhere to achieve the l man dignity and sonship wh Christ offers. As committed as are to our historic peace positi and as vital as we believe t witness to be in a world of confli Brethren Service seeks to implem its peace concerns without s righteousness toward those who w searching conscience do not sh its views.

e. Brethren Service will seek provide continuing and effective a nues whereby the Christian c science can be brought to bear up and to be made operative in facets of our social, economic, po ical, educational, and corporate l This will require: (1) continu programs of responsible resear (2) alert and timely programs sacrificial Christian sharing, and (well-conceived programs of social ucation and action. Such undert ings will require persistent, huml

t courageous examination of the titutions and "structures" of our mmon life, including our religious e, in the light of Christian faith d principles. It will require both corporate witness by the church social institutions and an active d responsible participation by ristians in governmental, comnity, and church processes, so that e gospel of love and righteousness y be taught, to the end that freem and justice may grow everyere in our world.

f. Brethren Service will seek to e its action program on the conentious study of all available facts d the prayerful consideration of prophetic Christian obligations. will strive to interpret basic social ues to the church and to aid the urch in arriving at sound judgnts and in taking appropriate ions.

g. Brethren Service will seek to and its international and intertural people-to-people projects in er to advance the cause of brotheood and peace. These projects l include the exchange of students l persons of various occupations l of various countries and cultures, resettlement of refugees and upted people, international and inacial work camps and seminars, ernational tours, and the exchange gifts and services.

h. Brethren Service will continue ndertake a unified threefold miny of providing material aid to se who suffer from disaster, of ping to remove the causes which essitate such aid, and of ministerin such a way that those served y experience anew, or for the first e, a redemptive fellowship with d. Since disasters due to both ural and man-made causes are tinually with us, it will be the nt to have in reserve supplies dy for such emergencies. In adon, it will be the intent to provide ster units which may move kly into areas of crisis and need. the rendering of these services, the concern of Brethren Service that the suffering individual relieved of his immediate hunger distress and that the causes of n be remedied.

Brethren Service will seek to tinue and to enlarge the scope pattern of volunteer services rder that the needy everywhere be helped and that interested ons may have the opportunity erve. This pattern of volunteering will be for both youth and adults. Opportunities for service will be sought in all areas of the world and among all groups. Such services and material assistance will be made available to all who are in distress, without barrier or discrimination.

j. Brethren Service will seek to render aid and rehabilitation in especially selected areas of need where longer term services give promise of individual and community improvement and rehabilitation. It will be the intent to move from such areas when rehabilitation has taken place and to turn over to the nurture agencies of the church, the community, or the state such institutions as have come into being. As such projects develop, it shall be the intent to work in close co-operation with the existing community agencies in order that the work may be as indigenous and ecumenical as possible.

k. Brethren Service will seek to render helpful service to groups which are often neglected or forgotten even though they are nearby. This includes service to the increasing number of the aged, to orphan children, to those in mental hospitals, to those in slum districts, to the imprisoned or paroled, to alcoholics, or to any who are underprivileged and neglected.

l. Brethren Service will seek to be aware of the deep hungers of the human spirit for freedom, for recognition, for the right to be identified as individuals, and for the right to be educated. It will seek to discover and study areas of oppression and then to set up and implement ways in which the church as an institution, or its members individually and through their participation in secular institutions, both voluntary and governmental, can help to remove the shackles from the oppressed. Such study and action cannot end until persons everywhere in the world have discovered freedom within their own social structure and recognition by their fellow men, and until Christians everywhere have learned to bear one another's burdens.

m. Brethren Service will seek to help provide an avenue and a means whereby the church can forever be forward-looking and prophetic. It will seek to be aware of tensions and injustice before they have become major, to become aware of social areas which are beginning to fester before they have become noxious, and, as fully as possible, to bring the ministry of love, reconciliation, and justice to bear upon, to heal, and to correct these situations in their inception. Brethren Service will seek persistently to discover new areas in our social and corporate life upon which the redemptive love and righteousness of the Christian gospel should be brought to bear, and to implement Christian action in these areas in order that the church may remain vital and that Christ's kingdom may come more fully.

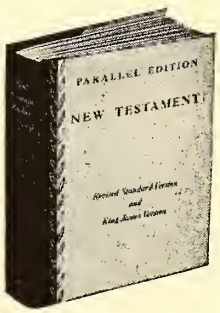
Conclusion

The Christian church is the body of Christ in the world. Its function is to call men into this body for redemption, nurture, witness, and

PARALLEL EDITION

New Testament

REVISED STANDARD VERSION
and
KING JAMES VERSION

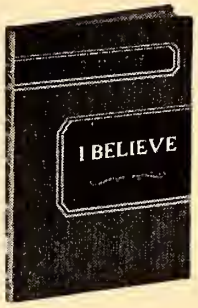


Just published. Each page has parallel columns of the Revised Standard and King James Versions of the New Testament. Cloth binding, square corners. Page size 5 x 7¼ inches. **$3.50**

Church of the Brethren
General Offices
Elgin, Illinois

Know Your Faith

SERIES



Here are inspirational treatments of important areas of the Christian faith, written to answer the average person's questions about his beliefs and to strengthen his faith.

I Believe
Gerald Kennedy
First in the series, this is an inspirational and warmly evangelical statement of what a Christian can believe, and why — and the enrichment faith can bring to life. *$1.25*

I Believe in Jesus Christ
Walter Russell Bowie, $1.25

I Believe in Immortality
John Sutherland Bonnell, $1.25

I Believe in God
Costen J. Harrell, $1.25

I Believe in the Bible
Joseph R. Sizoo, $1.25

I Believe in the Holy Spirit
Ernest F. Scott, $1.25

I Believe in the Church
Elmer G. Homrighausen, $1.50

I Believe in Man
Frederick Keller Stamm, $1.50

Church of the Brethren
General Offices
Elgin, Illinois

service. Brethren Service is, for the Church of the Brethren, the service and action arm of this body, the *diakonia*. Its outreach is forever seeking to alleviate suffering, to remove causes of suffering, and to lead men to fullness of life in Jesus Christ, our Savior.

The interest of the church in the Jericho road is threefold: to relieve all who suffer on the road; to remove the injustice, the violence and the indifference on the road; to rehabilitate and redeem all who despoil the road, remembering always that victim and aggressor are both "brothers for whom Christ died."

We confess our failures as members of the church to live up to "the measure of the stature of Christ." Nevertheless, we believe we must humbly serve our Lord and faithfully seek to fulfill his mission. We reaffirm our understanding that Christ has called us to be an actual expression of his love in every instance and in every area of life.

Church News

Northwestern Ohio

Fostoria — We have had as guest speakers in our church: Bro. Paul H. Bowman, Professor and Mrs. Paul Halladay, and Bro. Lorell Weiss. On Feb. 11 a prayer vigil for the Call to Witness for Christ was observed. A mission school on the Middle East was held in February. We had a renewal of membership vows service on Feb. 15. Our pastor, Bro. Paul Haworth, is on the Standing Committee from this district. The pastor was in charge of Passion Week services. — Fannie Frederick, Fostoria, Ohio.

Sugar Creek — Our church is progressing very nicely under the leadership of our new pastor, Ralph Wagoner. Our revival services were held by Bro. John Mishler. Our annual birthday supper was in January. We are now engaged in our Call program with teams visiting each week. At a recent council, Brother and Sister Richard Lee were called to the office of deacon. Brother and Sister Wagoner will represent our church at Annual Conference. The women's work sews comforters for Bethany Hospital and New Windsor. Men's work is making cabinets for the Sunday school rooms. — Mrs. C. E. Houston, Lima, Ohio.

Southern Ohio

Bradford — Four members were received into the church by letter and two by baptism this past year. Bro. Everett Fisher of Huntington, Ind., held our revival services. Nine attended the women's workshop held at Salem. The ladies of the church have been sewing both for overseas and for hospitals here at home. They have done some sewing for the Br ren Home in Greenville. The sc of missions during January was u the direction of our women's fell ship. We participated in the pr vigil on Ash Wednesday. A mimeograph machine was purch for the pastor's study by the congr tion and a filing cabinet was don by the Pioneer Sunday school c

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assisting dividuals or families to relocate secure employment in Brethren cc munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren Gene Offices.

This service is part of the Broth hood program, assigned for admi tration to the Social Welfare Dep ment of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Serv Church of the Brethren Gen Offices, Elgin, Ill.

Medical Work

No. 400. Doctor urgently needed Lewiston, Minn., town of approxim ly 800 located in southeastern M nesota. Clinic will be built accord to specifications of interested doc Please contact Walter E. Bucher, I tor, Church of the Brethren, Lewis Minn., for further information.

Farm Work

No. 401. A young couple with t small children wish to locate on a fa as renters. Husband is well experien in farming. Prefer to locate in cen or northern Illinois. Contact: Breth Placement Service, Church of Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 402. Wanted: An orderly care for a 32-year-old man, a postp victim. Church of the Brethren h located in suburban Fort Wayne, Prefer a single man who will liv house trailer behind home. Exp enced person preferred but will con er anyone who is willing to learn is of a kind disposition. Reason salary. Inquiry may be made thro Rev. Harper Will, 6414 S. Calhoun Fort Wayne, Ind.

No. 403. A caretaker is needed Camp Mt. Herman, Tonganoxie, K sas, for the months of June, July, August. Work consists of general c taking of grounds. Pay is $100 month. A married couple or two yo men would be desirable. Contact: M. Roop, 925 Cambridge, Top Kansas.

new garage was built at the parsonage and the entire parsonage indebtedness was cleared in January. We are now starting a building fund, looking forward to making additions to our educational facilities. — Mrs. Darrell L. Wolke, Bradford, Ohio.

North Atlantic

Green Tree — William Weber, representative of the Pennsylvania Temperance League, was our guest speaker one Sunday. The CBYF gave a party for the children at the Neffsville orphanage. The ushers have painted the garage and parsonage. We had our love feast and communion service on May 3. — Mrs. Harry Buckwalter, Norristown, Pa.

Springfield — Bro. Hiram Gingrich was the evangelist for our meetings. The Plus Ultra class and the women's work each had a missionary program; the latter Velma Jane Dick, missionary to Africa, showed pictures. The produce and canned food at our harvest home service was given to Quakertown community children's home. Our church had charge of a special service in the National Baptist Temple in Philadelphia. A consecration service of commissioners for 250th Anniversary Call was held. The women's work entertained a group of women at the Allentown state hospital with a program. — Minerva Strauss, Center Valley, Pa.

Eastern Pennsylvania

Myerstown — Bro. Harold Bomberger brought the morning message and inducted the installation service for our new pastor, Bro. Alan Whitacre, and his wife. In January a district school of leadership training was held here and also a school of missions. One of our members spent a day working at the New Windsor center. Our women made eleven comforters for relief and one comforter and twenty quilts for the Neffsville orphanage. Twenty-eight kits were made up and sent to New Windsor. Bro. Stewart Huffman held a one week evangelistic meeting and Bro. J. A. Robinson was here in March. We are following the stewardship and evangelism phase of the Call program. — Mrs. Harvey Senk, Myerstown, Pa.

Florida, Georgia, and Puerto Rico

Castaner — On Feb. 22 we dedicated our new sanctuary, educational building and parsonage. Bro. Hermenico Rodriquez of San Sebastian was the speaker. We celebrated our eleventh anniversary by a two-week series of nightly meetings, with a different visiting minister each night. Earlier in the year a small chapel and the surrounding area, about four miles from here was turned over to the Brethren. The members living in the area have been received by letter into our fellowship. The first of the year our pastor, Ernest Vez, was licensed for one year. We have our first young person serving in the BVS program. He is assigned to Fresno, Calif., for his work. — Margarite Burke, Castañer, Puerto Rico.

Clay County — Mr. and Mrs. Slim Whitman have placed new hymnals and a piano in our church. We had a love feast with the Jacksonville church and also a Call meeting, at which Bro. Nevin Zuck was the guest leader. Our pastor is holding membership classes. We had Sister Lillian Grisso, returned missionary to India, with us for a Sunday evening service and enjoyed the film, A Chance to Live. Bro. C. E. Bower was with us for our service when we elected and installed Brother and Sister Slim Whitman to the office of deacon. — Mrs. Dorothy Knieriem, Doctors Inlet, Fla.

Pompono Beach — Since the Ft. Lauderdale church has purchased a new church site in Pompono Beach, we have named the church Pompono Beach. We have organized a CBYF group. The new church site has a building which the members are remodeling. Bro. Medford Neher and his wife have just purchased a new home. The members and friends gave them a surprise housewarming party. Bro. Joe Clapper of Hopewell, Pa., preached for Brother Neher on Feb. 15. Brother Neher conducted a revival at the Sunnyland church. — Mrs. Edna Phillips, Pompono Beach, Fla.

Mardela

Bethany — Our assistant ministers, Brethren Roy Judy, Jr., and Alton McDaniel, are serving the Ridgely, church, Md. At the dedication of the new Brethren church at Georgetown, which our minister, Bro. William McDaniel, serves every Sunday afternoon, our choir assisted in the service. Bro. Donald Clen Daniel of Federalsburg, Md., author of God's Greatest Gamble, addressed the young adult meeting. At the church-wide birthday party the tables were decorated representing the four seasons. Carol Ann McDaniel won first prize in the district speech contest, Dare to Be Different. Our women's work are rolling bandages for the leprosy hospital in Africa. The Bridgewater College alumni banquet was in our fellowship hall. — Mrs. A. Fay Grassmyer, Greenwood, Del.

Eastern Maryland

Baltimore, Woodberry — Since our last writing we have dedicated and put into use the addition to our Sunday school building. Bro. M. Guy West of York, Pa., brought the dedicatory message. Our men and women are helping to buy new equipment for our Sunday school. The young adult class purchased a postcard mimeograph and the men an addressograph machine for the church office. Our young adults held their second annual sweetheart's banquet. Major Ruthstrum of the Salvation Army led our group singing and brought a brief message. Much planning and work is being put into our Call to Witness program by the

Devotions for Adults . . .

two
books
by Wallace Fridy



ADULTS AT WORSHIP

These twenty-three meditations are close to the everyday living of everyday people. Each of the brief talks averages about three pages in length and is followed by two hymn titles, a scripture lesson, and an appropriate prayer. Also there are seven selections for special days in the Christian Year: New Year's, Lent, Palm Sunday, Easter, Christian Family Week, Stewardship Sunday, and Christmas.

Although written especially to help the leader of devotional services, these meditations are suitable for private reading as well. Just published. **$1.75**

DEVOTIONS FOR ADULT GROUPS

Here is resource material for both group worship services and personal moments of quiet thought. Bible-centered and concerned with counsel on today's problems, the material is simple, direct, easy to read and understand.

As further help the author includes a section of Worship Aids after each devotion. Included for each devotion are two hymns, a Scripture lesson, and a prayer. A helpful index is a further aid to the worship leader in building his program and to the individual in seeking references of his meditation. **$1.50.**

Church of the Brethren General Offices . . . Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & Co.
DEPT. 211 SCRANTON 2, PA.–CHICO, CAL.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

THE GRAND ATLANTIC
Hotel & Cafeteria
Main and Beach Ave.
Ocean Grove
Completely equipped with automatic fire sprinkler.
Special room rates for Annual Conference
Enjoy your meals at the Grand Atlantic Cafeteria — large selection — reasonably priced.
Tel. PR 5-8885 **M. J. Woodring**

co-chairmen, Brother McGray and Sister Yingling. Bro. Donald Plank will conduct our evangelistic services in May. — Mrs. Helen Black, Baltimore, Md.

First Virginia

Roanoke, Ninth Street — Bro. Paul Kinsel of Trotwood, Ohio, conducted our revival. Since our last report we have received thirteen by baptism and seven by letter. Our church co-operated in the first phase to the Call program, and is now engaged in the Call to Witness for Christ. During Holy Week a laymen's revival was held here. Bro. Paul White has been conducting the midweek services. The service includes worship, Bible study, and a prayer period. Our church basement has been renovated. Bro. Paul Eller, our minister of music, has resigned under doctor's orders. Mrs. Paul Eller will take his place until a replacement can be found. A new junior high fellowship has been organized.— Mrs. J. R. Flora, Roanoke, Va.

Northern Virginia

Mill Creek — As a result of the membership class held by our pastor, twenty new members were added to the church by baptism and several by letter. We held our school of missions during the month of January. We are having services every Sunday night in our church. We are now in the second phase of our Anniversary Call. On Feb. 11, we had an all-day prayer vigil in our church and then prayer service at night for everyone. We had a special commitment and dedication service with the congregation coming forward and presenting commitment cards. We had services each Wednesday night during Lent with a visiting minister bringing the message. Our love feast was observed on Easter. Several of our members went to New Windsor for a work day. — Mrs. J. Haro Wampler, Mt. Crawford, Va.

Mt. Pleasant — On Sept. 1, 1958, Br Frank Layman, Jr., became part-tir pastor of our church. Bro. Geor Jefferies held our revival. One w baptized. Seven of our CBYF'ers a tended an all night watch party Broadway, Va. Every member of t church was visited during the 250 Anniversary Call. The church h purchased the property adjoining t church. In March five persons we received by letter. We had a fathe son banquet. Pre-Easter services co ducted by the pastor were followed the love feast. — Linda Boyers, Har sonburg, Va.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

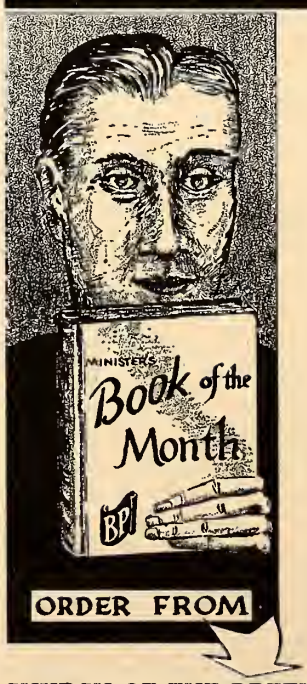
General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

....
Name

....
Address

MINISTER'S BOOK OF THE MONTH



Selection for JUNE

The ADVENTUROUS FUTURE

compiled and edited by PAUL H. BOWMAN

A June 1959 publication of the Brethr Press, this volume is a compilation of address papers, statements, and messages associat with the celebration of the two-hundred-fiftie anniversary of the Church of the Brethren 1958.

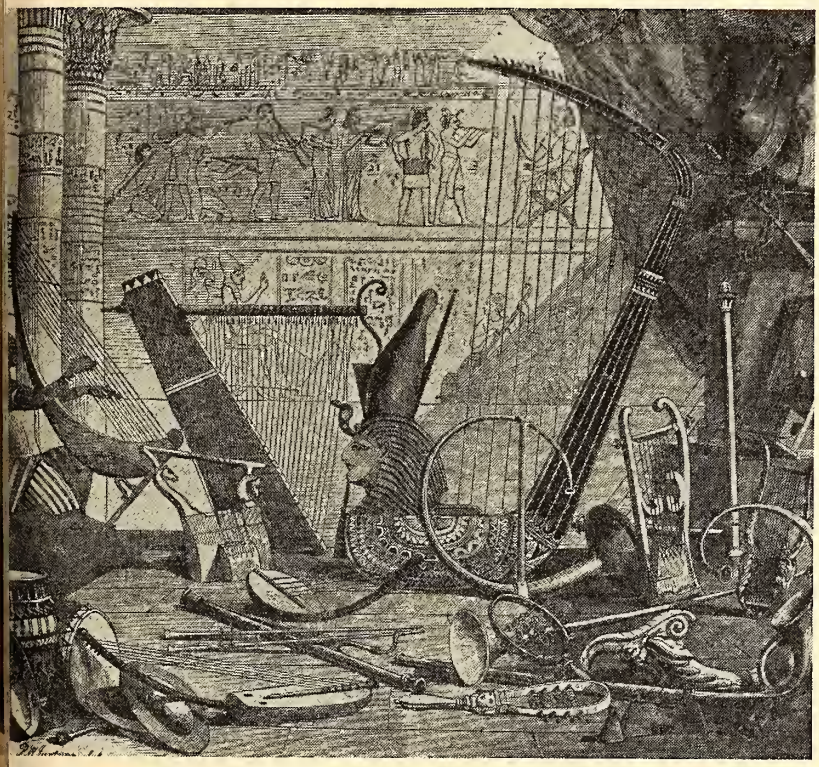
Regular price, $3.75; to members, $2.62 plus postage and handling

Copies will be mailed to members of th Book of the Month Club about June 1

CHURCH OF THE BRETHREN GENERAL OFFICES . Elgin, Illin

Church of the Brethren
Gospel MESSENGER

MAY 23, 1959



P. W. Justyne

Three Lions

The musical instruments of the ancient world—woodwinds as old as shepherd's pipes, strings as familiar as harps and lutes, horns as elementary as the ram's horn, and percussion pieces as varied as drums and cymbals—were employed in Hebrew worship as instruments with which to praise God. Observe the range of sounds and rhythms included in the symphonic tribute that concludes the book of Psalms.

Instruments of Praise

Praise the Lord! . . .
Praise him with trumpet sound;
praise him with lute and harp!
Praise him with timbrel and dance;
praise him with strings and pipe!
Praise him with sounding cymbals;
praise him with loud clashing cymbals!
Let everything that breathes praise the Lord!
Praise the Lord!

— Psalm 150.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MAY 23, 1959

Volume 108 **Number 21**

In This Number . . .

Editorial —
Instruments of Praise 1
Designed for a Purpose 5
Legacy of Inspiration 5

The General Forum —
Church Nursery.
Joyce Snyder McFadden 3
Graduation Around the World.
Nelson Sykes 6
Brethren Look at Legislative Issues:
Supreme Court
The Court Protects Our Democratic Rights. Herbert Hogan 8
The Integrity of the Individual Is at Stake. David Waas 9
God Practices Man's Presence.
Glen Weimer 10
Yucca . . . "Our Lord's Candle" (verse). Jean Hogan Dudley 11
God in the Public Schools
A Protestant Looks at It.
Thomas J. Van Loon 12
A Catholic Looks at It.
John A. Hardon 13
A Jew Looks at It. Arthur Gilbert . 14
Conference Business 15

News —
Kingdom Gleanings 16
News and Comment From Around the World 20
Overseas Report From Japan.
Albert Huston 21
Church News 28

Toward His Kingdom —
Creative Drama — African Style.
Naomi Baldwin 22
PTA Project in India. Emma K. Ziegler 23
American Agriculture Exchangees in Poland 24

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Guarded and Preserved

Some time ago there appeared a letter by Alvin G. Faust of Pittsburgh, Pa., regarding a complete registration of all the families of the Church of the Brethren for historical purposes.

As an amateur historian and genealogist, I concur wholeheartedly in Brother Faust's thinking on this matter and would like to add my agreement to such a policy to others who have likewise written favorably about this.

History is something which should be guarded jealously and preserved for posterity. In reading the history of many of our local churches, unfortunately in many cases it can be seen, and it is even admitted, that many of their valuable records have been discarded, if they were maintained at all. The records of today are the history of tomorrow. — George M. Garland, Wilkinsburg, Pa.

Farm Problem

I would like to comment on an article on agricultural policy (April 18 issue) written by my brother.

The farm problem is serious and of special interest to us as Brethren, because of our rural background. Even though serious it is rather a nice problem how to distribute plenty. I have never known pigs to worry because there was too much corn in the crib. Farmers have used their resources and skill and produced an abundance. Surely that is good. Now they are penalized because they have done too well. Most other countries have the really serious problem of hunger and not enough to go around.

In a society free from greed and corruption, an abundance would be a blessing; so the real solution lies in a changed attitude.

One solution is for the government to get out of farming and let competition run its course. This plan would cause much needless suffering and I believe eliminate the family-type farmer, for only those farmers who have some advantage could survive. The social cost of such a solution is too great, even if it succeeded.

That the farmer has been placed at a disadvantage by tariffs and other types of price fixing, which are barriers to the free flow of goods and services, is of course true, and their elimination would go a long w toward solving the farm proble But at present we have no intenti of removing them. In fact, the te dency is for such things to increa so another solution must be fou

The attempt by the governme to reduce surpluses by lowering pr supports has failed and surpluses greater than ever. Almost any ag cultural economist could have fo told that outcome; in fact, a numb did. The reason is quite evident b not necessary to mention here. N it is safe to predict that the pres corn program, if continued, will sult in surpluses that will stimul livestock production far in excess present demand.

I believe that the plan most lik to help, is that of direct paym to producers (at present being us on wool) often called the Bran plan. It would establish a fair pr to farmers, would lower prices consumers, and would cost the g ernment much less than the pres program.

It is always true that no plan better than its administration a this one, like any other, would h to be managed by competent m — Edwin Mohler, Scottsville, Mic

Funerals and Flowers

I appreciate flowers very mu But their use at funerals is v extravagant and, I feel, waste Why not give expression of sympa by helping the family financially, putting contributions in a recepta at the visitors' registry, where contributors could also register t fact if they desire the honor.

The family furnishes the casl vault, and other funeral servi which are expensive (and often travagant) and why not have th furnish the flowers as they see This would give sympathy in a m practical way. See Christ's conc for burials in Matt. 8:22. — J. Reiman, Berlin, Pa.

Christ Heals Today

I appreciated the article on m tal illness in the April 25 issue. cently I was such a patient in t hospitals. Through good doct nurses, medicines, and the pro treatment I learned that Christ h today. He is more real to me t ever before. Sometimes he per sickness to speak to us. — Reader.



Religious News Service

Both parents and small children can worship better, says one mother, if there is a good

Church Nursery

Joyce Snyder McFadden

AFTER a particularly hectic morning sitting through a church service ith our energetic two-year-old nd our overtired baby, my hus-and and I were met at the oor by a well-meaning friend ho consoled, "They didn't other others half as much as ey did you!" Perhaps this ten repeated phrase was true, t I am not so sure. We had en in church, but we had not orshiped. And our friend had least been disturbed enough note that we were having our oubles. This set me to think-g about the whole issue of urch nurseries. Are they necessary? For both church school and the worship hour? Should all parents leave their children there — and why?

The main purpose of the church service is worship, it seems to me. This should be an hour when the rush of the week, the demands of work, the distractions of everyday things can be laid aside, a time when each worshiper can relax and come completely and quietly into the presence of God. It should be a time when as a group we can review our work, confess our failures, praise God, and commit ourselves to the tasks that lie ahead. It should be a refreshing, exhilarating and challenging experience.

For me, this full experience of worship is difficult, if not impossible, when I am trying to keep a couple of normal, active boys quiet so they will not disturb other worshipers. Perhaps children do not bother others as much as they do the parents themselves, but the fact remains that it is hard to worship while entertaining youngsters. Of all people parents need this

time of quietness and evaluation. And children do distract others around them.

Brethren have always prided themselves in being informal in their worship services to the extent, sometimes, of being primarily a social group gathering for a preaching service rather than a congregation reverently meeting God. Small children fit very well into this socialized atmosphere and even add to its congeniality — and certainly to its informality. But hardly to its worshipfulness!

Many people argue that a child should learn quiet reverence in church, and to do so he must be with his parents in the worship service "from little up." A good supply of crunchy cereals, crackers, and toys are often taken along to aid in this endeavor to "train up a child in the way he should go."

A child most certainly should learn to keep quiet in church, but from infancy to three years he is hardly able to understand the adult need for silence at this particular time. Psychologically he has not developed to the point where he can sit quietly and reverently for such a period of time, especially if it involves both church school and worship hours.

If a child has accompanied his parents to church and has enjoyed the nursery in his earliest years, he will be most happy to graduate to the sanctuary to be with the family group when he is older. An adjustment should then be rather easy to make when he can more readily comprehend why he needs to be quiet. This is an age when he prides himself on being able to do things as older children do. Furthermore, many of the habits of eating and play need not have been a part of his morning worship experience in church habits he would have to discard.

Some churches provide semi-soundproof sections in the rear of their sanctuaries that are equipped with speaker systems and glass paneling to allow parents to be absentee partakers in the service. While this may be a good solution for other worshipers, parents still find themselves distracted from their purpose in church. Here they are further faced with the problem of whether to use this occasion as a period to train in quietness or to allow freedom of movement and play. Decisions may vary according to the children's ages and parental thinking. Since it is almost impossible to keep one tot quiet while others play freely, some agreement should be reached and suggested as a general rule of procedure.

A supervised nursery has much to offer the child himself. Churchgoing should be a happy family experience to be looked forward to all week long. Neither child nor parent will anticipate an hour of frustrated attempts to fit a baby into an adult pattern of worship. Small children do look forward eagerly, however, to a time of happy association with others of their own age. This can be a real lesson for them in Christian experience on their own levels. A child should also meet God on Sunday morning through a joy filled relationship with a loving teacher or nursery director, simple songs and stories that introduce him to Jesus and God, colorful pictures, and creative play in sharing with others.

Often our nurseries are put in the most unused corner of the church and are even dark and unevenly heated. If a child's first impression of the church is gained through the nursery, should we not take great care in making it a light, attractive and adequately furnished room?

A nursery should not just be a place to check children and keep them from disturbing adult worshipers. It can and should be an early road to a satisfying worship experience for the child. Consistent pattern of supervised activity for older children will help to accomplish this. If a number of volunteer

Continued on page 11



A supervised nursery gives the small child an opportunity to meet G through his relationship with a loving teacher, simple songs and stor

EDITORIAL

Designed for a Purpose

VISITORS to the new General Offices building in Elgin are impressed with its spaciousness and its functional design. They an see that it has been carefully planned to be seful as well as attractive. Architects and uilders co-operated to blend many varieties f materials into a structure that could be dedi- ated for service to the church.

In the process of construction it is possible o see how dreams that are drawn on blueprints ow into a building that has a personality all s own. Even a one-story office building and inting plant like our new one that hugs the rth and hardly lifts a finger toward the sky quires for its backbone a framework com- sed of 315 tons of steel. A structure that will nd through the centuries must be solidly ade, and for that purpose our builders used 1 tons of stone, 3,122 cubic yards of concrete, 2,000 bricks, and 183 cubic yards of mortar hold them together. To cover it all and shield from the Illinois sun and storm required 540 ns of roofing material.

A functioning building, like a functioning dy, needs a network of channels for light d heat and power. Our builders installed ,000 feet of pipes, 3,800 feet of conduit for 5,000 feet of electrical wires. If new light wns occasionally on the pages of our publica- ns, some of it may come from the 2½ miles of orescent fixtures in offices and plant.

If our readers put in a local or long distance l to our switchboard they will immediately ve access to 3¾ miles of telephone wire. No e can overestimate the importance of a com- nications system in providing a nerve center a functioning building.

These interesting statistics are reported here for the purpose of impressing our readers h the size and complexity of our new building rather to suggest that, like the human body, as been designed for a purpose, and it will in its function unless it achieves that pose.

We who have the privilege of working in h a pleasant and well-equipped building are ly reminded of our responsibility to glorify d through our services to his church. Paul d two distinct figures of speech to describe church and its relationship to Jesus Christ. church is the body of which Christ is the d. The church is the building of which Christ is the foundation and the chief cornerstone. At the same time Paul frequently mixed his figures, speaking both of the human body and of the church body as temples in which the Holy Spirit should dwell. What he desired for Christians and for their church, we also earnestly desire for the new building now at our disposal — that it may become a dwelling place for the Holy Spirit and a structure that will serve the entire household of God. — K.M.

Legacy of Inspiration

NOTICES appear often in our pages telling how loyal members of the church have remembered our general Brotherhood program and specific institutions in their wills. For all these bequests the church is grateful. But far more important are the legacies of inspiration that these and many others leave with us when they have departed.

Sometimes the legacy is framed in a message that remains to inspire us. Several months ago we lost an active lay leader who had served as a national chairman of men's work and was prominent in his district and local church. Shortly before Joseph Shelly was taken suddenly, he mailed an article which we printed last October. It was a call to greater faith and ended with these words, "Have no fear."

About the same time, death brought an end to the heroic struggle Dwight Horner had made against cancer for most of his ten years with the United States Information Agency. Few persons in public life have exhibited such courage and faith in God's power to overcome unusual handicaps.

More recently Mary Stoner Wine, the author of three excellent hymns in our hymnal, died at her home in Ohio. Her last contribution to our pages, received just before Easter, speaks of the marvelous power of God, a power so great that "it was not possible for death to hold his prey."

Yet we think also of others who had little time to write or whose voices were heard all too rarely. No one can put a price tag on the contribution of J. W. Lear, who grew old in the service of the church. Brother Lear's friends at Hillcrest Homes said of his personality that "it makes us love the Christ life more." What a legacy! — K.M.



Courtesy of William Esty Company, In

Paint on face, specially styled ha
tests of endurance are graduation f
the African or South Sea Islande
caps and gowns, diplomas a
graduation for the American you

Nelson Sykes

Graduation Arou

THIS June, when you are applauding your favorite graduate, a proud Bantu tribesman in Africa will be painting his! He will smear the happy lad's face with certain designs that signify the family to which he belongs; a few more dabs will portray the animal held sacred by the boy's clan; and, if the lad has learned his work well, additional blobs of homemade paint will announce his chosen profession — warrior, hunter, craftsman, priest.

A young researcher at Underwood Corporation, who uncovered these oddities in preparation for the company's new advertising program, found graduations around the world fascinating. For example, on the other side of the world, equally far from books and classrooms — but not examinations — the eyes of a few chosen Melanesian boys will sparkle as bones are inserted through their noses — symbols of their having reached the estate of manhood, with its privileges and responsibilities.

Some young men on nearby islands must endure much more. Having spent their youth accompanying their elders on hunting expeditions, they must pass one of the most rigorous tests ever devised for a student.

Accompanied by two adult men from his family, each youth is escorted into the wilderness or to some mountaintop far from his village. All he has are the clothes on his back and a knife — no food or tools. His kinsmen search him for contraband, then leave him without a word.

His mission is to survive for one week and find his way ba home. He must prove hims capable of tracking down a killing game, making a lean- of whatever materials he c find, reading the stars and avo getting killed.

Sometimes, the boy does n make it, and his family is dee ly shamed. But when, on t seventh day, a successful ca didate stumbles into the villa dirty, exhausted, and shiveri — what a celebration! The cl throws the biggest party of existence.

Certain Eskimos follow somewhat similar pattern. Li their South Pacific count parts, they have little use what we consider formal ed cation. Survival is a more i portant subject. The boy w

els ready to prove his ability taken far from home, pro-ided with some rudimentary ols and that queer one-seat noe called a kayak. His job, o, is to find his way home. He ust literally paddle his way a diploma.

Once he proves himself, he ay have a say in family mat-rs and seriously consider the ea of taking a wife.

As diverse as graduation remonies are around the orld, they all have one thing common: the graduate re-ives gifts. These may vary om the small plot of land an ustralian aborigine gets upon aving proved his prowess to e gleaming portable type-riter with which you surprise ur special high school or col-ge graduate, but they are all wards for having mastered e knowledge each culture considers most important.

Our own form of graduation goes back to the 13th century, when the University of Paris was founded. Students attended lectures until their teachers felt they were ready to practice the profession of their choice (usually medicine or law). Those pursuing the liberal arts concentrated on a four-subject curriculum known as the *quadrivium*. This consisted of arithmetic, geometry, astronomy, and music. Degrees were conferred only after a student had successfully defended a thesis of his own, in Latin and in public.

One theory has it that the four-cornered *quadrivium* is still symbolized by the rectangular hat, the mortarboard, that our graduates wear. A more down-to-earth explanation is that the peculiar shape of the hat protected its wearers from rain — a boon to English graduates, who often attended commencement under a lowering sky.

Our knowledge of the gowns worn at commencements is more sure. Originally devised to keep English dons warm during lectures in dank halls, they have been retained in our ceremonies to this day. Each one is tailored to the degree and subject pursued. Thus, a sleeveless gown is worn by Bachelors of Art or Science; an elbow-length gown may be worn only by men and women who have earned their Master's degree; the Doctor of Philosophy sports a full-sleeved gown. And while the B.A. and M.A. gowns are made of worsted stuff, the Ph.D. walks resplendent in silk.

The color of the graduate's hood is significant too, and if you know what field of study each color represents, you tell at a glance whether a man is an engineer, teacher, lawyer, whatever. For example, purple stands for the law; white, for religion; yellow, for science; green, for medicine; light blue, pedagogy; brown, architecture; lilac, dentistry; olive, pharmacy; drab, business.

Similarly, the hood lining is a tip-off on the school which conferred the degree. If, at Johnny's commencement, you see a professor wearing a hood lined with light blue and white, you are looking at a Columbia graduate. If his hood is lined with Yale blue, he attended Yale. Lining royal blue and white, with a white chevron? He studied at Duke University. It is all a matter of what color he is sporting.

And this makes you wonder: maybe we are not so different from the Bantu, after all.

Luoma

e World



Brethren Look at Legislative Issues

The Supreme Court has its bitter critics in and out of C- gress. But, as Attorney General William P. Rogers has poin- out, Congress has almost never "taken these attacks seriou- enough to retaliate against the judiciary." The last time C- gress was sufficiently agitated at the Court to curtail its juris- tion was in 1868 when Republicans pushed through a stat- designed to keep the Court from declaring reconstruction legi- tion unconstitutional.

The current congressional attack on the Court has resul- from decisions alienating two congressional factions at the sa- time. First came the decisions holding racial segregation unc- stitutional. Then, in a series of cases, the Court has uph- individual rights against government programs aimed at s- version. These decisions raised the ire of Southern Democ- and Midwestern Republicans, respectively, and it is the coalit- of these two congressional blocs which gives power to the dr- to restrict the Court.

In the last Congress the Court fight was embodied in a nu- ber of bills which made varying degrees of progress but w- all buried together in the Senate in the closing days. T- relatively limited bills would have revived state antisedition l- struck down by the decision in the Steve Nelson case - "clarified" the Mallory decision on the power of police to qu- tion suspects before arraignment. The major assaults were c- tained in the Jenner-Butler bill and HR 3.

The William E. Jenner (R., Ind.)-John M. Butler (R., M-) measure was aimed at overcoming the effect of a series f decisions handed down by the Court such as the Nelson c-, which struck down forty-two state antisedition laws by hold- that the federal government had pre-empted the field of pr- cuting subversion against the United States; the Watkins c-, which held that a congressional committee must inform a witn- of the pertinence of questions he is asked to answer; and Konigsberg case, which held that a state could not bar a law- from practice solely for refusal to testify about Commu- affiliation.

HR 3 was introduced by Representative Howard W. Sm- (D., Va.), author of the Smith Act to prosecute subversion aga- the federal government. Smith's bill provided that no act- Congress should be construed as pre-empting a field unless th- is such conflict between state and federal laws that they can- stand together. Opponents said that HR 3 would have had m- far-reaching and dangerous effects than other anticourt legi- tion because the bill was retroactive and might strike do- federal regulatory programs in areas where uniformity s essential.

SUPREME COURT

The Court Protects Our Democratic Rights

Herbert Hogan

IN A democracy no part of the government should be free from scrutiny. Under the American check and balance system it is not only the privilege but the duty of each branch of the government to prevent any one branch from gaining supremacy. Current attempts of Congressmen to limit the jurisdiction of the S- preme Court are thus natural and based up- historical precedent.

It is imperative, however, to remind o- selves of several salient facts before becom- too critical of the Supreme Court. (1) A- pointees to the Federal courts have consisten- been men of high integrity, ability, and presti-. No other branch of the government has a bet- record. (2) Federal courts have consisten- been held in the highest respect by observ- from home as well as from abroad. Neither t- executive nor legislative branches of gove-

Member of the faculty of La Verne College, California

nent can claim an equal freedom from corruption.

(3) Though over a course of years judges nust and have adapted themselves to the nature nd demands of government by the people, ourts were purposely removed as far as possible rom the compromising position of the political rena. Scholars almost unanimously agree they hould remain there. Because of these facts, any ttempt to alter the relative power of the Su- reme Court to the advantage of the legislature hould be examined closely.

Furthermore, the reasons for present at- acks on the Court must not be overlooked. hough these involve important aspects of merican jurisprudence, they stem directly from ecent decisions of the Supreme Court uphold- ng civil liberties. In fact, since World War II he Supreme Court has acted in more cases in- olving the protection of civil liberties than in s entire previous history. One group of deci- ons has declared segregation unconstitutional. nother group has upheld individual rights gainst government programs aimed at sub- ersion.

On this basis Brethren must find themselves n agreement with the Court and opposed to the attempts to curtail its activity. Brethren are and have been among the religious minorities of the country. Brethren are and have been concerned with freedom of individual conscience. Brethren, because of their opposition to war, have frequently been the benefactors of a governmental system which protects minorities and the rights of conscience. By principle and by interest we should be in support of a Supreme Court which protects these democratic rights.



ccomplice or Protector?

The Integrity of the Individual Is at Stake

David Waas

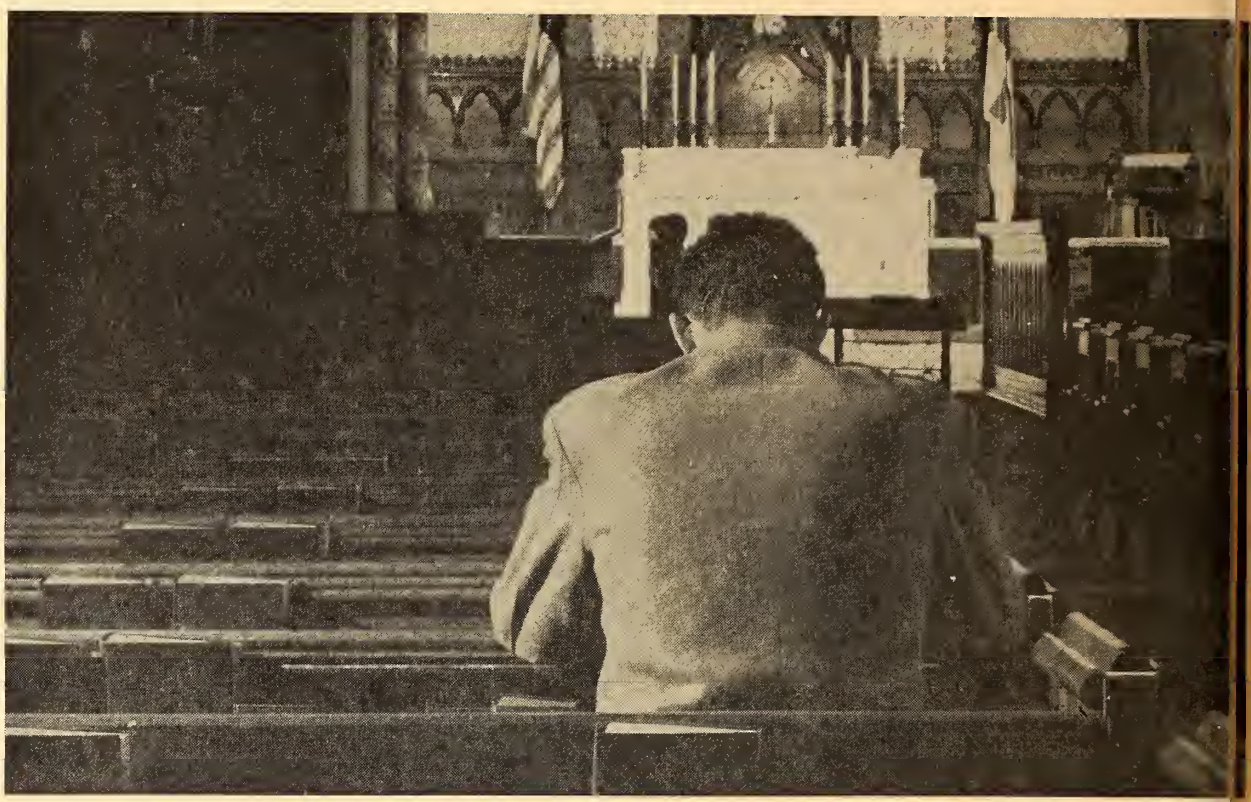
ATTACKS upon the Supreme Court have come alternatively from "left" and from "right." Thomas Jefferson and Andrew Jackson attacked the Court of Chief Justice John Marshall because of his insistence upon national authority over that of the states. After the Civil War Congress struck out at the Court for attempting to limit national power.

The current attack, led by conservatives of both parties, is inspired by two factors. First, in the past twenty-five years the government has become increasingly sensitive to its responsibility for safeguarding the social, political, and civil rights of its individual citizens, and, second, since 1937 a majority of the Court, has accepted the view that the Constitution is a living body of principle rather than a rigid and unbending document. Whether in theology or constitutional law, the gulf between these two concepts is great.

Southern conservatives are attacking the Court for its stand on integration and Midwestern conservatives and the American Bar Association are proposing legislation to curb the Court because of its stand on state antisubversion laws. In both cases the national government, through the Court, has come to the defense of the individual against the misused power of the state. In both areas the attackers have depended upon a rigid, word for word, interpretation of the Constitution. It is the total interpretation of the Constitution and its power to protect the individual which is at stake, not two or three specific issues.

Continued on page 18

Member of the faculty of Western State College of Colorado in the Division of Social Studies



A. Devaney

God Practices Man's Presence

Glen Weimer

THE practice of God's presence is a necessary discipline of the spiritual life. Only by conscious effort, by habitual response to God, do we go forward in the good life. As we cultivate the habit of taking God into our minds, as we rejoice in his love, we grow in the wisdom of his will. Life in all the phases of living must become the practice of his presence.

But there is a supreme fact in the life of man which is overlooked. God practices man's presence, your presence and mine. This truth is summed up in the words of an Old Testament writer, "The righteous and the wise and their deeds are in the hand of God."

God knows us personally. God sees us as we are. God sees life through our eyes and knows what life looks like from where we stand and live. He is aware of all we struggle against personally and all we strive for. He knows where our lives' real battle is, where our lives break down, where we need to watch and pray. He knows what our strength is. God practices our presence, keeps us personally in his thought.

Indeed, we live our lives caught up in the embrace of his love and thought. We are not numbers to God, we are real persons and known personally to him. God practices our presence in the total range of our need. This fact elicits in us an eager desire to practice his presence faithfully.

God cherishes us individually. God does not see us in mass. He cherishes us individua[l]y. We are cherished because [o]f the part we are meant to pla[y] in God's great design. God ch[e]r-ishes us because of our pro[p]-tion of the good, true, and j[u]t, because of the good we h[a]e realized, expressed, and shar[e]d.

Moreover, we are remembe[r]-ed individually because of [o]ur resistance to evil, our creat[i]e stand for the right, and, mos[t] of all, because of our creative [u]e of the tragic elements of ex[p]e-rience. God enfolds us indiv[i]d-ually in his love because we [a]re precious to him. No one [c]an take our place in his heart [o]r plan. His practice of our p[r]es-ence, his remembrance of [u]s, evokes our daily remembra[n]ce of him.

God honors us faithfully. God practices our presence in honoring those who love him with a sense of well-being, harmony, peace, and adequacy. He honors the obedient heart with the assurance that good will come from their living, that their lives will count for something enduring, that life lived in Christ will never be wasted.

In practicing our presence he creates in each loyal follower the confidence that the good life is never futile or fruitless. It is a sowing of seed that will yield a harvest of good for the world. God practices our presence and fortifies the good life for creative endeavor, but always keeps the ultimate results of the good life in his hand.

God saves us eternally. This is the final phase of his practice of man's presence. There is an endless process of births and deaths in this world. We cannot see back beyond birth, nor can we see beyond death. But God is not bounded by either. God practices our presence, our origin in him, and our final destiny in him. In life or death, God keeps us in his thought. We are ever wrapped in the redeeming mercy of God.

God practices our presence and saves us in the here and now, making life a fountain of blessing to our time. But he not only saves us in the here and now, but eternally. Time does not limit God's interest in us. There is a love that can and does keep us in time and eternity. God practices our presence in the hope that the life we live might unveil his presence to men, that our brief life in this world of time might be a temple of his presence, a channel of his transforming power to men.

The hour will come when we must lay down our tools, close the book of our life, and turn over the keys of our responsibility to another. When then? God goes on practicing our presence and saving us eternally. What a wonderful God in whom to rest the issues of life! Whitehead once said, "The best symbol under which we can conceive of the nature of God is that of a tender love that nothing be lost."

When Paganini, the great violinist, lay dying, he turned to his son who was watching him and whispered, "Draw back the curtains, the moon is shining on the sea." It can be like that for us — not the end of a brave story, not a wiping out of selfhood, not the destruction of all we have loved, longed for, and labored for, but the opening of a way across the seas of God, illumined by him who is the Light of the world and of every soul born into this world.

God practices our presence in the eager faith that we will respond in the faithful practice of his presence. By this means he hopes to transform this city of earth into the city of God.

Church Nursery

Continued from page 4

are used throughout the year, they should be well informed as to suggested activity patterns as well as to the physical setup of the room and supplies.

If an attendant is employed by the church for this hour to free all parents for worship each Sunday, care should be taken to select a kind, considerate, Christian person and not just a "baby sitter" to watch after the physical well-being of the children. A child meets God through people, particularly at this age.

Some parents rightly hesitate to take their children to the church nursery because of generally unsanitary conditions that tend to spread colds and illnesses rapidly. Some nurseries enforce policies of no admittance of children with colds or other ailments. Even though it is often difficult for an authority to diagnose the contagious stages of colds and other ailments, parents should be aware of and sensitive to the welfare of others. Nursery attendants should take care to prevent common chewing of playthings whenever possible. Bed linens should be changed after each use, toys should be carefully washed and stored after each nursery period, and floors should be given special care for cleanliness.

As Brethren, we need to learn more about the act of corporate worship. Many of our churches have gone far in accomplishing the ground work for this and a well organized and supervised nursery can be an integral part of this worship program. Parents ought to further the cause of good nurseries and take full advantage of such facilities in respect to themselves and their own children as well as others.

Yucca . . . "Our Lord's Candle"

JEAN HOGAN DUDLEY

As white as sand dunes' creamy white
The yucca blooms against the light,
Where quail descend in swooping flight,
Lapped in the sunshine, desert-bright.

The yucca lifts its halo-sheaf
Above the many-bladed leaf,
And like a candle, pure and brief,
Gleams all untouched by winds of grief.

And such is prayer: while words take flight
The soul is lapped in heaven's light,
While inward faith and love glow white
As yucca blossoms, candle-bright.

A Protestant, a Roman Catholic, and a Jew discuss one of the important issues in American life that is coming to be of crucial concern to the people

God in the Public Schools



Religious News Service

A Protestant Looks at It

Thomas J. Van Loon

IN APROACHING this subject from the perspective of one group in the Protestant faith, I have sought briefly to identify some major factors involved, noting areas of responsibility. These are organized around the concepts, The School's Setting, and Experiences of God.

THE SCHOOL'S SETTING

The tax-supported public school is the agency in our society that provides for the formal education of children and youth. The school is not to be identified solely as an arm of the state, although it operates within a framework of law. Rather, it is the creature of our whole society.

Our free democratic society includes much more than the system of law and governmental organization we call the state. It includes a rich variety of purposes, values, meanings, and beliefs whose pursuits provide a dynamic community setting for the school and are reflected, in varying degrees, in the school's program.

One of the most pervasive elements of our culture has to do with religion. It includes not only our grounding largely in the Hebrew-Christian tradition but the multiplying institutional expressions of religion and the increasing identification of our people with a faith group.

Moreover, religion is not simply a concern limited to the individual in his role as private citizen. The state itself recognizes and respects the religious nature of our people and so i terprets state-church separati as not to preclude at least lim ed co-operation between t two. Most Protestants seem find this view of separation co sistent with both their und standing of what our history h been and what our practi ought to be. For they see o system not as separation wi hostility nor separation with i difference, but as separati with co-operation in the sen of sympathetic association the welfare of our people. Th does not mean organic conne tion between the two, nor do it mean "establishment" of o or more religions.

The school exists to prepa the young for participation American society. Along wi our oft-mentioned pluralis these are some of the marks that society which the scho cannot ignore if it is to do job effectively.

Director of the Department of Religion and Public Education of the Methodist Church, Nashville, Tennessee

EXPERIENCE OF GOD

It is not the school's function to teach sectarian religion or to judge between the rival faith claims made by men in expressing their experience of God. But this does not mean that the school should avoid treating religion with understanding and appreciation. It may be helpful to distinguish several aspects of religion and note how the school might deal with each.

Characteristically, religion includes three elements: worship and commitment; system of beliefs; and code of behavior issuing from and consistent with one's worship and beliefs.

True worship cannot be coerced. Commitment must be voluntary. These are distinctly the province of home, church, and synagogue. But in some instances it may be appropriate to verbalize the meaning of these commitments for individuals holding them where the purpose is to provide needed information or to stimulate appreciation.

Where integrity of subject matter or intergroup understanding requires, the school should teach about religious beliefs, not for purposes of advocacy but for understanding. How else, for example, can the Reformation or medieval art and medieval history be made meaningful?

The point here is that decision should be made primarily upon educational rather than religious grounds. This requires teachers who are professionally competent and sophisticated enough in religious knowledge and self-insight to treat the subject with scholarly objectivity and not with evangelistic or proselyting fervor.

The public schools should encourage behavior expressing support of moral and ethical values. Happily, there is substantial agreement among our people, religious and nonreligious in outlook, about the importance of truthfulness, justice, respect for others, kindness, and so on. The problem arises at the point of the multiple sanctions for these values.

The schools should not by emphasis or omission imply that religious sanctions for these values are unimportant. Teachers ought to point out that we hold many sanctions for our values. They ought also to indicate that many of our citizens, probably the large majority of them, hold religious sanctions for them. In so doing, the schools should maintain a climate conducive to the nature of commitments made in home, church, or synagogue.

GOD IN THE PUBLIC SCHOOLS

A Catholic Looks at It

John A. Hardon

THE current problem of racial integration is minor compared with the more critical need of integrating religious values in the standard curriculum of the public schools. Yet both issues have this in common that after almost a century of neglect they are hopefully on the way to solution.

Religious integration has three obstacles of prejudice. Most radical is the strange theory of religion that invaded some educational circles. When John Dewey wrote, "Any activity pursued in behalf of an ideal end against obstacles and in spite of threats to personal loss because of conviction of its general and enduring value, is religious in quality," he arbitrarily removed the acceptance of a personal deity from association with religion and appropriated the traditional name for his own brand of naturalistic humanism.

A second obstacle arises from the nature of our pluralistic society in the United States. Finally, separation of church and state for some people means that no semblance of religion may be tolerated in the classrooms of public schools.

Against the shapeless humanism that influential educators are propounding, religion must be defended as the sum total of all the principles and laws that govern our responsibilities to God. If we examine the religious factors which are intrinsic to the public school curriculum, what do we find? What does religion mean in Chaucer, Shakespeare, and Milton; or in history, in the religious institutions of nations, in the origins of the Jewish people and Christianity, in the rise of Mohammedanism, in the Crusades, the Protestant Reformation, the migration to America in search of religious freedom? Their common element is always belief in a Supreme Being who controls the happiness of men and determines their future destiny.

Less radical but more common are the fears of churchgoers that religion in public school threatens their denominational status. Here a careful distinction should be made between ideas that are basic to all religious systems and formal sectarian instruction. Certainly grave limitations are imposed on the teaching of religious values in tax-supported institutions, arising from a heterogeneous student body and the civil law. But limitation is not elim-

Professor of dogmatic theology in the Jesuit Scholasticate of West Baden College, Divinity School of Loyola University

ination! An easily definable substratum underlies the main religious cultures of America, within whose limits teachers should be encouraged and prepared to deal in the classroom. This would include the existence of a Creator and the common duty of all men to obey the moral law as formulated in the Ten Commandments.

Does religion in public schools contradict a legitimate separation of church and state? The simplest approach to this attitude is the direct one. In all frankness, what are those who raise the objection opposed to? Not the separation of every kind of philosophy from the civil government or the removal of all belief from public education. That would be the end of civil government, and of the public schools, since neither can operate without some basic principles, even when (as under communism) they are openly godless. The object of reproach is the religious system one dislikes. It may be Christianity or Judaism, the Catholic Church or Protestantism, but normally the irritant will be a theistic concept of life.

While fully conscious of the practical difficulties, sincere believers do not oppose religious integration in the public schools. They see that other religions besides their own give allegiance to the same Creator and Master of the universe, and they are too familiar with the tragedies of history to want American youth to dissociate education from dependence on God.

GOD IN THE PUBLIC SCHOOLS

A Jew Looks at It

Arthur Gilbert

IT IS recorded in the Book of Exodus that when Moses asked the Lord by what name he should be made known unto the slaves of Egypt, the Lord answered, "*Ehyeh-Asher-Ehyeh*" — I Am that I Am. The rabbis understood this to be an assertion of God's being, uncircumscribed by any description or definition of his particular nature. This very assertion, however, had significance only as a statement of a philosophical principle, but it was understood as a concrete manifestation of the role of God in history. For on the inspiration of this revelation Moses assured the people, "His everlasting faithfulness and unchanging mercy will more and more manifest themselves in the guidance of Israel."

This faith in the existence of God and in his special role as Author of history and Guardian of Israel has always been central in Jewish thought. It has been communicated from generation to generation through the reading of the Torah, in the recitation of prayer, and by the celebration at home and in the synagogues of those historic occasions on which God made himself manifest to and through his people.

Yet significantly the Jews have always been reluctant to define the nature of God narrowly and specifically. Nor do they insist upon the acceptance of any definition or creed the affirmation of which is necessary for salvation. The rabbis, for example, taught regarding him who cannot articulate a belief in God, "Let him act as though he believed in God and he will be judged by his works."

National director of the Department of Interreligious Cooperation of the Anti-Defamation League of B'nai B'rith, New York City

"I Am that I Am" rema[s] therefore a formulation of Go[d's] being that enables each pers[on], each people, each generation [to] arrive at an understanding [of] God and his will, each in [ac]cordance with its capacity a[nd] peculiar experiences. Ultima[te]ly Jews believe man will [be] judged not on his articulated [ex]pression of faith, nor by his p[ar]ticular definition of the divi[ne], but in accordance with t[he] manner in which he has liv[ed] his life.

This religious heritage, [al]though it is not always made [ex]plicit in discussions abo[ut] touchy church-state issu[es], helps explain the hesitati[on] with which most Jews meet [ef]forts to teach "God" in t[he] public schools. In our pluralis[tic] society with its multiplicity [of] denominations and sects, ea[ch] guaranteed the protective ne[u]trality of the state, what kind [of] "God" can be taught? Only o[ne] stripped of all sectarian asso[ci]ations and symbols. But it [is] through these various assoc[ia]tions and symbols that we co[me] to know God, each in our o[wn] way! He is clothed for us in t[he] mantle of a particular religio[us] tradition, exalted in particu[lar] and very different patterns [of] language.

Clearly such education is t[he] sole prerogative of the ho[me] and synagogue or church. T[he] public school, an organ of sta[te], cannot assume to unravel th[ese] particulars nor should it seek [to] communicate the nondescr[ipt] composite, "public school Go[d]" that is left when the particul[ars] are removed. Such an effort [is] bound to be ineffective a[nd] probably harmful to the ca[use] of all religion.

Let us rather "judge the m[an] by his works," and the stude[nt] by his way of behaving. T[he] public school must not ins[ist] upon, impose, or raise questio[ns] concerning a child's religio[us]

elief. It may make no judgnent with regard to the mulple sanctions the American eople hold for their values. The public school can and hould communicate, however, he values shared by all religious groups: truth, justice, reect for the worth and dignity f the individual. The school as a responsibility to teach bout the role of religions and eligious institutions in the makng of our civilization; neither rt, literature, nor history can e taught without recognizing eligious motivations and influnces.

The school has the duty of repecting whatever religious beiefs and convictions the student rings with him from home or eligious school. But to involve he public school in the teachng of religion for the purpose f achieving religious commitnent deprives parents of their nost precious rights, and reigious educators of their rofoundest responsibilities. Invitably it would lead to intereligious strife and tension.

Today more Americans are hurch and synagogue members han ever before in our history. Religion continues to flourish in he United States. It is because eligion is neither hampered by he state nor dependent on it or support that our religious nstitutions have developed uch vitality and creativeness. Our public schools protect our emocratic heritage by instillng the love of truth and respect or people. In this effort the chool serves the will of God.

Conference Business

Unfinished Business

eport on the Study of Distribution of Gospel Messenger

We, the committee, present the ndings of our study and suggestions hich may prove valuable in the istribution of the Gospel Messenger.

I. Our Findings

1. The Survey of Other Denominations

Only one group made mailings to every home. One group relies totally upon subscriptions from individual members. All other groups use some type of club rates sponsored by the local congregation.

The cost of club rates: the range of rates were from one dollar to two dollars and twenty-five cents. The deficits from club rates were picked up in advertising and operating income of publishing house, and by boards of the general conference of the church. In one case, the boards paid toward the deficit in proportion to their income from the general conference budget.

2. Our Own Situation

The mailing of the Gospel Messenger falls into three groups:

1. Individual subscriptions, 2,707 copies
2. 75% club subscriptions, 5,437 copies
3. 100% club subscriptions, 34,845 copies

Then an additional 575 exchange copies, etc., make a total of 43,564 copies.

The present expense account for these 43,564 copies is as follows for the year ending Sept. 30, 1958.

Editorial expense	$ 16,821.00
Paper and printing cost	82,685.00
Purchased manuscripts and pictures	6,843.00
Postage and mailing	23,122.00
Total expense	$129,471.00

Source of funds:

Subscription income	$ 99,498.00
Brotherhood Fund (editorial expense)	16,821.00
Brethren Press	13,152.00
Total source of funds	$129,471.00

3. The Projected Cost to Send the Gospel Messenger to Every Family in the Brotherhood

Figures are based on the following:

Church of the Brethren families, per 1956-57 annual reports from our churches	54,282
Estimated number of persons not included in a family unit, such as single persons living away from home	15,718
Total number of copies needed	70,000

Estimated cost for 70,000 copies:

Editorial expense	$ 19,000.00
Manuscripts, pictures, paper, and printing	143,850.00
Postage and handling	37,954.00
Total estimated cost	$200,804.00

II. Our Suggestions and Recommendations

1. Believing that the Gospel Messenger is a great medium which deserves a major distribution throughout our congregations, we recommend to Annual Conference that it commend an every member family plan.

2. We believe that it is not necessary to make the Gospel Messenger self-supporting, but that it deserves an underwriting from the Brotherhood Fund, and that a balanced underwriting and the following suggestions and recommendations will best serve the intent of the query.

(1) We recommend that the every member family plan provide for a rate that is less than production costs and that the difference be made up by the Brotherhood Fund.

(2) We recommend that the 75% Club be discontinued, making subscriptions subject to individual rates or through the every member family plan.

(3) We recommend that each local congregation make a special effort to promote an every member family plan and to take steps to stimulate an interest in reading the Gospel Messenger.

(4) We recommend workshops at Annual Conference, and at regional and district levels, on the use of the Gospel Messenger in Christian education and other phases of the work in the local congregation and in understanding the world-wide outreach of the church. Such workshops would aid the local congregation in carrying out number three above.

(5) We favor gift subscriptions to newlyweds and to new families in the church.

(6) We would not be opposed to additional advertising in order to cut production costs.

(7) We recommend that the General Brotherhood Board set up a plan for handling rates and formulate some effective plan for promotion of the every member family plan.

(8) We further recommend that subscriptions in the every member family plan be considered in force until the General Offices are notified

Continued on page 18

KINGDOM GLEANINGS

Floyd McDowell, pastor of the Lititz church in Pennsylvania, has accepted a call to serve as director of development for Bethany Biblical Seminary, beginning on Sept. 1.

Handling Children's Allowances is the theme of the discussion group Mrs. Nevin Fisher will lead when the National Council's Department of Stewardship and Benevolence sponsored workshop on Christian Stewardship and family life takes place on Dec. 8 and 9 at Buck Hill Falls, Pa.

The Elizabethtown College newspaper, The Etownian, one of thirteen college publications was given a first-class rating by the Associated Collegiate Press. The publication is sent to all alumni and friends of the college in addition to serving the students on the campus. The editor is Kenneth Bowers of Landisville, Pa.

Two Bethany Biblical Seminary students who will be seniors next year have been awarded senior honor scholarships of $1,000 each. These scholarships are made possible by a grant from the Lilly Foundation. The students are Ronald Morgan and Ronald Petry, both of whom have served as intern ministers during the present school year.

Jesse Owens, former Olympic star and considered by many to be the greatest track and field star of the half century, spoke to the Manchester College student body at the regular chapel hour on May 1. Mr. Owens has been on the staff of the Illinois Youth Commission since 1955, in the special services unit of the Division of Community Services, which conducts the commission's delinquent prevention program.

Gordon Yoder, McPherson College business manager and treasurer, has been appointed on a committee to deal with the development of a possible cost-study of Kansas higher education. The eight-member committee has been appointed by the Professional Advisory Committee for the study of Kansas higher education. Raymond Flory, McPherson College dean of students, is a member of the Professional Advisory Committee.

From the estate of Ada Mae Royer, Greenville, Ohio, the General Brotherhood Board has received $16,000, which is a partial distribution of the bequest made in her will. Also, the Board has received $1,500 provided in the will of Lillie M. Puterbaugh, Lanark, Ill. The Lanark congregation also received $1,000 from Sister Puterbaugh's estate. These meaningful provisions for the work of the kingdom at life's ending reflect a fine spirit of Christian stewardship.

Ground-breaking ceremonies for a new dormitory for men at Elizabethtown College were conducted on April 23 following the awarding of the contract for the construction of the new building. Joseph W. Kettering, chairman of the board of trustees, and President A. C. Baugher presided during the program in which trustees, faculty, alumni, and students took part. It is hoped to have the building, designed to accommodate 232 students, ready by September 1960.

Don Murray will appear on the Dupont Show of) Month TV program on May 25 in an allegorical treat on the struggle of good and evil. This play is entit Billy Bud.

John D. Ellis, pastor of the Moxham church, Joh town, Pa., for the past twenty-eight years, and his w will make a two-month tour of Europe this summ Brother Ellis heads the Greater Johnstown Protest Union and the Moxham Ministerial Association.

Ed Crill, national director of youth work since 19 has been named director of student personnel servi at Elizabethtown College, President A. C. Baugl announced recently. Brother Crill will assume his n duties in September. He will assist students in planni extracurricular activities and take an active part youth counseling.

Carl Harris, McPherson College student, has be granted two national fellowships, one by the Danfo Foundation and one by the Rockefeller Foundati Danforth Fellowships are granted annually to ab 100 young men who are preparing themselves to college teachers. Carl, a history major, plans to en Yale Divinity School in the fall.

Ralph Townsend, director of the Brethren Serv project at Castañer, Puerto Rico, made a trip to Ha April 17-22, at the request of the Brethren Serv Commission to investigate the need for relief w because of the famine conditions. He reported t the need is very great and that U. S. government s plus food is being distributed through Church Wo Service and Catholic Welfare Services. The Brethr Service Commission is co-operating through the Chur World Service program.

The Northfield Conference on Evangelism, sponsor annually by the Department of Evangelism of t National Council of Churches, will be held July 20- Leaders this year will be Dr. Elmer G. Homrighaus of Princeton Theological Seminary; Dr. Francis Wagschal of the United Lutheran Church, minister students at Columbia University; Dr. D. O. Cal Thomas, a youth leader from Wales; Dr. H. H. McC nel, director of the conference. Families are invit to this conference. Registration forms can be secur from the Department of Evangelism, Church of t Brethren General Offices, Elgin, Ill.

Over 400 pastors and lay leaders attended one the Brethren Service training conferences in the Sou eastern Region during the week of April 15-19. Conf ences were held at Oakland, Md., April 15; Frederi Md., April 16; Dayton, Va., April 17; Johnson Ci Tenn., April 18; and Roanoke, Va., April 19. Lead in the conferences were: Ralph E. Smeltzer, Dan We James Renz, John Eberly, W. Ray Kyle, and Ruth Ea of the Brotherhood Brethren Service staff, and regio secretaries Guy Wampler and Bill Smith. The purp of the training conferences was to help local church and districts develop a more effective Brethren servi program and to help them understand more fully t programs, policies, and philosophy of Brethren Servi locally and throughout the Brotherhood.

Brotherhood Theme: Brethren Under the Lordship of Christ

May Day on the Bridgewater College campus, May , was highlighted by the annual festival on the east wn where Lavonne Ikenberry of Bridgewater, Va., nd Samuel Ritchie of Dayton, Va., reigned as the 1959 lay queen and king.

Nevin Coppock, well-known layman of Southern hio, died May 3, after a four-day illness of polio. Broth- Coppock was the chairman of the CALL program r his district. For three years, 1953-56, he served on ie National Council of Men's Work. The memorial rvice was held on May 6.

Foster M. Bittinger died suddenly of a heart attack his home on Saturday, May 9. He was pastor of the alem church in the Southern Ohio district. Funeral rvices were held there on May 11. Bro. Bittinger had reviously served churches at North Fork and Terra lta in West Virginia; at Browntown and Mill Creek Virginia; and at Westernport, Maryland.

More than six hundred youth and youth counselors om the fourteen districts of the Southeastern Region nvened on the Bridgewater College campus, April 5 and 26 in the annual regional youth round table. he theme of the conference was From Faith Tre- endous to Witness Stupendous, and the round table rought Harry K. Zeller, Jr., and David Rogers to the mpus as principal leaders. Carolyn Ann McDaniel, ilton, Del., was the regional winner of the speech ntest among five finalists, speaking on Decisions or hoices in a Complex World.

ransportation to UN Seminar

The round trip fare in the chartered buses from cean Grove to New York for the UN Seminar will be 3.00 for each person who occupies a seat. This in- rmation has become available since the information ppearing on page nineteen of this issue went to press.

adio Programs

The summer series of the radio program, Pilgrimage, fers discussions that are entertaining, provocative, id informative. Aired on ABC, Sundays, 1:30-1:55 m. ET, the following topics for discussion are sched- ed for June: 7th, Race Relations in the U.S.; 14th, hristianity and Race; 21st, Protestant and Orthodox hurch Relations; 27th, Protestant and Catholic Rela- ns. News analyst Quincy Howe is the M.C. for the ries.

edication and Home-comings

Goshen City church, Northern Indiana, dedication, nday, June 28, at 9:30 a.m.

Mountain View church, Middle Maryland, home- ming, Sunday, June 7. In the morning Mrs. Mary artin Cooley will speak. In the afternoon C. N. rubbs will have charge of a note-burning service and obert Byrd will bring the message.

Conewago congregation, Eastern Pennsylvania, me-coming and anniversary, Sunday, May 24, all y. The morning message will be brought by J. C. ine at 10:00; in the afternoon Luke Brandt will speak 2:00; a program of sacred music at 7:30 p.m. will nclude the day.

Our Citizenship Under Christ was the theme of the Southern Indiana CBYF spring conference held April 24-26 at the Windfall church. Guest leader was Ralph E. Smeltzer, director of social education, Brethren Service Commission. Approximately 100 young people were in attendance, and each organized CBYF of the district was represented. Carole Welch is president of the district CBYF, and Russ McInnis and Al Brown are adult counselors.

Licensed to the Ministry

James Tomlonson, licensed in the West Goshen church, Northern Indiana.

Raymond Mankamyer, licensed in the Beachdale church, Western Pennsylvania.

The Church Calendar

May 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Kingdom Divided. 1 Kings 11:9 — 12:33. Memory Selection: If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. Mark 3:24-25 (R.S.V.)

May 24-29 Northeastern Ohio camp leaders training camp

June 2-6 Training conference for Southeastern youth field workers, Bridgewater, Va.

June 9-11 Western Pennsylvania camp leaders training camp, Camp Harmony, Hooversville, Pa.

June 14 Children's Day

June 16 Pastors' Retreat, Ocean Grove, N. J.

June 16-21 Annual Conference, Ocean Grove, N. J.

June 22-26 Missionary Retreat, Camp Mardela, Denton, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., in the Paw Paw church, W. Va., June 2-7.

Bro. Harold S. Martin of Spring Grove, Pa., in the Beaver Dam church, Md., May 31 — June 7.

Bro. Russell G. West of Wiley, Colo., in the Christiansburg church, Va., June 27 — July 12.

Gains for the Kingdom

Two baptized in the Calderon church, Ecuador, South America.

Three baptized and three received by letter in the Colorado Springs church, Colo.

Eleven baptized and ten received by letter in the Bethel church, Naperville, Ill. Two baptized and two received by letter in the Four Mile church, Ind. Four baptized and four received by letter in the Wawaka church, Ind. Two baptized in the Lansing church, Mich. Six baptized and three received by letter in the Olivet church, Ohio.

The Integrity of the Individual

Continued from page 9

In a strong dissenting opinion to *Plessy* vs. *Ferguson,* which in 1896 established the "separate but equal" principle, Justice Harlan insisted that the Constitution was a body of principle superior to social habit. "In the view of the Constitution, in the eye of the law," he wrote, "there is in this country no superior, dominant, ruling class of citizens. There is no caste here. Our Constitution is color blind and neither knows nor tolerates classes among citizens." But Justice Harlan was interpreting the principle of the Constitution, not the letter of the law alone.

By 1954 the views of Justice Harlan h won. In the historic *Brown* vs. *Board of Educ tion* the Court said, "In approaching this prc lem we cannot turn the clock back to 1868 wh the [fourteenth] amendment was adopted, even to 1896 when *Plessy* vs. *Ferguson* was wr ten. We must consider public education in t light of its full development and its present pla in American life throughout the nation." Tl opinion, reaffirming the views of Justice Harla was unanimous. The Christian has a special co cern because the integrity of the individual at stake. Today the Supreme Court of t United States stands as a prime defender of th integrity.

Conference Business

Continued from page 15

otherwise by the local congregation, and that the local congregation give assistance in keeping mailing lists up to date.

Clarence B. Fike, Chairman
Elizabeth Weigle, Secretary
Ernest R. Jehnsen

Report of Committee on District and Regional Organization

I. *Introduction*

The committee has sought to base its work upon a careful study of the needs revealed in the queries, and on previous actions of Annual Conference which have set patterns of regional and district structure and organization and function. We have tried to see the needs expressed in the light of the total life and witness of the church.

The committee has come to certain clear convictions:

1. A study and resultant reorganization does not guarantee a deepening of the spiritual life of the church, nor does it necessarily enhance the effectiveness of its witness. Nevertheless, when organizational studies and procedures are viewed not as ends in themselves but as means to a more effective witness, we may come to a better use of our resources and a clearer and more single-minded following of God's will for the church.

2. A rigorous and objective study of our organizational pattern is made urgent not only by the sociological factors which have been pointed out in the queries, such as shifting cultural and economic patterns, increased mobility of population, and the swift exodus of our people from many vast areas in which the church was once strong, and which leave a wake of weak and dying churches and districts. It is necessitated also by the involvement of our church in arrangements of comity and shared responsibility for evangelism and church extension, and by significant trends within the pattern of the church's life. The trend toward a large field structure, the almost complete acceptance of a paid professional ministerial leadership, all present large problems in the area of organization and leadership which must be faced on a district and regional level.

II. *Some Goals to Be Sought*

While the most obvious concern of the queries is the merger or realignment of districts and their regional groupings, this is not really the basic question. We shall seek such an organizational pattern that, whatever its ultimate form or structure, would safeguard and promote these values:

1. The active involvement and participation of the greatest number of our people in the life, work, and witness of the church.

2. The establishment of such organizational patterns as will make for the most effective and responsible use of the church's resources of money, leadership, and institutions.

3. A program of counsel, training, and supervision which can effectively help every congregation.

4. An organizational pattern which binds the entire Brotherhood together in our efforts to strengthen the witness of the church and enables us to bear one another's burdens and to be of the greatest possible mutual aid.

III. *Some Steps Which May Now Taken*

It is apparent to the commit that many districts of our Broth hood are failing to live up their full possibilities. In some ca it is because they are too sm the sense of achievement, satisfactions of growth, the joy identification with a large and ma splendored fellowship dwindle aw until the spirit of the church is de In every area of the Brotherho great advantages would accrue the churches from increased co-o eration and courageous steps tow realignment and creative shari across district lines of resources, stitutions, and leadership. W therefore, recommend that in areas immediate steps be taken aid one another and to co-oper in the following ways:

1. A study should be made ways in which all districts wit the boundaries of a state or ot contiguous area may more effectiv aid and encourage one another.

2. Functional co-operation sho be initiated and boldly carried f ward in such areas as (1) joi meetings of district boards, comm sions, and cabinets for conversati and planning for joint programs action; (2) joint conferences, wo shops, laboratory schools, rallies, a inspirational meetings on all leve (3) institutions, such as cam homes for the aged, etc.; (4) joi field programs, together using t services of dedicated and compete fieldmen and other specializ workers.

3. Wherever the way is clear a where such steps would result more effective units for spiritu

nd program effectiveness, districts hould take steps immediately ward realignment of boundaries, xchange of churches, and mergers. nitiative for such realignments and ergers may be taken by district oards or district conferences. The gional board and staff should stand ady to give counsel and direction accomplishing these steps.

The committee proposes to bring Annual Conference in a later re- ort the criteria for effective district nits, and guiding principles for re- ignment or transfer of churches or ergers of districts.

V. For Further Study

The committee recognizes that me of the most important areas of s assignment remain to be com- leted. We, therefore, request An- ual Conference for additional time complete our studies. Areas still be studied are:

1. The most efficient larger unit units of church life and organiza- on between the Brotherhood on the ne hand and the local church on ie other.

2. The functions and structure of ese units, whether district, region, both, or some new type of organi- tional unit.

3. The nature and functions of nferences for such organizational nits.

4. The relation of these units to ie Brotherhood and to the local urch.

In order to carry forward these udies, the committee proposes to ld a series of "listening consulta- ns" across the Brotherhood with strict and regional boards and oth- representative groups to secure e answers to certain basic ques- ns. We shall also consult many sponsible Brethren leaders through nversations and correspondence.

Edward K. Ziegler, Chairman
Norman J. Baugher
Lyle Klotz
Moyne Landis
J. H. Mathis
Ronald Rowland
Gorman E. Zook

Queries

ualifications of District Moderators

The Fruitland congregation, in gular session on July 16, 1958, quests district conference to ange the provision for eligibility r the moderator of district confer- ce to read as follows: Any elder, dained minister, or any member the laity who meets the qualifica- tions herein set forth, may be elected moderator of the district conference. He shall not serve more than once in three years.

Gladys Bingamin, clerk.

The query was referred to the elders, moderators, and pastors' council to consider and bring recommendations to the conference. They later brought the following recommendation:

The District of Idaho and Western Montana, acting upon a query from the Fruitland congregation, requests Annual Conference to change the eligibility rules for the office of district conference moderator to include laymen who meet all other qualifications except being an ordained minister.

Answer of district conference, Oct. 31, 1958: Recommendation adopted and passed to Annual Conference.

La Mar Bollinger, moderator.
Chauncey H. Shamberger, clerk.

Justice and Goodwill Movement

Since racial and group tensions constitute one of the greatest problems of the world today and are particularly troublesome in our own nation; and

Since deep-seated prejudice in the hearts of men make it difficult for the government to administer justice to racial minorities; and

Since hate-mongers, special interest groups and self-seeking politicians are active in promoting and keeping alive racial antagonisms while people of goodwill are comparatively inactive; and

Since Christian people are challenged by the example and teachings of our Lord who came to "set at liberty those who are oppressed" (Luke 4:18), to "remember those who are ill-treated" (Heb. 13:3), and to exhibit brotherly love;

Therefore, we, the Moderators' Council, through the district conference of the District of Florida, Georgia, and Puerto Rico, request the Annual Conference of 1959 to recommend to the Brethren Service Commission that they instigate and promote a nation-wide educational and inspirational movement to awaken and activate attitudes of mutual respect and projects of goodwill and justice for all among all races and minority groups. That such a movement be initiated by the Brethren Service Commission, alone or jointly with any other interested persons of recognized ability, talent, and goodwill chosen from religious, educational, labor and governmental groups — representative leaders in such fields of endeavor as writers, editors, news commentators, musicians, dramatists, artists, psychologists, scientists, public relations men, television and radio producers and actors, also representative of such organizations as the American Friends Service Committee, the Fellowship of Reconciliation, Southern Conference Educational Fund, Inc., and the Congress of Racial Equality (CORE), for the purpose of planning for the production, marketing, and distribution of numerous inspirational, informative, and suggestive articles, news items, music, and dramatic productions calculated to appeal to the public and to awaken a wholesome response on the part of people of goodwill leading toward tolerance and justice in all relations between races and minority groups.

Russell K. Showalter, moderator.
Helen A. Matthews, clerk.

U.N. Seminar After Ocean Grove

■ A one-day Brethren Seminar to the United Nations, has been planned for June 22, following Annual Conference.

The program will include: visits to foreign delegations to the UN; addresses from foreign delegates and from Dr. Andrew Cordier, executive assistant to the Secretary General; a guided tour of the UN buildings; attending a UN session; visiting specialized agencies; and a panel of speakers from the UN, the National Council of Churches, the American Friends Service Committee, and the Brethren Service Commission.

Chartered buses will leave Ocean Grove in time for the opening of the seminar at 10:00 a.m. in New York and return to Ocean Grove after the 8:45 p.m. adjournment. Round-trip fare on the chartered buses will be $3.00-$3.50 (half fare for children five to eleven), depending upon the number of riders. The cost for two meals in New York will be $4.00-$5.00. A $1.50 advance registration fee for persons twelve or older is to be mailed to the Brethren Service Commission, Elgin, Ill., by June 7. Late registration fee is $2.00.

See the May 16 Gospel Messenger, page 17, for registration forms.

News and Comment From Around the Worl



The fifteen Polish agriculture exchangees who sailed from Gydinia on March 27 and arrived in the U.S. on April 8 have a meal with Dr. Pieniazek and Wilbur Mullen during their orientation at Skierniewice before departure

Martin Luther King — Guest in India

THE COMING of the eminent American Negro, Dr. Martin Luther King, to Bombay was not a widely heralded arrival. Newspapers carried no note of the event and only by hearsay did a few of us learn when and where he would appear. Therefore, when on Friday evening, Feb. 27, a big gathering of Nationals under the auspices of the Progressive Group met in the large assembly room of Greens Hotel, few Americans were present.

Among the group were Earl Zigler and Amsey and Florence Bollinger. On the following day it was with distinct disappointment that we read the newspaper account of Dr. King's impressive presentation, under headlines, "Racialism, Chief Problem of U.S., Dr. King's View." Had we not been Americans, is that what we would have gathered from his address?

We counted it a privilege to hear Dr. King speak and were impressed with his sane, fair, and balanced presentation of the evils and injustices in the world in the areas of human relations and racial discrimination. Naturally, he related it to the problem of the colored people of America, but he included a much wider scope than that, not forgetting the large percent of Harijans in India's population, or the vast continent of awakening Africa and other areas of colored peoples.

We all felt that Dr. King showed integrity in not centering his emphasis on the problem of his own people in America, which is so much in the eyes of the world today. Had he done so, he would have received much sympathy from the audience to whom he was speaking. But he was bigger in spirit and in outlook than to do so.

The chairman of the meeting, Mr. G. L. Mehta, former ambassador to the U.S., in his introduction, and the president of the Progressive Group in her vote of thanks both stressed the significance of the fact that Mahatma Gandhi's principles were taking root in countries other than India. Dr. King himself stressed the fact that justice and evil are universal in character; he maintained that the principle of nonviolence must become a way of life, rather than to be used as a political weapon as a "temporary strategy in a temporary situation."

To that large audience of Hindus and Parsees with its sprinkling of Christians, and in the country where he was guest, Martin Luther King spoke fearlessly and loyally as a Christian; he pointed to the spirit and the love, to the sacrificial e of Jesus Christ who lived the p ciple of nonviolence in a redemp way.

"Christ furnished the spirit the motivation; Gandhi furnished method." — *Florence M. Bollin Bombay, India.*

Two West German Church Leaders Protest Rocket Unit

Two prominent West Gern Protestant leaders have publicly posed the stationing of a Bri rocket unit at a military airport n Dortmund, Germany.

Pastor Martin Niemoeller, pr dent of the Evangelical Church Hesse and Nassau, and Dr. He Kloppenburg, a one-time leader the Evangelical Church in Old burg staged their admonition in front of a large poster read "Fight Against Atomic Murder — Atomic Weapons in Europe."

Addressing a crowd of sev thousand members of West Gern pacifist groups, Pastor Niemoller s that "if we instead of maintain an army of several hundreds thousands of soldiers on which spend billions of marks every y without purpose — would send only some ten thousand peace vol teers to help our yellow, black, brown brothers toward a digni existence, peace would be rende a valuable service."

Meanwhile Pastor Niemoller sharply censured by President T odor Heuss of West Germany, spoke before a meeting of yo officers of the West German arm forces in Hamburg.

Jewish Woman Leaves Estate to Church

The Third Brethren church Philadelphia was surprised when learned that a Jewish woman left it $10,000 in her will.

Mrs. Ethel MacAdams had li in Mechanicsburg, Pa., for the thirty years of her life. When lived in Philadelphia many ye ago, she lived near the chur When her husband had just d she was faced with a financ emergency, and at that time pastor arranged for a loan of $1 from the church. Mrs. MacAda repaid the amount within a sh time, and almost immediately wr her will and gratefully named church as beneficiary.

rchbishop James Seeks rthodox Federation

Archbishop James, the newly-amed head of the Greek Orthodox rchdiocese of North and South merica, has announced that he will ek to bring about a federation of l Orthodox bodies in the two con-ents. He also said that he will ideavor to secure more specific offi-al recognition in the United States r the Orthodox Church so that will have "the same rights as those joyed by Protestants, Roman atholics, and Jews."

rm Pentecostal Free ill Baptist Church

Three conferences of Free Will ptists in North Carolina, repre-nting 130 congregations, have erged to form the Pentecostal Free ill Baptist Church. An issue in-lved in the merger referring to oking and growing tobacco was tled by eliminating from the new urch discipline a requirement de-ring smoking to be a sin. Confer-ce officials agreed to leave the tter of smoking and growing to-cco up to the conscience of indi-lual members.

sciples Report 2,242,469 orld Membership

Christian churches (Disciples of rist) in this country and Canada ve a total membership of 1,929,-4, according to the denomina-n's Year Book. During the last al year 54,065 persons were ded to the rolls by baptism and more than 63,000 by membership transfers.

Denominational churches, through the United Christian Missionary Society support about 250 missionaries in Africa, Argentina, India, Jamaica, Japan, Mexico, Paraguay, the Philippines, Puerto Rico, and Thailand.

News Briefs

Billy Graham drew a record number of more than 143,000 people in the Olympic Stadium in Melbourne for the final rally of his month-long Melbourne phase of his Australian crusade. This was the largest crowd ever to attend one of his meetings anywhere in the world. During the four-week campaign in Melbourne 26,400 "decisions for Christ" were made.

The proclamation of the union of the Holiness Movement Church of Canada with the Free Methodist Church of North America was made in March to all the churches of the uniting bodies throughout the world. Legal union had become effective on Jan. 1. The Holiness Movement Church is Methodist by tradition, originating in Ontario in a revival in the latter part of the last century. The Free Methodist Church was founded in 1860.

School children in metropolitan St. Louis have participated in a drive to collect 50,000 baby teeth a year in order to measure the amount of strontium 90 absorbed by growing children. The radioactive isotope is produced by nuclear explosions.

Overseas Report ... from Japan

Albert Huston

The postwar constitution of Japan s been the source of considerable ntroversy in recent years. Study ups, pro and con, have been set to study the problem. Much of t verbal conflict has revolved und the interpretation of one part, icle 9, which states:

'Aspiring sincerely to an interna-nal peace based on justice and er, the Japanese people forever ounce war as a sovereign right of nation, and the threat or use of e as a means of settling inter-ional disputes.

In order to accomplish the aim of the preceding paragraph, land, sea and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

The ruling Liberal Democratic Party has not interpreted this as denying Japan the right to defend herself or possess war potential for self-defense. Consequently, a self-defense force of 160,000 men was established (March 1958). Under the provisions of the Japan-U.S. Security Treaty the United States has also maintained troops in Japan. The opposition Socialist Party, however, has contended that the existence of both Japanese and American troops is a violation of the constitution, and has pledged itself to dissolve both if put in power.

The controversy was brought to new life on March 30 by the spectacular ruling of a Tokyo District Court, stating that the stationing of American troops in Japan was illegal. The judge contended that, as "war potential" on Japanese soil, with the capacity for either offensive or defensive warfare, the maintenance of such troops was contrary to the wording and spirit of the constitution. Government officials have called the ruling "illogical and inconsistent," and pointed to other court decisions upholding the Japan-U.S. Security Treaty. The decision has been appealed and will go to the supreme court. Should the lower court decision be upheld, the nation would be forced to give this article a new interpretation. It is quite likely that the constitutionality of the Japanese self-defense force would then be tested. Much U.S. military aid and advice would also be curbed. A great deal hangs on the decision of the supreme court, as both the government and the opposition party know.

To what extent the Japanese people themselves share the interpretation of the judge is hard to determine. Public sentiment, however, appears to be in strong support of Article 9. In a nation-wide survey conducted a year and a half ago by a leading newspaper, the *Asahi Shinbun,* it was learned that 52% of those polled were opposed to revising Article 9, 32% were in favor of revision and the remaining 16% were undecided. The poll also showed a growing opposition to revision, when compared with similar polls conducted in the past.

The National Christian Council has gone on record as opposing revision, as have other Christian groups. A small sampling of ministers and elders in one area of Japan revealed considerable feeling that the existence of the self-defense force is a violation of Article 9. To what extent this is the sentiment of the Japanese people as a whole is yet to be discovered. The present controversy may help to reveal this.



The imagination necessary for the art of role playing is evident in the face of this African girl, a second generation Christian of the Nigerian church

Creative Drama—African Style

Naomi Baldwin

LAST night was the play on the story of Ruth that the women presented. They really did an excellent job of it. We have a prize group of women here in our village.

Just before time to go to the church, it poured rain, which meant I could not go down on my motorcycle as the road was all mud and water; the children were in bed, and Charles could not leave them to take me in the car. So I donned my raincoat and boots, took my umbrella and lantern, and walked the mile in the mud and water. I got there just one minute before time to begin.

Like women the world over, they whispered to me when I came in, "We're scared. Maybe we won't do it right." I assured them they would do fine. I didn't tell them I was shaking in my boots too. You see, it is something new here for the women to put on a play.

Of course, nearly everyone came out to see it. I was really more than pleased with the main character, Naomi. Maybe it sounds strange to you for the main character to be Naomi when the play was on the story of Ruth. I am sure it was quite different from any play on that book that you would ever see in America. Let me tell you a bit about the different scenes.

The first scene was Naomi coming down the path into this village in Moab. She met other women on the path who welcomed her; then she went on to her own home. Then the women on the path who welcomed her went to all of the other women in the village and told them there was a stranger who had come to their village and suggested that all go and salute her and welcome her. (There was no script for this play, only suggestions were made and then they just did and said what came natural in their way of life with no memorizing).

The next scene was in Naomi's compound where the women all came to greet her. In the course of their conversation, she, of course, told them about the country from which she had come, about the famine that she and her husband and two sons had come here to escape.

In the third scene, Naomi went into the heart of the village and told the women that she wanted all of them to come to her compound to celebrate the marriage of her two sons. All of the women came. They saluted in the way they do here when there is a marriage and a feast. I had baked cookies and they used them for their food. Before they ate, Naomi said, "Let's pray." W[ell], you should have heard the excla[ma]tions and chattering that went [on] about that. They all wanted to k[now] what prayer was, whom did she p[ray] to? Then Naomi explained all ab[out] the one true God. This was re[al]y done in an excellent way.

The fourth scene was in the ho[me], and Ruth and Orpha were grind[ing] their grain and cooking their d[in]. While doing this, they were ask[ed] Naomi to explain more to them ab[out] her one God, and again there [was] quite a conversation about the m[at]y

ods they worship, and the true God xcellently explained by Naomi.

In the fifth scene a village woman, oming in from the well with her ourd of water, rushed up to the ther women of the village and told iem she had just heard that Naomi's usband had died. Then they all ent to salute her in sadness, and i the course of the conversation ie explained to them that she had o fear of death because her husand would have eternal life and ie would meet with him in heaven.

The village women really did an xcellent job of acting entirely igorant of the true God and asking st the right kind of questions for aomi to make her answers meangful. This was all their doing; had nothing in it except to make few suggestions, and I was amazed their understanding and ability do exactly the thing that we anted to bring out. This is exactly e thing that our Christian women e living out every day right here this pagan village of Chibuk, and e questions they put to Naomi e the same questions the pagans the village here put to them. heir constant trying to live their hristian witness in their own vilge, which is still largely pagan, ade this play very real.

Then there was the scene after e deaths of Ruth's and Orpha's isbands with more witnessing out God and the life everlasting. The final scene was of Naomi, ith, and Orpha on the road, Orha's leave-taking, and then Ruth's eech about the way Naomi had ught her about God and how she ved Naomi and her God and alays wanted to walk in the Christian ay.

PTA Project in India

Emma K. Ziegler

FOR some weeks before the end of May special activities have been going on in the art room Woodstock School. Ideas are beming concrete on large sheets of ster paper, such as FLY TO OODSTOCK SALE with an airne soaring in the clouds, or RUN, JN TO THE WOODSTOCK LE. Then an exhibition is held, and prizes are given out to those who have the most original poster or the most attractive one. A few days before the big day comes these posters are distributed to places in the town and community to draw the crowds to the sale.

Groups of missionaries who are at Landour for vacation have been having work parties, making articles to sell. Parcels have been arriving from many places in India containing beautiful and useful items to be sold at the various stalls. The Brethren, Friends, and Mennonites have been popping corn, making vanilla, securing milk, flour, and other ingredients to make doughnuts. Tins and tins of coffee have been ordered, seeds from the school garden have been packaged, and potato chips have been made. Sometimes sauerkraut has been made several weeks previously, and nuts have been browned and salted. Geranium, fuschia, and other flower cuttings have been planted in small tins to sell.

The day finally arrives, and, if one were up early enough, he could see a line-up, beginning at 6:00 a.m., of small children outside one of the doors, four hours before the sale opens. This is the toy stall and the most exciting place of the entire sale to the children.

When the sale opens, the crowds stream into the various buildings and brisk buying and selling begin. The Methodists have the largest selection of goods collected from many parts of India and some homemade. The various Presbyterian groups have their stalls, selling Indian goods such as basketry, hand-wrought silverware, handmade leather and grass handbags. One group has a hot dog stand, another a lemonade stall; the eleventh grade sells homemade ice cream. Plays are given. A merry-go-round has been set up for the children for the day. There is a lunchroom and tea is served in the afternoon. The Indian staff of the school serve Hindustani food.

Now what is all this activity about, and what does it all mean? Some thirty years ago the Woodstock PTA thought of this project, the purpose of which was to make money to be used for purchasing equipment for the school. Throughout the school one can point out pieces of equipment and furnishings that have been supplied from these funds.

Aside from the financial help there is another value in the sale. During the summer, there is a large missionary population in Landour – many for their vacation, especially the ones who have children in school. Also, there are around a hundred young folks who have recently come to India as missionaries studying the language in the language school. All of these people, along with the staff of the school and individuals from nonmissionary groups, join in this project. All denominational and national barriers break down in the hard work preparing for the sale. A feeling of closer fellowship results.

These activities may not sound like missionary work. As a matter of fact, many of the things sold are the result of industrial programs that are carried on by missions, and this is a welcome outlet for some of their produce. The attractive basketry is a result of the teaching of a missionary lady at Allahabad in a village near her house. From a very small beginning it has become a village industry and many earn a living doing this work now, using the grasses that grow nearby.

The Brethren, Friends, Mennonites, Brethren in Christ, and a few others, each being among the smaller groups of missionaries, band together and sell the things that their background makes them especially fitted to sell – home products. Fresh doughnuts are made and sold by the dozens and other culinary delicacies. A Scandinavian woman usually is drafted to make the coffee to sell with the doughnuts as Scandinavians are especially adept at making good coffee.

And so this busy, exciting day passes. At the end of the day, there are many tired feet and backs, but many happy children taking home their treasures. The adults have also purchased treasures to be used by themselves or to be taken home as gifts. The school has benefited in a substantial way financially, and a feeling of satisfaction permeates the community at having accomplished a worthwhile task.

• • •

Word from India indicates that a visa for Dr. and Mrs. Fred Wampler has been granted. They will be the first new Brethren missionaries to enter India since 1954.

Brethren teacher in the co-operative ool for missionaries' children at odstock, Landour, Mussoorie, India



Gordon, Ron, and Ray surround
Pieniazek, director, Research In
tute of Pomology, Skierniewice,
land, adviser of the exchar
program in Poland. The three w
welcomed at 5:43 in the morni
Jan. 7, 1959, after a seventeen-h
train ride from Vienna to Wars
Each man — Gordon Switzer
Waterford, Calif., Ronald Brunk
Hawaii, and Ray Canfield
Encinitas, Calif. — has the oppor
nity to work and live with the peo
of Poland for one year in the int
ests of understanding, peace, a
goodwill. Each is provided wit
room and receives a salary equi
lent to that of a Polish man w
similar education and experien
From this money they pay for th
food, meals, and personal expens
Ron has purchased a small mo
bike; Gordon uses opportunities
travel about Poland; Ray took
ski trip to the Czechoslovakian b
der area with a Polish doctor.

The day begins early for Gordon at Skierniewice (sixty miles southwest of Warsaw) as he bikes to work at the institute dairy farm. Quilted clothing keeps him warm on cold, wintry days.



American Agricultur

Production records are kept on the forty-two cows. Deep pit cow barns
used to aid in manure production. Gordon, an animal husbandry man,
already spent several weeks at the experiment station sheep farm and will
at the International Fair in Poznan for two months. Later he will work a
horse breeding farm. Dr. Emil Chrobocxek, Institute of Vegetable Cro
College of Agriculture, and his wife and children, Hania aged 18 and Ja
aged 20, have "adopted" Gordon. Dr. Chrobocxek schedules Gordon's p
gram. Gordon prepares his own breakfast and supper in his room and ta
a hot lunch with dairy farm workers at the canteen. At four in the afterno
Gordon and Ray have one hour of language instruction. They meet wee
with twenty Polish men and women for two hours in the evening in an E
lish language discussion group. There is keen interest among Polish peo
in the English language.



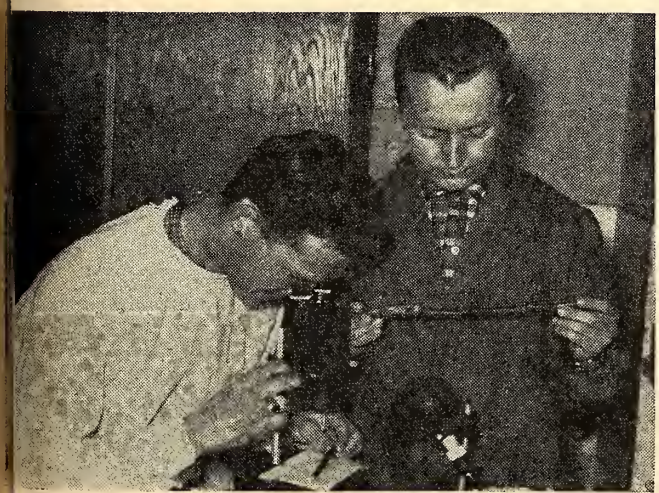


n the farm Ron works with Polish
ien to prune apple trees in the 250-
ere orchard of the institute at Sino-
ke, thirty-five miles due east of
Varsaw, paralleling the main high-
ay between Warsaw and Moscow.
ifty men are employed on this
rm, which includes dairy and swine
erations.

xchangees in Poland



wenty-seven thousand scions (cuttings for graftings) are
llected, stored in a cave, and packed for shipment and
stribution to farmers in Poland. Ron works and lives with
r. Ceglowski, the experiment station supervisor, who spent
st year in Wenatchee, Wash., with Russell Eisenbise as one
the eighteen Polish exchangees in the Brethren Service
ogram.



In the lab Ray studies the effectiveness of various orchard sprays with Dr. Richard Leski, Department of Plant Protection, Skierniewice. Ray's work as a research assistant brings him into daily contact with thirty Polish men and women. He hopes to continue with a career of entomology.

American Agriculture Exchangees





The day ends as Ray returns to his room, boils a pot of tea, cut a few slices of bread, some cold meat or cheese, and studies Polish he eats alone. Occasionally he is invited to the room of one of co-workers for the evening, joins Gordon for a walk to the movie r visits with the Pieniazek family.

The Ministry of Agriculture and the Ministry of Education in Poland, through the work of Dr. S. A. Pieniazek, facilitate this exchange program. Kathryn Pierson of Ionia, Mich., sailed from the United States on April 10 to become the fourth American agricultural exchangee in this program, and twenty new Polish agriculturalists arrived in the States in April.

And Ron joins his family, the Stanley Ceglowskis, with their t o children and grandmother for the evening meal and discussi which often last way into the night. Dr. and Mrs. Pieniazek shown on the left with Mr. Ceglowski.



nniversaries

Allen E. and Katie Gibble Blouch of lmyra, Pa., celebrated their sixtieth dding anniversary, March 25, 1959, th open house. They are members the Spring Creek church. They have son, a daughter, four grandchildren, d six great-grandchildren. — Verna avely, Lawn, Pa.

bituaries

Hale, Edward Price, son of Thomas d Martha Hale, was born near Stet,)., Oct. 21, 1864, and died Jan. 1, 59. On Nov. 15, 1885, he was united marriage to Clara Jane Bryant, who ceded him in death in 1936. On t. 16, 1937, he was married to nice Hendrick, who preceded him in th in 1958. He is survived by one , one daughter, six grandchildren, eteen great-grandchildren, and one at-great-grandchild. The funeral vice was held in the New Hope thodist church by Bro. E. W. Mason d the undersigned. Interment was the New Hope cemetery. — Harold Correll, Hardin, Mo.

Holderman, Charles V., died March 1959, at the age of sixty-three rs. Surviving are his wife, Flossie lderman, one daughter, one son, two thers, and eight grandchildren. The neral service was held in the Nap- nee church, Ind., with Bro. Leland rick officiating. Interment was in Union Center cemetery. — Mrs. ssel Hoke, Nappanee, Ind.

Hollinger, Elma, daughter of Simon d Esther Myers Burkett, was born Goshen, Ind., Jan. 14, 1878, and died La Verne, Calif., March 11, 1959. rly in life she became a member the Church of the Brethren. On ne 8, 1898, she was united in mar- ge to R. C. Hollinger. Surviving are husband, four sons, two daughters, sister, fourteen grandchildren, and en great-grandchildren. The funer- service was in the La Verne church charge of the undersigned, assisted Bro. Herbert Richards. Interment in the Evergreen cemetery. — en K. Walker, La Verne, Calif.

Kauffman, Irvin Monroe, son of ph and Mary Cripe Kauffman, was n in Grange County, Ind., June 6, 4, and died Oct. 24, 1958. On June 1906, he was married to Bertha istian Landis, who preceded him in th. On March 25, 1948, he was ried to Mrs. Grace Fraze, who sur- es. He was a deacon and the church k in the Modesto church, Calif., many years. Also surviving are two ghters, three grandchildren, and stepchildren. Interment was in onic cemetery. — Mrs. Ralph W. bber, Modesto, Calif.

Keen, M. Ethel, daughter of Lewis J. Ella John Keen, died Feb. 18, 9, at the age of fifty-eight years. is survived by one brother and e sisters. The funeral service was ducted by Bro. D. Howard Keiper n White's Memorial home. Inter- t was in the Mt. Zion cemetery. — Howard Keiper, Pottstown, Pa.

ohman, Anna Margaret, daughter Carl and Ada Piper Toms, was born il 1, 1916, in Rippey, Iowa, and died March 22, 1959. On April 1, 1936, she was united in marriage to Leslie Lohman. She is survived by her husband, three daughters, her parents, six brothers, two sisters, and three grandchildren. The funeral service was conducted in the Polo church, Ill., by Bro. Carl Zigler. Interment was in the Chapel Hill cemetery. — Mrs. Maynard Wisner, Dixon, Ill.

Lutz, Nora G., was born April 22, 1895, and died Feb. 9, 1959. She was a member of the Middle Creek church, Pa. She is survived by her husband, three sons, one daughter, and eight grandchildren. The funeral service was conducted at the Middle Creek church, Pa., by Brethren Bart Kreider and Henry Wenger. Interment was in the adjoining cemetery. — Emma L. Zook, Lititz, Pa.

Marshall, Murray Linwood, son of H. L. and Della D. Marshall, was born in Corinth, Maine, Aug. 5, 1896, and died at Bethesda, Md., March 10, 1959. In 1936 he was married to Hazel Showalter. His wife and one daughter survive. For many years he produced the monthly poetry magazine, Sonnet Sequences. Funeral services were held in the Gasch funeral home, Hyattsville, Md. Interment was in the Arlington cemetery. — Virginia Fisher, Elizabethtown, Pa.

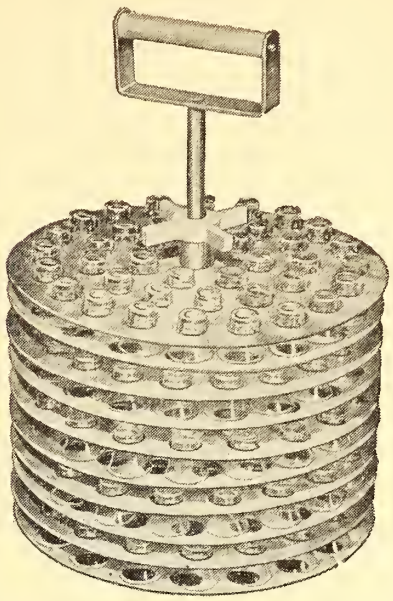
McConkey, Harry O., was born Oct. 9, 1870, at Ottumwa, Iowa, and died March 16, 1959, at Denver, Colo. He was a member of the Prince of Peace church, Denver, Colo. The funeral service was conducted by Bro. Kurtis F. Naylor. Interment was in Columbus, Ohio, with Bro. Edward H. Lander officiating. — Mrs. Marguerite Knop, Denver, Colo.

Miller, Jessie, was born Nov. 30, 1958, and died March 1, 1959. On Sept. 25, 1887, she was married to George Miller who preceded her in death. Surviving are a daughter, three grandchildren, five great-grandchildren, and a sister. The funeral service was held at the Union Center church, of which she was a member, with Bro. Ross Noffsinger officiating. Interment was in the adjoining cemetery. — Mrs. Curtis E. Sheets, Nappanee, Ind.

Moomaw, Agnes Baker, was born in Pawnee County, Kansas, April 17, 1895, and died in La Verne, Calif., March 14, 1959. Surviving are her husband, John C. Moomaw, one daughter, three grandsons, five brothers, and three sisters. The funeral service was in the La Verne church, Calif., with the undersigned in charge, assisted by Bro. H. F. Richards. — Galen Walker, La Verne, Calif.

Neff, Gerald, son of Jesse and Cora Neff, was born near Nappanee, Ind., Sept. 28, 1903, and died in Elkhart, Ind., Jan. 31, 1959. He was married to Bertie Gooch on March 21, 1932. Surviving are his wife, his father, and two sons. He was a member of the Union Center church, Ind. The funeral service was held at the church with Bro. Ross Noffsinger officiating. Interment was in the adjoining cemetery. — Mrs. Curtis E. Sheets, Nappanee, Ind.

Norris, John William, son of John David and Cynthia Smith Norris, was born near Wawaka, Ind., Aug. 15, 1876, and died at Twin Falls, Idaho, Feb. 23, 1959. In 1899 he was united in marriage to Mary Sollenberger, who



Communion Glass Washer

Designed to reduce time, labor, and expense to a minimum, this communion glass washer will solve many problems for you. It is compact, easy to use, prevents breakage, and leaves glasses sparkling clean and lint-free. Holds 195 glasses.

Washer is placed in basin of hot water and detergent and plunged up and down. The same process is followed in scalding water. Washer is then removed and stood on its base. Within a few minutes glasses will be completely ready for the next service. Regular model. To be used with your own communion trays, where these trays have a flat cup-holder disk and a hole in the center. Five trays of glasses can be washed in one operation. **$15.00**

Ten-Disk Model. For churches using trays that slope or lack center holes in the cup-holding disks, this model provides additional disks so that glasses can be quickly transferred from trays of any style to these disks. Other specifications and operation are same as for regular model. **$19.00**

Church of the Brethren
General Offices
Elgin, Illinois

Inspirational Books in America

Popular Religion

Louis Schneider and Sanford M. Dornbusch

Books of salvation and inspiration have long been a striking phenomenon of American culture. The names of Peale, Sheen, Fox, Marshall and others are familiar to millions of people who have bought their books, and presumably, found them satisfying.

What is offered by these books? What kinds of religious impulses and needs do they meet? How supportable are the claims of their authors? How have their themes changed over the years? What are their implications for religious and social action, for business morality, for mental health? Do they appeal more to the resources of magic than to the resources of religion? In an effort to answer such questions the authors have subjected a broad sampling of American inspirational religious literature published over an eight year period to a shrewd, systematic, and dispassionate scrutiny.

$4.50

Church of the Brethren

General Offices

Elgin, Illinois

preceded him in death. In 1942 he was married to Lili Butler, who survives. He was a deacon and long-time member of the Church of the Brethren. The funeral service was conducted by the undersigned. — Robert E. Keim, Twin Falls, Idaho.

Pentecost, Joseph Squire, son of James Delbert and Minerva Bulkey Pentecost, was born in Indiana, Oct. 8, 1868, and died in Warrensburg, Mo., March 7, 1959. He was preceded in death by his wife, Minnie Mason Pentecost, in 1928. He was a member of the Leeton church, Mo. Surviving are two half sisters and two half brothers. The funeral service was held at the Leeton church by Bro. Kent Naylor. Interment was in Mineral Creek cemetery. — Mrs. Effie Young, Leeton, Mo.

Rowland, Luella, daughter of Jacob W. and Catherine Fogelsanger, died Jan. 16, 1959. She was a long-time member of the Church of the Brethren. Surviving are her husband, Charles Rowland, and three sisters. The funeral service was conducted by Dr. Ross D. Murphy. Interment was in the Ridge cemetery. — Mrs. C. E. Varner, Shippensburg, Pa.

Snyder, George W., son of Henry and Caroline Huff Snyder, was born Dec. 25, 1881, and died March 10, 1959. He was a member of the Walnut church, Ind. On Jan. 1, 1909, he was united in marriage to Mildred Putterbaugh. Surviving are his wife, one daughter, six grandchildren, one great-grandchild, one sister, and three brothers. The funeral service was held in the Walnut church by the undersigned. Interment was in the adjoining church cemetery. — Eldon Evans, Argos, Ind.

Strickler, Addie Hartman, daughter of Harry and Elizabeth Wittle Hartman, and the widow of Harry Strickler, was born May 15, 1881, and died March 20, 1959. The funeral service was conducted from the Leber funeral home by Bro. Nevin Zuck. Interment was in the Laurel Hill cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Warner, Grace, died in Lowell, Mich., March 19, 1959, at the age of seventy-eight years. She was a graduate of the Bible department of Mt. Morris College, and for a number of years did city missionary work. She assisted her husband in pastoral work and together they founded three interdenominational community churches. She is survived by her husband, a daugher, a son, six grandchildren, and three great-grandchildren. Interment was made in the Oakwood cemetery. — David F. Warner, Lowell, Mich.

Weimer, Norman, was born Feb. 22, 1886, and died Dec. 9, 1958. He was a member of the Mount Joy church, Pa. The funeral service was conducted at the Brooks funeral home by the undersigned, assisted by Rev. Harry Slagle. Interment was in the Snyder cemetery. — John M. Geary, Mt. Pleasant, Pa.

Wilcox, Mary E., daughter of George W. and Elizabeth Jacobs, was born May 16, 1879, and died Jan. 13, 1959. She was united in marriage to John J. Wilcox, who preceded her in death. She is survived by a son, a daughter, eleven grandchildren, and seventeen great-grandchildren. The funeral service was held at the Burg funeral home by Brethren John Krape and Murray Lehman. Interment was in the Mt. Rose cemetery. — Charles R. Cleaver, York, Pa.

Wingerd, Edgar F., son of Lazarus and Louise Campbell Wingerd, died at Greencastle, Pa., March 28, 1959, at eighty-three years of age. He was a member of the Greencastle church, Pa. Surviving are his wife and one sister. The funeral service was held from the Shanks church, with Bro. John E. Rowland and the undersigned officiating. Interment was in the adjoining cemetery. — Samuel D. Lindsay, Greenca Pa.

Witter, Elizabeth Jane, daughte G. Andrew and Pearl Foust Heckn was born April 19, 1909, near Willi son, Pa., and died Nov. 16, 1958. was married to Alvin S. Witter January 1958. She was a nurse at Church of the Brethren Old F Home at Cross Keys, Pa., and a mem of the Back Creek church. She is vived by her husband, four stepc dren, one sister, and one brother. funeral service was held at the W Run church by Brethren Henry H berger and Charles Martin. Interm was in the Welsh Run cemetery. Roy Keller, Mercersburg, Pa.

Witter, Harvey C., son of San and Leah Rasp Witter, was born N 10, 1874, near Mercersburg, Pa., died Feb. 12, 1959. He was a mem of the Welsh Run church, Pa., ser as deacon, trustee, and treasurer. wife preceded him in death. He survived by two daughters, three s one brother, twenty-four grandchild and fifty-five great-grandchildren. funeral service was held at the W Run church by Brethren Henry H berger, and Clarence Hunsberger. terment was in the Welsh cemetery. — J. Roy Keller, Mercersb Pa.

Yoder, Emma, daughter of Jacob Diana Vaniman, was born in Vir Ill., Oct. 29, 1877, and died in Verne, Calif., March 11, 1959. W nine years of age she united with Church of the Brethren. She was r ried to Ira Yoder on Aug. 14, 1 She is survived by her husband, a a brother, five grandchildren, and great-grandchildren. The funeral s ice was conducted in the La V church by the undersigned. Intern was in the Evergreen cemetery. — en K. Walker, La Verne, Calif.

Ziegler, Wallace M., died March 1959, at Vernfield, Pa., at the age eighty-four years. He was a faith member of the Indian Creek chu Pa. His wife preceded him in de He is survived by three daughters, sons, twenty-four grandchildren, twenty-one great-grandchildren. funeral was held in the Indian C church by Bro. Joseph Moyer. In ment was in the adjoining cemeter J. Wilford Price, Vernfield, Pa.

Church News

Western Kansas

Eden Valley — Bro. Russell G. W held our evangelistic meetings. At Valentine party, sponsored by the of the church, the ladies' trio of Pherson College presented a va program. The district CBYF hel rally in our church. Two of our m bers, Jack Williamson, a young far and Otto Lohrenz, a high school te er, received Stafford County dis guished service awards. The wor have made several comforters and ettes for relief. Bro. Nolan Ho attended the Washington-United tions seminar. The McPherson Coll a cappella choir presented a prog of music. — Mrs. Owen Crissman, John, Kansas.

McPherson — The school of missi

uring January was highlighted by the rthday dinner at which Dr. D. W. ttinger told of their summer experi- ces at BVS projects in Europe. Earle ke, Jr., Chicago, was guest speaker the regional youth rally attended several hundred young people the st week end of March. Mary Bitting- was winner of the peace and citizen- ip speech contest and will represent s region at Annual Conference. At e Passion Week services Bro. Dale . Brown of the McPherson College ulty was guest minister. On Palm nday five were baptized and four eived by letter. To observe the enty-fifth anniversary of the ordina- n to the Christian ministry of Bro. rry K. Zeller, Jr., there was a recep- n at the parsonage on Easter. — Mrs. nest Wall, McPherson, Kansas.

Monitor — Pearl and Chester Murrey owed pictures taken on their trip to rope with the 250th Anniversary up. February was mission month. rious areas of mission activity were died. A fellowship supper preceded mission study. On Feb. 22, we had lay training meeting for the Call Witness program. The Sunday ool superintendent and pastor owed the film, Extra Dimensions, and ducted a discussion. Extensive re- deling of the church basement is special local program this year. e of the more active programs last mer was the youth meetings. A orous program of sharing in games, rship, refreshments, and camping is icipated for the coming year. Par- s of the young people met for a ket supper one evening to plan the gram. — Mrs. Owen Spohn, Inman, nsas.

Northern Illinois

Polo — Our congregation entered in- the Anniversary Call program; an ry-member visitation was con- ted. Our pastor is conducting a ekly Bible and membership class. e women's society has been making nforters. The January school of mis- s was under the direction of Bro. n Fierheller. The program consisted a talk on the Navajo Indian by Sister ry Miller, a symposium on Alaska, two films. David Willingham and eth Porter attended the youth sem- r in Washington, D. C. The church licensed Bro. Fred Miller to preach. r pastor has been elected to the rd of the Central Region. A private mmunion kit was recently given the ister by the friendship circle. ven were baptized on Palm Sunday. — Mrs. Maynard Wisner, Polo, Ill.

Southern Illinois

Peoria — Universal Bible Sunday was served. Our women promoted a her-daughter fellowship at which . Lucille Tally was the speaker. Carver Community Center chorus sented a cantata one Sunday eve- g. Speakers during the pastor's ab- e were H. C. Quick, C. C. Moser, C. Bradshaw. Our pastor, Bro. J. F. lwin, attended the meeting of the ision of Christian Education of the ional Council of Churches. Our ol of missions closed on March 1. all-day prayer vigil was held on . 11 in connection with the Call to ness program. Brother Baldwin has resigned as pastor after serving six years. During this time great progress has been made. — Mrs. Betty Roeder, Peoria, Ill.

Middle Indiana

Bethel Center — At our loyalty dinner the Call program was explained. Calls were made on all members of the church. Bro. V. F. Schwalm of North Manchester, Ind., was the speaker for our home-coming. We are holding a leadership training school under the direction of Bro. Donald Ritchey. The Bethel chorus has presented two programs to raise funds to buy new choir robes. A deputation team from Manchester College presented an evening program in January. On March 8 Bro. Edward Kintner filled the pulpit. We are in the Call to Witness phase of the Call program. — Mrs. Geo. Culbertson, Hartford City, Ind.

Pleasant View — Bro. Edward Kintner officiated at our council meeting in March. Bro. A. L. Whitmer was elected delegate to Annual Conference, with Bro. Arden Neher as alternate. Bro. Arden Neher was elected to the office of deacon. In January Sister Paul Halladay gave us a talk on her trip to Europe. Brother and Sister Juan Benalcazar told of their work in Ecuador. In January several of our ladies attended the women's rally. Our aid society has been making bandages for relief and a number of things for the Old People's Home in Mexico, Ind. — Mrs. Amsa Snell, South Whitley, Ind.

Northern Indiana

Florence — Our Bible school will be June 8-12. Eleven members were baptized, and our love feast was on March 28. The women's work is making sheets, pillowcases and some clothes for overseas relief. We have a new roof on the church. — Mildred M. Tschupp, White Pigeon, Mich.

Northwestern Ohio

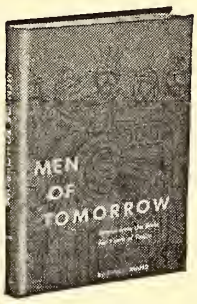
Silver Creek — Our new pastor, Bro. Howard Breneman, and his wife came to us in September. Bro. Harold Miller held one week of evangelistic meetings. Sister Lloyd Studebaker was guest speaker at our home-coming and showed pictures of the Africa mission field. Brother and Sister Juan Benalcazar and their daughter talked about and showed pictures of their country, Ecuador. Owen Shankster and his family, home on furlough from the Africa mission field, were with us on Jan. 18. Arlene Harding and Wilbur Massey went into BVS. They were dedicated before leaving. Our church received one of the Thomas organs given to churches in Ohio by Claude Foster of Cleveland. Two have been baptized. Our church conducted an every-member canvass in connection with the Call program. — Mrs. Ottie Fisher, Pioneer, Ohio.

Southern Ohio

Brookville — Sister Harriett Bright, former missionary to China, spoke to our local women's group in January. Sister Mary Eikenberry, from the Africa mission field, spoke in February. The pastor's class in church membership and the meaning of the Christian life has been well attended. Three young folks were baptized. The John Grimleys, from our Africa mission, were week-end guests of our pastor and his family, the Hollingsheads, at the time of our district mission rally. Many people joined with the men's work group to hear Attorney and Mrs. Elmer McCain, of Lima, Ohio, give their picture travelog of Russia. Our young people had complete charge of morning worship on Feb. 1; John Huffaker, preministerial student at Manchester College, was the guest speaker. Sandra Kem and Lloyd Danzeisen attended the

Stories From the Bible for Youth of Today

MEN OF TOMORROW



EWALD MAND

Many of our older books of Bible stories fail to capture the hearts of children and youth of today. Here is a fresh new attempt to tell Bible stories in a way that will challenge youth. The author writes simply, clearly and with considerable feeling and skill. This is a book one could wish to find in every church library, one which our adolescents and youth should be encouraged to read. It covers both Old and New Testaments in a selective way, presenting in its total sweep a fine overview of the Bible story. **$3.00**

CHURCH OF THE BRETHREN
GENERAL OFFICES,
Elgin, Illinois



ORGANIZING AND DIRECTING CHILDREN'S CHOIRS

Madeline D. Ingram

With emphasis on using the right psychology with the right age group, the author gives here practical help on methods of teaching rhythm, pitch, sight reading, and dynamics to children. She discusses what to teach at what age, what music to use, and how to keep the attention of the group.

All directors will appreciate her common-sense approach and the clarity with which she gives this information. **$2.50**

A HANDBOOK OF CHURCH PUBLIC RELATIONS

Ralph W. Stoody

Using a wealth of illustrations, Dr. Stoody discusses press relations, radio and television, and the impact of the church on the community. He covers everything from writing the simple press release to reporting a denominational conference. **$4**

VISIT YOUR BOOKSTORE SOON!

ABINGDON PRESS

Washington youth seminar. Darrell Delk was licensed to the ministry on April 12. May 10 is the date for the dedication of our church; A. Blair Helman, president of Manchester College, will be the speaker for the afternoon service. The stained glass window will also be dedicated. — Mrs. W. Russell Miller, Brookville, Ohio.

Troy — Our church is participating in the Call program. On Feb. 11 an all-day prayer vigil was held. Evangelistic meetings were held by Bro. L. John Weaver, pastor of the Potsdam church. The men's work sponsored an all-church supper on March 18. On Palm Sunday eight were baptized. Bro. Richard Clark was guest speaker for the CBYF Tri-County spring banquet. The women's work panel discussion on world brotherhood included Jew, Greek, Jamaican, German, American Negro, and Dutch. The love feast was observed on March 26. The mother-daughter banquet was on April 28. — Mrs. Raymond Becker, Troy, Ohio.

North Atlantic

Drexel Hill — Nine joined the church in February after a week of preaching by Dr. Howard Moody Morgan, and a service of membership renewal. The Drexel Hill Choir Association of neighboring churches held a hymn festival commemorating the founding of the Church of the Brethren. The school of missions in January was highlighted by Dr. Karlis Leyasmeyer, a victim of Communist persecution in Europe. At a winter picnic two foreign students were present, Mr. Aby Nahass and his nurse of Egypt, and Rev. Enoch Abenoyap, his wife, and his children of Africa. A Bible conference was conducted by Bro. R. W. Schlosser. A community visitation program is now in progress. Past events included a father-son banquet. Bro. John Pittenger, returned missionary to India, was honored at the church on his ninetieth birthday. — Mrs. Robert E. Kaltenbaugh, Stratford, N. J.

Norristown — Bro. Raymond Baugher was the speaker for our harvest home services. Every third Sunday is our missionary day. One Sunday Dr. B. E. Ewing of the Pennsylvania Temperance League spoke. John Grimley and his family showed pictures of the Africa mission field on March 1. Our love feast was on May 3. — Sara E. Grimley, Norristown, Pa.

Wilmington — During the year 1958 Bro. Roy K. Miller came as our new minister. The church has installed a nursery for use during worship services. We observed our mission study program. The church participated in World Day of Prayer. Following one of our fellowship suppers, Brother Grimley, a missionary to Africa, showed us some movies of life in Africa. Holy Week services were held jointly with the Methodist church in Richardson Park. — Florence Maxwell, Wilmington, Del.

Eastern Pennsylvania

East Fairview — Sixteen members attended the leadership training course in Lancaster for a six-week period. The women have been busy sewing at two hospitals in Lancaster and two days at the church for relief. Bro. Robert Byerly was here one week end for a Bible institute. On Youth Sunday the young people had charge of the entire service. A prayer service was conducted at the Neffsville Brethren Home by our church. We observed Race Relations day by hearing Bro. William Toland, a Negro minister, speak and a Negro choir sing. A continuous prayer vigil was held by the members in half-hour periods through the day of Feb. 11. To promote the Call to Witness program, a letter and a loyalty card were sent to each family, and they were also visited. To observe the ninth anniversary of the build of our present edifice, Bro. H Bucher spoke in the morning and Elizabethtown College choir gav program in the evening. Bro. Kurtz spoke at the father-son banc We had pre-Easter revival services Bro. Milton Hershey as evangelist. an evening service Bro. James D'An pastor of the Calvary Church of Brethren in Brooklyn, N. Y., gave h lights of his work. Two truckload material aid gathered by the mem were taken to Flat Creek missio Kentucky. — Mrs. Mahlon Gray Manheim, Pa.

Palmyra — In January our CBYF host to the youth of the Palmyra C cil of Churches, when two Ger exchange students spoke to the g

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

Farm Work

No. 401. A young couple with t small children wish to locate on a f as renters. Husband is well experier in farming. Prefer to locate in cer or northern Illinois. Contact: Breth Placement Service, Church of Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 402. Wanted: An orderly care for a 32-year-old man, a postp victim. Church of the Brethren h located in suburban Fort Wayne, Prefer a single man who will liv house trailer behind home. Exp enced person preferred but will cor er anyone who is willing to learn is of a kind disposition. Reason salary. Inquiry may be made thro Rev. Harper Will, 6414 S. Calhoun Fort Wayne, Ind.

No. 403. A caretaker is needed Camp Mt. Herman, Tonganoxie, K sas, for the months of June, July, August. Work consists of general c taking of grounds. Pay is $100 month. A married couple or two yo men would be desirable. Contact: M. Roop, 925 Cambridge, Top Kansas.

customs and the way of life in rmany. During this month a coun- ing service to all interested youth d their parents was provided. A. G. eidenstine, Roy McAuley and Miss hel M. Wagner advised and tested. eceding our evangelistic services an ery-member visitation was held as rt of the Call program. On Ash ednesday our church observed the enty-four hour prayer vigil. One Sun- y evening, Paul Grubb, Jr., shared European experiences in BVS, using les and narration. Another of our uth, Catherine Rodeffer, has joined 'S in New Windsor. Palm Sunday ening the annual Easter choir con- t was presented with all six choirs rticipating. During Holy Week serv- s the following speakers were with Alan Whitacre, John Long, J. Her- t Miller, Harold Bomberger, and omas May. Every Friday evening rayer and meditation period is being served in the sanctuary. Our wom- s work sent eleven new comforters h many boxes of clothing to New ndsor. Bro. Elmer Hoover officiated our love feast and communion. — s. Charles Eyler, Hershey, Pa.

Southern Pennsylvania

Buffalo — For the district rally of the YF, held at our church, Roy Mc- ley of Elizabethtown College was speaker. Our evangelistic meetings re held under the leadership of Bro. muel Lindsey of Greencastle, Pa. o were baptized and two received letter. Bro. David Fleming was irman of the Anniversary Call pro- m. Since the resignation of our tor, Bro. Kenneth Franklin, the pul- has been filled by guest speakers. arewell dinner for Brother Franklin l his family was held. Dorothy Sty- a member of our congregation in S, gave a report of her work in as and showed slides of pictures en during her year of service. Bro. vin Styers has been chosen chair- n of the Call to Witness program. Feb. 11 we had our prayer vigil. e men's work sponsored placing a hardwood floor in the church. — s. Paul A. Lemmon, Lewisburg, Pa.

Upper Codorus — Our annual Bible itute was conducted by Bro. A. C. gher of Elizabethtown. The guest aker on Jan. 18 was Bro. Earl Kurtz, nember of the Elizabethtown Col- e staff. On March 1, Bro. A. C. gher preached at our morning serv- On March 15 the Elizabethtown lege choir presented a concert at morning service. The women's k group made comforters for relief. annual spring council was held on il 6. Our revival meetings, May 23, closed with the love feast on 24. Bro. Robert O. Hess of Man- n, Pa., was the evangelist. — Lydia Resser, Manchester, Md.

Western Pennsylvania

enter Hill — During Holy Week, we three evening services, with visiting isters bringing the messages. On ch 15 the joint choirs gave an er cantata. On Palm Sunday eve- the children gave a program and aster morning we had our sunrise ice; in the evening the adults pre- ed the play, A Symbol of a Cross. ing the Easter morning service four

HOW TO READ THE BIBLE

Richard Hall and Eugene P. Beitler

Here is the simplest and most stimulating guidepost to finding the help, the comfort, the beauty, the universal wisdom which await us in the pages of this best seller of all time. Here, too, is the key to reading the Bible for pure enjoyment.

This book will acquaint you with the treasures to be found in the Bible and will help you discover new paths to happiness and contentment.

A Brethren leader says, "Just as a guided tour is a good way for one to get acquainted with a strange city, so is this book's guided tour through the Bible an excellent introduction to the general layout and meaning of the Bible and a good preparation for more detailed exploration later." $2.95

CHURCH OF THE BRETHREN GENERAL OFFICES,

Elgin, Illinois

babies were consecrated. Our ladies' aid gave money to the Indian project, and to the Home at Winber. During the illness of our pastor, Bro. William B. Gauntz, our associate elder, Bro. S. K. Bowser, filled the pulpit. — Flaura Bowser, Kittanning, Pa.

Westmont — Our new pastor, Bro. W. Clemens Rosenberger, and his wife, were installed by Bro. Harold Bomberger, assisted by Bro. Glenn Bowlby. Sister Ruth Statler, who attended the anniversary observance in Europe, showed slides and told of her trip. We are now supporting Jean Crouse as a full-time missionary. We have completed the first part of the Call program of stewardship. At present we are working with the second phase under the leadership of Bro. Ernest Statler. The Sunday evening service is an adult forum considering Doctrines and Their Place in the World Today. Eleven new members were received by letter. Bro. Richard Livingston has enrolled in Bethany Seminary. — Mrs. Edward Dunkle, Johnstown, Pa.

Florida, Georgia and Puerto Rico

Winter Park — Two of our young people attended the recreation laboratory at New Windsor, Md. Our women sent one hundred pounds of clothing to CARE and two packages to Puerto Rico. They are co-operating in the district project of rolling bandages to send to our mission hospitals in Africa. We are participating in the second phase of the Brotherhood Call program. Bro. Nevin H. Zuck was with us for six services. Six have been received by letter and seven by baptism. We held dedication services for two infants. Sister Lillian Grisso visited our church. We shared in entertaining a Polish agricultural exchangee. We entertained the district peace laboratory. Our youth carried through on the prayer vigil. Bro. Russell K. Showalter held a membership class. We have continued our monthly family nights. Our father-son banquet was held on Feb. 24. — Mrs. Olive Brallier, Orlando, Fla.

Western Maryland

Western Port — Since our last report, four persons have been baptized, five received by letter, and eight babies were dedicated. We enjoyed a loyalty supper for the entire membership to promote the Call program. Our peace committee sponsored two twelve-hour prayer vigils, and one twenty-four hour. Sunday evening services have included a series of panel and congregational discussions on racial integration. Sister Joy Harsh of Eglon, W. Va., gave a message on service in Europe. We joined other denominations in the Week of Prayer services. Our pastor, Bro. Levi Ziegler, attended the spiritual life institute at Bridgewater College. Brydon Dewitt and Allen Jenkins attended the youth seminar in Washington, D. C. Our women's work has sent clothing and comforters to New Windsor, Md. The men's work annual dinner had Bro. Galen Fike as guest speaker. Our love feast was on March 26. — Mrs. Ruth Liller, Westernport, Md.

Tennessee

Cedar Creek, Ala. — Since our last report, Bro. Rhett Petcher and his family visited our church and gave us a very fine religious music program. On March 22 we had several guests from York Center and Wheaton, Ill., and Bro. Roy White was our guest speaker. We had dinner at the church and enjoyed a social hour. In the evening Bro. Lester Beery of LaPlace, Ill., gave us an account of his experience overseas with cattle for relief. On Easter morning, we dedicated a new Sunday school room in memory of Sister Stella

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & Co.
DEPT. 211 SCRANTON 2, PA.–CHICO, CAL.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Lambert. Then in the evening we had our love feast. — Mrs. G. W. Petcher, Cedar Creek, Ala.

Eastern Virginia

Manassas — During Holy Week our pastor gave us four messages stressing pain, sadness, and understanding of what Easter means. He ended with a note of joy that our Lord was victorious. We had our communion on Good Friday. On Easter night our pastor gave us a message on witnessing. The young folks had charge of the worship period. Our young people are under the leadership of Bro. Orrin Kline and his wife. They meet every Saturday night in the church fellowship hall for recreation. The Call program is moving steadily forward. Six have been baptized so far this year. — Mrs. E. E. Blough, Manassas, Va.

Southern Virginia

Coulson — Our church participated in the every-member canvass. Work on the basement is about completed. We participated in the Lord's acre program the past year and plan to again this year. A training school for teachers and church workers was held in our church during January and February under the direction of G. Landis Baker, Ruth McGrady, and Eugene Kahle. We took part in the World Day of Prayer. A prayer vigil was held at our church ending with a message by our pastor, Bro. Donald Clay. We plan to have a prayer service each Saturday evening during the summer. Our love feast was on Good Friday evening. — Carol Burnett, Woodlawn, Va.

Fairview, Rocky Mount — We participated in the every-member canvass and now are sharing in the Call to Witness for Christ. A group from Bridgewater College presented a inspiring drama. Five attended the ble school institute at the William Road church. Bro. Grant Simmon the Boones Mill church, was our g speaker through the pre-Easter serv During the month of March, Bret C. A. Flora, S. H. Flora, K. P. F and F. B. Layman have been g speakers. — Ivy J. Layman, R Mount, Va.

Classified Advertisi

FACTORY PRICES — Order pe pulpit and chancel furniture, f ing chairs, tables (fixed, adjusta or folding legs) from: Ralph Finnell, Factory Representat North Manchester, Ind.

FOR SALE — The Bridge farm 44 acres, more or less, with g house and barn, located just out North Manchester and near M chester College and new h school. Suitable for developm Bids received, subject to appra at law offices of Eldon M. Wri North Manchester, Ind.



Express your Christion Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift onnuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren.
H. Spencer Minnich, Director of Speciol Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentiolly
ond without obligation

Name .....

Address .....

ON THE WAY

Reflections on the Christian Life

OLIVE WYON

To read this stimulating and warmly devotional book is to taste the spiritual life itself. In answer to the questions, "Why are we here?" and "Is there any meaning in life?" Dr. Wyon has calmly shown that there is an end to live for and a sure "way" to reach it. For the Christian the quest is proclaimed in the Gospel, where he is given an Eternal Pattern for "union with God in Christ."

Dr. Wyon describes the need for discipline, the vital practice of prayer, and the effective use of the Bible in prayer, meditation, and contemplation. This book will be a priceless help to anyone interested in a clear-sighted view of our true spiritual potential, and a practical guide toward fulfilling it.



$2.50

CHURCH OF THE BRETHREN GENERAL OFFICES

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MAY 30, 1959



A. Devaney

Weighed in the Balances

SIMPLE experiment in a high school laboratory often demonstrates an old truth and opens the way for discovering a new one. It is highly important t young eyes see for themselves how inflexible are the natural laws that con- weights and measures, leverage and balance. It is just as important that they in to discern how just and right are the moral laws that circumscribe the vities of men. If youth are well guided, they should not need to be confronted he last moment, as was Belshazzar, by the handwriting on the wall that an- nces, "You have been weighed in the balances and found wanting." If they well guided, they will not need to discover in the awful agony of a nuclear , that if men sow only seeds of hatred and fear, they can expect to reap only th and desolation. Every Memorial day is a reminder that they who take the rd perish by the sword.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

MAY 30, 1959

Volume 108 **Number 22**

In This Number . . .

Editorial —

Weighed in the Balances 1
A Visitor From Sweden 5
No Substitute for Disciplined Training 5

The General Forum —

A Businessman's Stake in a Peaceful World. Morris Abrams 3
Power. Paul Mohler 6
War (verse). L. John Weaver 7
Masters of Sacred Music: Mendelssohn 9
Exchange of Persons. John Bowman . 10
Student Exchange Increases Understanding. Jerry Royer 11
Our Ministry to the Aging. Ralph Baker 12
A Christian Family Camp 14
Let the Church Renounce War 18
Reviews of Recent Books 19
Conference Business 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 20
Church News 31

Toward His Kingdom —

United Theological College Dedicates New Chapel 22
Brethren Representative Helps in Evangelistic Campaign 23
News Notes 24
Grocer Becomes Minister 24
BVS'ers Write 25
Our World in Miniature 25
A New Look at Co-operatives 25
Cherokee Hills Church Dedicated 26

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

If We Care Enough

As I read Brother Hartzler's article, Food Production Is a Sacred Trust (April 18), I was made to think.

"We are our brother's keepers." Brother Hartzler mentions the government's CROP and Share Our Surplus programs. I bring to mind the CARE program, too. I feel that our government is doing its part in offering these three ways so that we can do our part. Many times we criticize our government. Here is where we are not doing our part. After all, is it not the people who should do the "speaking" by their "actions"?

In the CARE program our government will send twenty-two pounds of surplus food to the most needy of the world for each dollar we send.

We, all of us, have sympathy and compassion for the two thirds of the world's population who go to bed hungry every night. But what about our actions! Here is where most of us stop. If enough of us would care enough — just try and imagine results! It could solve two of this world's problems, and also pave the way to a solution of the world's number one problem — war.

Our government is giving us — the people — a chance to demonstrate that "actions speak louder than words."

God help us to Share Our Surplus. — Mary M. Pfatzgross, Landsdowne, Pa.

Paradise Lost

Our biggest private industries, automobiles, cigarettes, mines, oil, etc., do not approach the scale of our military industry. If peace was suddenly unavoidable, millions of men would fall into unemployment. Billion-dollar contracts would fold up. Huge surpluses would burst our tight markets. Angry, unskilled (for practical purposes) veterans would demand pensions that would drain our treasury. Hundreds of million- and billion-dollar installations around the world would be useless. So called "foreign aid" would cease and U.S. industry would lose billions more. Our country is based on a war economy that started some twenty years ago. Peace without power would ruin us.

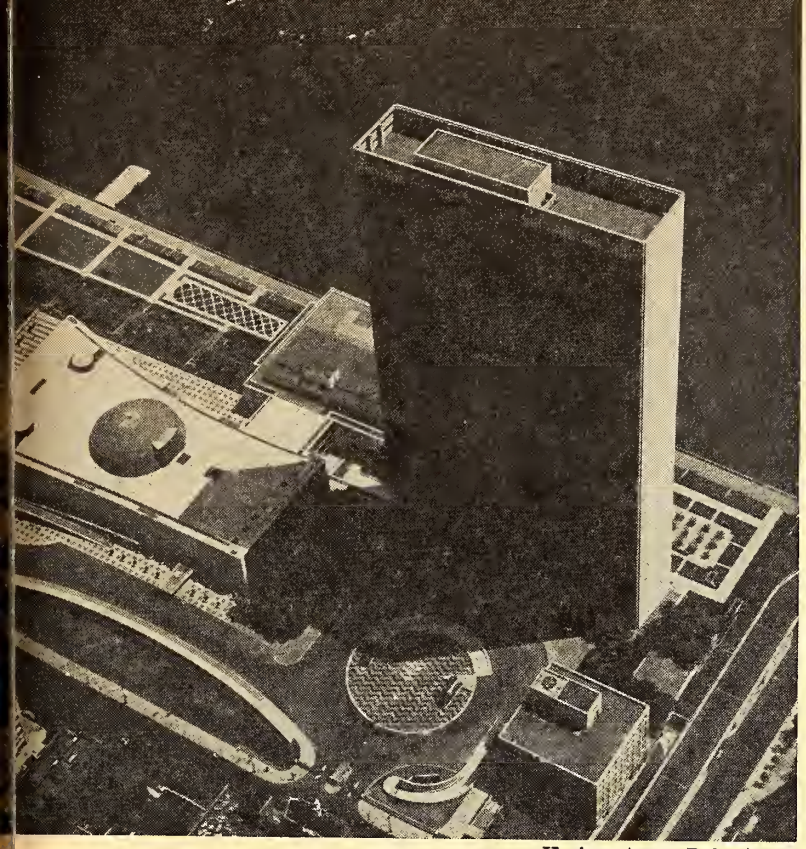
How do we stay this way? It is called war scares. Whenever something happens that makes us to dream of real peace, lik recent visit of Anastas Mikoya the promise of cultural exc with Russia, our government a its faithful propagandists fill a scare hypodermic needle" something like the Berlin sit and inject us with the threat all-out war. When the U.S. p tion begins to get hysterical, the pulse of our industry comes to normal, our president ma tough speech calling for cal and heroic American comp We let our feathers down and quiet letters asking for greater tary appropriations and a sligh up in our defense program. . .

I'm sick of it. I'm sick of to church and not hearing any tion of it. . . . I'm sick of our s ing fear of Communists. I w with the Polish exchange for a and a prospective host of o the foreign guests recently ask if they had Communist leanin so, he didn't want them arou children. The Polish visitors ar cialized agriculturalists who a terested in improving our ow their country's agriculture.

I'd pay money to hear a Communist speech. I want to what they are thinking and t about. I want to argue with and laugh with them. I'm s our secrecy and secret poli and fingerprints and one-sided papers and radios. . . .

I'm sick of milling arou church teas while the world about my ears. I'm weary of s new members recruited who don't believe in what the c stands for. I'm weary of s the live wires of churches b cakes and putting out little p for the dead wood. I'm wea hearing ministers trying to re the dead wood. Let's let the bury their own, and roll u sleeves and get to work.

I'm sick of arguing about fl and hats and feet and new ca Can't you see that the gover wants this? I've never joine church. I've been hovering a because my wife is a membe never hitch up with such a p organization. The world is c for men. — David Barclay, Angeles, Calif.



H. Armstrong Roberts

The United Nations, meeting in these buildings in New York City, should be given complete control in the field of the prevention of war and adjudication of international disputes, according to Mr. Abrams

Morris Abrams

Businessman's Stake in

A Peaceful World

RE businessmen human? You would not think so if you believed the plays, s, television programs, books about the business l. Businessmen are usually cterized as overstuffed, ous, scheming, hard- l curmudgeons who sit in sky-high oak-paneled of- and manipulate the lives illions of workers while ake in billions of dollars ofits. Or else they are as pot-bellied fools with as touch and a lot of luck. f this is nonsense, of .

unately, most business- re interested in a lot more than profits and mergers and the stock market. They are human beings, first, just like everybody else. They are husbands, fathers, grandfathers, like everybody else. And they are interested in survival and the welfare of their families, their neighbors, their communities, their nation, their world, like everybody else.

But very seldom are businessmen represented to the public as citizens interested in such intangible goals as peace. Very seldom are they pictured as merchants of peace. But this is probably their own fault. Most businessmen have been notoriously myopic in regard to international affairs. They have been interested in international trade, import quotas, and tariffs, but they have tended to ignore other aspects of world affairs. I rather suspect that, although most of them have heard about the United Nations, few of them know what its powers are, what it can and cannot do. Too few of them are members of their local world affairs councils.

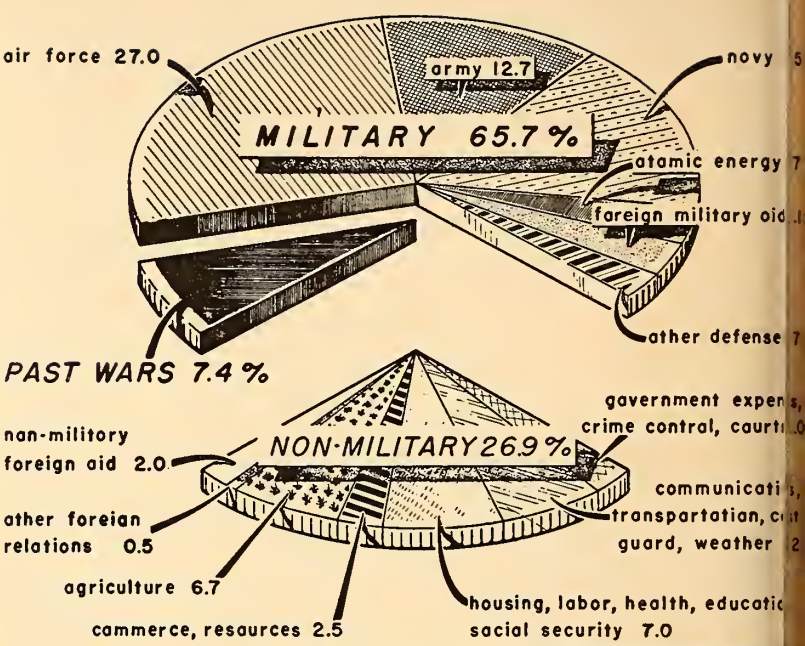
To them, the first order of business logically has always been business and they want to

President, Curtis Industries, Inc., Cleveland, Ohio

know if copper is going up or steel is down. But this does not mean that they are not interested in what is going on in the world. They know that wherever a crisis occurs—whether in Lebanon, Formosa, or Berlin — their lives, more than their businesses, may be affected by it. They are well aware of the fact that no longer can countries — or people — isolate themselves and pretend that other parts of the world are as far away as the stars we see off in the distance, because as we now know these stars are not far away at all. In fact, they are getting closer all the time.

Peace may be intangible, but it can be very real if people take an interest in it. As a matter of fact, it has always been everybody's business. It has never been the exclusive province of the diplomats or the State Department or the peace organizations. It is just as much the concern of the businessman as it is of others, whatever their occupations or income. No one really need ask why this is so. Every time we pick up a newspaper we read a variety of headlines which hammer home the point that we have no peace. *Radiation levels rise in a number of cities as a result of atomic testing. Newer and more powerful weapons produced. Plane with atomic bomb crashes. Disarmament talks fail. New crisis in Middle East.*

As if we do not have enough problems right here on earth, we now find ourselves already in Space Age Year 2. Satellites are whirling around our globe. We will probably have a satellite in orbit around the moon soon. Yet it is a fact that all of the space exploration programs are military programs, not peace programs. In addition, it seems as though every day special reports cross our desks which offer such frightening statistics as this: in the first 30 days of an atomic war, 100,000,000 Americans will be killed.



The largest percentage of the tax dollar for 1958-59 went for the military and past wars, adding greatly to the inflationary trend

How does a businessman react to this? Certainly not as a businessman, but like everyone else, as a citizen suddenly made aware that peace is no longer "peanuts" but a matter of the survival of the human race. If none of us, regardless of our occupations, is immune from the total devastation that another war will bring, certainly neither is any one of us immune from our responsibility to help secure the peace and avoid the consequences.

But even if annihilation does not come — and we might as well call it "annihilation" rather than war, since the military experts tell us that is what it will be—a schizophrenic world does not mean a peaceful world. We cannot say we have peace just because we do not hear the missiles screaming overhead or see the "toadstool" clouds (why call them mushroom clouds? Toadstools, after all, are the poisonous fungi) off in the distance. We cannot say we have p when we spend billions of l lars for missiles, yet still h slums in practically every in the U.S. Or when we sp millions of dollars testing f "clean" bomb, when what need are "clean" bodies, from cancer and heart dis and all the other prevent ills.

Even if we somehow esc annihilation, the world will not have peace until we fr from the threat of war and burden of war. Peace is just an absence of war, bu absence of all threats of war the machinery of war. Who say whether it is the arms which causes threats of or threats of war which c the arms race? We can sur safely, however, that if the a race were halted, internati tensions would be eased siderably.

Another thing is certain matter how you look at it, arms race is economically sound. As a businessma recognize that the inflatio spiral is caused in good par

Continued on page 8

EDITORIAL

A Visitor From Sweden

A NUMBER of Brethren audiences have recently had the pleasure of hearing Dr. Kit Colfach of Vastervik, Sweden, describe his work in the interests of traffic safety. The surgeon, who is visiting the United States for the first time, became acquainted with the Church of the Brethren when he attended M. R. Zigler following his serious accident last summer.

"Something must be done," says the Scandinavian doctor, "to stop the stream of blood running down the center of our highways." In excellent English he tells how he has used moving pictures of actual accident injuries to show youth what really happens as the result of a crash. His safety program has encouraged greater use of crash helmets, safety belts, and other precautions in Sweden, and he has seen casualty rates go down, especially among young drivers.

But the doctor is well aware that safety education is only a part of the training youth need today, not only in Sweden, but elsewhere in the world. His program includes instruction regarding the physical effects of the use of alcohol and tobacco, and he emphasizes the need for proper sex education. As a result of serving in the Finnish underground and later escaping from a German prison camp he has become a pacifist. He says, "Unless one goes through wartime experiences, he can never understand the fear and terror of a bombing or the misery of it all." Observing that public opinion in Sweden is divided on the issue of atom-bomb testing and use, Dr. Colfach urges youth to work for the elimination of war.

When Brethren first met Dr. Colfach last summer he conveyed to them news of a tragedy that brought grief to many families. Now he has come among us to share his concern about "the stream of blood" that he as a doctor would like to stop. Not only on busy highways or on remote battlefields, but wherever men contemplate risking another global conflict, the good doctor's words should be earnestly heeded.—K.M.

No Substitute for Disciplined Training

THOUSANDS of people each day walk by the TWA building in Kansas City, Missouri, without dreaming that within walls prospective pilots are sweating out all decisions they might meet on a two-hour flight from the first take-off to the final landing.

Trans-World Airlines has invested several million dollars in complicated instruments for the simulated training of its airline pilots. Once the pilot takes over the control of an instrument panel that exactly duplicates that of a giant Constellation, he is put on his own and must correct his own mistakes as well as meet the unexpected situations any plane might encounter.

He hears the start of his motor and every other sound that might come his way. He manages his take-off and then must contend with such possibilities as bad motors, icing on the wings and bad flying conditions. On some flights he may see pictured on a screen the possible weather developments he must face. But at no time can he forget that his simulated flight is just as important to him, to his instructor, and to his future passengers as any real flight.

Sometimes, say the TWA instructors, a pilot cannot handle every problem thrown at him and he crashes, with a combination of sounds so devastating it can be heard throughout the building. But he is given another chance on a simulated flight and a reminder that on a real flight there may be no second chance.

Training a pilot is costly but the airlines know that only disciplined and experienced men can be safely trusted with a precious cargo of human life. Isn't it strange that Christians, who are also charged with heavy responsibilities for their own destinies and those of others, should think so little of their need for discipline? All around us are broken lives and the evidences of crashes that might have been avoided. In each case an inexperienced pilot was at the controls. Faced with bad flying conditions, many a marriage collapses, many a good cause is liquidated, many an organization is wrecked beyond repair, all because there were no disciplined operators in the pilot's seat.

Maybe our Christian education programs should provide more "simulated training" machines for prospective church leaders. Practice teachers and intern ministers might be given a more intensive workout at the control panel, but it would not be amiss to have some experienced sky pilots standing close by. — K.M.



A. Devaney

The missile carrying an a warhead is a symbol of the itary power of today. The Sp of God working through men an even greater force in our w

POWER

Paul Mohler

THIS is a power age. Less and less work is being done by hand. More and more power is being developed and put to work in every field but one — the church.

As far as I can see, there is little more effort being made now to bring power into our church activities than when I came into the church seventy years ago. Is there more preaching? Yes. More writing? Yes. More learning? Yes. More trained leaders and workers? Yes. More money? Yes. More organization? Yes. Better building and equipment? Yes. More and better publications? Yes. Proportionate growth? No. Why? Too much hand work — too little power used. What we lack is what Jesus named as the prime essential, power (Acts 1:8).

In 1911, Dr. F. B. Meyer of London was in Chicago as chief speaker in the Cook County Sunday School Association. One day he talked to the ministers of Chicago in t Central YMCA. There wa large attendance, including group of teachers and stude from Bethany Bible School.

In his talk, Meyer asked w is the difference between C cago today and one hund years ago. Answering his o question, he said, "One hund years ago, the red man of t forest did everything by own power, moving loads carrying them on his back o his canoe. You press a but or pull a lever and the forces nature do your work. Th forces were here then, but red men did not know how fulfill the conditions for putt them to work.

"The church is working hand today. When the chu learns how to fulfill the con tions for putting the unlimi spiritual power which is av able to work, we will do much more than we are do now as you are doing more th the red man did one hund years ago."

That was an amazing a challenging statement to m to the ministers of Chic with all their great church and religious institutions. Dr. Meyer backed it up w statements of what spirit power had done in his o experience. He had taken pastorate of a church in Lond with a seating capacity of 2,5 and an average attendance 100. In two years, it v packed every Sunday night.

But that was not all. Around hat church was a large popu- ation of poor, drunken, and im- oral workingmen. Dr. Meyer pproached them, got hold of me of them, and formed them to a Brotherhood Movement ith, then, a membership of a alf million. With the help of her churches, they put four undred brothels out of busi- ess by electing officers that ould enforce the laws.

A still greater demonstra- on of spiritual power was the reer of George Muller of ristol, England, who set out to emonstrate what God would in answer to prayer. Begin- ng with nothing, and never king anybody but God for ything, he built five large sets buildings in large grounds to use orphans, educate them, d prepare them for life. hen I visited it in 1911, the phanage had three thousand phans and was still receiving support in the same way.

In addition to this, he sup- rted extensive missionary and ucational work, all with gifts ming unsolicited from all over e world. The gifts exceeded ven millions of dollars. He t a record of 150,000 an- ered prayers. I saw some of e records, with the dates of ayers and of their answers. is work was entirely unself- ; his estate at death was rth only $600.

We do not need to go outside r own church history to d demonstrations of spiritual wer. One demonstration was e founding and development Bethany Bible School, now seminary, dating back to a ival meeting begun by one our national church leaders McPherson, Kansas. After o weeks of meetings without accessions, he had to leave some other church work; so meetings were to be closed. But a young minister, one of the college students, protested vigorously against closing the meetings. Finally, he was told that the meetings would go on if he would do the preaching — probably with the idea that it would quiet him. But in spite of his inexperience and lack of preparation, he preached, and the results were remarkable, with a large ingathering. No one was more surprised than he — until he found the answer. Several women, when they heard that this young fellow was to preach, were alarmed, fearing that something serious might happen. So they met every day and prayed.

When he learned about this, it profoundly affected his entire career. He went into evangelistic work in other churches, always having a group of intercessors working privately, and his success was sensational. He was tempted to continue in that work, neglecting his education. Fortunately for our church, he went on with his education. From that time on, prayer was a great factor of his life. His name was Albert Cassel Wieand.

Later, when he realized the need for a training school for our church workers, he began praying for that. He hoped that someone else would start it, but prepared himself for a wide range of teaching if needed. He was so sure that a school would come that, while a student at Chicago University, he sought a suitable location for the school. He found a small block that suited him. It was vacant except for an old shack. From that time on, he prayed that, if that were the place that suited God, he would keep it vacant.

He kept that up while at school in Germany, traveling and staying two years in Palestine, then teaching in New York, and until he could raise money to buy it. Meanwhile, the entire territory around that block was covered with buildings. The lots belonged to thirteen different owners, several of whom had made definite plans to build on them, but something

WAR

L. JOHN WEAVER

I think that men are never more
Insane than when they go to war;

A war with greed for spoils and gain,
Which sneers while dealing death and pain;

A war opposing faith in God,
Which buries love beneath the sod;

A war which brings in summer fair
New bursts of bombing from the air;

Upon whose altar lives are lain,
Whose harvest is the millions slain.

Our God wants peace forevermore.
'Tis man alone who makes a war.

Dedicated to Joyce Kilmer, the author of Trees, who was killed in World War I

always interfered. So God evidently wanted the school there, for its first fifty years at least.

The development of the institution was a continuous exercise of prayer. Our church was opposed to theological seminaries then; so it had to be a Bible school, named Bethany when the founders, Wieand and Hoff, were at Bethany in Palestine, planning the school. There was then much prejudice against educated ministers, as I learned while raising money for the first buildings. Supporters of some of our colleges feared that it would weaken the Bible departments of the colleges.

It started in a wooden two-flat building belonging to the Hoffs near our old Hastings Street church. Students paid no tuition; there were no endowments, no support from churches, and no rich backer. It was a real work of faith. Much was against it, but God was for it. When finally turned over to the church, it was free of debt, with good buildings, teachers, and workers, with a splendid reputation, hard to match anywhere. Its history is a convincing demonstration of answer to prayer.

In industry, when a supply of power is developed, it is put to work, every effort being made to make the most of it. That is just good common sense. The church is the only institution that I know that does not develop the power available.

Our Anniversary Call should bring us out of the hand-power stage into the God-power stage. Our job is too big for hand power. If we are ever to be and do what we should be and do, we must fulfill the conditions to secure and use the unlimited power of God that is available — and it is unlimited. God can do everything that needs to be done when he can find people that will use his power.

Of course, it is not a program of laziness or carelessness. Nobody works more carefully and industriously than those who fulfill the conditions for using natural forces. Men study for years to learn these conditions and train themselves to fulfill them. They do not expect to succeed without it. It takes as great devotion, care, and industry to use spiritual power. The New Testament, so little studied by the great majority of our churches, has full directions for fulfilling the conditions.

We have tried everything else — preaching, teaching, organizing, education, training, giving, working at good works, and a little praying, with hand-power results. Let's get the Power hitched to our equipment and get God-power results.

A Peaceful World

Continued from page 4

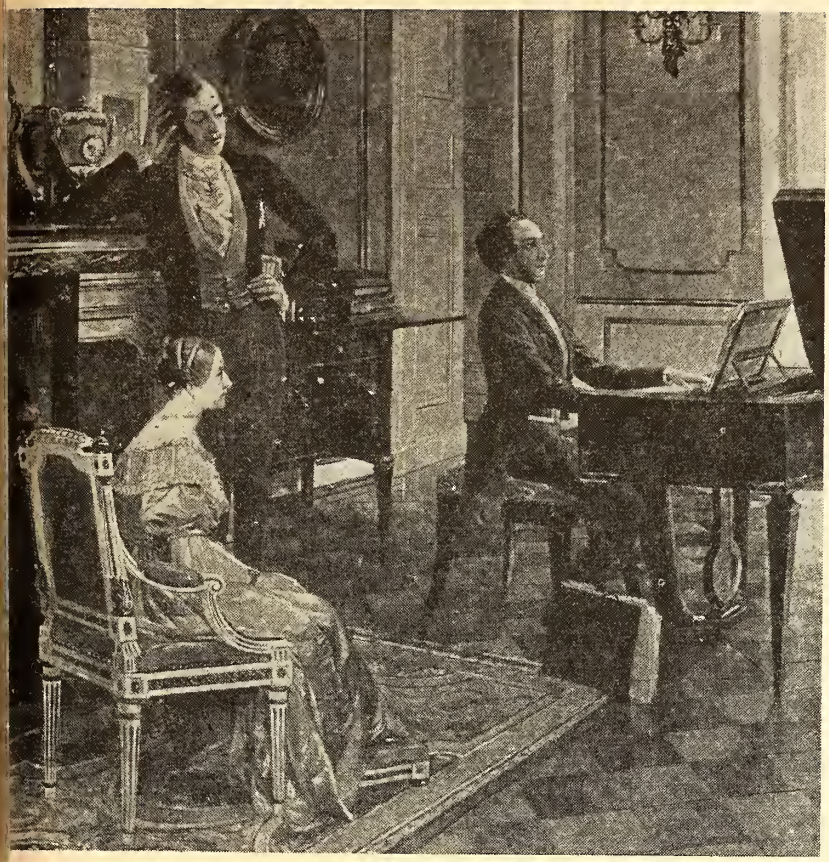
the expenditures we are making in the arms race. The weapons which we build today are obsolete even before they are off the drawing boards. The monies we spend are nonproductive and wasteful. If these funds could be released for capital investment in schools, hospitals, research, highways, and loans to the underdeveloped countries of the world, an unheralded era of prosperity could be ushered into the world. But there will be no real prosperity while the arms race goes on and inflation chews away at our economy.

Obviously, the arms race only adds new dangers, and new dangers add new tensions. These international tensions have also become internal tensions and have transformed our age into "the era of the big neurosis." Is it any wonder then that morals have declined, that juvenile delinquency runs rampant, that psychoanalysts' o fices overflow, when the curre philosophy seems to be: Ea drink, and be merry, for tomo row you may be blown to bi Yet, it is difficult for me believe that the world will d liberately choose the path self-destruction. I think that t human race is capable of doi too many wonderful things commit suicide. But this m happen unless peace achieved.

My own formula for peace a simple one. Strengthen t United Nations so that it has t power to make law, to interp law through its own courts, enforce world law with its o police force. I believe that t United Nations should be giv complete control in the field prevention of war and adju cation of international disput

Certainly, because of lack mutual trust and confider among the nations of the wor this is not going to happen morrow morning or next ye But it must happen someti soon; otherwise, the seven eight per cent of those ne paper reporters who w recently polled and indica they felt there was a possibi of atomic war within the n ten to fifteen years will proved right. Chances however, there will be no left to whom they can say. told you so." For by then manity, like time, will have out.

As I said before, I still h faith in the human race. I c not believe that it will allow to take place. I believe in manity, like the old man w when asked why he was pl ing a tree that took sev years to bear fruit, said: "I not find the world deso when I entered it, and as fathers planted for me befo was born, so do I plant for t who will come after me."



Schoenfeld Collection from Three Lions

Mendelssohn plays before Queen Victoria and Prince Consort Albert

lasters of Sacred Music

Felix Mendelssohn

THIS year marks the 150th anniversary of the birth of two remarkable men. In 09 Abraham Lincoln was rn in a log cabin in this coun-. Though he was a man of mor, his life was marked by uggle and sorrow, and it end- in tragedy. In the same year Hamburg, Germany, Felix ndelssohn was born into a althy home where he had all advantages of a cultural at-sphere and an appreciative nily. Mendelssohn's life was parently quite happy. Honor l recognition came to him ly, but he never ceased to rk hard in applying his musi- gifts. Though he will never k among the greatest com- ers, his works include many or masterpieces.

Mendelssohn's grandfather was a distinguished Jewish philosopher who sought to bring about greater understanding between Christians and Jews. The composer's father went so far as to have his children baptized as Lutherans and later became a Christian also. Throughout his busy and socially prominent career, Mendelssohn was enthusiastic for Bach's great Passion According to St. Matthew, forming a choir to sing this sacred masterpiece and thus reviving interest in the music of Bach. Mendelssohn's Lutheran side is evident also in his Reformation Symphony, not one of his best works but a most interesting one because of his use of Martin Luther's tune for A Mighty Fortress Is Our God.

Mendelssohn made several attempts at composing operas, but he was not successful. He found oratorios to be more to his liking. Though popular in England for many years, his oratorio based on the life of St. Paul has never been as widely sung as his treatment of Elijah. In Mendelssohn's hands the possibilities for drama in a few chapters from 1 Kings are fully developed. Familiar solos as well as choral numbers from the oratorio still find a welcome place in the musical program of Protestant churches.

One of Mendelssohn's most appealing compositions for the piano is a collection of short Songs Without Words. Several of them contain themes that are hymnlike in character. When appropriate words of devotion have been matched with them, we find our hymnals enriched by such treasures as Still, Still With Thee to the tune, Consolation (No. 45). Other Mendelssohn contributions to our hymnal can be found in numbers 128, 240, 266, and 411. — K.M.

Brethren Look at Legislative Issues

The largest governmental exchange of persons is carried by the International Cooperation Administration, a semiautonomous agency operating under the Department of State to administer the technical assistance program. One phase of its activity is to provide training for nationals of countries with which the United States has technical assistance agreements. Technicians of various kinds are brought to this country for training in universities, research laboratories, factories, and other work programs. About 7,000 trainees came to the United States during the last fiscal year under the ICA at a cost of $24.6 million.

The other major channel of exchange of persons is the International Educational Exchange Service, which is operated with the Department of State. The IEES administers programs authorized by various acts of Congress, mainly the Smith-Mundt Act and the Fulbright Act. The Smith-Mundt Act provides for a two-way educational and cultural exchange with countries in all parts of the world. The Fulbright Act provides for a two-way exchange of students and professors with a limited number of countries, financed in foreign currencies through the sale of American surplus property.

Under IEES, six types of exchange grants are offered by the government: Study, teaching, lecturing, research, observation, and in-service training. All but the last are open both to Americans and to citizens of other countries. In-service training is reserved for foreign visitors. During the last fiscal year, about 6,000 were involved in the exchange, of whom about two thirds came from other countries, and about one third went from the United States to other countries. The cost of the program was $22.8 million.

EXCHANGE OF PERSONS

Exchange of Persons

John Bowman

THE use of governmental funds for exchange-of-persons programs has the enthusiastic support of senators and representatives of widely varying points of view. For instance, the principal legislation in the field carries the name of a Southern Democrat – Fulbright—and a conservative Republican—Mundt. Vice President Nixon at his own request has testified in behalf of exchange-of-persons appropriations, and President Eisenhower and Adlai Stevenson have been outspoken in their support.

One might assume, therefore, that congressional appropriations for exchange would be passed without the necessity of active support by private citizens. Unfortunately, this is not the case; each year exchange-of-persons funds have been greatly reduced by the House of Representatives subcommittee which deals with State Department funds. The most vigorous efforts by friends of international exchange are needed to secure appropriations at the level needed to continue existing programs.

This year, for example, the administration has proposed that for 1959-60 $22,000,000 be appropriated for international exchange through the Department of State, and exchange funds for ICA are at a level similar to the previous year. For some exchanges these funds will pay the entire cost of exchanges for many persons; however, they supplement even larger amounts of personal or private funds. Through this method the funds are stretched to cover a larger number of persons than would otherwise be possible.

Many feel, however, that these sums are far too small and that Congress should approve a considerable expansion in exchange programs, especially for African, Asian, and Latin Ame-

Director of Council of Student Travel

an countries. Increase in this appropriation is, however, completely impossible unless citizens throughout the country let their congressional epresentative know of their strong support of xchange programs.

In communicating our support of exchange rograms we should think carefully about what ve hope to achieve through exchange of persons. Ve should not support exchange because we ope to acquire uncritical friends and supporters f U.S. foreign policies in Asia and Europe. The urpose of exchange is not just to win friends nd influence people.

Exchange programs are worthwhile and deerving of public support because the technical nowledge that foreign students acquire while tudying here is desperately needed abroad. Agculturalists from India need training in the .S. if they are to help India improve food prouction and conquer the periodic famines that ndia has suffered. Engineers from Latin Amera need U.S. training to maintain the pace of ndustrialization throughout South America. frican countries need U.S. trained doctors if ney are to conquer crippling diseases of the Afcan tropics.

Exchange programs are also worthwhile beuse of the contribution they make to the unerstanding and maturity of foreigners who udy here and Americans who study abroad. iving in a foreign culture helps young people nderstand the values and weaknesses of their wn culture. Students living here in the United tates come to a new understanding of our deocracy. Americans who study abroad gain inluable insight into the needs and problems of eople in other nations. This deep understandg of other peoples is frequently lacking.

Lastly, it is also true that, whether we plan or not, exchange of persons produces many friendships between persons of different nations. The importance of this cannot be overlooked. However much our mutual interests demand close collaboration with another nation — Japan, England, Nigeria — it will be difficult to sustain international collaboration unless our peoples are bound together by many international friendships.

Continuance and broadening of student exchange programs is necessary for the development of underdeveloped nations, and it is probably the only way we can develop greater co-operation among the nations of the world. Either way, it gives an essential boost to the slim chance we have to preserve our world from destruction in a nuclear war. We need to make it clear to our legislative representatives that we favor increasing the assistance our government gives to exchange programs.



William Schuhle

Exchange of persons

Student Exchange Increases Understanding

Jerry Royer

EVERY American should experience living as a foreigner, preferably in a country of another race. Experience as a member of a racial minority might well increase our understanding of groups within the United States, as well as of other nations.

Shortly after arriving in Japan, I received a letter asking how it was to live among "the pagan and the primitive Japanese people." The writer of that letter should be reminded that the Japanese were living by a highly developed constitution, and dressing in the finest of silks, while we Europeans were still climbing trees and dressed in skins. Furthermore, Japan boasts 97.2% literacy (compared to our embarrassing 87%). So often, it is assumed that what is not Western, is primitive; what is not Christian, is pagan.

An international exchange of persons can help dispel such misconceptions. Interpersonal relations among nations bring the realization of common interests and the universal prayer for peace. This is of deeper significance than the semantics of political ideologies. Any such program should be supported by the church; the church should urge legislation by the federal government to increase the international exchange of persons.

1959 graduate of Manchester College, Indiana



Religious News Service

Homes for the aging should offer recreatio l programs, cultural events, counseling services, occupational therapy and other programs to provide full life

Our Ministry to the Aging

Ralph Baker

ROBERT BROWNING once wrote, "Grow old along with me, The best is yet to be; The last of life, for which the first was made." There are fortunate men and women for whom the "last of life for which the first was made" is indeed a time of joyous courage. To them the classic picture of the patriarch applies. He is secure in his enjoyment of a leisure, justly earned. He is respected, deferred to, and happy.

But in America that picture is fast fading. For many individuals in this most materially favored of all nations, old age has ceased to beckon as the eagerly anticipated time of fulfillment. In fact, it is quite a contrast here to "underdeveloped" India, where no worse scandal can befall a man than to have it known that his parents are forced to live alone! Instead, in America, aging has become problem number six on the agenda of social welfare conferences, the title of a course in a university, and a disturbing portent on the political scene.

Why this shift of the aging to problem status? For one thing, we have a steadily rising age level in our American population. Medical discoveries, including the miracle drugs, have prolonged the average span of life by approximately twenty years more than that for the average person in 1900. Early retirement plans, including forced retirement, add to the problem and create more leisure time, less income, and many other concerns.

Yet with greater financial s- curity, early retirements, a l more leisure time, the Americ n way of living has become r many so complicated that e- joyment of free time is beyo l the grasp of those who wo l seize it. Our rural heritage f the past provided us with t opportunity to include gra - father or grandmother in o r household until the end of li . Parents were used in an act e or advisory capacity in farm a l business activities, in domes c duties, and in creative hon - making.

Today, only a fortunate f of America's more than thirte n million elderly are blessed w h rural home life. We have l -

Superintendent of Brethren Home t Mt. Morris, Illinois

)me eighty per cent urban, in-easingly mobile, and, in the :ocess, have rendered the self-)ntained family unit of years)ne by a thing of the past. 'ith the passing of the spacious wellings of a generation or so go and the coming of the nch-style house and the effi-ency apartment, the three-neration home has become creasingly rare.

At the same time, America's gh cost of living causes inse-urity, want, and even poverty some cases, for our elderly)pulation, which pensions and sistance plans cannot always leviate. A 1950 government timate of costs for an elderly)uple to maintain a modest ving level in an urban area nged from $1,602 to $1,908. his would be greatly increased day. Yet in the year of this timate 43% of the families aded by persons over 65 years age had a cash income of less an $1,500 and 40% had a cash come of less than $500.

In a survey made some time go, members of various age oups were asked what they anted most at the age of venty. The younger persons most invariably checked "fi-ncial security and freedom)m responsibility," while the der ones checked "being ved, wanted, and having a ance to be useful." Those of r aging who have such oppor-nity are indeed fortunate. If of our aging could share such od fortune, there would be no oblem.

However, we need only to ob-rve any area of apartments or)ming houses or to listen to e reports of social workers to lize that the vast majority of der people today find them-ves unloved, unwanted, and emingly not too useful to the ciety in which they live. hen such feelings exist, the ely older person turns in up-on himself. Capacities deteriorate; creative abilities atrophy, mind-sets harden; ugly character traits previously held in check by the demands of competitive living rise uninhibited to the surface; and before he realizes it the individual is well on the way to becoming indeed unlovable and unwelcome.

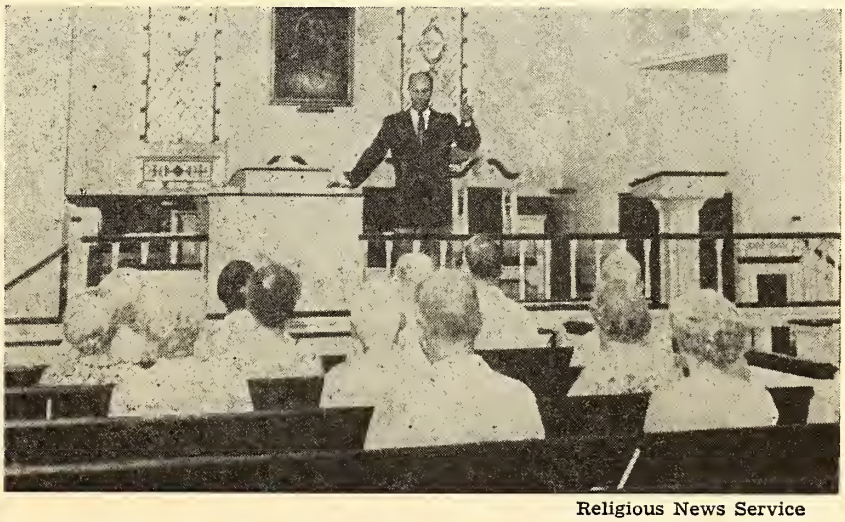
In almost any session in which the problems of the aging are discussed, one conclusion is almost certain to follow: that the solution rests on the individual's success in adjusting his emotional attitudes to the new stresses and disturbances which come from an altered way of life. The Christian religion should certainly contribute to such an adjustment, helping the individual to understand his relationship to God, that he is worthy of his love, and that there are those who care.

I recently read an article entitled The Old Sheep. It called to mind that in the famous painting of the Good Shepherd there are not only little lambs, but in the background and around the feet of the Master, there are older sheep. The aging have definite spiritual needs. Meeting of these needs is a grave responsibility for the church, one which they have only recently begun to recognize. For many years, the spiritual welfare of older adults has been largely taken for granted while major attention has been focused on our youth. Older women? The church's circles were supposed to keep them busy. Older men? They used to be found in Bible classes. Now they come only to Sunday worship.

Few are the churches that have made any special provisions for meeting the needs of men and women in a period of life beset by emotional stresses that are as real and as great as those which occur in adolescence. We say our children are facing the future, but our older adults are facing eternity! We can be grateful for the insights of our pastors who are becoming more and more aware of the problems of aging as they counsel with an increasing number of families about problems created by older adults needing to live in the home of their children.

There are many answers to such problems. Homes for the aging are one such answer. Such homes are of many types and

Continued on page 18



Religious News Service

A full- or part-time chaplain could provide a spiritual ministry

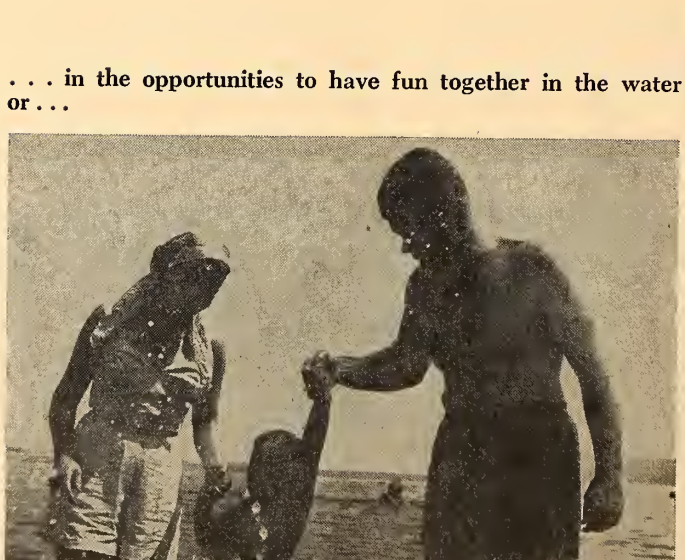


A week of family camping helps deepen the fellowship within the family by providing some common experiences . . . in learning new and interesting things about the world around us

A Christian Family Camp

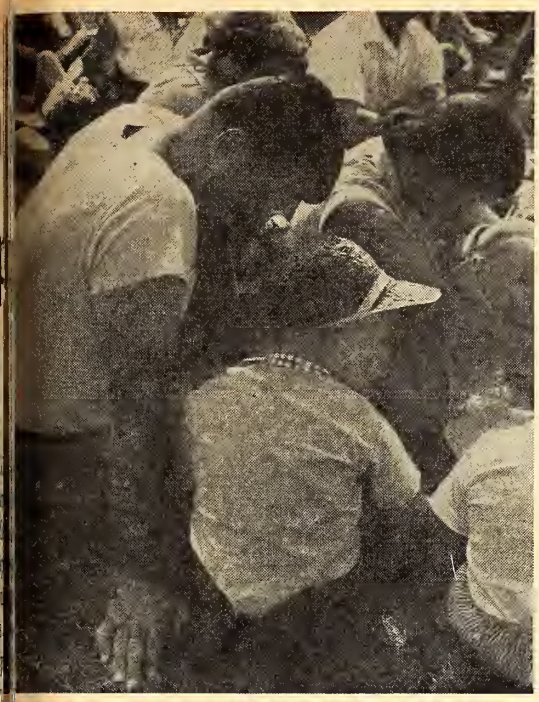
More and more Christian families are tak advantage of the week-end or longer ca that have been provided for them. M of the parents are former youth cam who want their children to have experie similar to those they remember. Others discovering the values of church camp for the first time. All of them find renewa worship, study, play, and discussion. And their children? Well, just observe how thusiastically they enter into all activi planned for them. They will not soon fo family camp.

. . . in the opportunities to have fun together in the water or . . .



. . . on land. The welfare of the family is of importance with a program characterized by formality and flexibility.



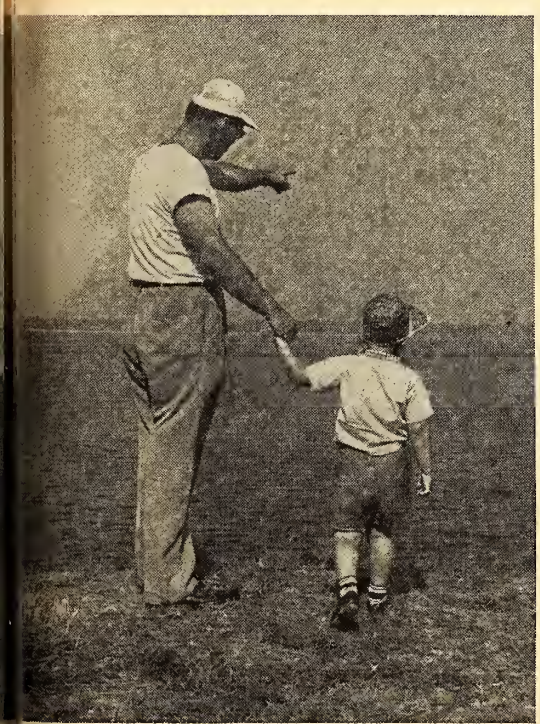


nily camping provides an opportunity to join er families in natural and unaffected religious erience.

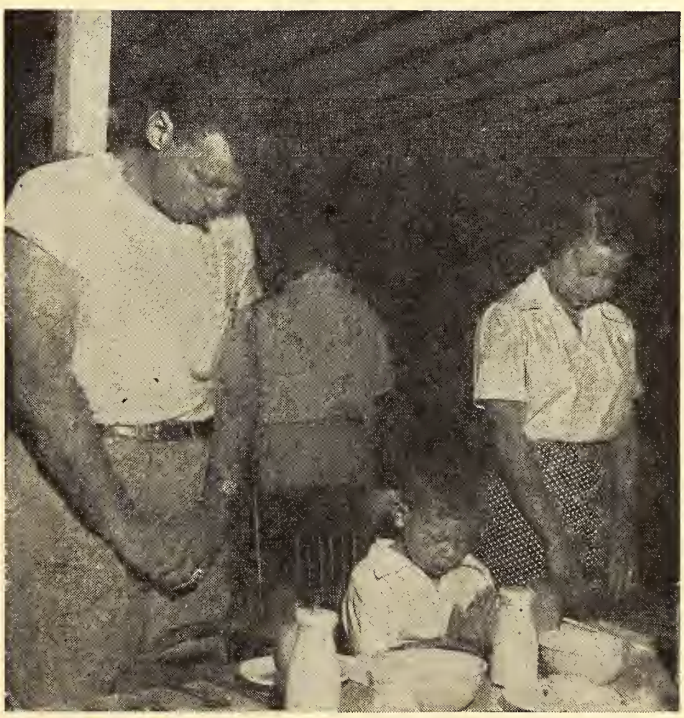
Photos from Three Lions



Occasionally parents discuss mutual concerns such as discipline, money questions, teaching of religion, home worship, and marriage stability. The boys and girls are in other supervised activities during these periods.



family camp is a vacation experience with e coming having a determination to enrich r own family living and to return home with ideas and skills that can be used there.



By the time of the final meal, all families will have had experiences of living through which they come to a better understanding of Christian principles and teachings. They will have common family memories which all will cherish.

KINGDOM GLEANINGS

Ngamariju Keliri, a registered nurse in the Lassa hospital, Nigeria, West Africa, has been called to the ministry and licensed by the Lassa church. He is the ninth Nigerian minister; there are now one elder, four ordained ministers, and four licensees in the Nigerian church.

Earl M. Bowman, who for several years was the pastor of the Mack Memorial church, Dayton, Ohio, recently accepted a call to the pastorate of the Heatherdowns congregation, Toledo, Ohio. He begins his ministry there on June 1. His address is: 102 Melody Lane, Toledo 14, Ohio.

Men's Work in America will be the subject of S. J. Patterson, Jr., executive director of the Department of United Churchmen, National Council of Churches, when he addresses the Church of the Brethren men at the postbreakfast session on Friday, June 20, at the Ocean Grove Annual Conference.

Brian Carlisle, son of the Leonard Carlisles of Perrysburg, Ohio, was the winner in the Central Region oratorical contest elimination held at Manchester College, Ind. He will represent the region in the finals at the Annual Conference at Ocean Grove. The general subject for the contest this year is Dare to Be Different.

Coming Next Week

The issue next week deals with church extension in the Church of the Brethren. Galen Ogden, secretary of the Ministry and Home Mission Commission, contributed the leading editorial, *Church Extension and the Call to Witness.*

A four-page picture story follows a family as they move into a new housing area and find a church home. It is entitled *Meet the Hopkinses — A Family on the Move.*

The thrill of being a part of a developing congregation in an unchurched area is told from the viewpoint of several members. The author is Mrs. C. A. Thompson, a member of the Cherokee Hills Community Church of the Brethren at the edge of Kansas City, and the article is *One New Congregation.*

The church building counselor is often asked the question, "How can we add to our church?" In an article by that title he tells how plans for churches today provide for that contingency.

Another picture story tells how an old church found new vitality by relocating and serving the total community. *Challenge of the Unchurched* is the story of the transformation of the Hermosa Beach church into the South Bay Community church in Southern California and Arizona. Richard Coffman is responsible for pictures and story.

Recent issues of the Gospel Messenger have al generous space to queries and committee report will come as business before Annual Conferenc order to render this service to delegates and readers, it has been necessary to delay the printi many items of church news. We hope our corres ents will understand our problem and be patient we can resume our normal schedule.

Best Plays for the Church, a complete listi dramatic productions for religious groups compile Mrs. Clarence G. Enterline, assistant profess English at Elizabethtown College, has been pub by the Christian Education Press of Philadelphia. book, the latest of its type available, lists hundre plays suitable for production by various types of cl groups, including children and adults.

Bridgewater College has received $88,413 this in cash gifts and pledges, an increase of $22,632 the amount received last year in these two categ This increase is due largely to stronger business ar dustrial support of the college and a general imp ment in church giving. The alumni have given $2 this year, which is less than the amount given last and $27,000 short of their $50,000 goal.

Annual Conference furnishes a splendid opport to engage in hearty congregational singing, an impo part of the heritage and tradition of our churc is the hope of the Conference music leaders th persons will procure the Annual Conference Bo which includes the hymns. Unless he carries his full-sized hymnal, he should have this booklet conta thirty-two hymns with music score and forty-eight text only. With these eighty hymns plus many th know by memory, we should experience a genuine of congregational song.

Four veteran members of the faculty at Manch College are retiring at the end of this school year, with the rank of professor emeritus. They are: Gl E. Muir, who since coming to Manchester in 194 organized the department of peace studies; Robe Miller, who has been a member of the facult thirty years in the department of religion and ph phy; Fred R. Conkling, who has served Manches the department of English since 1923; and Joh Dotterer, who began his career at the college i mathematics department in 1919.

A Home and Family Life Institute, sponsored b Central Region, will be held at Manchester Co Ind., July 5-10. The program will feature Dr. A L. Rutledge, president of the National Counc Family Relations and an associate editor of the jo Marriage and Family Living, and also Dr. Sa Southard, a member of the Southern Baptist Theolo Seminary faculty. The program will be of interest profit to those with professional training and t workers in the church without professional traini this field. This institute is open to persons fro regions. For additional information write: Centra gion Office, Manchester College, North Manch Ind., for literature and brochures.

Brotherhood Theme: Brethren Under the Lordship of Christ

Wabash Country church, Middle Indiana, will celebrate the one-hundredth anniversary of its founding on Sunday, June 28.

The Elizabethtown College choir, directed by Nevin W. Fisher, will present a concert on June 20 at Ocean Grove Annual Conference as a part of the Youth Night program. The choir will also sing jointly with the Juniata College choir, which is directed by Donald S. Johnson.

American Friends Service Committee international relations institutes will be held this summer at Wichita, Kansas, June 2-10; Topeka, Kansas, June 11-13; Palo Alto, Calif., Aug. 24-29; Cape May, N. J., June 20-27; and Winnipesaukee, N. H., Aug. 1-8. Contact the Brethren Service Commission, General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill., for additional information.

The National Science Foundation has awarded a grant of $8,160 to Juniata College for support of an "undergraduate research participation program" under the direction of Dr. B. Edwin Blaisdell, professor of chemistry. Ten students will be used as actual participants for a one-year study of the photochemistry of dyes in organic solvents, according to Charles Bargerstock, director of development. The study begins in June.

E. A. Andrews, Jr., of the Board of Christian Education, Presbyterian Church, U. S., will address a special meeting of the Elgin staff on Friday morning, July 10, at 11:00 a.m., at the headquarters building. Mr. Andrews recently returned from thirteen months of service with the Department of Laity of the World Council of Churches at Geneva during which time he observed closely the lay movement in Europe and wrote several stimulating pamphlets relating to lay involvement in the program of the church.

Christian Responsibility on a Changing Planet will be the theme of an international relations seminar to be held at Bridgewater College, Va., July 27 — Aug. 1, under the direction of Eldon Burke, history professor at Manchester College. The seminar, which is jointly sponsored by the Brethren Service Commission and Bridgewater College, is designed for local and district church leaders of Brethren service, social education, and social action, for pastors, college students, and civic leaders, and for other interested persons. Additional information may be obtained by writing to William G. Willoughby, Bridgewater College, Bridgewater, Va.

A seminar on peace and international relations will be held at La Verne College, Calif., July 13-24. C. LeRoy Doty, Jr., pastor of the Long Beach Church of the Brethren, California, and former director of the National Service Board for Religious Objectors, will be director of the seminar. The seminar is sponsored jointly by the Brethren Service Commission and La Verne College and is designed for local and district church leaders of Brethren service, social education, and social action, and for pastors, college students, civic leaders, and other interested persons. For additional information write to: Director of Summer Session, La Verne College, La Verne, Calif.

The May issue of Coronet magazine contains an article on Don and Hope Murray which emphasizes how the HELP project gives purpose to their lives. The article is entitled "Movieland Marriage With a Mission."

The annual Race Relations Institute at Fisk University, Nashville, Tenn., will be held from June 30 to July 11. Substantial scholarship aid is available. Contact the Brethren Service Commission, General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.

The Church Calendar

May 31

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Elijah, God's Warrior. 1 Kings 16:29 — 19:21. Memory Selection: The Lord is the stronghold of my life; of whom shall I be afraid? Ps. 27:1 (R.S.V.)

June 2-6 Training conference for Southeastern youth field workers, Bridgewater, Va.
June 9-11 Western Pennsylvania camp leaders training camp, Camp Harmony, Hooversville, Pa.
June 14 Children's Day
June 16 Pastors' Retreat, Ocean Grove, N. J.
June 16-21 Annual Conference, Ocean Grove, N. J.
June 22-26 Missionary Retreat, Camp Mardela, Denton, Md.
June 24-31 Mills Mountain, Va., work camp
June 30 — July 3 District meeting, Canada, Bow Valley
July 4 Independence Day
July 5-10 Home and family life institute, Manchester College, Ind.
July 6-11 Eastern Maryland laboratory day camp, Baltimore, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Olen B. Landes of Harrisonburg, Va., in the Grottoes church, Va., June 3-14.

Gains for the Kingdom

Seven baptized in the Dzanggola church, Nigeria. **Four** baptized in the Tiful mission, South Margi church, Nigeria. **Twenty-five** baptized in the Marama church, Nigeria. **One** baptized in the Lassa church, Nigeria. **Seven** baptized in the Amtasa mission, Virgwi church, Nigeria.

Three baptized in the Mt. Etna church, Iowa. **Three** baptized and one received by letter in the Roanoke church, La.

Eighteen baptized and fifteen received by letter in the Manchester church, Ind. **Five** baptized and two received by letter in the Midland church, Mich. **Four** baptized in the Ashland Dickey church, Ohio. **One** baptized and seven received by letter in the Piqua church, Ohio.

Six baptized and one received by letter in the Conewago church, Pa. **Nineteen** baptized and four received by letter in the Mt. Joy church, Pa. **Five** baptized and one received by letter in the Salunga church, Pa.

Two baptized in the Mountain View church, Md. **Thirteen** baptized and five received by letter in the Union Bridge church, Md.

Let the Church Renounce War

A message from the third Conference of the Church Peace Mission

GOD has not called us to be dragged like slaves in the wake of history plunging to its doom but to be the messengers and servants of Christ who is the Lord of history and victor over the demonic forces in it.

Our own country and the world are threatened physically with the holocaust of nuclear war. Spiritually we in this land are in the far greater danger of committing the sin of mass extermination of another people in the name of defense or retaliation.

This is no longer war as it has been known in the past. It is no longer merely war of men against men. It is war of man against himself, monstrously corrupting the image of God in him. It is war against God and God's creation. All the justifications and rationalizations which have been used for war in the past are now unrealistic, irrelevant, and irresponsible. The very heart of the Christian gospel is denied and betrayed by those who still justify or condone such evil.

The world stands in desperate need today of a clear Christian word, a distinctively Christian contribution. Neither the church nor the Christian may put off until tomorrow the response to that need and to the call of Christ to take up his cross and follow him.

Today let the church unequivocally renounce war and take some decisive action to break the terrible circle of armament and counterarmament in which the world is trapped. Then peace will cease to be a painful and frustrating dilemma. It will be a challenge to be met in faith.

Christian spokesmen here and abroad are increasingly becoming sensitive to the challenge presented by the changed nature of warfare. An ecumenical group recently said, "Every element of Christian faith, hope, and ethics involved in the Christian affirmation stands in opposition to this warfare. Although there are differences of opinion on many points, we are agreed on one point. This is that Christians should openly declare that the all-out use of these weapons should never be resorted to. Moreover, that Christians must oppose all policies which give evidence of leading to all-out war. Finally, if all-out war should occur, Christians should urge a cease fire, if necessary on the enemy's terms and resort to nonviolent resistance."

In the face of this emphatic declaration there are still a multitude of Christians, including members of the commission quoted above, who sincerely hold that the church cannot now make a final break with nuclear war, because atomic bombs and missiles must be retained as deterrents. But this presents a sore dilemma: If, on the one hand, the arms race and popular dependence on it continue up to the moment of the final awful choice, it is idle to expect that then the counsel to renounce these weapons will suddenly be heeded. If, on the other hand, the course is indeed to be rejection of the all-out use of nuclear weapons, this fact must be made completely clear, risking no further delay during which tension will become intolerable and war may be precipitated. In this event atomi weapons lose their so-called de terrent efficacy.

It is imperative that we prc ceed now while there is ye time to develop and apply cre ative alternatives in defense an in foreign policy which are re sponsive to the demand for jus tice and order, to imaginativ service to human need, and t the aspirations of the oppressec The moral dilemma is far mor serious. Christians cannot b content to await some frightfu future crisis and then decid what to do. It is the Christia vocation now to reject the si of involvement in nuclear wa and to live today in simpl obedience and faith, and carr out the work of love and recon ciliation.

It is with a deep sense of ou own unworthiness, our littl faith, our halting obedience tha at this third National Confer ence of the Church Peace Mis sion we send this message t the churches and to our fellov Christians everywhere. But w believe that in response to faith God will now, as in other time of man's sinning and despair impart new light and power t his church and his people. Th church will then be a channel o grace and renewal for th world, and Christian citizenshi will acquire a new meaning.

Our Ministry to the Aging

Continued from page 13

rate schedules, and provide many kinds of programs. Locale has much to say in determining the sponsor, the program and the financial situation. Ou Brethren homes for the aging differ greatly in size, in the facilities they offer, in the services provided, and in the cost fo care.

Some homes for the aging in the United States are places

where men and women rock in their neat little room or sit stiffly in a formal lounge watching television, waiting for mealtime, for bed, but with little hope for the future. In them, the people simply live, often filling the air with complaints, dreading the coming of each dull day.

In other homes there is life found in associating with one another. In such homes, the residents greet each new day as one providing opportunities for love, tolerance, and mutual understanding. The difference lies in something deeper than asphalt tiles, showers, and draperies. People who are living in homes where there is real life are proud of their design and equipment and of the program offered. Here is where we develop the attitudes of the aging. Life is what we make it, but it also depends on the environment in which we live. Our homes, can, therefore, move forward to provide something much more than a place to eat, sleep, and while away the hours. We can provide them the kind of experiences that will help them to make their senior years ones of growth, happiness, and joyous experience.

Many of our churches have assumed that their responsibility ends with the placement of a certain financial figure in the district budget to help support their home for the aging. This is certainly far from what the responsibility ought to be. Many things may be considered, but certainly a district or an area should see that the home is so situated and so equipped that it meets the needs of the aging of that area. Second, our older adults need to be educated to the trends of our society concerning the advantages of life in a home for the aging. We all can become more aware of such situations as we face these senior years.

In addition to meeting the financial responsibilities of the physical necessities of these years, we have the responsibility of providing a full life for our aging. Older adults need more than a place to live; they need something to do. Church-affiliated homes must offer recreational programs, occupational therapy, cultural events, counseling services, spiritual ministry, and other program services to "keep them out of the rocking chairs."

Church homes certainly can excel in the provision of a spiritual ministry, but rarely has a full- or part-time chaplain been added to a church home staff. Our ministry to our older adults in our homes for the aging is certainly far from perfect, even from what it ought to be.

Let us, then, turn our attention to and accept the responsibility we have to provide for our aging members: the facilities, the program, and the love and understanding that will give them a fruitful and a useful period of aging. Our responsibility does not end with a fine home, wonderfully equipped and staffed; it begins there.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

52 Story Sermons. Benjamin P. Browne. Judson Press, 1958. 179 pages. $2.50.

If there is a good time and place for stories for children, here are many short, easy-to-tell stories. The author's introduction, in eight chapters, deals with the pastor and his children – ways a pastor can serve the children and the correlation with the church school. I do not think all of the situations he suggests would be practical in many of our churches. – *Glee Yoder, McPherson, Kansas.*

***All the Men of the Bible.** Herbert Lockyer. Zondervan, 1958. 382 pages. $4.95.

This book performs the important function of making information about all the men mentioned in the Scriptures readily available. In the main section of this work all the men of the Bible are arranged alphabetically. This section is preceded by a chapter which discusses the significance of names in Scripture and is followed by a listing of the great host of unnamed Bible men and a study of the names of Jesus.

Preachers will find many homiletical hints for biographical sermons here. Teachers and Bible students will find this a helpful reference work.

Two limitations need to be kept in mind by the reader: first, the author's theological views and homiletical bent occasionally lead him beyond what is expressly stated in the Bible; second, this volume is limited to the men of the Bible; the women are not here. – *David J. Wieand, Chicago, Ill.*

The Twelve Speak, Vol. 1. Dr. Derward W. Deere. American Press, 1958. 164 pages. $2.95.

This, the first of a two-volume translation of the Old Testament minor prophets, is a most useful little book. It begins with a well-documented, yet useful, introduction to the phenomenon of Hebrew prophetism. This is followed by a fresh translation, with interpretive notes, of Obadiah, Joel, Jonah, Amos, Hosea, and Micah in that order. The footnotes constitute a virtual running commentary on the meaning and mood of the text. Both the minister and the lay Bible student and teacher will find it a helpful guide through these writings which, though among the most important in the Old Testament, have been too much neglected as "minor." One awaits with eagerness the second volume to complete the series. To supplement the use of these books the Bible student should make use of a good introduction to the specific books treated, as that feature is regrettably missing from this treatment. –*Chalmer E. Faw, Chicago, Ill.*

News and Comment From Around the Worl

Press Criticizes Hutterite Colony Restriction

The Minneapolis Tribune in an editorial has criticized a bill before the Minnesota state legislature which would restrict expansion of the Hutterite community in that state.

The Tribune declared, "In our opinion all discriminatory legislation aimed at any one religious sect is bad legislation. The inherent danger in such action is that, if one group can be singled out, then so can all groups, given unfavorable times or circumstances, in the future. What happens to the Hutterites today may conceivably happen to other Protestants, Catholics, and Jews tomorrow."

Presbyterians Report on Family Life Survey

Most ministers of the United Presbyterian Church believe that pastoral counseling is just as important as preaching in serving their congregations. The results of a survey were disclosed at a meeting of the denomination's Board of Christian Education.

The report also said that many Presbyterian families felt that some church activities serve as a divisive influence in family life. Parents said that in church functions men are separated from women and children from their fathers and mothers, instead of all being together as a unit.

The findings of the survey will be used to help mold the church's adult and youth education programs which are guided by the board in the denomination's 9,500 congregations.

Protestant Reaction to Ecumenical Council Seen Disappointing

According to an information bulletin issued from the Vatican, Protestant reaction to Pope John XXIII's call for an Ecumenical Council to foster Christian unity has been "disappointing." However, the Vatican regards the attitude of the Eastern Othodox churches as one of "confidence and expectation."

Vatican sources have expressed belief that the attitude of the Orthodox churches is more "conciliatory" and "less hostile" today toward reunion than at any time since the Great Schism of 1054.



Bob Hess photographs some of the forty-five goats he and Fred Bernha helped deliver in Ecuador. Livestock for that country was a project unde taken by the Eastern Pennsylvania young people. Bob and Fred we their representatives in seeing the goats and several sheep to their destinati

New Program Would Aid Families of Working Mothers

A national welfare policy which would encourage states to enable more working mothers to stay home and raise their families is being considered by the Department of Health, Education, and Welfare. Although public welfare programs now give aid to mothers to enable them to stay with their children instead of working, welfare officials say a national program is needed to encourage the states to give needy families more equitable consideration and aid.

A department official pointed out that "more and more mothers of growing children are working on jobs outside the home, and this is especially true among the nation's neediest families."

People-to-People Mission Proposed for Middle East

The American Friends of the Middle East has announced that it will sponsor a people-to-people mission to seven countries of the Middle East between May 15 and June 15. Harold B. Minor, a former U.S. ambassador to Lebanon, will lead a sizab delegation of leaders of nation regional, and community organiz tions to the following countrie Egypt, Lebanon, Syria, Jordan, rael, Turkey, and Greece.

The delegates will meet their o posite numbers to exchange vie on subjects of mutual concern, tend briefings at U.S. embassies each city, interview high governme officials, inspect economic and soc development projects and take p in hospitality functions.

Yugoslav Government Bans Orthodox Journal

The Yugoslav Communist gover ment has banned the latest issue the official organ of the Belgra Patriarchate of the Serbian Orthod Church. All copies were order confiscated and destroyed. Chur officials said this was the first su action against the Orthodox Chur since the Communists took pow in Yugoslavia.

Previously two successive issues the Roman Catholic magazine pu lished in Yugoslavia were bann and confiscated. One issue was su

pressed because it contained quotations from Pope John's Christmas message condemning atheism.

The action against the Orthodox and Catholic religious press was seen by observers as indicating increased pressure by the government on religious bodies in Yugoslavia. They were regarded particularly as a warning against possible demands for more freedom of religious expression.

Conference on the Word of God in a Nuclear Age

Twenty-four members of the Church of the Brethren participated in the third National Conference of the Church Peace Mission, which was held in Evanston, Ill., April 20-23. The theme of the conference was "The Word of God in the Nuclear Age."

Composed of twenty religious organizations in the U.S. and Canada, the Church Peace Mission called the conference to examine the problems of Christian faith and modern war, and the requirements for an effective Christian peace strategy in the nuclear age.

Speakers for the conference included Edwin T. Dahlberg, president of the National Council of Churches; Dr. Howard Schomer, president of Chicago Theological Seminary; Dr. William C. Davidon, theoretical physicist at the Argonne National Laboratories; Dr. Alvin Pitcher, professor at the University of Chicago; and Dr. Bryan de Kretser, former secretary of the National Christian Council of Ceylon.

The Church Peace Mission is an outgrowth of a conference held in Detroit in May 1950, attended by 300 delegates representing the historic peace churches, the Fellowship of Reconciliation, and a number of denominational peace and pacifist fellowships.

Delegates to the Evanston meeting participated in four separate study groups dealing with the theological and Biblical basis for Christian peace action, with Christian dynamic for social change, with Christian faith and international politics, and with Christian peace strategy and nuclear weapons. Reports from each of these sections were revised and amended, and finally received by the conference in its closing section. A message was also issued by the conference and appears in this issue on page 18.

Dr. Edwin Dahlberg said that there is no more pressing issue for the Christian church today than the issue of peace or war. If we had many more dedicated Christian people working at the problems of human need, our gospel of repentance would be vastly more powerful than by gospel of military deterrence. Our task is not to destroy the enemy, but to abolish the enmity."

At a dinner meeting Dr. A. J. Muste, a leading pacifist spokesman, claimed that "the Christian church is continually postponing the day when it must truly trust its gospel rather than trust in H-bombs." He referred to a statement recommended by the World Council of Churches for study in the churches, which calls for Christians to reject all-out war if it comes. Muste held that to wait for the worst before adopting an alternative to violence is tempting God.

Dr. de Kretser commented on the tendency to moralize both in the East and West and noted that Christians overlooked the dilemmas of power and the power conflict. He said that many voices commenting on the current situation deal with science, with common sense, and with human reason. But the Christian leader from Ceylon insisted that at this point Christians must listen to the word of God in a new way. This word is the word of the Cross. He noted that the way out of our dilemma is the way of suffering. He said, "If materialists think they are stronger than God they are nineteen centuries behind the times."

Dr. Howard Schomer pointed out that although political leaders urge the creation of nuclear weapons as a means of deterrence, "we have no weapons capable of removing the cancer of police state control. The greatest dangers are created by ourselves and they are of a spiritual nature. Nuclear weapons contribute nothing toward the removal of these dangers." Dr. Schomer declared that we may be at the point of human history which is known as the "fullness of time," when we can pray for the full revelation of the power of Christ. He said, "Either the times are ripe for history to come to its end, or the times are ripe for a change of heart on the part of the peoples of the world."

"Theological bankruptcy" is responsible for retarding both nonpacifists and pacifists in the peace movement according to Dr. Alvin Pitcher. He observed that there is an absence of relevant Christian teaching which would help men to preserve the fruits of freedom while avoiding its dangers and which would enable mankind to balance its fear of nuclear weapons with its faith in God.

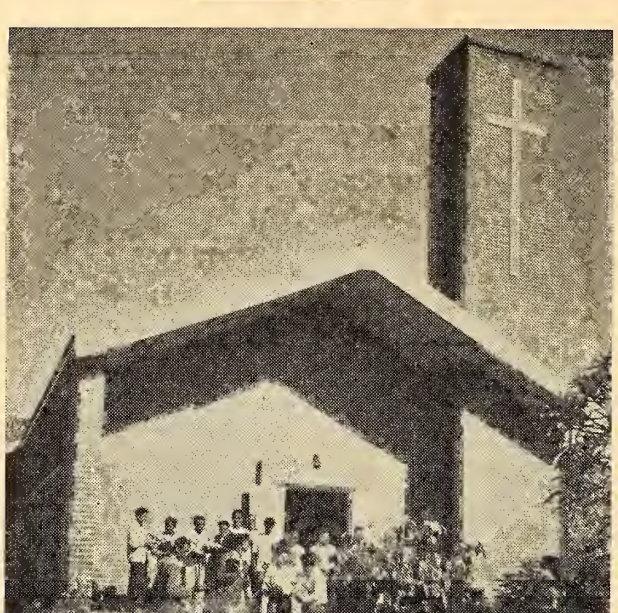
Dr. William Davidon, an atomic scientist, called attention to the fact that the present situation is influenced by a phenomenon that is totally different from any experience in former wars. The smallest nuclear explosion that has yet been set off had enough energy to crush 400,000 tons of rock. One of the greatest nuclear explosions in March 1954, according to the scientist, contained several times the explosive power used in all wars during human history. It was capable of contaminating at least 7,000 square miles with poisonous radioactivity. The existing stockpile of nuclear weapons could so destroy and contaminate the total land surface of the earth at the present time.

Pointing to the rapid development of nuclear weapons the scientist pointed out that during this time many opportunities for effective controls were lost. He feels that most people are unaware of and in fact blinded to what actually is happening. He concluded that mankind now has a choice between "world death and world awareness."

At the conclusion of the conference Dr. John Oliver Nelson, professor at Yale Divinity School and chairman of the conference, summarized the concerns that were shared throughout the meetings. He said, "Never before have so many had so much to fear from so few as in this nuclear day. Peacemaking in some times past has been first a long-term matter of change of heart, of discipline and love. Within the past fifteen years it suddenly has become a matter of sheer survival, of self-preservation of man himself. The churches must renounce nuclear violence if they are to save their own soul, and save man from his own suicidal folly. What we declare is that our imperative way forward is to take seriously the ethic and the whole doctrine of the New Testament. It is our deepest conviction that the incarnation, that the redemption known in high faith, and that the brotherliness which is at the heart of the gospel, and our whole response to human need and God's grace — all summon us to new dedication to nonviolent love as the way forward for the church and the nations."

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The new chapel of the United Theological College of Western India, Poona, on dedication day, Feb. 25, 1959. The Church of the Brethren in India contributes funds and faculty



Student K. P. Gorde receives gift from Serampore Colle in recognition of highest standing in Biblical studies amo Licentiate in Theology (L.Th.) men of eighteen colle

INDIA

United Theological College Dedicates New Chape

Andrew Holderreed

A NEW chapel on the grounds of the United Theological College of Western India was dedicated on Feb. 25, 1959. The procession of distinguished guests, U.T.C. board members and staff was led by Rev. S. T. Navagiri, chairman of the board from Nagpur, and Bishop Laish of the Church of India, Pakistan, Burma and Ceylon, from Bombay.

Reverend Navagiri, with the assistance of Rev. Marion Garrison, Methodist representative on the board, opened the door and led the procession in. Mr. S. K. Chopade, representative of the Church of the Brethren on the board, presented the chapel keys to Reverend Navagiri. In their respective turns, the board, the staff, and nearly one hundred assembled friends took part in the litany of dedication. Bishop Laish gave the address of the hour, and stressed the importance of prayer in the Christian life and expressed the hope that the new chapel would encourage and facilitate this basic part of the student minister's preparation and life.

Following this official opening of the chapel, the college served tea in the garden for all guests and students.

The chapel has a lovely brick exterior with a forty-foot tower supporting thirteen-foot lighted crosses on two surfaces. The interior surface is plastered, and the floors are of terazzo polished tiles. The main feature dominating the entire interior is the beauty and message of the stained glass windows given to the chapel by Bishop Laish and the Anglican Church. The four panels of the windows present central truths of the gospels and the church: The nativity, Last Supper and the washing of feet, resurrection, and the ascension. The cost of the chapel was just over Rs. 26,000 and this expense was made possible by the gifts of the co-operating churc and missions. This completes the f year plan of renovation and exp sion of the buildings of the semina and gives the churches of West India a splendid campus for t training of ministers.

Convocation

The annual convocation of t United Theological College follow the dedication of the chapel. As previous years, Dr. J. Reid Grah gave the principal's report cover the activities of the year. A ma undertaking was the building of chapel. Rev. M. R. Sojwal has b named acting principal from Apri while Dr. and Mrs. Graham are furlough.

Six Licentiate in Theology di mas were awarded to the men w completed their work in April 19 Since five of these men achie second class marks, they won for college the distinction of having largest group so honored. Also college diploma was awarded t



o. S. K. Chopade, active layman of the Indian Church and presentative of the Church of the Brethren on the United eological College board, presents the keys of the new apel to Rev. S. T. Navagiri, chairman of the U.T.C. board



Reverend Navagiri, chairman of the U.T.C. board, leads the litany and service of dedication. The stained glass windows in the background are a gift of the Anglican Church through Bishop Laish, Church of India, Pakistan, Burma, and Ceylon

ident of a previous year upon the mpletion of his course. A diploma d a certificate were given to women the 1958 class.

Following the awarding of diplo-as, the chairman of the board, Rev. T. Navagiri, distributed prizes. K. P. Gorde, Class of '58, won e Serampore prize for the highest nding in Biblical studies. Mr. rde also received the U.T.C. prize the highest L. Th. marks over the ee-year course. Mrs. S. S. Gaik-d received a prize for the best rk in the women's department. her prizes were given to Mr. Mi-el and Mr. Sonule for the best dens of the year.

The Rev. J. B. Weir, the Presby-ian Board's field representative in rth India, gave us an inspiring lress. In closing, he gave the rge to the men in the following rds: "Go in love; go in faith; go discipline; and God will go with ."

• • •

Edward H. Chamberlin, professor Harvard University: "Society is d together, not by everyone ex-iting everyone else to the full, , on the contrary, by the full lization on the part of every zen and group of his social onsibilities."

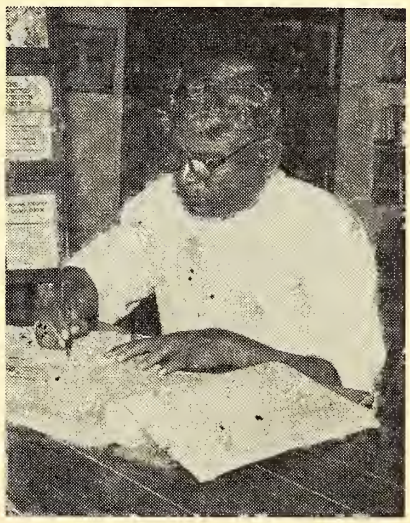
INDIA

Brethren Representative Helps in Evangelistic Campaign

Following the tenth World Congress of Youth for Christ in Madras, India, a city-wide "Christ for Youth" evangelistic campaign was held in Poona under the sponsorship of an interchurch committee of pastors. The Brethren representative on the United Theological College staff was responsible for the follow-up work.

The Poona meetings were held Jan. 14-21 and were well attended with more than 450 every night. During the meetings in the central church, many came forward for prayer and guidance; 185 decision cards were placed in the hands of the pastors of Poona for follow-up contacts. The evangelists also made many contacts in the several Christian schools and training institutions of the city.

In addition to the direct and sound benefits of the revival, the fine co-operation and fellowship of the pastors on the committee were commendable and encouraging. The training of counselors and their fine work in the after meetings has stimulated thinking toward setting up teams for visitation evangelism in the city. The prompt and complete distribution of the names to the various pastors and churches of the city proved to be another rewarding feature. — *Andrew Holderreed, Brethren representative on theological college faculty.*



A Brethren student at the Poona Theological Seminary (union)

News Notes

Exchange Program

Dr. Reinhold Freudenstein of Kassel, Germany, has been accepted as an exchange teacher at Manchester College for the 1959-60 school year. Until that time Dr. Freudenstein will be teaching at Melanchthonschule, a secondary boarding school which has been active in the student exchange program.

In a similar project Dr. Herbert Kreter, English professor and sponsor of foreign students at the Teacher's College in Goettingen, Germany, will go to La Verne College to teach for six months.

Both McPherson and La Verne Colleges are also continuing with student exchange projects. Christiane Brandt of Cello, Germany, a student at the Goettingen Teacher's College, will attend McPherson College next year, and a student from McPherson will be selected through the Student Christian Association to go to Goettingen. Ida Metzger of Marburg, Germany, also a student at Goettingen, will attend La Verne College, and a student from La Verne has been selected to complete the exchange.

About sixty-five returned German exchange students and present American high school students in Germany attended the annual returnee conference at Brethren House in Kassel, March 26-30. Among the leaders for the conference were Protestant youth pastor, Guenter Bezzenberger, and Dr. Erich Grueber, a representative of the German YMCA. Gordon Fishburn, American exchange teacher at Melanchthonschule, also attended a part of the conference.

Karlsschule

The Brethren and Mennonite I-W's at the Karlsschule unit in Vienna have been joined by Gustav Moispoitner, an Austrian Catholic. He has spent several years in the States and has now asked that he might work out his board and room until this summer when he will enter a monastery in Belgium. This provides an opportunity for the team to demonstrate that members of different faiths can live and work together in a spirit of reconciliation.

Volunteer Assignments

Lauree Hersch, a volunteer from the December unit, was assigned to work with Heinz Kloppenburg, a German churchman and leader in the International Fellowship of Reconciliation. For the first part of the assignment she went to Berlin to live with a German family, study German, make contacts with German peace organizations, and to do some writing.

John Glick, also a member of the December unit, has joined the *Eirene*, International Christian Service for Peace, team in Morocco. Jon Warner was assigned to the Karlsschule project in Vienna.

Jack Lein began work in the maintenance department at Kassel Brethren House on March 23.

Peace Conference

Wilbur Mullen and Graydon Snyder attended a retreat study conference of the Brethren, Friends, Mennonites, and the International Fellowship of Reconciliation at Charney Manor, England, on April 13-17.

Material Aid

Ed Kindley, former material aid representative at Kassel, who is now working with the International Rescue Committee in Nuremburg, visited Kassel on March 21-23. He and Shirley Hamilton, material aid representative, looked in Kassel for work as an auto mechanic for a Yugoslavian refugee and found it. The man with his wife and two children had been living in Camp Valka, Nuremburg, and have now moved to Brethren House, where they will live until immigration papers are in order for them to go to Canada.

While en route to his new assignment in Vienna, Jon Warner stopped in Linz long enough to give assistance to a family whom Miss Hamilton and Shirley Neher had helped resettle from Camp Enns to a comfortable house in Puchenau. This family of a mother and five children has done well considering that the only income is a pension of less than forty dollars a month plus the small amount the oldest daughter earns in a jewelry factory, for they have saved enough money to buy a few chickens, rabbits, and a goat. They could not afford a new fence which the neighbors insisted must be put up in order to improve the looks of the neighborhood.

When Miss Hamilton learned of this, she and Harlan Mummert put their ideas together with the result that Brethren Service decided to furnish the material and labor for putting up the fence. Jon worked on the project two days, with the help of three fellows from the Friends Ambulance Unit on the second day. The FAU unit finished the project the next week. Now the family can hold their heads high in the community again. Their new home has meant health and a new family life to them. They say that they had never dreamed that life could be so wonderful again.

Sardinia

John Earl Hutchison writes from the HELP project as follows: "An English girl has arrived at the project to work voluntarily with us. She will be cooking and keeping house for us American workers and

Grocer Becomes

◆ Fred J. Miller, for nineteen years of the leading merchants in Polo, was licensed to the ministry on Feb. 22, in a service conducted by H. Zigler, pastor of the Polo church. The occasion a challenging message the ministry was given by Bro. J. Lewallen, executive secretary for the trict of Northern Illinois and Wisconsin.

At the age of fifty-eight Brother is achieving a goal he has held for years. After graduating from Manchester College he engaged in farming for a time before becoming involved in the grocery business. He and his wife made many friends as they served the public in this way, for they have their work as an opportunity to be a daily witness for Christ.

The Millers have been active workers in both district and local church work. They hold the office of deacon in the Polo church, with Fred having served as chairman of the deacon board. He is also the Anniversary Call chairman and for many years has been a Sunday school teacher. As assistant minister of the congregation he has shown sound judgment and wisdom.

Raising a family of three has not kept Mrs. Miller from serving in district offices as president of the local women's work and as a departmental superintendent

ister



Miller (right) talks with a salesman grocery store in Polo, Illinois

Sunday school. She, like her hus- is a respected leader in the church mmunity.

her Miller has enrolled in the study department of Bethany l Seminary for an interim period e can become a full-time resident t. Brother Miller's answering the the ministry after middle age ecome an inspiration for others to wise, and will add to the needed of consecrated pastors.

---

e Italian volunteer. Besides this e will be trying to make our model use into a real community center r the refugees and into a home r us volunteers. Recently Don urray was here for a couple of ys and looked over the project d then got ready to do some pub- ity work for the project in order help others recognize the refugee oblem. If it is possible, as we be- ve it is and as our project seems prove, to integrate the hard-core ses successfully into the local onomy, providing new jobs for e refugees and the local people, en other organizations which are tter equipped than we are can rt similar projects and help to ar out the refugee camps."

orocco

Ben Fox writes from the *Eirene* oject in Morocco: "The Moslem nth of Ramadan started on March . It is a month of fasting during ich the Moslems eat only after sunset and before sunrise. They do not even drink water or take a pill if they aren't feeling well. This makes a very difficult situation for the natives who have become Christians. They are encouraged to eat normally, but if their own native people see them eating, they may be stoned and the law does not condemn those who stone them. The fast is in memory of the revelation of the Koran, the Moslem scripture."

BVS'ers Write

from Washington, D.C.

Our first big project, the survey, was finally all coded by the end of January. We certainly were happy to have it finished, although we have really gained much from our survey work. I'm sure we came in contact with people we never would have met otherwise. It was a good way to get to know the area in which we will be living and working, and it was an excellent way to get acquainted with the varied living conditions of the people.

The area in which we are working is not really a slum area, but rather a rapidly declining area that could become slums in a few years' time. It is also a very mixed area both economically and racially. We interviewed not only whites and Negroes, but also Indians, Chinese, Japanese, and people of many different national backgrounds.

During February and March the fellows spent their working hours helping to repair, plaster, and paint Hollyday House. They tell us that they spend their sleeping hours doing the same. They also organized the two work groups we've had (I-W's from New Windsor) and then finished up the work that couldn't be completed by these groups.

The girls have been refinishing furniture for Hollyday House. Their pet was a horrible "greenish-yellow" chest of drawers that turned out to be very pretty once they finally found the natural wood.

We are just getting started with the recreation program. We girls spend a couple of hours each morning helping with a day school for three-and four-year-olds, and one of the fellows spends a couple of hours after school with the older children on the playground. By summer we hope to be really involved in playground and club work. The youngsters in the area certainly need and want more than the parks and recreation department provide for them. — *Wanda and Dick Canton.*

Our World in Miniature

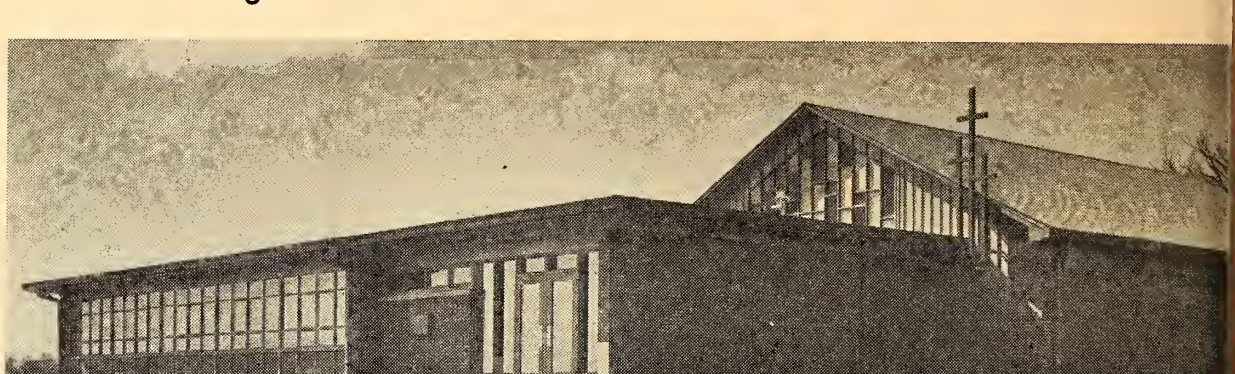
■ If the present population of the world could be represented by 1,000 persons living in a single town, 60 persons would represent the population of the U.S.A. and 940 all the other nations. The 60 Americans would have half the income of the entire town; the 940 persons would share the other half. Three hundred three persons in the town would be white; 697 would be nonwhite. The 60 Americans would have an average life expectancy of 70 years; that of the 940 would be under 40 years. The average Christian American family would be spending $850 a year for military defense, and less than $3.50 a year to share with other residents the knowledge of why they are Christians. — *Henry Smith Leiper, in Social Action*

A New Look at Co-operatives

■ It is time for churches to take a new look at co-operatives and mutual businesses. Here are four pieces of literature to help them in doing so. *A New Look at Cooperatives and Mutual Businesses,* 35 cents, is a guide for study and discussion by churches and other groups, compiled by Benson Y. Landis. It is based on information gathered at a consultation on churches and co-operatives and mutual businesses held at Haverford, Pa., in 1957. *Consultation on the Churches and Cooperatives and Mutual Businesses,* 25 cents, is an issue of Information Service, which reports on this consultation.

A Manual on Churches and Cooperatives is available for 35 cents, and *The Church and Credit Unions* is available for 10 cents. Order all of these items from the Church of the Brethren General Offices, Elgin, Ill.

Has your church taken a good look at co-operatives?



Cherokee Hills Church Dedicated

WHEN we believe, actively believe, that God seeks the redemption of all men, we too, as a church will [illegible] the redemption of all men. To this task and this task only can this or any church be dedicated." T[illegible] were the words of A. Stauffer Curry, editor of church school publications for the Brotherhood, in his d[illegible]icatory address at the Cherokee Hills Community church, Overland Park, Kansas.

The dedication of the first unit of the new mission church took place on April 19. It was a climax to ef[illegible] begun some four years earlier by the Kansas Church Extension Committee to establish a new church in the O[illegible]rland Park area of Greater Kansas City. What was then an open field is now a rapidly growing commu[illegible].

The building, containing a fellowship hall, kitchen, six classrooms, and a pastor's study, was first used [illegible] March 1. Designed as the first in a series of building steps, the structure is a pleasing combination of beautiful [illegible] functional design.

Among participants in the service of dedication were Gerald Mease, district moderator; Floyd E. Ba[illegible], Western Region executive secretary; Milton C. Early, vice-chairman of the Kansas Church Extension Commit[illegible]; Vernon E. Wilson, congregational chairman; James H. Elrod, pastor of the Kansas City First Central chu[illegible]; Gorman A. Zook, executive secretary for the districts of Kansas; and Leland Wilson, pastor of the church.

Symbolic of the intense interest in the new church in both the community and throughout the stat[illegible] Kansas was the capacity crowd in attendance for the dedication services.

Conference Business

Unfinished Business

Report of the Committee to Study Annual Conference

The committee gratefully accepted the action of the 1958 Annual Conference providing for a continuation of its work through another year and the enlargement of the scope of its study to include the related areas of organization and business procedures of Annual Conference. It noted also the assignment to it of the two queries which follow this report: *C. Board Members and Moderatorship* and *D. Election and Term of Standing Committee.* This total assignment then meant the completion, within this year, of a report covering the full range of organization, location, management, arrangement, program, and the conduct of business of our national church Conference.

With this task in mind and with a year of study as background, the committee held a full day meeting in August 1958 and another one in January 1959 with continuous study and extensive sharing of ideas by correspondence before and following both meetings. At the meeting in August the committee formulated tentative recommendations in the various areas of study, based upon the findings of last year's questionnaire, the discussions of last year's report both at and after Conference, a thorough restudy of Conference action in 1953 on Our General Church Government (See *Minutes 1945-1954*, pp. 196-7) and upon the continued prayers and maturing thinking of all concerned. These tentative proposals were divided into areas of concern, mimeographed and circulated among a select cross section of lay and ministerial leaders of different specialities for most careful and critical scrutiny. The replies from these proposals were received and carefully studied. Then at the meeting in January the present recommendations were forged in the light of accumulating insights.

As your committee continued [illegible] labor under this most solemn res[illegible]nsibility it came to see with increa[illegible]g clarity that it was commissioned [illegible] the church not only to reflect [illegible] *status quo* but to project, with w[illegible] ever measure of prophetic ins[illegible] God has seen fit to grant it, the [illegible] rection in which the Church of [illegible] Brethren wishes to go over the [illegible] few years. For that reason the p[illegible] ent proposals, in some areas, go [illegible] yond the observations made last [illegible] and even beyond the tentative [illegible] gestions made earlier this yea[illegible] faithfully representing the crea[illegible] thinking of the church.

Throughout this continued st[illegible] the following trends and needs [illegible] came increasingly evident:

1. A growing belief that less [illegible] quent Conferences on a nati[illegible] scale would be a better use of Br[illegible] ren money and personnel, w[illegible] make possible better regional [illegible] area conferences in alternate ye[illegible] would save in pastoral time, w[illegible]

llow for a better planning for the Jational Conferences and would ermit a more adequate handling of ıajor items of business (see Recomıendation I. 1).

2. A move toward the rotation of ıe National Conference among ewer geographical centers where ıcilities are more adequate, comined with the holding of fewer area onferences (former regional conerences) as close to population conentrations as possible. Recomıendations I. 1 and 2. below are ade with the full awareness that ey deal with matters currently ıder study by the committee on istrict and Regional Organization ıd Realignment.

3. A need for greater efficiency in onference organization and greater -ordination of Conference program anning, arrangements, and manarship (see Recommendation I. 3).

4. A need for greater clarity in stinguishing between the policyaking functions of the national Conrence and the programming nctions which it delegates to the eneral Brotherhood Board created it, and a reflection of this disıction, with proper checks and lances and adequate liaison, in th the organization and business ocedures of the two groups (see commendations under I, especially 4, paragraph 2).

5. A need for a paid Conference ınager to give continuity and growg competence to the task of carryg the increasing load of detailed rk imposed by our Conferences e Recommendation I. 5).

6. More careful preparation of oderators and a dignifying of the ce of associate moderator and rliamentarian (see Recommendaın I. 4).

7. Greater continuity and exrience on Standing Committee, a arer definition of their precise ctions and the elimination of some as of overlapping in procedure ween their work and that of the egate body (see Recommendans under II).

. More careful selection and paration of delegates from the urches (see Recommendations un- III).

. A clarifying and strengthening Conference business procedures by oving duplications in reports, roving the physical features, and sing Conference rules to allow ater participation in discussion, shorter and more pointed eches from more people (see



REMITTANCE BLANK

Annual Conference Offering

I (we) wish to invest in the world-wide ministries of our church through this gift of ..... toward the $2,600,000 Brotherhood Fund Call goal.

Name .....

St. or RFD .....

City ..... **State** .....

Church ..... **District** .....

(Give through your local church's offering for the Brotherhood Fund or mail your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.)

Recommendations under IV).

It is with these values in mind that the committee submits the following recommendations:

I. General Administration of Conference

1. Frequency

Recommended that, as a church, we continue to hold conferences annually. Beginning with the 1961 meeting, however, it is recommended that Conference be held on a national level every two years, at which time the official business of the church will be transacted. On alternate years, conference would take the form of area (or regional) meetings for fellowship, inspiration, and promotion of the church program. These area (or regional) conferences would replace the present regional conferences and would meet at the same time of year as our present Annual Conference.

2. Location

Recommended that Conference, when meeting nationally, should be kept as close to population concentrations of our people as available facilities would permit, rotating not by regions as at present but by three general areas: (1) Eastern (territory now included in the Eastern and Southeastern regions). (2) Central (from the Ohio River through the western plains), and (3) Western (the Rocky Mountain and Pacific coast).

3. National Conference Board of Directors

(1) Recommended that our National Conference be administered by an executive group to be officially known as the National Conference Board of Directors composed of the moderator, associate moderator, Conference secretary, treasurer, and three members elected at large. The Conference secretary and the three members-at-large shall be chosen for terms of four years each. The terms of the three members-at-large shall be staggered and they shall not be eligible to succeed themselves.

The National Conference Board of Directors will be authorized to employ, on a part-time basis an executive to be known as the Conference manager who will serve as an ex-officio member of the board and its subcommittees.

(2) Duties — The duties of the National Conference Board of Directors

The *rich lore* of the Brethren has again been tapped by Brethren writers

VENTURING SOUTH by Roy White



Brethren youth will be fascinated by this new book recounting the experiences of the Knagey family as they leave Indiana and start life anew in southern Alabama. So too will be the younger and also the older readers in the family.

Told from the Brethren point of view, this historically based story lifts up the best in Brethren family living and community living as it portrays sympathetically the life of low-income people of the South in the early part of this century. The struggles of the Knageys as they try to establish themselves in their new home and adjust to conditions in the South are realistically pictured.

Price, $3.00

JACKKNIFE SUMMER by Ota Lee Russell



In this her second book the author of *Wilderness Boy* has upheld and advanced the high standard of storytelling which characterized her first book. Again the westward migrations of the Brethren form the background and the immediate setting of her story. Again the times, the place, and the living conditions are carefully and accurately reflected.

Excitement and suspense are normal parts of his experience as Jonathan Hughes, an orphan, becomes a resident of the Brethren settlement in what is now Union County, Illinois, in 1817. His friendship with Elder George Wolfe, Jr., and his ability to use a jackknife are big factors in his first summer in the settlement. Written particularly for older junior and junior high readers, but will be greatly enjoyed by the entire family as well.

Price, $2.25

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

shall include: a. National Conference Program planning; b. location and arrangement of National Conference in co-operation with area representatives; c. preparation and registration of delegates both prior to and at National Conference; d. direction of National Conferences; e. all other duties now assumed by the officers of Annual Conference; f. they shall have the privilege of enlisting the help of such other personnel in the church as they deem wise for the most satisfactory administration of Conference.

(3) Meetings — The National Conference Board of Directors shall hold regularly scheduled meetings throughout each year at Conference expense.

4. Moderator and Associate Moderator

Recommended that each National Conference elect an associate moderator who will serve as an associate to the moderator and parliamentarian of Conference (not simply as alternate moderator) for a two-year period which will include one interim year and one National Conference. He then shall become moderator for an additional two years (an interim year and a National Conference year) and another associate moderator will be chosen, to succeed him after two years' apprenticeship as associate. The duties of the moderator will remain essentially the same as at present. Both the moderator and associate moderator will, during their respective terms, serve as full members of the National Conference Board of Directors. In case of the disability of a moderator the associate moderator will become moderator and a new associate will be chosen to take his place and succeed him as moderator.

Members of the Elgin staff and the General Brotherhood Board will be ineligible to serve as associate moderator or moderator. This means an affirmative answer to the intent of *Query C. Board Members and Moderatorship.*

5. National Conference Manager

He shall be employed on a part-time basis by the National Conference Board of Directors and job-analysis and conditions of employment shall be determined by them. In general, his specific duties will include carrying out the directives of the directors with respect to public relations, publicity, and arranging for and directing National Conference as well as the preparation and registration of delegates to the conferences. He is also to serve as liaison between the National Conference Board of Directors and the General Brotherhood Board.

II. Standing Committee

1. Term of Service

Recommended that members of Standing Committee serve four-year staggered terms (two Conference and two interim years), with a limit of one full term in ten years per delegate regardless of his possible transfer to another district. Upon transfer he shall be replaced as soon as possible by the district which he was chosen to represent. Both he and his successor, provided each has not served through more than one National Conference, may be eligible for re-election to Standing Committee after an interval of four years. The exact system of staggering will be initiated and regulated by the National Conference Board of Directors. (This paragraph constitutes the committee's recommended answer to *Query D. Election and Term of Service of Standing Comm.*)

The moderator of each district shall be responsible for encouraging the nominating group in that district to give most careful consideration to the qualifications for members of Standing Committee as listed in each Conference Booklet and in the Manual of Worship and Polity, p. 245.

2. Functions of Standing Committee

(1) It shall act for the Brotherhood between Conferences in cases of emergency, at the discretion of the National Conference Board of Directors.

(2) It shall make nominations for the Conference ballot. It shall choose its own nominating committee from geographically representative persons from among its continuing membership to make nominations for

offices, both for the Conference ballot and its own regular committee and functioning groups, and to have this ready by the time Standing Committee convenes at National Conference. This nominating committee shall work with utmost discretion and care. It shall serve for only one National Conference.

(3) It shall appoint and hear the reports of its own committees.

(4) It shall counsel on controversial issues, taking the initiative when deemed wise and maintaining the right to hold closed sessions whenever desired.

(5) It shall hear appeals from individuals, churches, districts, and others.

(6) It shall recommend answers for all items of new business and present them to Conference for their consideration along with the business.

(7) Unfinished business shall not be reviewed by Standing Committee, but shall go directly to Conference as business already belonging to Conference. There may, however, be briefing sessions in which Standing Committee and church delegates participate jointly and in which such items of business may be studied.

(8) It shall determine which items, both new and unfinished business, involve policy changes and thus require a two-thirds vote of Conference. See under Conference Rules.

(9) Reports, both those from the districts and those printed in the Conference Booklet, shall be made only once and that to Standing Committee, church delegates, and others meeting in general session. These may be presented in pictorial or dramatic form, or even in connection with Conference exhibits as circumstances warrant.

(10) The distinctive functions of Standing Committee shall be completed by Tuesday noon of Conference, reserving Tuesday afternoon and Wednesday for open sessions.

(11) Standing Committee shall participate, along with local church delegates, in such briefing sessions and spiritual preparation services as the directors shall plan (see under I. 2. (2) b and c).

I. Delegates from the Local Churches

Choice of Delegates

(1) Recommended that delegates from local congregations be carefully selected at least six months in advance of Annual Conference. Local church moderators shall be personally responsible for seeing that the qualifications for such delegates as printed in each Conference Booklet and listed on page 247 of Manual of Worship and Polity shall be taken seriously in this selection. To the list of qualifications should be added: (a) the reading of our church literature, (b) a knowledge of the past decisions of the church gained by the reading of minutes, reports and a continual study of current business, and (c) where possible, attendance at denominational and interdenominational conferences outside the local church.

(2) Conferences are of such importance that congregations should always plan to send their pastors (or ministers) whether as delegates or otherwise. The sending of a pastor should, however, in no way hinder or exclude the sending of qualified laymen.

2. Preparation of Delegates

(1) In the Local Church

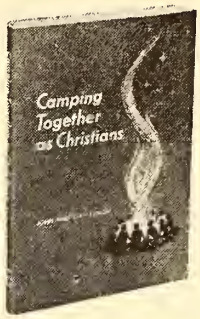
a. Delegates, upon election should be consecrated for their important tasks by a spiritual commissioning service in the local church.

b. Each delegate shall be preregistered for National Conference, for which there shall be charged a

► **CAMPING TOGETHER AS CHRISTIANS**

John and Ruth Ensign

Junior High leader's book covering three-year cycle of themes on Christian Community, Christian Stewardship, Christian Growth. Designed to take the place of all three of the program guidance books. Attractively written, specific helps and resource materials. Hardbound cover. **$2.95.** *Camper's books on each theme may be purchased for 35c each.*



► **HANDBOOK OF CAMP MAINTENANCE**

Alan A. Nathans

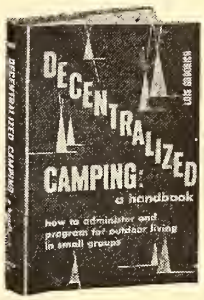
An all-in-one guide and checklist to basic maintenance programs and procedure for camp equipment, buildings and grounds. Loose-leaf binding for easy, durable use. Alert camp directors cannot afford to overlook this book. **$7.95.**

NEW - BOOKS FOR CAMP LEADERS

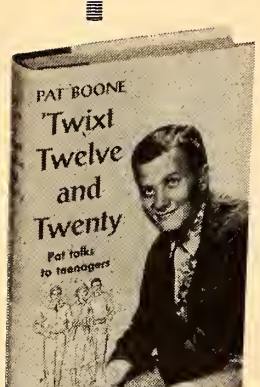
► **DECENTRALIZED CAMPING**

Lois Goodrich

Here is basic information on how the decentralized camp can be administered, how staff is selected and trained, how health and safety are insured, how campers and parents are prepared, how small group camp living develops, how programming gets underway and grows. All the details involved in planning, organizing and running a decentralized camp are covered realistically — advising on short cuts and ways to avoid pitfalls. Excellent! **$4.75.**



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.



'Twixt Twelve and Twenty

PAT BOONE

One of America's most popular singing stars, in a book that appeals to his millions of teen-age fans, talks about the challenges they meet and the problems they are trying to solve during their rapid growth and change. He speaks as a successful young father of four and as an active church worker. The book contains 16 pages of photographs and a special autographed section.

$2.95

CHURCH OF THE BRETHREN
General Offices Elgin, Illinois

registration fee to cover (a) the mailing of a Conference Booklet, (b) insurance, and (c) other Conference expenses. The Conference Booklet will be printed earlier in the Conference year than it now is and a copy will be mailed to each preregistered delegate and used in preparation for Conference. Ways will be explored for using the Gospel Messenger even more effectively than at present to prepare the total church membership for Conference attendance and participation.

(2) At Conference

a. Delegates should be on hand by Tuesday morning of Conference week to confirm their registration and be in readiness to go into regular business sessions on Tuesday afternoon. It is extremely important that they be on hand at the very beginning and stay by the business and participate fully in it until the close of Conference.

b. Spiritual preparation — A service of special spiritual preparation for the tasks of the delegate body shall be planned and carried through for Standing Committee, church delegates, and others at the beginning of the first general session.

c. Briefing sessions — The National Conference Board of Directors shall explore means for further briefing local church delegates meeting jointly with Standing Committee, on the history and previous Conference action on each item and an analysis of issues and problems involved. Small discussion group techniques may be employed in securing a better informed delegate body.

d. Reports — Delegates along with Standing Committee members will hear reports from the districts and areas and use these, along with other regular reports as background for the understanding and transaction of business.

IV. Conduct of Conference Business

In addition to items already covered under previous headings it is further recommended:

1. Physical Features

That the Conference Board of Directors plan for the most effective physical arrangements, including the placement of microphones, a workable system of recognizing and honoring persons wishing to speak, and the training and use of ushers to preserve order and to improve business procedures.

2. Revision of Conference Rules

(1) Rule 1 now reads: "All questions, with their answers, for discussion shall be read by the reader, except 'Annual Reports,' which shall be read by some Board representative, after which the moderator shall declare the same business of the meeting."

It shall be revised by the substitution of the word *presented* for the second occurrence of the word *read* and will then read as follows (substitution underlined): "All questions, with their answers for discussion, shall be read by the reader, except 'Annual Reports,' which shall be *presented* by some Board representative, after which the moderator shall declare the same the business of the meeting."

This change will allow for the possibility of visual presentation of Conference reports.

(2) Rule 2 now reads: "No one shall speak more than twice on the same question. The first speech shall be limited to ten minutes and the second to five minutes."

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate and secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 402. Wanted: An orderly to care for a 32-year-old man, a postpolio victim. Church of the Brethren home located in suburban Fort Wayne, Ind. Prefer a single man who will live in house trailer behind home. Experienced person preferred but will consider anyone who is willing to learn and is of a kind disposition. Reasonable salary. Inquiry may be made through Rev. Harper Will, 6414 S. Calhoun St., Fort Wayne, Ind.

No. 403. A caretaker is needed at Camp Mt. Herman, Tonganoxie, Kansas, for the months of June, July, and August. Work consists of general care and taking of grounds. Pay is $100 per month. A married couple or two young men would be desirable. Contact: C. M. Roop, 925 Cambridge, Topeka, Kansas.

Nursing

No. 405. NURSES, would you like to spend a summer in Chicago? Bethany Hospital needs several nurses to assist in vacation relief. You can earn your way as you see the sights. For information, contact: Olga Bendsen, Personnel Director, 3420 W. Van Buren St., Chicago 24, Ill.

The second sentence here shall be changed to read: "The first speech shall be limited to five minutes and the second to three minutes." A third sentence shall be added as follows: "This shall not include the explanation of a report or paper called for by the moderator."

The change is recommended so as to insure wider participation in discussion and a greater coverage of opinions in the same length of time.

(3) Rule 4 now reads: "A two-thirds majority shall be necessary to pass answers to all queries; a majority for other motions."

We recommend changing it to read: "A simple majority vote shall decide all matters except where *Robert's Rules of Order* requires otherwise or on such items as Standing Committee interprets as involving a change of policy, in which case a two thirds majority is required for passage."

(4) Rule 7 now reads: "The Conference shall have no authority to change the wording or the intent of any paper or query submitted as Conference business by state districts."

Recommended that the underlined words be added, making the rule read as follows: "The Conference shall have no authority to change the *original* wording or the intent of any paper or query submitted as Conference business, *but once it becomes the business of Conference it may be dealt with in any way Conference desires.*

7. Financing National Conferences

Recommended that:

(1) District assessments be continued as needed.

(2) Standing Committee and local church delegates pay a registration fee in advance of Conference. It is recommended that this fee be underwritten by the districts and churches sending these delegates. There will be a general registration at Conference for nondelegates. These fees will cover such items as Conference Booklets, insurance, and other Conference expense, the exact amount of these fees to be determined by the National Conference Board of Directors.

(3) The following schedule of offerings at Conference is recommended for the present and is to be reviewed from year to year by the National Conference Board of Directors: a. A Thursday night offering for the Supplemental Pension Fund; b. A Friday night offering for Conference expense: c. Saturday night, Sunday morning, and the convocation offerings for General Brotherhood Fund.

J. H. Mathis (chairman), Chalmer E. Faw, Robert G. Greiner, Paul W. Keller, Carl E. Myers

Church News

Northern California

Bakersfield — We are in the final phases of the Anniversary Call. Bro. Leland Nelson, pastor of the Modesto church, led us in a four-day preaching mission. Recently we held a mortgage-burning service honoring the final payment on our sanctuary. Now we are making plans to build a fellowship hall. We received six by baptism and three by letter. A number of babies and their parents have been dedicated in the past few months. A weekly coffee hour is held by our young adult women for fellowship and devotional study. The men have a similar early service weekly. The women's fellowship is making comforters and soap for relief. A school of missions was held in February with a Christian Arab refugee, a student at our local junior college, as one of our speakers. Our women participated in the World Day of Prayer held in the Greek Orthodox church. A youth circuit rally was held in our church. Bro. Sherlo Shively is our moderator this year. Bro. Dan Mahoney has ably served as Anniversary Call chairman. Our missioners completed their every-member visitations. We are using the envelope system as we seek to learn better ways of stewardship. — Lottie M. Ross, Bakersfield, Calif.

Modesto — Bro. Vernon Miller conducted our Passion Week services. Our love feast was held on Maundy Thursday. The choir presented the cantata, Seven Last Words, on Easter evening. More than forty families of the church sent packages to needy families in Austria, and many penmanship friends have been established among these families. A committee has been appointed to investigate the possibilities of establishing a home for senior citizens in the Modesto area. The senior Christian fellowship is a new group in the church, which meets each month for fellowship and recreation. Our January school of missions was about the Middle East. The young people were in charge of the program for the annual birthday dinner. We were guests of the Second Baptist church one Sunday evening in February, and our pastors and choir participated in the service. A period of fellowship followed. In March we reversed it. A peace action committee has been appointed to bring pertinent peace information to the members of our church. Hearing aids were recently installed in several pews of the church. They were provided by the memorial fund. The La Verne College a cappella choir presented a concert in March. — Mrs. Ralph Webber, Modesto, Calif.

Southern California

San Diego — The CBYF worship services have stressed the second phase of our Call program with special emphases on the friendship evangelism program. They have had training ses-



DON'T TAKE A VACATION FROM GOD

Summer, the season of planting and harvest, a time of out-of-doors recreation, is most of all a time for spiritual renewal. It is an opportunity for mankind to grow closer to his Maker. So, with all your vacation plans, don't take a vacation from God.

- **Attend church each Sunday, of course — at home or away.**
- **Give thanks before meals — one of the marks of a Christian.**
- **Have daily devotions — The Upper Room will help you. (Provide extra copies for those away from home at camps, institutes, conferences, conventions, so that all may share the same Bible readings, the same prayers, the same meditations each day.)**

Ten or more copies to one address, 7¢ per copy. Individual subscriptions (by mail) $1 a year, three years for $2. Air mail edition for service men and youth, same price.

The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVE. NASHVILLE 5, TENN.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.–CHICO, CAL.

Classified Advertising

FACTORY PRICES — Order pews pulpit and chancel furniture, folding chairs, tables (fixed, adjustable or folding legs) from: Ralph T Finnell, Factory Representative North Manchester, Ind.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

sions led by Bro. Niels Esbensen. In February they attended the city youth service. Their progressive dinner was held the latter part of February. We had a discussion meeting one evening about parent-child relations, with Sister William Ellison leading and answering questions. On Feb. 24 Brother and Sister Ernest L. Ikenberry, of the Phoenix church, Ariz., gave a talk on the Lybrook Navajo mission in New Mexico. A prayer vigil was held on Feb. 11. The women's work has organized a fellowship visitation program under the direction of Sister Jacob Good. The deacon body have been working closely with the Call chairman and the pastor in the second phase of the Call program. They have been actively engaged in the visitation program. Our pastor, Bro. Niels Esbensen, will continue his service for another year here. Richard Jacobsen was licensed to the ministry for one year. Bro. Niels Esbensen gave a review of our American neighbors at one of our meetings. On a recent family night a Mexican supper was served, and our youth group presented a play. Twelve were baptized and eight received by letter on Palm Sunday. Two were received by letter on Easter. — Ann Schriefer, San Diego, Calif.

Northeastern Ohio

Woodworth — The church paid its debt on the building program and burned the mortgage. The Juniata College choir gave a program in Februar Our church has been active in th Call to Witness program. On Pal Sunday ten were received by letter an twelve by baptism. A new basemer ceiling was put in. We are holdir monthly teachers' meetings. The wor en of the church have been rollir bandages, making hospital gowns, ar making comforters for relief. — Ferne Miller, Poland, Ohio.



Express your Christion Trusteeship well by

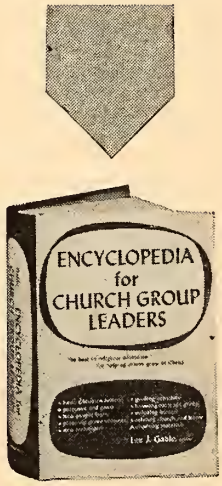
- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spencer Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Nome .....

Address .....



edited by
LEE J. GABLE

- *the new comprehensive standard reference manual*
- *634 pages, 8" x 5⅜" x 2"*
- *fully indexed*
- *66 top-ranking contributors*

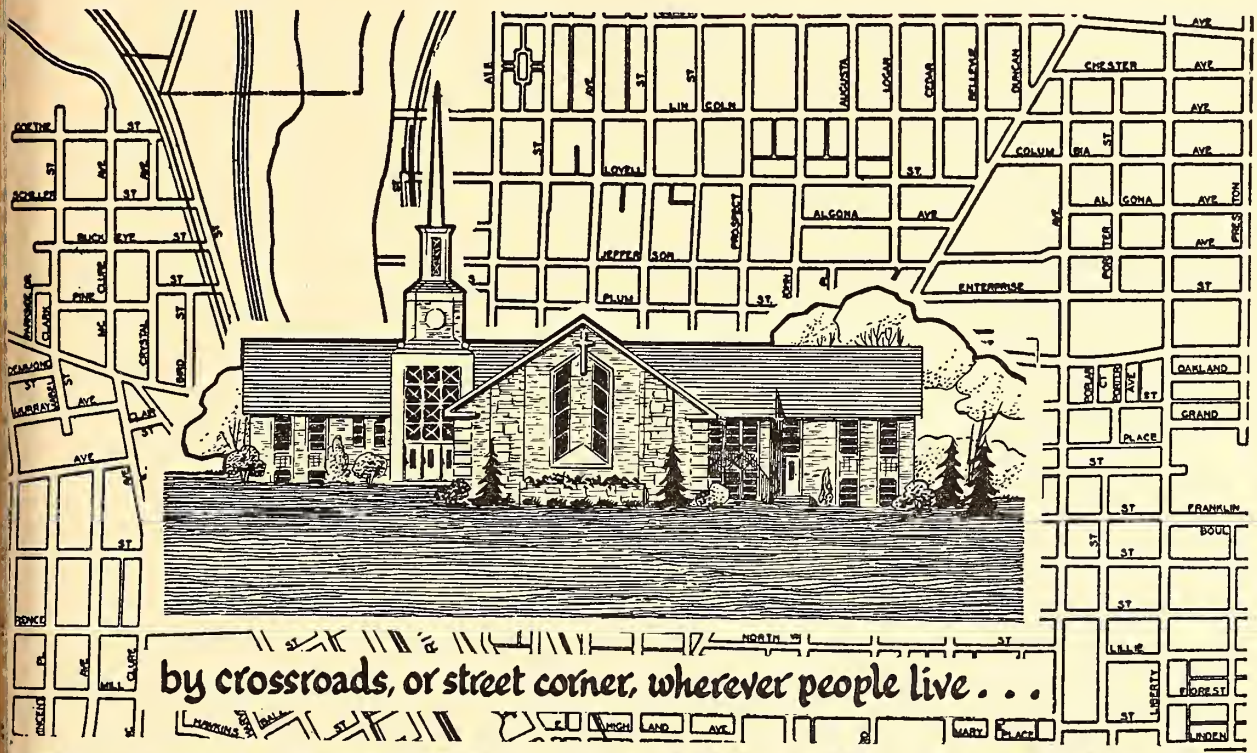
ENCYCLOPEDIA *for Church Group Leaders*

Seven years in the making, this huge book brings together in 22 major sections the knowledge of 66 leaders in theology and Christian nurture, religious education, educational psychology and group leadership. Its emphasis throughout is upon practice, based upon techniques that have proven successful in many settings. Its scope ranges from related Christian tenets to evaluation of leadership in the church. Every department in the church, every age group, every activity, every medium of instruction — all are dealt with thoroughly and clearly for quick understanding and application by every church worker, trained or untrained, experienced or recently recruited. **$7.95**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

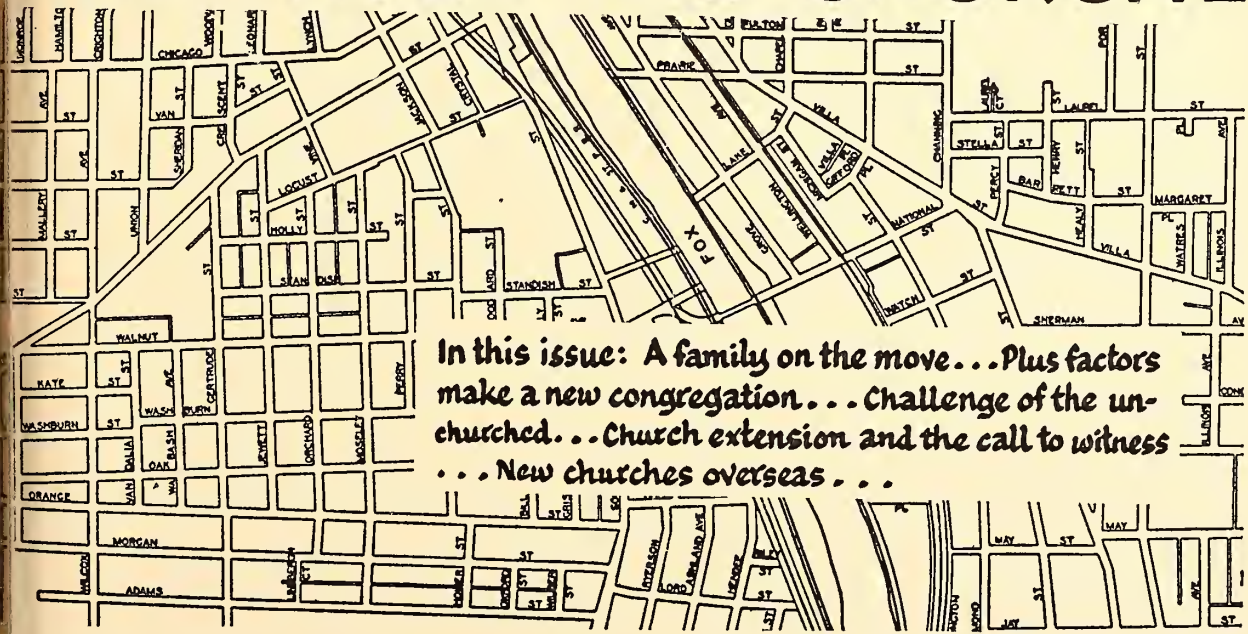
Church of the Brethren
Gospel MESSENGER

JUNE 6, 1959



by crossroads, or street corner, wherever people live . . .

THEY NEED THE CHURCH



In this issue: A family on the move . . . Plus factors make a new congregation . . . Challenge of the unchurched . . . Church extension and the call to witness . . . New churches overseas . . .

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

JUNE 6, 1959

Volume 108 **Number 23**

In This Number . . .

Editorial —

Church Extension and the Call to Witness. Galen Ogden 3

The General Forum —

Meet the Hopkinses — A Family on the Move. Richard N. Miller 4
One New Congregation. Margaret Thompson 8
"How Can We Add to Our Church?" Arthur Dean 11
Challenge of the Unchurched. Richard Coffman 12

News —

News and Comment From Around the World 18

Toward His Kingdom —

The Challenge of the Inner City 20
Five Years in Cleveland. Ann Reynolds 20
Chicago BVS'ers Tell. Julius Belser 22
New All-Africa Literacy and Writing Center 23
New Churches Born in Nigeria. Robert Bischof 24
The Death Penalty 25
Men's Work in Southern Ohio 26
Men Sponsor Talent Project 27

Our Contributors —

Galen Ogden, secretary, Ministry and Home Mission Commission.

Richard N. Miller, pastor, Prince of Peace church, Dayton, Ohio.

Margaret Thompson, secretary of the Kansas City church, Mo.

Arthur Dean, Brotherhood church building counselor.

Richard Coffman, member La Verne College faculty.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

For Better Government

The success of the thirteen colonies in solving their problems of government should encourage us that diverse groups can now cooperate for better government. This will require a frank evaluation of all group policies so that our support is for constitutional government with better economic checks and balances. The following will help in such study and work for the common good.

1. New money earned into circulation separate from banks. Thus we practice the Scriptural ideal of no usury or interest.

2. Homesteads tax free up to $5,000 valuation. Then we apply the Mosaic ideal of every man an inheritance and pave the way for utilizing the principle underlying the Year of Jubilee (Lev. 25:8-17).

3. Medical freedom as in religion. Study "nature cure" and organic care of the soil for better health in the light of Ex. 15:26; Lev. 25:4.

4. "Defense without militarism."

5. Perpetual system of voting.

6. Taxes for public schools only, as they are a large factor for national unity. "Religion can be taught in home and church." Two weeks' study then two weeks' work on high school level should be more universal.

7. Abolish state liquor stores. With such the state reverses Rom. 13:4 and is guilty of Hab. 2:15.

8. No ambassador to the pope. It can help divide a Catholic's civic loyalty.

9. Legislation to curb the dangers in "treaty law" or foreigners ruling us.

These factors for a stable economy, justice, and well-being can raise the standard of living in all nations or larger regional areas. — Howard H. Mann, Harrisburg, Pa.

Memorials for the Dead

Much has been written the past few months regarding the use of flowers at funerals. Now I appreciate the feelings of those who have expressed themselves, whether for or against; they just want to express their appreciation and love for those who have passed on. That is not the issue.

But think for a moment: it is not unusual for anywhere from $500 to $2,000 to be spent for those beautiful flowers that are usually just placed on the grave and allowed to wither away. Now is that a wise stewardship of money? Of course, we want to give expression of our appreciation for the life of our loved ones. But regardless of how beautiful the flowers or how much we want to honor the dead, we cannot do that by spending any amount of money for flowers.

Now I believe there is a far better method of honoring the dead loved one than by the use of flowers at their funeral. Why not set up a memorial which will continue the work of the loved one, a memorial in which our loved one was particularly interested?

If the loved one was interested in education, why not set up a fund to aid needy young people who otherwise could not secure an education? If the loved one was interested in missions, why not set up a memorial for mission work in the church or in any other worthy cause? Thus, the memory of the loved one will continue, and will render a great service in the world.

I have preached many funerals and attended many others, and it seems that the practice of the floral display is growing year by year. In many cases the family of the deceased could use the money to good advantage, especially should it be a widow with small children. So, since we are accountable to God for the use of the money he has entrusted to us, why not use it in a way that will do the most good in the world? Please do not spend money for flowers for the funeral. Instead, use it for the saving of the lost world. — C. C. Cripe, Pastor, Bremen, Ind.

A Double Standard?

The queries coming to this year's Annual Conference indicate that Brethren are seeing some of the problems arising from the fact that we tell ourselves we are a fellowship of Christians who believe in and practice trine immersion, but we tell other Christians that if they will not join our fellowship they won't need trine immersion. Jesus has a word for such religious inconsistency. That word is hypocrisy. Can Brethren repent? — Fred Cripe, 504 First St., Wenatchee, Wash.

EDITORIAL

Church Extension and the Call to Witness

Guest Editorial by Galen B. Ogden

THE National Council of Churches states that if Protestantism is to keep pace with the growing population in America we need to increase the rate of establishing new churches from 1,000 to 5,000 per year. Correspondingly, if the Church of the Brethren is to assume its full responsibility in this effort we need to increase our rate of establishing new churches from the present level of five or six per year to at least twenty.

Brethren have been attempting to take this responsibility seriously. We pointed in this direction some five years ago when we set ourselves to doubling our giving to the Brotherhood Fund by the year 1959, thereby proposing to make an extra $700,000 per year available for church extension at home and abroad.

We have not yet realized the full fruitage of this effort, but we believe the day is not far distant when these goals will be achieved.

In the meantime we have picked up another phase of our responsibility in church extension. It is our Call to Witness. It is our invitation to share the good news. It is our opportunity to let others know what the Lord means to us and what we believe he can mean to others.

In many ways this may be regarded as the most important phase of the CALL program. It is certain that the church cannot be extended without a faithful witness. More than one congregation has worked under the illusion that if it could only build an attractive church in a new community, all of its problems would be solved. One has assumed that once the church is built, all one needs to do is open the doors and ring the bell and the people will come flooding in.

Unfortunately, this is not so. Very few people will go to a new church on their own initiative. They need the prompting of friends and neighbors. They need to be pried away from their television sets. They need to be pulled out of their front yards. They need help in rearranging their priorities for the use of the Lord's day. They need to be confronted with the claims of Christ. They, too, need to hear the call to Christian discipleship. This cannot happen unless there is a continuous program of personal evangelism week after week, year after year. In the final analysis there is no other way to win a community to Christ and the church than to win them individually – person by person, family by family.

As we think about assuming our responsibility toward the total Protestant witness let us recognize that we will need to build scores of new churches within the next decade. This will cost money, lots of money. But let us also recognize that unless or until we respond to the Master's call to witness to the saving power of his gospel, we cannot fulfill our divine commission.

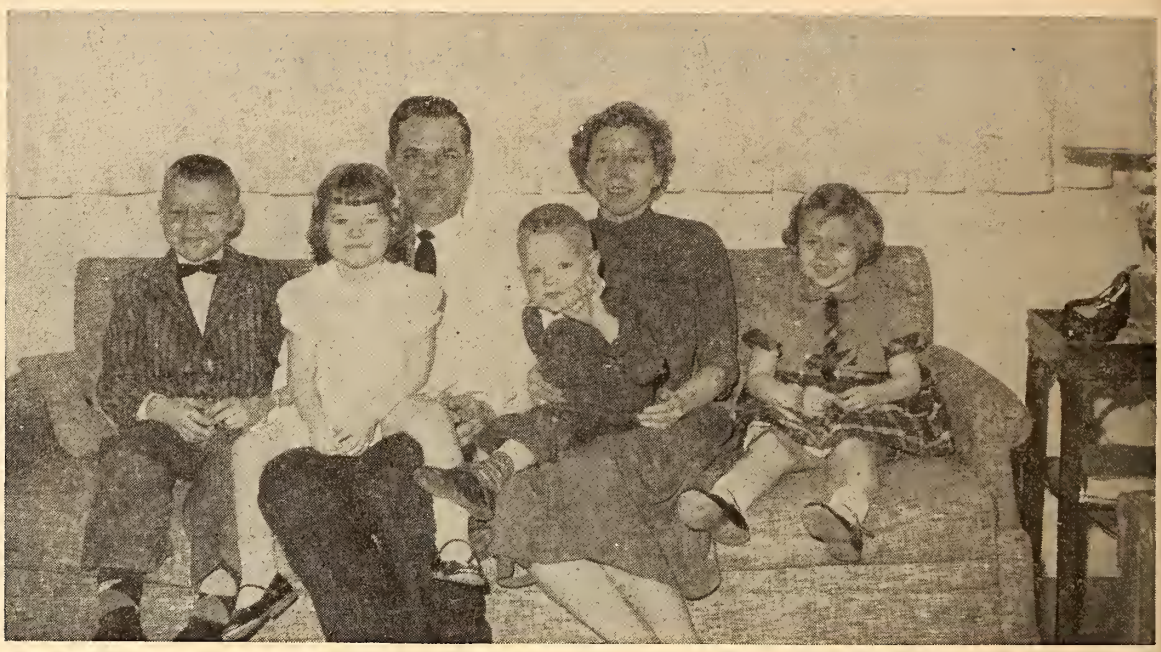
If the Victim Were on the Jury

MRS. CHARLOTTE E. BRYANT of Missoula, Montana, could not appear for jury duty when her name was called recently. The case involved a man charged with manslaughter in a traffic accident. But Mrs. Bryant could not take her turn on the jury because, by a strange coincidence, she had been the victim.

Perhaps some verdicts would be different and many would be more promptly arrived at if the innocent victims of speeding autos and drinking drivers could sit on the jury. We can easily imagine also that the verdict of history regarding many great military leaders would be drastically changed if the millions who lost their lives in unnecessary bloodshed were on the jury and charged with rendering a decision.

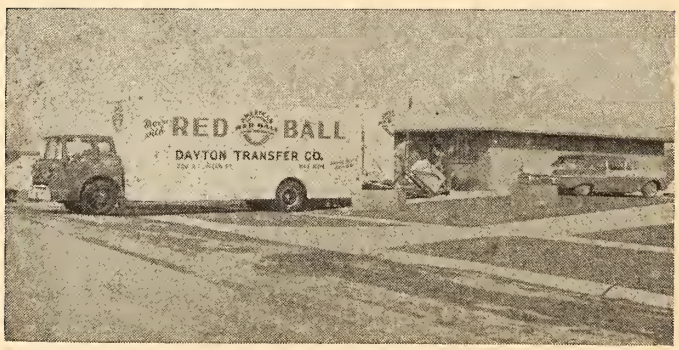
Many Christians have discovered what it means to come face to face with the One they helped to crucify. For Peter who denied his Lord, for Thomas who doubted his Lord and for Saul of Tarsus who energetically persecuted the followers of his Lord there came a moment of sudden realization that the victim was both judge and jury. Peter became aware of his denial, Thomas accepted his Lord on faith, and Paul fell down in blinded submission before his vision.

It may require the sight of a Man on a cross to bring us to our senses, for all of us have been guilty of the indifference, the carelessness, the criminal negligence, and the cold insensitivity that allow people all around us to perish. We need no jury to convict us of a sense of sin as much as we need a clearer vision of the Savior of the world, who is not interested in condemning us but rather in commissioning us for his service. — K.M.



Vernon and Lois Hopkins, 5370 Fishburg Road, Dayton, Ohio, are typical of the more than ten million Americans (one out of five) who moved last year.

MEET THE HOPKINSES

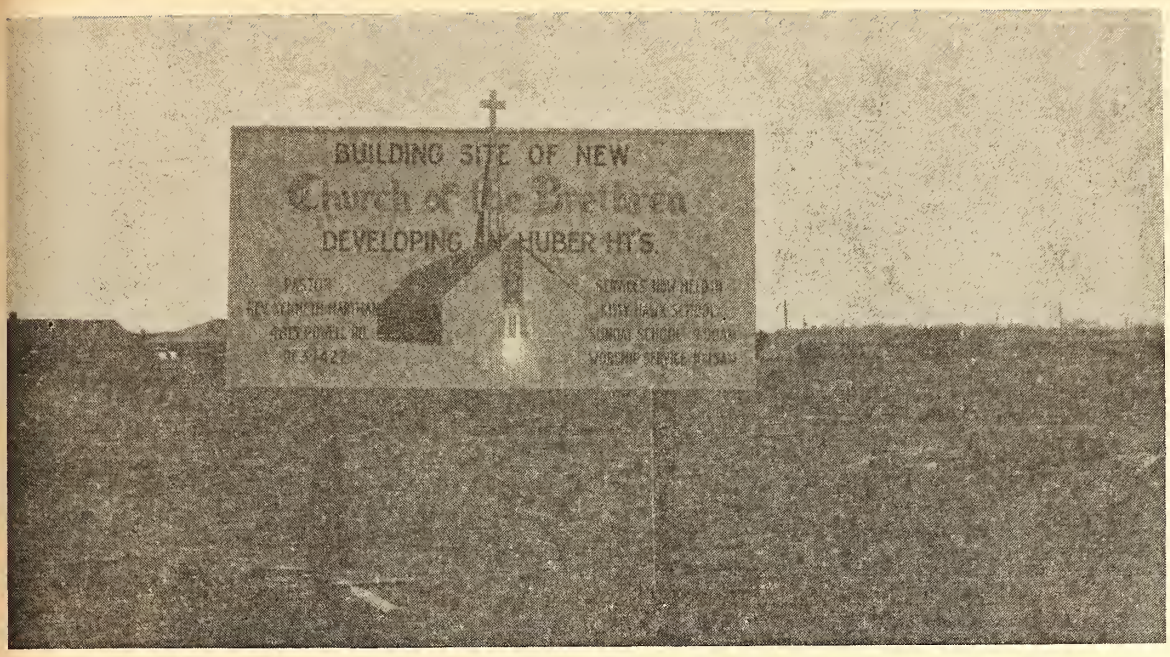


The moving van has become a symbol of their lives. Married eleven years, they have moved five times: from Brookville, Indiana, to Wilm g- ton, Hamilton, Peebles, Clarksville, and now Dayton, Ohio.



They want to make friends. Within the first w k their neighbor dropped over to welcome them i their new home. Three milkmen stopped, too, e first of a horde of salesmen. However, one of the most welcomed visitors was the Rev. Ken h I. Hartman, pastor of the Church of the Brethre

Text by Richard N. Miller and pictures by Shuford M. Alexander



Pastor Hartman told them about the new church soon to be built in the heart of the Huber Heights development

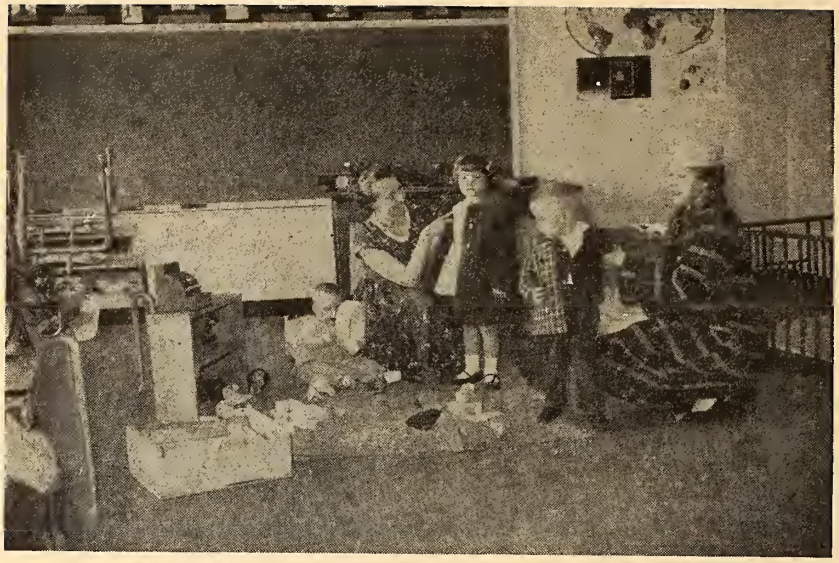
Family on the Move

The pastor also told them about the developing congregation meeting in the newly completed Kitty Hawk school ("Just erected our new sign last Sunday") and invited them to come and see.





Their first Sunday was a pleasant one. Joy, aged five, was introduced to her teacher and soon felt at home with the boys and girls in her kindergarten class. Unlike many movers, the Hopkinses would have gone to church even if a pastor or a neighbor had not called. Their visitors, however, helped them to decide to go to church the very next Sunday.



Howard, two, and Sheri, three, found the nursery to their liking. This was important to them, pa and children alike. They would come back again to this church.

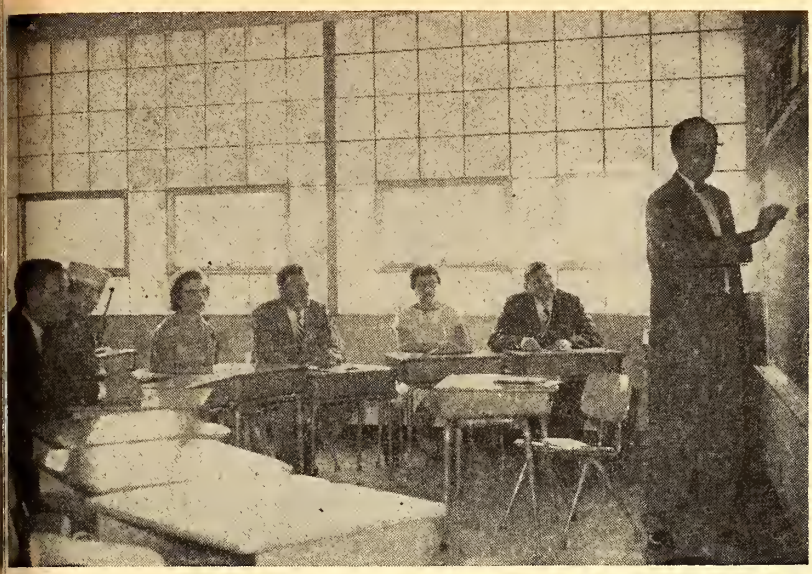
Meet the Hopkinses



Eric, nine, began singing in the children's choir. Lois and Vernon found fellowship groups. Friendliness and warmth in the congregation made them feel at home as a family. Soon they were feeling that this was their church . . . and it was their community.



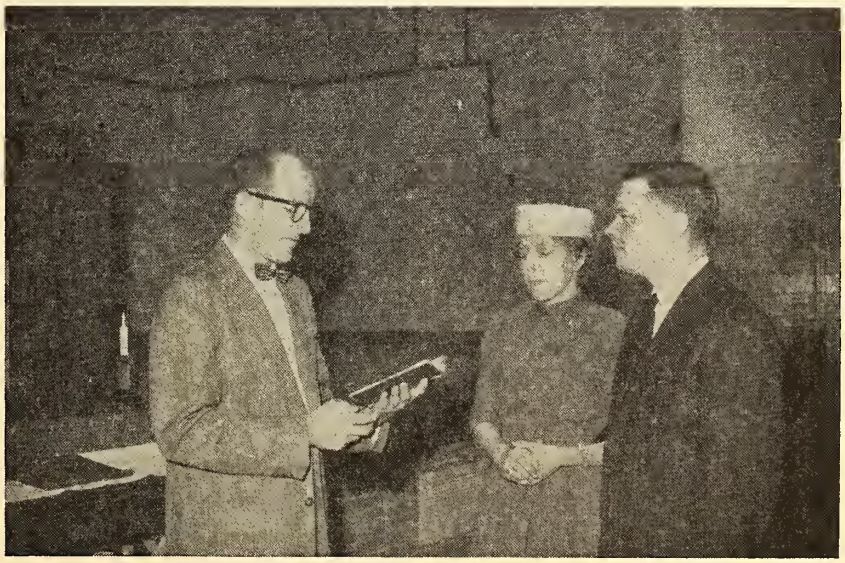
Not every family is thrilled with the prospects of joining a developing church. A school auditorium does not have the atmosphere of a church sanctuary. There are greater demands on their time — like taking turns transforming the gym on Saturday for services on Sunday. There are greater financial needs, too.



One does not join a church all of a sudden. One wants to be sure. Being from a Methodist background and never having heard of the Church of the Brethren before, Lois and Vernon welcomed an inquirers' class taught by the pastor during the Sunday school hour. Like hundreds of Americans, the Hopkinses were discovering that denomination is not too important so long as it is not too unlike one's background and is appreciative of one's religious experience.



The family discusses the idea of joining church. Everyone seems agreed that now that they are making their home in the Huber Heights community they want to make their church home here, too.



The choice is not made lightly. And so on Palm Sunday morning, non and Lois Hopkins, a family that has moved, join the Huber ghts Church of the Brethren, a congregation that is emerging to e a new and growing community

Energy + Enthusiasm + Evangelism =

One New Congregation

Margaret Thompson

SOLVING mathematical equations is an exact science; there can be only one correct answer, and usually one correct procedure for arriving at this conclusion. However, those who participated in establishing the new Cherokee Hills Community Church of the Brethren in Northeastern Kansas discovered that the factors involved in this procedure are not so clearly defined as in mathematics. We invite you to meet some of the persons who have been on the scene from the first days of planning as well as some more recent members.

A Kansas Church Extension Committee had already been established back in 1954, when *Gorman A. Zook* became the state field secretary. He soon discovered that investigating and exploring for a new site for their first church extension project would require a sizable block of his time and attention. "I would hasten to add," he says, "that it has been interesting, challenging, and rewarding, and I am happy to have had a part in it." Several areas were explored but found lacking, and eventually the search concentrated on the Greater Kansas City area.

Brother Zook and James H. Elrod, pastor of the First Central church in Kansas City, Kansas, began driving around the various growing edges of this area with an eye to a likely spot. "We were most attracted to the area in Johnson County, where we were later to settle. After visiting the office of the Cherokee Development Company, whom we found interested in the possibility of a church settling there, we received an offer of an eight-lot site at 91st Terrace and Antioch Road, with terms for its purchase," comments Brother Zook.

The Extension Committee looked over the site and approved its purchase in the fall of 1955. A parsonage with a full basement for a chapel was completed in June 1957, and dedicated on September 5, 1957. The pastor, Bro. Leland Wilson, and his family moved into it in July, and the first Sunday service was held on August 4, 1957.

Brother Zook concludes, "It became apparent early that we should move as rapidly as possible toward the construction of the first unit of a church plant, an educational-fellowship unit. Working with the General Brotherhood Board on financing, we were able to project this construction, and according to this unit, composed of a fellowship hall, office, kitchen and classrooms, was dedicated on April 19, 1959."



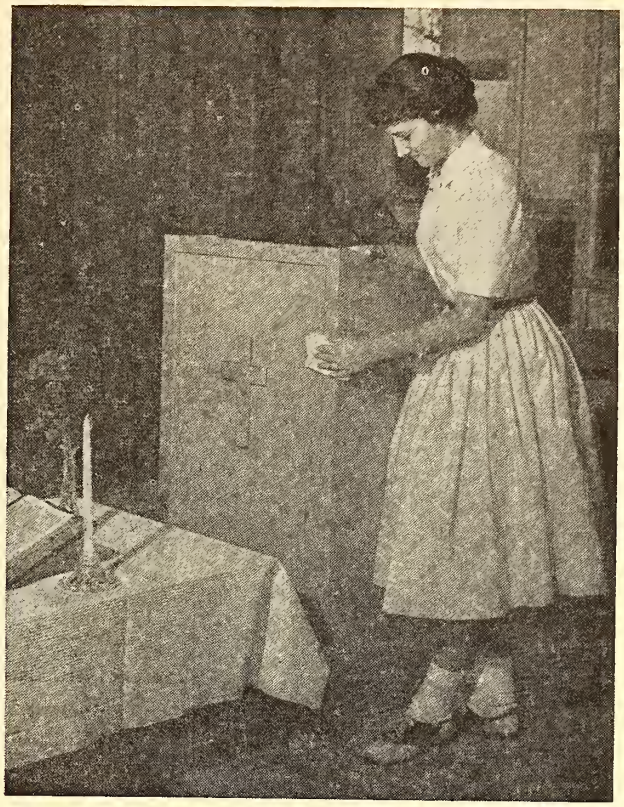
Meet Bette Kelly, at her desk working on the Church and Community Newsletter

Definitely one of the plus factors in developing the church is *rs. Roger Kelly, Jr.*, better own as Bette, the mother of ur young children; yet she ll finds time for PTA activis, is the editor of a church and mmunity news publication, d now is the adviser for a oup of juniors and junior ghs meeting every Sunday ening for recreation and dission.

She had never heard of the urch of the Brethren before oving to this community, but e explains her lively interest it this way. "I had not been erested in attending any urch since I was young, but I t the pastor and his wife at TA meeting, when he spoke the reasons for sending chilen to church school. His ech impressed many persons the community. I felt that children needed something do, and so spoke to him about anizing the youth group. I 'needed' and that I had nething to offer. I particied in the survey of the comnity to discover the potential mbers."

We feel that the personali of the Wilsons are drawing nts right now, perhaps more n the beliefs of the church. like his sermons because are different, concise and he point. Persons with no thren background find a few he beliefs a little hard to pt at first. I had never atled a love feast and Comion such as the Brethren tice it, but I was very imsed and spiritually enriched the one I attended recent-Many of us have asked a iad of questions about the hren doctrine, and I liked nswers I got."

ette knows that the necessiof the new church will be led, but her dream is to see classrooms and kitchen



Janet Kenney finds many tasks to do in the sanctuary of their newly dedicated building

furnished with some "luxuries."

One of the earliest members on the scene was *Dr. Vernon Wilson*, associate dean of the University of Kansas Medical Center in Kansas City, Kansas. He recalls becoming involved in this new venture in 1956, when he became a member of the committee chosen to plan and supervise the construction of the Cherokee Hills parsonage. His family and four others formed the "nucleus" of the new congregation, which actually was located nearer his home than the Kansas City church, Kansas. He says, "We spent an uncomfortable year or two because of the demands on our time, but we felt that we really had no choice but to go and help."

An astute observation concerning this venture comes from Dr. Wilson: "The single most important aspect does not lie in having a third church in this general area, but has to do with having a Brethren church in this area. This is important because the Church of the Brethren has been predominantly a rural church, and has adequately met the needs of rural people, but it has not, at least in the state of Kansas, directly attempted to design a church to meet the need of an urban community. In view of the fact that the Church of the Brethren has been proportionately decreasing while other churches have been increasing in membership, and we have only held our own or decreased considerably in some areas in Kansas, the only future for the church lies in an intelligently planned program for people in urban areas."

Janet Kenney, a bubbling, brunette sophomore in high school, is undaunted by the fact that there are comparatively few boys and girls her age attending the Cherokee Hills church at present. She wants to work along with the church and watch it grow; she has found many outlets for her energy and enthusiasm, such as singing with a quartet and helping with

the office work; she is planning to assist in vacation church school and the recreation program in the community park on two days a week. During the construction of the first unit, she baked cookies for the members working on Saturdays.

She explains her initial interest in becoming a member this way. "Reverend Wilson was one of the first persons to visit us after we moved into this neighborhood. We had worshiped at several of the other churches but were not ready to join them. We liked the friendliness and sincerity of the Brethren people, and so our whole family joined together. I liked the part about emphasizing doing things for others." She is highly interested in encouraging other high school students to attend, and is bursting with ideas to be promoted, such as regular BYF meetings and banquets on special days.

The *Hollis Becker* family moved to the Cherokee Hills area from North Manchester, Indiana, in the fall of 1957. The parsonage had been completed and worship services begun at this time. Mr. Becker is the chairman of the men's group, which has had no work project other than laboring on the newly completed church building.

In commenting on the growth of the church since their arrival, he says, "I feel we must give Reverend Wilson a great deal of credit. Our laymen have been giving their time and energy to the building of the church, but now we need more personal contact with the people of this community on a lay basis to supplement that of the pastor. Our group has been so small that any one who attends three times is given a task.

"I feel that the timing and the nearness of the church to the



An important part of the community outreach is the Boy Scout Troo
by Byron Thomas, a member of the Cherokee Hills Community ch

children of the community are two of the most important factors in its rapid progress. We shall need to maintain contact with them and keep an active church program going. There is a great need to acquaint others with the Brethren doctrines; those with whom I have discussed these doctrines are impressed with the quiet, yet dynamic beliefs of our church. Recognizing our past accomplishments, we shall be striving to become self-supporting as soon as possible."

One of the original members of the new congregation was *Mrs. Kurtz Ebbert,* whose leadership ability and talents in many areas have contributed greatly to its growth. She and her family had been attending church in Kansas City, Kansas, but moved into the new community in October 1957. This year she is the president of the local women's council, which meets once a month in the homes, in the evening to accommodate working women and mothers of small children.

The year's schedule of study topics and hostesses was planned ahead, and a broc issued at the beginning of year. An average of tw women have attended du the past winter. The moth two small children, she contributes to the onward m of the church by teaching junior class, is the church or ist, Gospel Messenger agent correspondent, and is the delegate to the district b Quoting Mrs. Ebbert, greatest success has been i area of children's activities was the most obvious need we have made the most pro in trying to meet it. We also to serve the youth adults of the community as much vigor."

Traveling a long way home to work in this new munity is *Miss Julia Mour* a BVS worker from Johnst Pa. She arrived in Feb and is living with the Dr. non Wilson family. Her d here have included secre work in the church office some community visitation first six months of service spent in New Windsor, bu elected to come to Che

ills because of the opportunity help a new church progress. ıe is planning to assist in the cation church school and in e children's recreation pro- am.

The Cherokee Hills church s been reaching the commu- y through a variety of media; ere is a Boy Scout troop, with Brethren scoutmaster, and ght troops of Brownies and rl Scouts. The church is pub- hing a monthly newsletter ich contains community ws as well as church activi- s. In the church school, there e classes for the nursery, kin- rgarten, primary, junior, jun- high and youth combined, d one adult class. They now ve thirty-eight charter mem- rs and are in the process of ıfting their constitution to ablish their organizational ttern. Morning worship at- ıdance has been averaging enty-five per Sunday.

The impact which this new ıgregation has made on this nmunity can best be pointed by the fact that recently the erokee Development Com- ıy has given them four acres oe used as a community rec- tion area. Tentative plans ve been drawn for grading l landscaping this area. ntually, they hope the play- und will provide facilities softball, tennis, basketball, seshoes, and other sports, as l as a picnic area.

part of the site is to be ined as open lawn, allowing ımmer program of recrea- for younger children, sup- sed by volunteers from nger members of the church. administration of the site be handled by members of ıe community, not all mem- of the church. This com- ee will be responsible for hases of management but submit plans to the church d for final approval.

"How Can We Add to Our Church?"

Arthur Dean

THIS question is often asked and it is sometimes quite difficult to answer, especially when it concerns one of our older church buildings.

"Why is it so difficult to answer?" you may ask. The reason is this. When most of our older churches were planned little or no thought was given to the fact that some day the church might need additional floor space to house its diverse and growing functions. Very often older churches were built close to the street or streets on which they front which in itself blocks expansion in two directions. Next we discover often that on the other two sides expansion has also been blocked by residences, the parsonage, alleys or cemeteries. This leaves the church faced with the difficult problem of providing additional space.

To expand the church building may require high cost remodeling or alterations to provide the needed space and make the completed structure functional. Adjacent residences may need to be purchased and torn down to make way for new work. Alleys can sometimes be closed as public thoroughfares and joined to the church property. All of these possibilities for expansion are costly and do not always offer ways and means for building that are satisfactory.

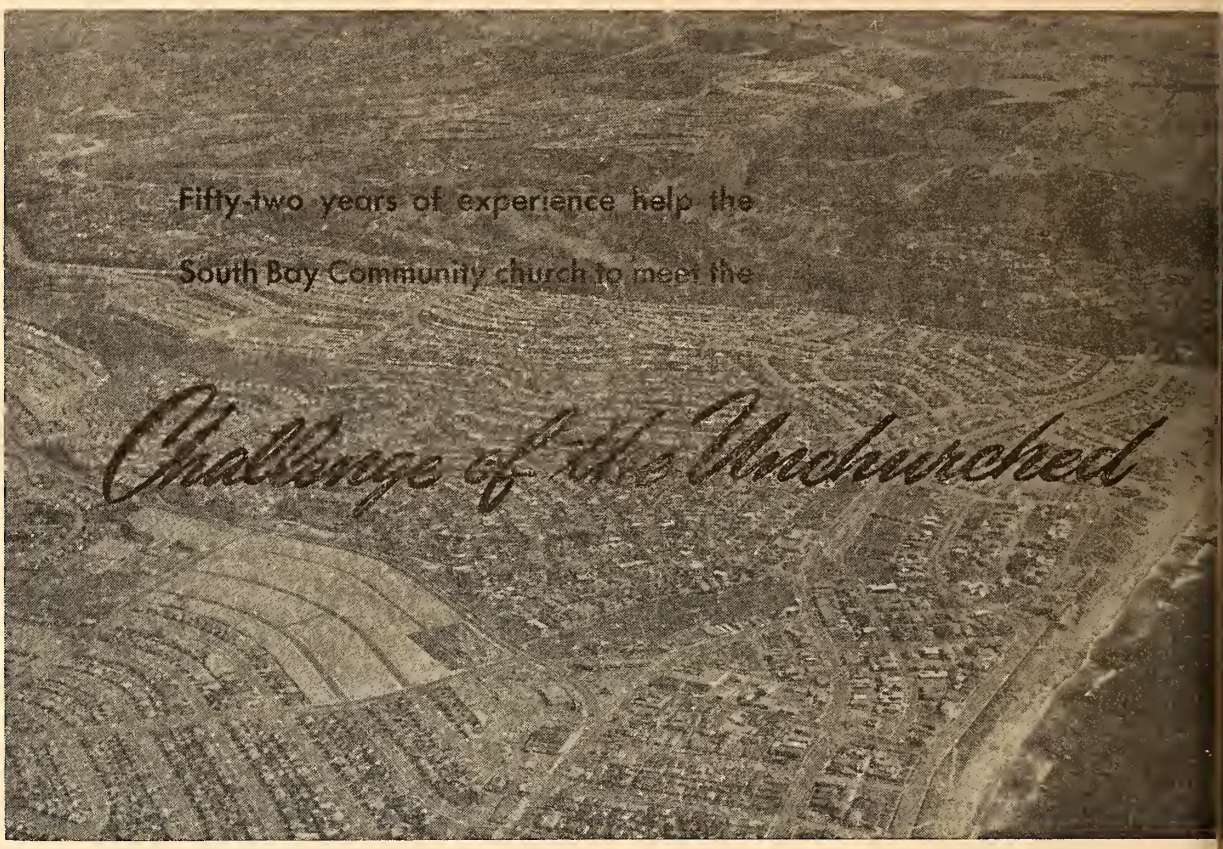
Many costly mistakes made in the past have taught today's architects the value of planning new churches so that in future years, when an expanded, growing program requires more space, the added facilities can be built to the church without seriously disrupting the ongoing program or adding unnecessary costs by extensive alterations to the original structure.

New churches planned with a look into the future will eliminate many problems for future generations. To accomplish this it is necessary to prepare first a master plan of development. This plan will show not only the church designed to house adequately the program anticipated for the present but will also indicate possibilities for future expansion.

In addition to planning the church it is necessary also to plan adequate parking lots, recreation areas, drives, walks, and, quite frequently, the parsonage. Space for off-street parking is important because many local building codes and zoning ordinances require this of the church. The parsonage, if included, should be given a thorough study, not just to its location, but also to the plan and arrangement of rooms since this unit serves a very important function in the life of the local church.

After the master plan of development has been refined and approved by the congregation, the church is ready to proceed with the portion of the over-all plan that they can wisely finance. When the next generation asks, "How can we add on to our church?" the answer to this question will at least have some possible solution because someone planned for the future.

The feeling of the Cherokee Hills congregation can best be summed up with these enthusiastic words from Janet, "I hope our church grows and grows until it bursts the seams!"



Richard Coffman

At first glance a small church in a busy corner of California seems to surpass the fondest dreams of a young pastor — new, growing, and hopeful. Located minutes away from a mammoth $14-million-dollar shopping center in a sea of tract houses, the South Bay Community Church of the Brethren stands prepared for the challenge of the unchurched. It is backed by the experience of fifty-two years.

It started as a Bible class in the Redondo Beach home of Elder Oscar Mathias — its first offering was 12 cents. Since that time it has built three houses of worship, moved three times and had over a dozen pastors. The church now has an average church attendance of 180 and a budget of $18,000.

The South Bay area is within the southern Los Angeles metropolitan complex. Area cities have doubled their population this past decade. The fast, but solid, growth of today contrasts sharply with 1905's speculation. During a fantastic three weeks then single lots in Redondo Beach changed hands up to *four times a day* with prices soaring to $16,000.

The present pastor is typical of the dedicated, experienced churchmen that have helped the congregation through good times and l He is described as "a good communicator organizer, possesses an inclusive theology solid beliefs, and preaches to the needs of congregation." Although this is his first Bretl pastorate, he was pastor of a New England C gregational church for three years follov graduation from Bethany Seminary. He hol master's degree from the Boston Unive School of Theology.

His wife, a former social case worker, member of the United Church Women and head up a proposed community program dea with predelinquent girls.

An enthusiastic congregation is looking ward to breaking ground for a new sanct within a year. Although the floor plan s spacious, the new meetinghouse may have services a Sunday before it is dedicated. ously participating in the denomination's e gelistic fervor this year, teams of two will have visited over 225 homes.

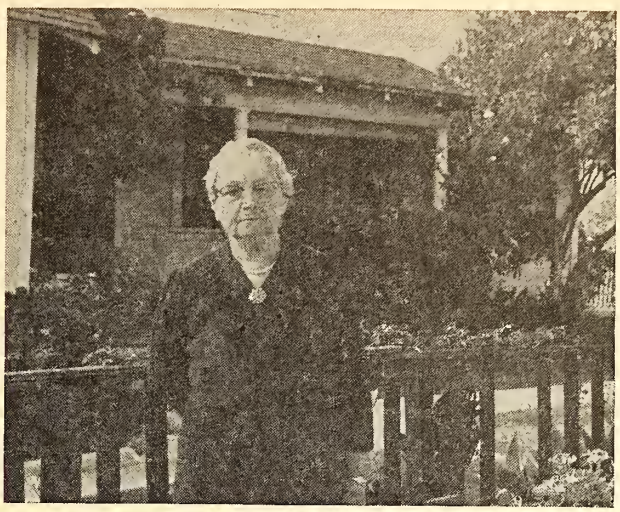
The dynamic men of the church spent a timated *12,000 manhours* building the pr classrooms and fellowship hall. They meet



view of the fourteen-million-dollar South Bay Center

month to keep up the grounds. Not to be utdone, the women send hundreds of pounds f soap overseas which they prepare during their veekly daytime meetings. They also gather for vening socials once a week.

Sunday evening recreation and worship is rovided for youngsters from fourth grade hrough high school. Youth of the church par- cipate well in district activities. Average Sun- ay school attendance is 230.

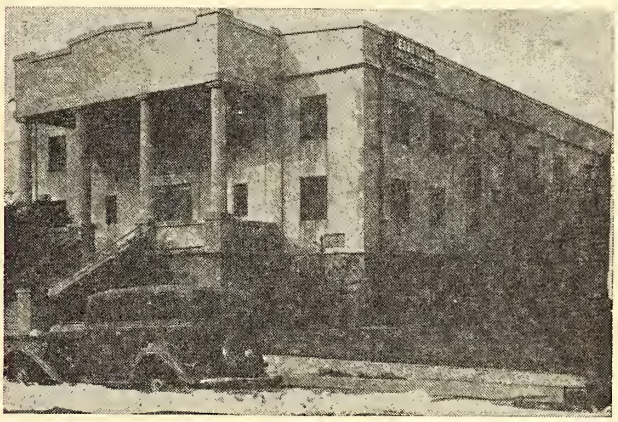




ctures, from the top:

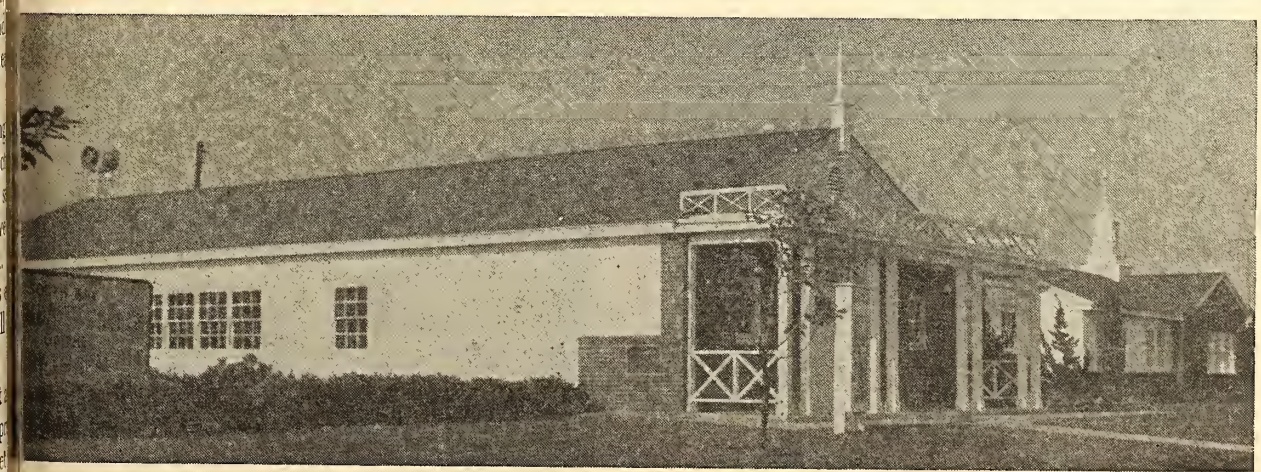
rs. Lottie Seifort stands in front of the house next door where she has lived for forty-nine years in Redondo each; behind her is the first meeting place of the outh Bay church, the former home of Elder Oscar athias. Mrs. Seifort still attends the South Bay church

picture of the daily vacation Bible school taken in ont of the original frame structure which was moved Hermosa Beach from Redondo Beach in 1914



The stucco church built in 1924

A view of the present church dedicated in 1955

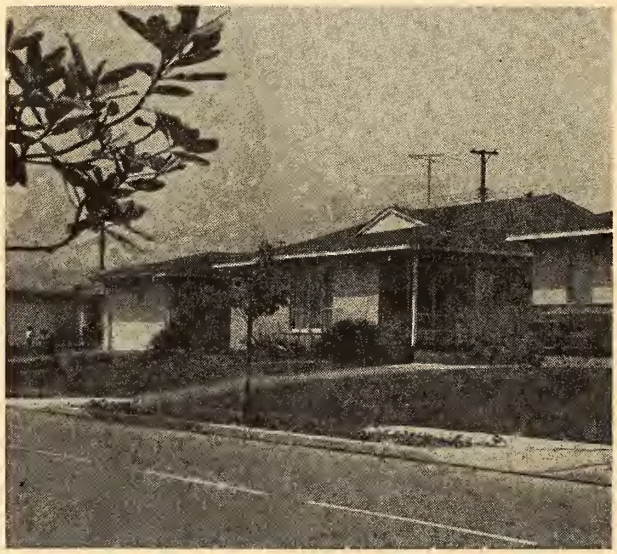




Men of the church build first units of new church



Interior of fellowship hall where services are hel



The parsonage cost $16,000 to build. It has large living room and other refinements, making it especially suitable for use as a parsonage

South Bay has the lowest percentage of i- active members of any church in its district. A the members live within a few miles of t church. However, many of the members do n know each other. "Oldtimers" are a defin minority. During the "golden years" of t 1930s the membership of the church was mai of Brethren background.

The bulk of the new converts and memb coming into the church are young adults. Co- ing from nonchurch and non-Brethren ba- grounds they do not always have the necessa leadership experience needed for a Brethr mission church. But their energy and dedicati is almost overwhelming.

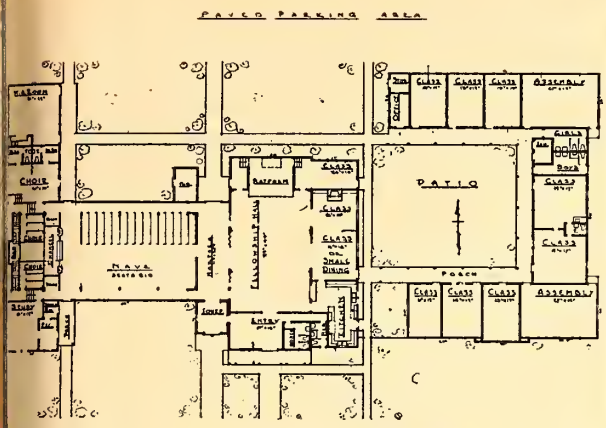
When the church moved from Herm Beach it was the first building to go up in t

Pastor Orville Gardner and his wife Ardith look over the morning's mail



The pastor goes over cards with visitation team





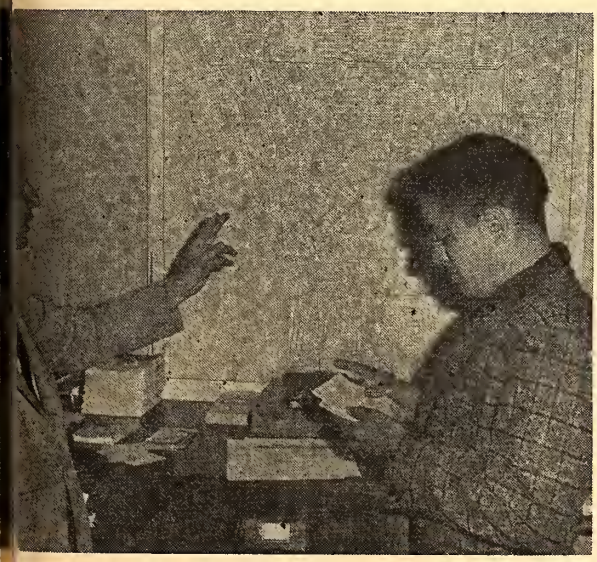
The master plan for the church

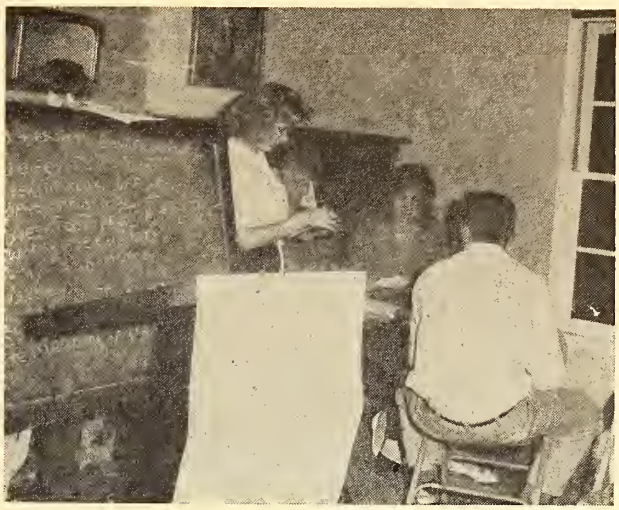
ract. Now an attractive parsonage at the rear f the church is in the front rank of endless rows f houses. Soon the street in front of the church ill connect two freeways now under construc- on. Local city officials in Redondo Beach rophesy that commercial developments will ring up along the potential thoroughfare. This ill be a serious challenge to a church that is art of a rural and small town heritage.

When the South Bay church began as a mis- on under the wing of the Inglewood church fty years ago, the practice was to send down adership — and little money. Now a mission urch again, South Bay receives money from e district and Brotherhood — but little leader- ip.

Mission churches could well afford to be olonized" by college graduates, assisted by rectors of Christian education and aided by sistant pastors. South Bay and others like her e on the growing edge of a changing Church the Brethren.

The denomination must meet the challenge change to continue her witness.







Pictures, from the top:

Typical of many Brethren youth groups, the youth plan meeting just before the time to convene

Youth stand around after Sunday evening recreation

Two men (left) look up location of home on the map

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 8 and 15. This means that announcements normally intended for these issues should be sent to our office no later than July 15 so that they may appear in the issue for Aug.1.

A camp for all ages will be held Aug. 18-20 at Camp Cedar Creek, near Citronelle, Ala., for the two churches in southern Alabama.

Lawrence E. Lehman is deeply appreciative of the many expressions of love and concern and sympathy through cards, letters, flowers, and memorial gifts that came during the illness and at the death of his wife, Cleo. He is sorry that he cannot acknowledge them personally.

Andrew W. Cordier, executive assistant to the secretary-general of the United Nations, was the speaker for the seventieth commencement at Manchester College, Ind., on June 1. A graduate of Manchester College and former chairman of its department of history and political science, Dr. Cordier spoke on Making Life Effective in a Troubled World. A total of 204 students received their bachelor degrees this year.

Margaret Geisel, a teacher of Mishawaka, Ind., has been invited by the Karlsschule in Vienna, Austria, to be an exchange teacher in that school for the 1959-60 school year. Some classes are scheduled to begin in the Karlsschule this fall, although the job of remodeling the war-damaged Protestant school, which is being carried out by the Brethren and Mennonite I-W's is not expected to be completed for several more months.

Individuals who would like to realize a good return on their savings and at the same time render valuable assistance to the church extension program are invited to invest in the Brotherhood Church Extension Fund. The interest return is 4% per annum. All investments are guaranteed by the General Brotherhood Board, and amounts from $100 are accepted. The Board, needing additional capital to be used as loans for church building purposes, originally authorized borrowing from members up to $500,000. In the April Board meeting the ceiling was raised to $600,000. Since January 1959, 231 individual members from all parts of the Brotherhood have invested $363,635 in church extension investment notes. This fine response from investors is helping many eager congregations and fellowship groups to launch out in proposed programs. For information write to Robert Greiner, Treasurer, Church of the Brethren General Offices, Elgin, Ill.

Eighteen persons from nine churches in North Illinois attended an institute for peace workers at York Center church on May 1-3. The institute arranged by the social action committee of the dis and Glennis Parks, David Wieand, and Dan West v leaders. An exploration of the individual attitu which make for successful leadership in the area peace was one of the most significant aspects of institute.

Bridgewater College, Va., granted two hono degrees at the commencement on May 31. Those ceiving them were Dr. Aubrey Alphin Hauser, presi of Wm. P. Poythress and Company, Inc., Richm Va., and Jesse H. Ziegler, associate director for American Association of Theological Schools. Both are graduates of Bridgewater College. Dr. Ha received the Doctor of Science degree, and Jesse Zie the Doctor of Divinity degree.

Contestants in the national youth speech contes be held at Annual Conference will be Carolyn McDaniel, Milton, Del., representing the Southeas Region; Marianne Bittinger, McPherson, Kansas, re senting the youth of the Western Region; Brian Carl Perrysburg, Ohio, of the Central Region youth; C Union, Johnstown, Pa., representing the Eastern Reg and from the Pacific Coast Region, Pamela Faubio Olympia, Wash., and Paula Flisher of Nampa, Id The contest will take place at the Friday morning Y Preview of the Day. Adults as well as youth are inv to attend. The first place winner will present his sp to the Saturday evening general session. The th for this year's contest is Dare to Be Different — C tian Choices in a Complex World.

Changes of Address

Ernest M. Shull and family, from North Manche Ind., to Ahwa, via Bilimora, Dangs District, Bom State, India. The Shulls are returning for their t term of service in India. Brother Shull will wor evangelism, pastoral guidance, and youth activities the Second District of India, and Mrs. Shull will s as principal of Ahwa school and superintendent of hostel.

Frances Z. Clemens, from New Windsor, Md. Brethren Haus, 5 Witzenhaeuserstrasse, Kassel – Germany. Frances will be directing the work cam Ioannina, Greece.

Concerning Care of Children at Conference

There is need for clarification on the age of chil who will be participating in the kindergarten and mary departments at Annual Conference. Kinderga children include those who are four and five years plus those who have become six years old but have not attended the first grade. *These children already be preregistered.*

The primary department will include those six-y old children who have had first-grade work. Chil who have had second- and third-grade work will be a part of the primary department. Preregistrati not necessary for them.

Brotherhood Theme: Brethren Under the Lordship of Christ

In the will of William G. Nyce there is a bequest of $1,000 to the General Brotherhood Board. He also left bequests of $5,000 to Juniata College, $5,000 to Elizabethtown College, and $1,000 each to the Hatfield and Indian Creek churches.

Three different Ecumenical Voluntary Service projects for young adults have been scheduled for New Windsor this summer for two-week periods: July 19-31, Aug. 2-14, and Aug. 16-28. The cost is $40 for the first period and $30 for each additional period. For further information write: Ecumenical Voluntary Service, 257 Fourth Ave., New York 10, N. Y.

Christian Responsibility on a Changing Planet, a report of the Fifth World Order Study Conference held at Cleveland, Ohio, Nov. 18-21, 1958, is now available from the Church of the Brethren General Offices, Elgin, Ill., at 35 cents. Concerned Christians will be interested in reading for themselves this report, parts of which have received wide publicity of a controversial nature in the press and elsewhere.

Licensed and Ordained

Ibrahim Mdiriza, ordained in the Chibuk church, Nigeria.

Yakubu Zoaka, ordained in the Wandali church, Nigeria.

Dedication

Rossville church in Southern Indiana, dedication for addition to the church and for remodeled building, Sunday, July 12. V. F. Schwalm of North Manchester, Ind., will speak at the two services, beginning at 10:30 a.m. and 2:00 p.m.

Coming Next Week

Hospital employee of the year, capable workman, active Christian — this is Olga Bendsen, about whom John H. Brennecke writes in next week's issue. The article is *Olga Bendsen — The Quiet Christian.*

Who wears out first when father cares for the young daughter? Ralph Freeman describes a father's half hour with his daughter in *A Session With Amy.*

David F. Warner in *Blueprint of the Early Church* points out that the early church should be the example for the church today in its emphasis on the cross and the redeeming power of Christ.

Do not let the memories of yesterday make you critical of the present — this is the message of H. H. Helman in *Yesterday for Memory . . . Today for Adventure.*

In *Bethany Biblical Seminary Presents the Class of 1959*, this year's graduates are listed with a brief account of each.

E. Christine Ruhl of Kleinfeltensville, Pa., traveled to Puerto Rico on May 21 to begin work as a nurse in the Castañer Community hospital. Velma Lutz of Dayton, Ohio, was scheduled to leave in early June for work at the Castañer hospital, also as a nurse.

The Church Calendar

June 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: A Prophet Denounces Corruption. 1 Kings 21:1 — 22:40. Memory Selection: Woe to him who builds his house by unrighteousness. Jer. 22:13 (R.S.V.)

June 9-11 Western Pennsylvania camp leaders training camp, Camp Harmony, Hooversville, Pa.

June 14 Children's Day

June 16 Pastors' Retreat, Ocean Grove, N. J.

June 16-21 Annual Conference, Ocean Grove, N. J.

June 22-26 Missionary Retreat, Camp Mardela, Denton, Md.

June 24-31 Mills Mountain, Va., work camp

June 29 Western Pennsylvania Elders and Moderators Council, Sipesville

June 30 — July 3 District meeting, Canada, Bow Valley

July 4 Independence Day

July 5-10 Home and family life institute, Manchester College, Ind.

July 6-11 Eastern Maryland laboratory day camp, Baltimore, Md.

July 10-12 District meeting, North Dakota and Eastern Montana, Surrey, N. Dak.

July 10-12 Central Region CBYF conference, Camp Mack, Ind.

July 12-16 Southeastern regional conference, Bridgewater, Va.

July 13-18 Central Region CBYF leaders conference, Manchester College, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Joseph Caricofe of Westminster, Md., in the Valley Pike church, Woodstock congregation, Va., July 5-12.

Bro. Russell G. West of Wiley, Colo., in the Middle River church, Va., July 14-26.

Gains for the Kingdom

Sixteen baptized in the Wandali church, Nigeria. **Twenty-two** baptized in the Zuwa preaching point, Wandali congregation, Nigeria. **Ten** baptized at the Kuburjibji preaching point, Kwaka church, Nigeria.

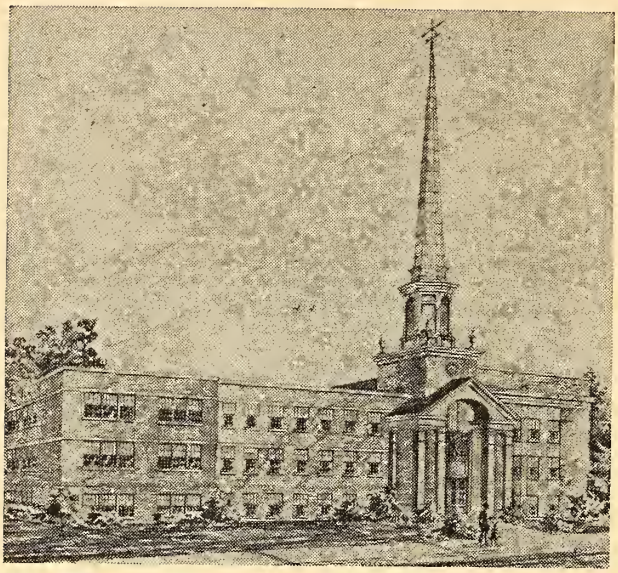
Two baptized and one received by reaffirmation of faith in the Fredericksburg church, Iowa.

Six baptized, one received on former baptism and one by letter in the Marion church, Ind.

Eleven baptized in the West Conestoga congregation, Pa.

Nine baptized in the Beaver Creek church, Va. **Fifteen** baptized in the Danville church, Va.

News and Comment From Around the Worl



In January the Palmyra church, Pa., dedicated the n educational wing and the newly remodeled sanctu Norman J. Baugher, general secretary of the Gen Brotherhood Board, was the speaker. The first chu on this site was erected in 1892. This was torn dow 1916 and a new edifice built, to which an addition built in 1935. Ground was broken for the pres expansion in 1957. The new wing houses facili for the children's and young adult departments, chapel, and the church parlor. Frank S. Carper served as elder since 1929 and has preac since 1912. Donald W. Rummel is associate mini

15,000 Britons Demonstrate for Atomic Ban

Fifteen thousand persons, including representatives of almost every political and religious group in Britain, jammed Trafalgar Square in London, in the country's largest demonstration for unilateral disarmament. The rally climaxed a fifty-mile march from Aldermaston, the site of the Atomic Weapons Research establishment.

Among the demonstrators were many Quakers who marched along in dedicated silence. Other marchers sang and waved banners as bands blared to emphasize the campaign. In London, leaders of the march delivered copies of their charter for nuclear disarmament to the office of Prime Minister Harold Macmillan and to the Archbishop of Canterbury and to various political party headquarters.

Denouncing atomic weapons as wholly evil, the document urged Britain to renounce manufacture of nuclear arms even if the United States and the Soviet Union refuse to do so.

Social Action Commissions Asked for All Methodist Congregations

The Interboard Commission on Christian Social Relations of the Methodist Church is proposing that local congregations in that denomination be required to establish social action agencies, and a resolution to this effect will be submitted at the next quadrennial Methodist General Conference.

Many Methodist churches already have such commissions which are now optional. Methodist congregations are required to have four local commissions — missions, education, membership and evangelism, and finance.

A United Church of Christ Statement of Faith Drafted

A proposed statement of faith for the United Church of Christ — a major step in strengthening the union of the Congregational Christian Churches and the Evangelical and Reformed Church has been made public. It will be presented to the second General Synod of the United Church for consideration in July.

The statement of faith is expected to have significance in ecumenical circles, because the spiritual joinder of the two communions is the first of its kind in the United States of two denominations of differing theological and sociological backgrounds and with differing forms of church government.

The proposed statement is to be presented with the emphasis that the new creed is "a testimony and not a test" of faith. The statement of faith reads as follows.

"We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, to whose deeds we gladly testify:

"He calls the worlds into being, creates man in his own image, and sets before him the ways of life and death.

"He seeks in holy love to s his people from aimlessness and

"He judges men and nations his righteous will declared thro prophets and apostles.

"In Jesus Christ, the man of N areth, our crucified and risen L he has come to us, shared our c mon lot, conquered sin and de and reconciled the world to hims

"He bestows upon us his H Spirit, creating and renewing church of Jesus Christ, binding covenant faithful people of all a tongues, and races.

"He calls us into his church accept the cost and joy of disci ship, to be his servants in the serv of men, to proclaim the gospel all the world and resist the pow of evil, to share in Christ's bapt and eat at his table, to join him his passion and victory.

"He promises, to all who tr him, forgiveness of sins and fulln of grace, courage in the strug for justice and peace, his prese in trial and rejoicing, and eter life in his kingdom which has no e

"Blessing and honor, glory a power be unto him. Amen."

Bible Society Plans Campaign to Get Germans to Read Bible

Circulation of the Scriptures East Germany has reached the po where nearly every family or per who has been eager to obtain a c of the Scriptures is able to get o American Bible lovers are helpi to furnish the paper for the printi of books, the sale of which ma possible a program of Scripture re ing in Eastern Germany.

The purpose of the program is focus the attention of the church families, and individuals there up the power which the Bible can p vide for revitalizing the church, persecution from the governme enabling people to stand up to t

ıd to carry on according to the ındamentals of their faith.

Bible Society leaders report that ible mission weeks have been held ı East German cities, and that in ıite of many difficulties a ministry : Scripture distribution is carried ı. They report the example of a ınvinced atheist who studied the ew Testament in order to write treatise against Christianity. Dur- g this study he experienced a com- lete change of heart and is now minister of the gospel.

outh Leader Advises irls to Ask for Dates

Rev. Leslie Conrad, Jr., the youth rector of the United Lutheran hurch in America, recently ob- rved that there would be many ıppier marriages if girls did more king and less waiting when it mes to dating. He said, "Girls ın pick a good marriage bet just well as the boys."

Mr. Conrad believes that imma- rity is the root of most teen-agers' oblems. He believes that if parents t their children have more freedom their early teens they would be lot more mature when they reach gh school.

ıe Bible in 136 Languages

Some part of the Bible has now en published in 1,136 languages, cording to an announcement made the American Bible Society. The hole Bible has been published in 5 languages. A complete Testa- ent has been published in 273, ıd a gospel or some other whole ok has been published in 648.

There are some eighty or more ıguages in which short passages or collections of passages have been published, but in which no complete book of the Bible has yet appeared.

Churches Exhibit at Leipzig Trade Fair

The Leipzig Spring Trade Fair in East Germany was again marked by special events run by the churches. Protestant exhibits and acts of worship were attended by many visitors to the fair. Four hundred people attended a meeting arranged by the Evangelical Alliance and East and West German Christians exchanged greetings at a "miniature *Kirchentag*" organized by the Leipzig Protestant men's associations.

Karachi Citizens Interested in Scriptures in Own Language

Just outside the Methodist compound in Karachi, Pakistan, is an enclosed glass case on the top of a pedestal, and under the glass is a large Urdu Bible. It is lighted at night, so that all who pass by may read if they want to. Around the glass-enclosed Bible there are usually one or more persons. They are intent on reading. Occasionally one person reads aloud to a number of eager listeners. On a few occasions the glass has been broken and the Bible stolen. Repairs are always made promptly and the Bible replaced.

Church Leaders Combat Proposed New Laws in Africa

Vigorous protests against laws introduced in parliament by the government of Southern Rhodesia have been launched by church leaders in Central Africa. Five of the leaders have protested against the Unlawful Organizations Bill, which provides for permanent suppression of the African National Congress in Southern Rhodesia. The signers included the Roman Catholic Archbishop of Salisbury and the Anglican Archbishop of Central Africa.

A second law, the Preventive Detention Bill, has also been strongly criticized. It would allow the government to detain people for five years without trial, subject to appeals to a committee of five members of parliament.

Quotes in the News

Dr. Theophilus M. Taylor, moderator of the United Presbyterian Church: "The place of the church is on the frontiers, whether they be geographical, as many of them still are, or psychological or scientific or intellectual. We also have a responsibility to be on the frontier of service as this new knowledge comes into being and is used by people."

Laurence Housman, author and playwright who wrote his own obituary statement prior to his death recently: "When the Great War started I was too old to be acceptable as a volunteer; when conscription followed I was too old to be conscripted. That was lucky; I should not then have been a conscientious objector; but I am quite sure that the abominations of war would have made me one as soon as I got to the front. Before the war ended common sense had rescued me from any remnant of belief that war could do the human race or any country any good whatever."

Miss Christine Grant, a Southern Baptist missionary in Cuba for forty years: "Protestant denominations enjoy more freedom today in Cuba than ever before."



A group from the New Fairview church, near York, Pa., visited the Knobsville fellowship for a morning worship service one Sunday in February. Norman Reber preached the sermon, J. D. Miller had charge of the devotional service, and an octet from the New Fairview church sang. The Knobsville fellowship meets in the village of Knobsville, situated in the mountains north of McConnelsburg. Roger E. Markey, a member of the New Fairview church, is giving his service for a year to this mission point. Each week he makes a round trip of one hundred ninety miles to minister to a congregation that sometimes numbers only ten persons

THE CHALLENGE OF THE INNER-CITY

FIVE YEARS IN CLEVELAND

Ann Reynolds

THE church is discovering that it has a concern for the problems of people living in the crowded confusion of large cities. The Inner-City Protestant Parish of Cleveland, Ohio, which celebrated its fifth anniversary in May, is an example of this concern in action. The Church of the Brethren plays a part in the parish's five-year story of progress, largely because of the contribution of Brethren Volunteer Service workers.

An outgrowth of the East Harlem Protestant Parish in New York City and the West Side Christian Parish in Chicago, the Inner-City Protestant Parish of Cleveland had its beginnings in the spring of 1954. Its mission, like that of its sister parishes, is to minister to the needs of thousands living in the deteriorating, overcrowded neighborhoods of the inner-city areas. Its support comes from the national boards of eight denominations and the Cleveland Area Church Federation, as well as from local churches and more than 450 individuals.

The parish today is made up of six churches, a headquarters office, and a camp site. Ever since 1955, the Inner-City Protestant Parish has been a BVS project, and nineteen BVS'ers have served in Cleveland during these years.

BVS'ers at Work

The work being done by the current volunteers provides an interesting cross-section of the parish program. Longest on the job has been Paul "Binny" Haviland, Jr., a Quaker of Haverford, Pa., who came in the fall of 1957 as the first I-W on this project. Binny works at St. John's Episcopal church, which has been co-operating with the parish for the past year. The oldest church building in Cleveland, it was once the church home of many notables. Today, with financial support from the Episcopal Diocese of Ohio and leadership provided by the parish, St. John's is serving a neighborhood in transition. This interracial church ministers to people in Lakeview T race, a low-income public hous project, as well as to Negro reside of the Lower Franklin area. In face of redevelopment this tigl knit little community now is be



Trained social workers in the parishes help people with problems of housing and relocation. Here a staff member from the Cleveland Parish talks with a mother and daughter who are about to be evicted from their home in the face of redevelopment



Beverly Moore, BVS'er, works with several members of her afterschool grou the Roosevelt Community church in Chicago

broken up and relocated.

Binny's job at St. John's runs the gamut from driving people to hospitals to taking junior boys on outings in the metropolitan park. He teaches Sunday school, helps with the children's choir and a Boy Scout troop, makes calls in the neighborhood, and is generally available for anything that may come up among people beset with many problems. In the summer he assists in vacation church school and acts as a camp counselor.

George and Ann Reynolds are Episcopalians who entered BVS because it seemed to offer the training and experience they needed for the social service work they hope to do in the future. Ann was assigned to the headquarters office, where she performs many of the duties associated with such an office. She assisted in preparation of promotional literature and anniversary publicity.

George's base of operations is St. Paul's Community church, the second center to be opened by the parish in the summer of 1954. It is a large stone structure formerly occupied by the First Congregational church, which had closed its doors in the face of its members' moving to the suburbs. An influx of unskilled industrial workers, largely from the South, took their place.

When the parish leased the building from the Congregational Union of Cleveland, adults and young people of the newly formed congregation immediately set about to renovate it. Worship services were held in the entrance hall until Easter 1956, when the main sanctuary was finally ready for use. The gymnasium also required much work. In May 1955 the church took the name of St. Paul's Community church, and to this day it has endeavored to serve the nearby community, while having no denominational ties.



BVS'ers Darle Bomberger (left) and Madeline Clem (center) work in the parish office in Chicago. Business manager, Robert Moore is shown standing

Although George was assigned primarily to repair and maintenance work at St. Paul's — a never-ending job in this old and once neglected building — he finds himself doing a little of everything. He supervises a group of junior boys in an after-school program of woodworking and recreation, works with unemployed members of the church on repair projects, interviews people who come to the church seeking aid, and helps women of the church set up rummage sales and dinners.

In addition, the Reynoldses have provided some leadership for the teen program at St. Paul's church. Four months ago, the average attendance at a Thursday night canteen was twenty, but now a crowd of fifty to sixty is common. In February, the church called a minister to youth and is directing much of its efforts to the needs of youth.

Naomi Grant of Metamora, Ohio, is also assigned to the headquarters office, where she acts as receptionist and is fast assuming responsibility. She has played the piano for some of the parish churches and is much in demand as a baby sitter for the parish staff, who are involved in many community activities and committee meetings.

The ladies of St. Paul's Community church get an assist from BVS'er George Reynolds, as he posts a sign for their rummage sale. Used clothing contributed by suburban churches is sold, giving parishioners an opportunity to buy good used items at reasonable prices, encouraging self-help



As BVS'ers Naomi Grant (left) and Ann Reynolds (right) approach the Inner-City Protestant Parish headquarters office to begin a new day, they never know what adventure or excitement the day will bring. Working in the parish office is far from routine



Harold Groves of Waka, Texas, and his wife, Dorothymae, of Indiana, are serving as resident managers at the parish camp site near Loudonville, Ohio. This 100-acre site, purchased last summer, will be developed for children's and family camping, as well as for staff retreats. Members of the parish churches are eager to do the work themselves, as materials and tools are made available. The Groveses are living in the farmhouse already on the property and are busy making it homelike, at the same time working on other projects around the site.

Allen Knicely, BVS'er of Mt. Sidney, Va., arrived early in May to begin work at the parish.

Friendly Town

Another area in which the Church of the Brethren has been particularly active is the "Friendly Town" program. Friendly Town provides children from six to eleven with a two-week summer vacation from the noise and confusion of the city. Host families on farms and in small towns help the children enjoy many new experiences in a leisurely atmosphere. This program has grown from sending 28 children in 1955 to 120 in 1958. Mr. and Mrs. Carl Bartholomew of Columbiana, Ohio, members of the Zion Hill Church of the Brethren, were hosts to two boys last summer. This year Mrs. Bartholomew is an area chairman, recruiting other host families from her neighborhood and church. Many Brethren families have been hosts over the years.

Each summer the parish conducts an extensive vacation church school from six to eight weeks in length. Last summer 880 children were registered in the six churches. Assisting the regular staff with the summer program is a summer staff recruited from colleges and seminaries throughout the country. A staff member this summer will be Doris Groff of Florin, Pa., a senior at Elizabethtown College.

Internship Plan

A new facet of the parish program is the internship plan, whereby men and women interested in the inner-city ministry as a vocation can serve an intern year in Cleveland, under the supervision of the parish ministers. This plan is in conjunction with the Oberlin Graduate School of Theology, and seminarians will receive transferrable credit from Oberlin for a course to be taught by the director of the program. With its first interns slated for this fall, the parish hopes this program will help develop much needed leadership f work in inner-city areas throughou the country.

Representing the interests of th Church of the Brethren on the pa ish's board of trustees is Cleti Myers, pastor of the First Churc of the Brethren, Cleveland.

Chicago BVS'ers Tell

Julius Belser

The following personal account of how our BVS'ers view their ou work in an inner-city mission is taken from telephone conversations wi the ten BVS'ers on project in the West Side Christian Parish in Chicag Here Brethren join with leaders from many other denominations in t extension of the Christian church in a blighted inner-city area. BVS'ers a doing work similar to that of the volunteers in Cleveland.

Is your project about what you expected?

"I couldn't imagine what the area would be like. I thought all the people would be real poor, starving, etc."

"I figured it would be bad, but not this bad. The people are different – their living and moral standards, the way they talk and wa around the streets."

"At first when I came everybody I saw was Negro – I was scared. No I don't see the color anymore; I look into the face behind the color."

What is so different about inner-city life?

"There are just so many people around. On the street where we li there are 176 people in thirteen homes. Ninety of them are children. A the streets and houses are so dark."

"People who grow up and live in the inner city are tragically cheate Nature frightens them."

"Here there's more of a tumult. People's reaction to other people is mo definite and open. I thought before that the masses of men were bett than they actually are."

"They live so close together, but they don't know anybody."

"The children are so 'unprejudiced.' In Germany where I grew u the children always feel that you will tell them a dull story. Here you c get their interest by many things. Everything we bring to them is so new

"I have never seen so much rubbish and so much decay and peop still living in it – wheels of cars, rags, junk – and children playing there

Is this the kind of life you could live for only one year or do yo feel this is part of what a normal Christian life could or should be?

"I wouldn't like to spend my entire life here, but I hope to carry th idea through my entire life. I lived on a nice little farm before. Now I ju want to help people; in school we just talked about it."

"I have thought about that. If I had a family with children, I wou not like for them to live with all this dirt and filth. This type of work especially good for youth before they are married."

What was the most exciting event in your year so far?

"I think most exciting to me was the first time I ever held a Neg baby. We went to an Avon demonstration party at one of our neighbo houses. They had a three-week-old baby whose name was the same mine."

"Starting this week I'm going to teach a Negro lady how to read ar write. Pastor Ogle got some material and will help me. This is somethin I really want to do."

"One evening as I got off from work in the parish office I was ve tired; when I walked down our street a tiny Negro girl came up and aske 'Big girl, who are you?' The following evening as I came up the stre she called me by name. Now every evening as we come home there is mob of little children running up the street to meet us."



A parade marks the opening of the Chapel of Hope in Chicago and serves to invite the children of the community to Bible school

As the Inner-City Protestant Parish marks a milestone in its development, with its fifth anniversary, there is indeed cause for celebration on the part of all who have contributed so much to its progress, including the Church of the Brethren and especially its volunteers.

"The Inner-City," a twenty-eight black-and-white sound film depicting the work of the Inner-City Protestant Parish, can be rented for $5 from the Church of the Brethren General Offices. The film is a powerful, dramatic portrayal of the vital work that is going on in Cleveland.

New All-Africa Literacy and Writing Center

THE thrilling story of a new all-Africa literacy and writing center to be opened about June , 1959, under the auspices of the National Council's Committee on World Literacy and Christian Literature and directed by Dr. and Mrs. Wesley Sadler, is one of the most exciting missionary adventures of the year. Certainly for the continent of Africa, no more important forward-looking step has ever been taken.

Today Africa is rousing herself as her homeland is increasingly invaded by Europeans and Americans. A news analyst recently spoke of Africa as "the Continent of Tomorrow." The political world is acutely aware of a new spirit of independence and aggressiveness on the part of the younger generation of Africans who are eager to share in the technology developed in the West.

For years many of our mission boards have been concerned about the slow growth of the indigenous church in Africa. One contributing cause has been the more than eighty per cent illiteracy in many parts of the continent. The literacy problem has been complicated by the hundreds of languages and dialects spoken by tribal groups. Here and there a missionary like Dr. Sadler has devoted himself to putting a primitive tongue into written form, preparing an alphabet, dictionary, and primers and translating books of the Bible and other religious materials into the newly written tongue.

It is estimated that Dr. Sadler has prepared and published 500,000 words in the Loma tongue for the uplift of the people among whom he has worked since 1950. But, unfortunately, there is only one Wesley Sadler, and there has been no serious concerted effort by the church to meet one of Africa's basic needs — a literate people.

The Africans are beginning to sense their need. Missionaries report a growing desire to become literate. Today is the day the church must act. A board executive said recently: "In this generation, probably 100 million Africans will change their faith from the old animism to one which fills their present need. What direction will they take? In any time of change, people follow what they can understand and what reaches them in terms of their own need." Literacy and Christian Literature may well be the open door of opportunity for the church in Africa in this generation.

This project is being developed in close co-operation with African churches and missions, the Division of Foreign Missions of the National Council, and the World Council of Churches' Inter-church Aid. The copper mine's management is making a contribution and already is asking that Dr. Sadler give advice to their authorities working on literacy among the miners.

There is evidence of great interest in the project, not only throughout mission circles in our country, but also overseas. Newspapers in London have published accounts of the center as have Japanese newspapers.

Thus, the Protestant church (NCC) is uniting in its efforts to meet an urgent need in a great continent. Let us give thanks!

Excerpts from article by Rosalyn S. Sease appearing in Lutheran Women's Work, 1959

• • •

Prakasam R. Guruswamy, regional secretary of the Indian National Christian Council: "It is the lay people of India and everywhere who draw together work and worship, bridge the gulf between the church and world, and manifest in word and action the Lordship of Christ over that world which claims so much of their time, energy, and labor."

Dr. Robert Tobias, a professor of ecumenical theology: "We have become victims to the culture of conformism. Denominations merge and unite because they have become addicted to the idea that centralization is the modern way. Centralization is good but not if it means swallowing convictions for the sake of convenience."

New Churches Born in Nigeria

Robert Bischof

IN 1956, the members of the Lassa church dedicated a beautiful new building, the fruit of much hard labor and joyous sacrifice. But they did not settle down at that time to rest from their labors. For the function of a mother church is to give birth to young churches.

In three other villages the Christians have built fair-sized churches without any financial aid. I have been impressed with the fact that the Africans are interested in constructing their buildings and carrying on their own work.

Two new churches were organized in the Lassa area during the past eight months. The Lassa church had reached a membership of 971 baptized Christians; hence, it was necessary to cut down the size of the church in order that more people could become active in many of the functions of the church, for the Lassa church area is approximately 600 miles square, and many of the people have a distance of as much as twenty miles to walk to communion and business meetings. The area has been divided into three churches: Lassa church, with ten classes of religious instruction (CRI) and many outvillage preaching points at the north; Ekklesiya Kwaka (Higi church), from the river at Lassa eastward to the village of Vilegwa, with six CRI's in this area and seven outvillage preaching points; Ekklesiya South Margi, south of the Lassa and Ekklesiya Kwaka, with the Uba station as its center and eight CRI's. The Lassa church still has more than 500 baptized Christians, and we hope that within this year perhaps another church will be organized.

Ekklesiya Kwaka (Higi church) has 174 baptized Christians as well as the new junior-primary school at Vilegwa, which was opened in January 1958. Ekklesiya South Margi has 286 baptized Christians, the largest number being in the Wamdiu-Uvu area. It is hoped that within two years the Wamdiu-Uvu area will have a church of its own which will be a center for work among the villages.

Workers Needed

There is still much work to be done. Many are turning to Christ, but much additional staff is necessary to carry on the work of training these new Christians. The organization of two new churches is a great joy to the hearts of the African Christian as well as to the missionary; however, it brings with it more responsibility for the missionary evangelist and adviser of these churches to train the church committees and church leadership in the work they must do.

Several steps are being made to train the CRI teachers as well as church leaders. First, a Christian leadership training program is being started as a mobile unit which will visit various centers for a period of from ten days to two weeks. Du



Dorris Blough

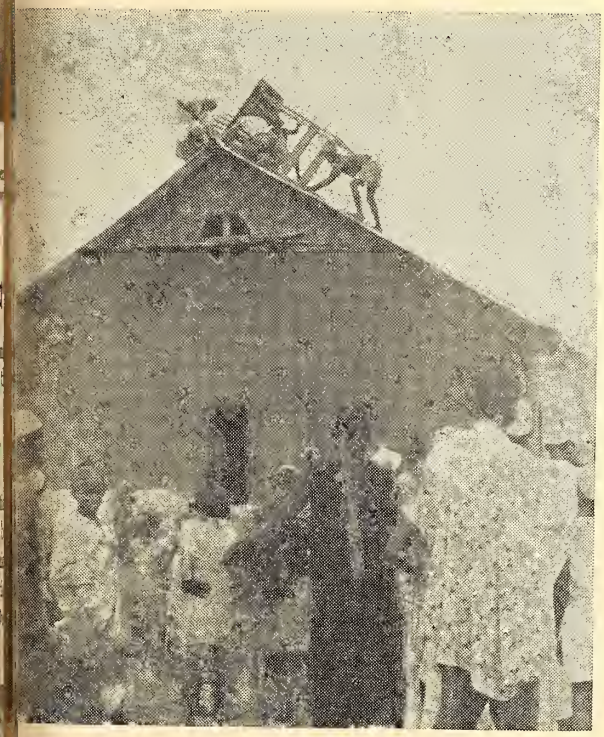
The Lassa congregation aided with a few gifts from other churches of the Niger district built this church entirely. It is of mud blocks covered with concre



The Christian women mud the benches of a new church built by volunteer lab

ng the day there will be classes for he evangelists and church leaders nd for any Christian who cares to ttend. In the evening there will e evangelistic preaching services or the people of the village area. Ve hope to have at least ten of hese a year. The team is to be omposed of a missionary and four fricans whom the missionary has ained to teach the classes. Efforts re being made to use flannelgraph nd slides adapted to the African's se.

Second, a missionary has been set ide to organize study courses for he Christians to follow in the home nd to be used in the various out-llages as Bible courses. Third, it hoped that within the next two ears money can be secured from



Putting the bell tower into place on the new church

Irven Stern

home churches for the building a Bible school where those who e attended the Christian leader-classes and who want to con-ue with Bible study may receive re training.

Fourth, more and more the mis-ary is turning over to the African responsibilities of the church k. For instance, in the two new-organized churches a committee been elected; from their midst chose a chairman who presides all meetings of the committee. missionary elder or adviser sits ust to counsel; in the past the sionary has acted as the chairman he committee.

he African church is moving for-ward. The door is open. The Africans are supporting most of the outreach work; they are paying the salaries of the African team members on the Christian training program. It would be impossible to describe the way in which the Word of God is spreading out in this land. In the total mission territory for the second straight year there were more than 1,000 baptisms and the figures for the last five months for the mission area are at least 250 baptized each month.

So, the church in Nigeria, following the example of the parent church in the United States, is bringing forth new life. The younger churches and the older need each other for fellowship, aid, and mutual encouragement.

Out of the Mailbag

◆ One day when I was riding on the train, at the Raj Pardi station, four or five women entered the compartment in which I was sitting. They were talking among themselves about their homes and relatives. At first, they did not talk to me because they did not know me. Then one lady said, "Are you a Christian?" I said, "Yes, I am a Christian. How did you know?"

The lady answered in these words: "I knew because there was peace in your face. One can always tell a Christian from his appearance. The Christian religion is one of growth and the Hindu religion is falling far behind. The Christian pastors and evangelists go to every village and city preaching salvation. No one in the Hindu religion goes around like that. Then, the Christian people have rules by which they live. They obey these rules. That is the reason that Christians grow. In the Hindu religion no one knows the rules. I am a teacher in the local board school at Nadiad. There are a lot of Christians there, too. One Christian woman lets me read her Bible. So I know about your Christian rules. Everywhere I go there are Christians these days."

By this time we had reached our station; so we said good-by. I pray for that lady that she might become a Christian. — *Gurvanti Chotalal, Umalla, India.*

The Death Penalty

■ Capital punishment is becoming a live issue all over the country. At least three states have recently considered measures to abolish capital punishment from their statutes. In West Virginia a church-backed proposal was defeated by a vote of 83-17. A bill in New York state to replace the death penalty with life imprisonment received a vote of 73-60, but fell short of the 76 votes required for passage. An Illinois bill which would have abolished capital punishment for a six-year trial period also fell three votes short of passage in an 86-77 vote.

The current interest in the subject is also evidenced by its treatment in recent motion pictures. In the film, Compulsion, Orson Wells plays the character of Clarence Darrow, a lifelong opponent of capital punishment. In the film I Want to Live, Susan Hayward won an Academy Award for her portrayal of Barbara Graham, who was condemned to die in the gas chamber.

Several items of literature which may be helpful to churches and individual Christians in strengthening the growing trend toward abolishing capital punishment are now available. This Life We Take, a booklet prepared by the Friends Committee on Legislation, may be ordered from the Church of the Brethren General Offices, Elgin, Ill., for 15 cents, and What About Capital Punishment? a reprint of articles which appeared in the Gospel Messenger and the Brethren Service News, is free for single copies.

MISSION-GRAMS

- On May 24 the Elgin fellowship, Elgin, Ill., expanded its ministry to the community by beginning regular morning worship services. Services are being held in the chapel of the new Church of the Brethren General Offices, located in the area in which the fellowship has comity rights. The group began Sunday school on March 1, with thirty-seven persons in attendance.

- From Tuesday through Sunday of Holy Week, several Brethren youth attended the fourth Ecuadorian National Conference of Christian Youth which was held at Friendship House, Uyumbicho, Ecuador.

- Charter day services for the Charlottesville church in Eastern Virginia were held on May 17. Guest speakers were Charles Zunkel and Robert Sherfy.

- The Billa church, the twentieth Nigerian congregation, was organized Feb. 15, 1959, with eighty-seven charter members. Salviya Elijah Nnbahi was licensed to the ministry on that same day in the Billa congregation.

- "Our greatest achievement this past quarter," writes Harold Moyer, pastor of the Woodbridge church in Eastern Virginia, "was the initiation of lay visitation on a regular basis. Teams of laymen were trained and call regularly on absent members and prospective members. The plan is proving to be quite effective."

- Ora Huston spoke at the English services in Bulsar on Sunday, March 1, during the visit of Brother and Sister Huston to the India Church of the Brethren mission field.

- Bro. P. G. Bhagat has recently finished writing a third leaflet in the stewardship series for the church in India. The leaflet is entitled Why Tithe? It will be distributed among the Brethren churches in India free of charge. The Methodists have ordered 3,000 copies of this leaflet for their own use.

- This is the season for thank offerings in the church in India, since the people are garnering their grain from the threshing floors. Before they sell or store for their household use, God deserves his portion. So pastors and evangelists are very busy in personal stewardship work.

- On Lincoln's birthday this year in the city of Bulsar, a special program was held. The speaker, Mr. Munchi, held up the idea that India's Gandhiji was comparable to America's Lincoln. The film, Lincoln in Illinois, was much appreciated by Indian nationals as well as Americans present.

- George Mason spent March 16-23 at Baroda, India, teaching welding in the Methodist technical school.



Men's work of Southern Ohio dist provides two scholarships to encour young men to study for the minis Picture shows Darrell Delk and his p tor, Fred Hollingshead. Delk was censed by the Brookville congregat

ADULT WORK

Men's Work in Southern Ohio

THE men's work of South Ohio under the leadership Edwin Hunn, president, developed an attractive leaflet scribing their program and proje for the current year. This materia well illustrated with photographs der the caption, *Projects We Sh*

These projects include heifers relief, home missions and church tension, transportation assistar camp improvement, and stude minister assistance. The program erates on a budget of $2,400.

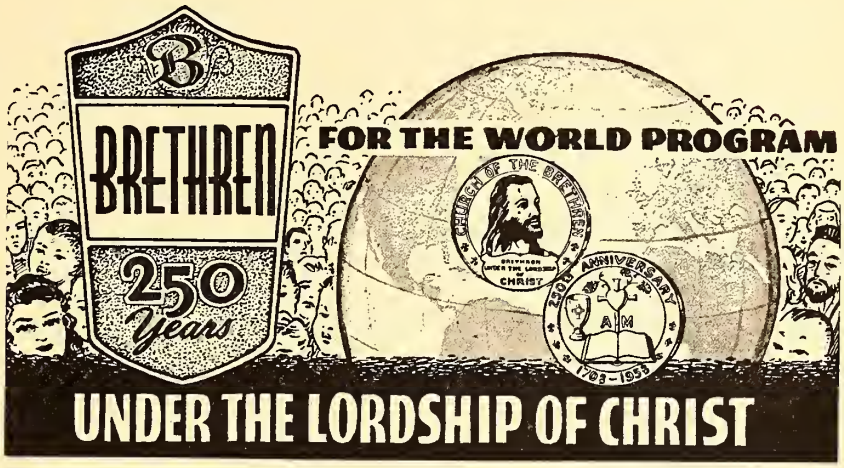
Four district-wide events planned: camp improvement day April at Sugar Grove; a district-w men's meeting at Ludlow Falls, A 16; a district men's camp, Sept and 5; and a training meeting men's work leaders, Nov. 5.

In addition, the district cabi suggests the value of planning men's work program of the l church so that many local gro will be working toward comm tasks. These projects are suggest plan and conduct services of wors

t prisons and other nearby private r public institutions, promote and ponsor resettlement of refugees, or- anize and plan for local outreach nd evangelism in co-operation with he Anniversary Call program (a roject of the General Men's Work ouncil), encourage members of nurches to give living memorials the death of a loved one instead flowers, and raise or purchase a eifer or other livestock for relief.

Under *Home Missions and Church xtension* the leaflet points out that e district has launched out in the tablishment of new churches in ettering, Huber Heights, and Col- nbus, and then adds: "We seek share in this and the support of her home mission work as the need ises. The work at Flat Creek, Ky., growing and in need of pansion . . ."

On *Student Minister Assistance* ere is this statement: "Scholar- ips are given by various industries capable young men qualified for eir particular type of work. . . . e need for ministers is great. It fitting that the church provide l to young men preparing for this rk. To assist and encourage young n in their preparation, two schol- hips of $100 each are made avail- e to ministerial students of our trict."



REMITTANCE BLANK

Annual Conference Offering

I (we) wish to invest in the world-wide ministries of our church through this gift of ..... toward the $2,600,000 Brotherhood Fund Call goal.

Name .....

St. or RFD .....

City ..... **State** .....

Church ..... **District** .....

(Give through your local church's offering for the Brotherhood Fund or mail your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.)

Men Sponsor Talent Project

An example of how a church can ust to changing conditions and ke progress in one area toward er commitment is well illustrated the Talent Project of the South itley church in Middle Indiana. e men of the church have played gnificant role in this development. According to the pastor, Vernon H. iebaugh, the project, My Talent the Lord, began five years ago.

t was conceived first as a Lord's e project but since many of our sh are town and factory laborers set up the project as a Talent ect. Each year we distribute eographed sheets in the spring invite members young and old to cate what project they plan to ertake during the summer ths.

/e had these sheets turned in t Easter time or soon thereafter. gently remind them during the summer of the project and the goals that we hope to accomplish when all the returns are received in October. This has been on our home-coming day, which is also the final Sunday of our fall revival.

Each year we have grown in financial response and the number of members who make a talent commitment. Some, of course, will make no commitment, but wait until the talent offering is lifted in October and then do their part.

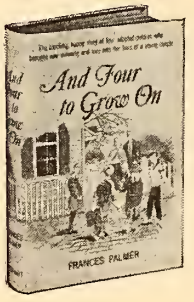
The men more specifically have been taking some earnings and putting them into calves or heifers. Some who are on farms offer pasture. Others of us in town pay or help on feed. Just last week one of our men said he would donate five calves if we could find places for them to be kept — and we already have a few offers. Sometimes the less active members will at least keep a calf for the church, and that is a sign of interest that we appreciate and try to build upon.

Regarding our talent offerings — they have averaged over $2,000 each fall, which we feel is very good for a small congregation. The entire church participates, since it is approved in council as one of our activities.

Because of these projects, we have been able to remodel the sanctuary (cost about $4,000 in 1954), put in a new heating system in 1955, and remodel the basement in 1956, at a cost of about $4,500 plus much work which our men did. In 1957 we completed payment on all indebtedness and in 1958 paid for a new $2,500 electric organ.

This annual project is looked upon as an opportunity not only to build locally but also to expand our outreach. We have given large sums for pigs for Ecuador, the new district church at Sweetser, and paid local

AND FOUR TO GROW ON



FRANCES PALMER

Here is a Cinderella story with a slightly different cast. Instead of a girl finding her Prince, four small miserable homeless children find their parents.

Bill and Frances Palmer adopt a brother and sister of five and seven and later another set to go with the first. The discouraging beginning that turns into an inspired ending is a miracle of applied love. **$3.50.**

Church of the Brethren
General Offices
Elgin, Illinois

dues and obligations. I believe it is one of the healthiest signs that we have in the stewardship of our church.

When I came to South Whitley, there was no men's organization; the women did all the big things. Now the men are as active as the women.

Brother Stinebaugh, a member of the music faculty at Manchester College, has been pastor at South Whitley on a part-time basis for eleven years. Much progress in membership and program has been noted during that time. The present president of men's work is Noah Bollinger.

Church News

Northern California

Sacramento Suburban — Our church has established a mission point on Meadow View Road. Work on a parsonage chapel has progressed rapidly. We began services there the first Sunday in May. The women of our church have sent clothing to the Church World Service Center in Modesto. We held our love feast on March 26. Our Easter service had a record attendance and a good program was given by the Sunday school. The La Verne college choir gave us an enjoyable and inspiring program on March 27. — Myrtle Erickson, North Sacramento, Calif.

Oregon

Grants Pass — Work is being done on a friendship quilt for Ehrenfried Pohl, the German exchange student, who made his home here for a year and has now returned to Germany. The a cappella choir from La Verne College presented a program of sacred music in place of a morning service. Bro. Escil Hiser of Medford directed our every-member evangelism program. After a loyalty dinner we had an every-member visit. Work is being started on an outdoor barbecue next to the church. Our pastor's wife has organized a Sunday evening service for the children. We had our love feast on March 22. — Mrs. Gene Anderson, Grants Pass, Oregon.

Colorado

Bethel — Brother and Sister A. R. Fike of Centralia, Wash., began work here on Sept. 1, 1958. Bro. Robert Walters of Pueblo, Colo., was in charge of the installation services. Our church entertained the tri-state Christian Endeavor, at which Bro. Edward Duncan, our fieldman, was guest speaker. World Day of Prayer was observed by our people. Four have been baptized. All during the month of January the congregation met at the parsonage each Sunday evening for lunch, an hour of fellowship, and mission study, under the leadership of Sister Dale Saffer. All through February we had a temperance program each Sunday evening, with Sister Fike in charge. The Steven Foster film and filmstrips, dealing with temperance work, were shown. We have a large recreation hall where roller skating is enjoyed by the young people of the community. Mrs. Oxley, and Mrs. Rosalie Ullom and her daughter of Wiley, Colo., showed color slides taken on their European trip. — Mrs. Gail Borden, Arriba, Colo.

First Grand Valley — Our school of missions was held in January, led by Sister Alice Davis, director of missions. At one of our family nights Bro. Rufus King was speaker. Special music was also arranged and a covered dish supper preceded the service. Bro. Paul Wright held one week of evangelistic services in February. Several of our young people and their sponsor went to the youth regional conference. Our semi-annual council meeting was held recently. We hope to start soon on our building project. We redecorated the interior of our church sanctuary. Our men's group sponsored the father-son banquet and the homebuilders t mother-daughter banquet. We were a very happy to have Sister Bet Kiester, wife of our pastor, home c Easter and on the road to recove after surgery for a serious heart a ment — Berma Norton Kelley, Gra Junction, Colo.

Haxtun — The quarterly coun meeting was held on March 1 followi a basket dinner. Several of our you people attended the regional youth co ference at McPherson College. T junior high group entertained their pa ents in the evening by telling abo the various countries they had be studying. Bro. Virgil Weimer h charge of the Sunday evening ad Bible study. The church has be sponsoring an all-member fellowsh visitation. The junior high group spo sored a skating party. Union Go Friday services were held in our chur Loren Switzer, a student at McPhers College, took part in the Easter mo ing service. — Mrs. Charles F. Edwar Haxtun, Colo.

Middle Iowa

Brooklyn — We held an all-d prayer vigil at the church with a spec service in the evening. Our chur co-operated with the other churc of the community in the World D of Prayer and pre-Easter servic Three of our youth attended the regi al youth conference. In connect with the Call to Witness program every-member visitation was carr out. A new mimeograph machine h been purchased, and we are now us church bulletins. We are using lessons on evangelism from the Lea for our Bible study. Our won planned a mother-son meeting in Ap — Mrs. Leo Rhinehart, Brooklyn, Io

Southern Iowa

English River — Union World Day Prayer services were held in our chur To begin our Call to Witness progr a twelve-hour prayer vigil was h closing with a group service. Kenneth McDowell of Elgin, preached for us while our pastor holding pre-Easter services in the I ter church. Remodeling on the pars age kitchen has been completed. united with the churches of our c munity in three Sunday evening good Friday services. Two have b baptized. At our recent council deacons were chosen. Our pastor, Jay J. Johnson, is delegate to Ann Conference. — Ollie Coffman, Sc English, Iowa.

Northern Missouri

South St. Joseph — Sister A Warstler was with us for an all- meeting one Sunday. We had a fa dinner and she showed the films her trip to Germany. Our Call prog has been assigned and taken car by teams. Two have been bapti We had our district rally and love feast on May 24. Rev. Earl sickle of the Nazarene church has b filling our pulpit for the past months. — Edna Amos, St. Joseph,

Northern Illinois and Wiscons

Freeport — Our women were re sented at the annual meeting of Un

urch Women. Our young people ended a sectional meeting at the llow Creek church. Gerald Turner s a guest at the CBYF one Sunday ening. Marion Petry and Clyde E. eaver have been guest speakers. ne of our members attended the ngelism workshop at Yellow Creek. . Joseph Schechter spoke on some ects of missions one Sunday morn-. An Easter cantata was given on m Sunday. Our love feast was held ring Holy Week. We had a morning akfast and sunrise service on Easter rning. Bro. Clyde E. Weaver was st leader one Sunday afternoon for CBYF. Mrs. Lloyd Stauffer gave inspirational message to the Golden e club. — Mrs. Claude Wilson, Free-t, Ill.

Southern Illinois

Allison Prairie — We have had for the t five months a student pastor, Bro. nald Witters, from Bethany Semi-y. Brother Witters also teaches a le study class for young people on day afternoon. Our young people ended the banquet at LaPlace in ruary. We had an Easter sunrise gram with the young people prepar-a breakfast for all after the program. r love feast was on May 9. Some of men and women attended the rally LaPlace on April 11. — Beulah Elder, vrenceville, Ill.

Astoria — Bro. Albert Sauls is our tor. The Call program is under way. joined other churches in union vices during Holy Week. Our pastor ught us special services in prepara-of Easter. The young people have grams on those Sunday evenings en we do not have preaching serv-. We held our love feast during y Week. Five were baptized. — tie Johnson, Astoria, Ill.

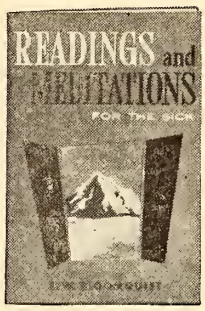
Oak Grove — Our church observed prayer vigil on Feb. 11. We organ-teams for calling on prospective nbers up to Holy Week. Bro. Dur-d Hays conducted Holy Week serv-. We had four conversions and one nsecration. We held the Easter ise service at the church with a kfast following. Sunday evening ching services are held regularly by pastor, Bro. Durward Hays. — Mrs. A. Whisler, Lowpoint, Ill.

Middle Indiana

Liberty Mills — Since the resignation Bro. Dwight Smith as our pastor ch was effective Feb. 1, Bro. B. G. ebile is serving as our pastor and continue to do so until July 1. Bro. Whitcraft will begin his duties as pastor after July 1. The wom-rally for Middle Indiana was held . Our project for this year is cloth-kits for boys and girls overseas. communion was held on March with a sunrise service and fellow-breakfast the following morning. — Glen Heeter, North Manchester,

Northern Indiana

ppanee — A district meeting on ping was held at the New Paris ch. Our weekday religious educa-teacher teaches the Bible to stu-s in our public schools each week. program is supported mainly by



READINGS AND MEDITATIONS for the Sick

E. W. BLOOMQUIST

A paperbound booklet for persons who are ill, for those who face surgery or must spend time in the hospital. Contains helpful poetry, hymns, scripture meditations and well-written prayers.

Pastors will find this little book helpful in their ministry to the sick. **35c**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

contributions from the churches. Dr. Howard Bosler spoke of his experiences at Castañer, Puerto Rico. Our youth had charge of the service on Youth Sunday. Susan Niebert attended the youth seminar at Washington, D. C. Our pastor held two series of classes in church membership. In February we started our Call to Witness. An all-day prayer vigil was held at our church followed by a public prayer service. The film, Mid-East Profile, was shown as the final program in our school of missions. Bro. Herbert Fisher held our evangelistic meetings. Eight were baptized and three received by letter as a result of these meetings. On March 15 we held groundbreaking ceremonies at the site of our new church. On Palm Sunday a hymn-sing was held at the Osceola church. The churches in our town held an Easter sunrise service at our high school. The combined choirs of our churches sang. — Mrs. Cassel Hoke, Nappanee, Ind.

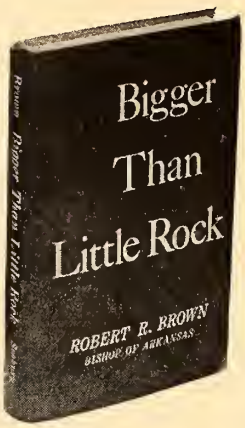
North Liberty — The Call to Witness for Christ program has been going smoothly and is in charge of the evangelism and fellowship commission. John Peterson represented our church at the youth seminar at Washington, D. C. Dr. Lee Smith, Jr., showed pictures and gave a discussion on Puerto Rico and Protestantism in a church-governed state. A church membership class meets each Saturday morning and is under the direction of the pastor, Melvin S. Ritchey. One was baptized. Our pastor has also been a teacher in a team of vacation church school training conference for the Indiana Council of Churches. The Easter sunrise service climaxed our Holy Week services. Jerry Royer, a Manchester College senior, lectured and showed pictures of his visits to our mission in India and of his year in Japan. Bro. M. Guy West will be with us in August for a week of evangelistic meetings. Delegates to Annual Conference are Tommy Gordon and Melvin Ritchey. — Virgil Houser, North Liberty, Ind.

Plymouth — We held a school of missions in January with a study of the Middle East. The Call to Witness for Christ program has been directed by Bro. Harry Rohrer. An every-member visit was carried out and a prayer vigil was held at the church on Ash Wednesday. It began a three-month emphasis on evangelism. Loyalty Sunday was observed with a service of membership renewal. Dr. Carl Kreider, dean of Goshen College, was speaker at our missionary program. At our family night supper the Manchester College deputation team was with us and Dr. John Young gave a short message. Bro. John Stump attended the adult seminar in Washington, D. C. On Palm Sunday four were received by letter. Our pastor, Bro. Homer Kiracofe, held our Holy Week service. On March 25 nine were baptized. Easter was commemorated by a sunrise service, breakfast for our youth, a message by our pastor, and a cantata by the church choir. — Mrs. Raymond Ullery, Plymouth, Ind.

Turkey Creek — Peter and the Resurrection was presented on Easter evening by the ladies' chorus, with Francis Korenstra as reader. Two young men, heads of families, were baptized recently. On April 12 Bro. Mark Schrock, district secretary, met with us and conducted the licensing service for Bro. Francis Korenstra. — Mrs. Alice Atkinson, Milford, Ind.

Southern Indiana

Pyrmont — We have very active groups in both the men's and women's work. Many of our men attended the recent district father-son banquet at Anderson. A group of our ladies spent several hours at the Nappanee center



BIGGER THAN LITTLE ROCK

ROBERT R. BROWN

The Little Rock crisis, according to the author, is no passing local issue. Bigger than Little Rock, it is a national and international problem that every citizen, and surely every churchman must face.

This is a penetrating analysis of the events in Little Rock and sound guidance for all who seek to understand their Christian responsibility in a complex, world-wide problem.

$3.50

Church of the Brethren
General Offices
Elgin, Illinois

helping in the sorting and packing of clothing and also toured the plant. A deputation team from Manchester College gave us a splendid program. Prior to Easter, our pastor taught a membership class and following that we received into the church three members by baptism and one on repentance and re-affirmation of faith. Our church was the host on April 15 to a women's rally.— Mrs. John E. Wagoner, Delphi, Ind .

Northeastern Ohio

Canton, Maple Avenue — We are participating in the Call to Witness program. A number of women attended the World Community Day service. We had a family night dinner at which Sister Velva Jane Dick, a missionary to Nigeria, West Africa, was speaker. Jerry Royer, a student at Manchester College, spoke to us about his experiences and travels. The Dorcas society sponsored a program by the St. Paul A.M.E. church. The women are busy in the relief program. Several went to New Windsor for a few days to help in the work there. We had a prayer vigil on Feb. 11. Our church was host to the union Good Friday service. Bro. Richard Glass gave the message. Five were baptized, one was received by affirmation of faith, and one by letter on Palm Sunday. Bro. Perry Hoover, our pastor, officiated at our love feast. Our church has recently been redecorated. Plans are being made for a vacation Bible school. — Florence Dickerhoof, Canton, Ohio.

Reading — Sister Velva Jane Dick, missionary nurse to Nigeria, West Africa, showed slides and gave an interesting talk on her work. We had a prayer vigil on Ash Wednesday. A number from our church attended the World Day of Prayer service in the Lutheran church. We participated in the Call to Witness for Christ program. Four were baptized. Our love feast was held on March 26. Community Good Friday services were held in our church. Plans are under way for a union vacation Bible school. We had an evaluation of our church and pastoral programs. — Mrs. Edward Braid, Homeworth, Ohio.

Southern Ohio

Covington — During the first week of January the churches of our community met in the Presbyterian church with all the ministers participating. Our elder, Bro. Ray D. Shank, was in charge of the council meeting. The men's club has accepted a number of projects at Camp Sugar Grove to get it in condition for camping. Our pastor attended the Ohio Pastors Conference. On Feb. 11 our church held the Call prayer vigil. Bro. Ricard Jackson, a former China missionary, spoke to our mission study group. An anointing service was held for Brother and Sister George Myers and Sister Earl Welbaum. Our spring communion was held on March 26. Rev. Clair Beatty was the speaker at the sunrise service and music by the youth choir. The men's club prepared breakfast. An Easter play was given in the evening. Raymond Garst and Ray Porter and their wives have been elected to the office of deacon. — Ethel Manning, Covington, Ohio.

Southern Pennsylvania

Mt. Olivet — Bro. C. B. Sollenberger of Carlisle was with us on Easter morning and brought an inspiring message. On April 5, Bro. Vernon Grim of York brought a message on evangelism. On April 19, Bro. Paul Grubb of Elizabethtown told of his experience in BVS. On April 26 our spring love feast was held. Our evangelistic meetings will be held June 7-14 by Bro. Norman Patrick. — Ada E. Brandt, Millerstown, Pa.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Off

This service is part of the Brot hood program, assigned for admini tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verificatio notices is made no responsibility ca assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Ser Church of the Brethren General Off Elgin, Ill.

Nursing

No. 405. NURSES, would you to spend a summer in Chicago? E any Hospital needs several nurse assist in vacation relief. You can your way as you see the sights. information, contact: Olga Benc Personnel Director, 3420 W. Van en St., Chicago 24, Ill.

Western Pennsylvania

Ligonier — Bro. Harold M. Ke became our pastor on Aug. 31, 1 He held our fall evangelistic serv The pastor and his wife attended Pennsylvania State Sabath School vention in Greensburg, and also regional Brethren Service training ference at Everett. A group atte the district children's workers co ence. Our church participated in leadership training conference in area. Every Monday evening the j fellowship meets for Bible stud the home of Bro. Herman Kinsey. youth gave the play, No Room in Hotel. Our pastor spoke at the Pr terian church during the Wee Prayer in January. Bro. Glenn Bo gave the morning message on Jan after which we had a covered meal. The pastor leads a mid prayer service every Wednesday ning. Some of the youth particip in the service on Youth Sunday. 11 was set aside as a day of p in which we participated one-half each in prayer and meditation. A n letter entitled The Visitor was is and will be continued each month. Robert Bowman, from the Tire church, was our guest speaker d Lent. The choir gave a progra Easter evening. — Eleanor Brown, onier, Pa.

Florida, Georgia, and Puerto Ri

Miami — In January we invited new church fellowship groups southwest Miami and Ft. Laude

be with us for our evangelism train- program at which Bro. Nevin Zuck sided. In February Bro. Albert uffman, a representative of the Amer- n Board of Missions to the Jews, wed slides and talked about his rk. Sister Lillian Grisso, retired mis- nary to India, showed pictures and ked about India. On Feb. 11 we d an all-day prayer vigil. Jack Tret- from the Miami Bible Institute, Bro. ph Longenecker, pastor of the thwest fellowship, and Brother Ro- k were our pre-Easter speakers. Our rch co-operated with the community rches in holding a three-hour service Good Friday at the Presbyterian rch. All of the bandages and ares made by our Florida women's ups were collected, packed, and t to the leper colony in Africa. The rch held a covered dish supper party to honor the pastor and his e, Brother and Sister Dorsey Ro- k, on their silver wedding anni- sary. Recently we had in our church Polish exchangees who spoke of r deep appreciation of our Brethren hange program. — Mrs. Mildred Ro- k, Miami, Fla.

Mardela

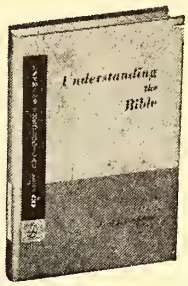
enton — Christian missions in the dle East was the topic for dis- ion each Sunday in January. Fam- ight was observed on Jan. 15 with ogram and fellowship supper. Ded- on services were held for the new table, pulpit, and chairs. Bro. in Cooper held a week's revival March. Eight were baptized and e received by letter. We had our feast on Thursday night of Holy k. A group of our women attended district women's work rally in the any church, Del. Mrs. Wilbur pengardener of Denton was the t speaker. Our women's group quilting and sewing for relief. — S. H. Krabill, Denton, Md.

Middle Maryland

artinsburg-Vanclevesville — Bro. Weimer of Arlington, Va., held evangelistic meeting in January. were baptized. We participated e Week of Prayer and held an ay prayer vigil to begin the visita- program which is in progress now. had our love feast on Easter eve- A leadership training class was in April with Bro. Minor C. Miller structor. The women's work held pring anniversary dinner on April The district youth rally was held r church on March 1. We have VS'er with us for the summer hs. Recently our guest speakers included: Brother and Sister Ar- Scrogum, who brought to us slides a report of their trip to Europe; Stanley Earhart; Bro. Byron Berk- nd Bro. Minor C. Miller. The n's work presented a program he guests of the Fahrney-Keedy rial Home for the aged. Our ion Bible school will be held in Martinsburg church the first two of June under the leadership rs. Clifford Honsaker, Jr., and e Vanclevesville church the first weeks of July directed by Miss yn Bowers, a BVS worker. — Doris rd, Martinsburg, Va.

Now Complete | *With two eventful new volumes*

LAYMEN'S THEOLOGICAL LIBRARY



The popular books clarifying Christian principles . . unsurpassed for simplicity of language, fullness of thought. Each one, written by a known authority, brings radiant clarity to some aspect of fundamental Christian thought and its application to everyday life.

The Protestant and Politics
William Miller
Understanding the Bible
Fred J. Denbeaux
The Significance of the Church
Robert McAfee Brown
Modern Rivals to Christian Faith
Cornelius Loew
Life, Death, and Destiny
Roger L. Shinn
Prayer and Personal Religion
John B. Coburn
Making Ethical Decisions
Howard C. Kee
A Faith for the Nations
Charles W. Forman
The Christian Man
William Hamilton
Believing in God
Daniel Jenkins
Barriers to Belief
Norman F. Langford
The Meaning of Christ
Robert C. Johnson

Easy to read — completely nontechnical

Easy to buy — only $1.00 each, clothbound

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

First Virginia

Green Hill — The district Brethren Service institute was held at the Peter's Creek church. Nancy Obenchain and Brenda Wright took part in the local youth speech contest. Beginning Feb. 8, we had home mission study for four Sunday evenings. On Feb. 13 the World Day of Prayer service was held at the Locust Grove Methodist church. A workshop for men and women's work was held at the Williamson Road church. The youth banquet was held on March 14. The church held a prayer vigil on March 13-14. — Brenda Ann Wright, Salem, Va.

Northern Virginia

Calvary — Sister Ruth Utz, a returned missionary to Nigeria, West Africa, gave an excellent talk on the work there. We observed the World Day of Prayer in our church and showed a film, Sharing the Fellowship, that evening. We had an Easter sunrise service. Sixteen persons attended the six-week training institute at the Kernstown church. Bro. Floyd Wine was elected a delegate to attend Annual Conference. Our women's work collected clothing for relief, and sent it to New Windsor. We observed the evangelism emphasis of witnessing for Christ and visiting for commitment. Our pastor, Bro. Floyd Wine, is conducting a membership class which will be followed by the love feast service. — Mrs. Ora L. Foltz, Winchester, Va.

Second Virginia

Pleasant Valley — Paul H. Bowman showed slides of the 250th anniversary celebration in Europe. We had a school of spiritual enrichment. The four circles of the women's work had a work day at which Sister Diehl of Mill Creek was the speaker. She was a refugee to America when Hitler first came to power. The women are making comforters, cutting bandages, and sewing garments for relief. The women's work had the Wendell Flory family at a fellowship supper, after which he showed slides of his work in India. Bro. Frank Huffman, who served in Brethren Service in Indo-China, showed slides of his work at various meetings. A one-week preaching mission was conducted by our pastor, Bro. Wilmer Q.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Crummett. Eight were baptized and ten received by letter. The Easter cantata, Death and Life, was given by our choirs. The men's work is supporting the heifer project. The men took charge of the service on Layman's Sunday. — Mrs. Frank L. Garber, Weyers Cave, Va.

First West Virginia

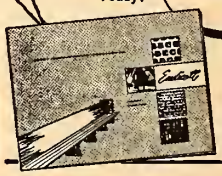
Old Furnace — Some of our CBYF'ers went to New Windsor to process relief clothing. Three churches joined in a World Day of Prayer service at the Wesley chapel (Methodist). The visit to active members of the Call to Witness program is completed. The second visitation to inactive members, is under way. This Call program is directed by Bro. Charles Bohrer. We have hired a new choir and music director, Bro. Harold Hanson of the Fort Hill high school music department, Cumberland, Md. Bro. Connell Chaney held our pre-Easter service, and Bro. George Jeffrey, our pastor, filled the pulpit for Brother Chaney at the Wiley Ford church. The service ended with a love feast. Four churches came together for an Easter sunrise service. — Mrs. Joan Bohrer, Keyser, W. Va.

Classified Advertising

FACTORY PRICES — Order pews, pulpit and chancel furniture, folding chairs, tables (fixed, adjustable, or folding legs) from: Ralph T. Finnell, Factory Representative, North Manchester, Ind.

PEWS, PULPIT & CHANCEL FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.—CHICO, CAL.

Endicott
CHURCH FURNITURE
fine craftsmanship . . . pulpits, altars, communion sets
yours FREE! SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.
Send for your FREE CATALOG Today!
Cushion-Eze CHURCH PEWS with patented, built-in foam cushioning
VINYLFOAM add-a-CUSHION designed to fit all types of church pews
Write Dept. J
ENDICOTT CHURCH FURNITURE
Winona Lake • Indiana





Express your Christion Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a reol estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

Generol Brotherhood Boord,
Church of the Brethren
H. Spenser Minnich, Director of Speciol Gifts
22 South Stote Street, Elgin, Illinois

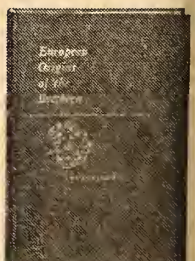
Send informotion to me confidentiolly ond without obligotion

Nome .....

Address .....

EUROPEAN ORIGINS of the Brethren

DONALD F. DURNBAUGH



This official anniversary volume for the 250th anniversary of the founding of the Church of the Brethren is a source book on the early eighteenth century European period of our church. It presents in translation scores of documents, most of them hitherto unknown to us, found in the archives of Europe. *$4.75*

Companion volume, **The Adventurous Future,** coming in June, is a compilation of addresses, papers, statements, and messages associated with the celebration of the 250th anniversary. Compiled and edited by Paul H. Bowman. *$3.75*

Place your order now to be filled in June

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
JUNE 13, 1959

At the Spinning Wheel



Morin from Monkmeyer

TODAY in Palestine in the modern city of Gaza a young girl develops a skill that once made her city famous not only as a Philistine center in the time of Samson but as the producer of textiles so delicate they were known as "gauze." Perhaps her spinning wheel differs little from the instruments used long ago as a means of developing tight and durable strands of wool for the loom. At least she has an early start in mastering a trade that was honored in Bible times and remains an important one at the present. If only her contemporaries — in Gaza, with its divided loyalties, as well as elsewhere in the world — could smooth out some of the human strands but remain so tangled, what a pattern could be woven.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service, World Around Press

JUNE 13, 1959

Volume 108 **Number 24**

In This Number . . .

Editorial —

At the Spinning Wheel 1
Annual Conference Takes a Look at Itself 5

The General Forum —

Olga Bendsen — Quiet Christian. John H. Brennecke 3
A Session With Amy. Ralph Freeman 6
Blessed Are the Meek (verse). Ruth Griggs 7
Blueprint of the Early Church. David F. Warner 8
Yesterday for Memory . . . Today for Adventure. H. H. Helman 10
Family Fun Fare 12
Bethany Biblical Seminary Presents Class of 1959. Paul M. Robinson .. 13

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 27

Toward His Kingdom —

Quechua Indian Conference 20
The Concerned and the Informed 22
Not for Sale — We Believe in Democracy 23
Manifesto for Interchurch Aid 24

"We would never think of sending a layman to preach in a foreign country, or a man without any medical training or experience to head a big mission hospital. Yet in almost every part of the world, Christian publishing depends on the part-time service given by men and women whose training seldom includes any background or experience in the fields of publishing, printing or bookselling." — A. J. Metzler, Mennonite Publishing House.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Striving for the Same Goal

It is time that we were thinking about what we have in common with other Christians and churches and that we are all striving for the same goal. Our main aim should be to see souls brought into the kingdom of God. Let us not criticize or condemn those who do not believe or think as we do. If we see that they are not living up to what the Bible plainly teaches, then we should pray for them.

It is time that we were living holier lives. We need to spend more time in the upper room and less time in the supper room. How are we going to win others to Christ if we ourselves are doing the same things that they are? The only Christ most people ever see is the Christ they see in you and me. How does he appear to a lost and dying world? Someone has said that holiness to be kept must be practiced every moment of time. It is not what men think about you, but what God knows about you that counts. True greatness is doing your best in the sight of God. — Charlotte Snyder, R. 1, Box 20, McFarland, Calif.

Market Places

Too many Americans talk as if the free buying and selling of a service or a good is the heart of our free enterprise system, and that only the market watchers in places like stock exchanges and supermarkets understand and appreciate capitalism.

If the system is not to perish, free buying and selling must be preserved. It is important. But the market places are conventional situations where rules must be well established and the good or service must be measurable and standardized.

The will-it-go-down or will-it-go-up game with price is quite exciting to some people, but the true capitalist plays for more impressive stakes. He is the fellow who creates the market. He seeks to use his freedom of economic enterprise to keep the economy in a continuous uproar because his new buyable-sellable "thing" has rendered some older buyable-sellable "thing" obsolete.

If the competition of sellers forced the price of a buggy down, down, down, and if a buyer had the good sense and luck to make a purchase at the lowest point — fine. But the men of real dash in the greatest tradition in capitalism were th horseless-carriage boys who gaml on a new "thing," which ruined market but opened up a greater — Wilbur Dunbar, 1537 Burb Road, Wooster, Ohio.

Delighted to Visit

We were delighted to visit new Brotherhood and publish house headquarters during your o house days. Those of us who visited you when you were tryin work in the old headquarters k that you have needed a new p for many years. I doubt if the a age person in the Church of Brethren knows how much work general headquarters and publish house does. The printing of our regular literature and the Go Messenger is a giant task in itsel

We are so happy that you have this new headquarters wh you have ample room so well ranged for your work. We w impressed with the simplicity of building. The stone chapel wh protrudes from the front gives building a modern look.

I would like to encourage ev Brethren person who can at anyt in the next few years to stop by pay a visit to our church headq ters. They will discover and ha better appreciation of the l amount of work being done for by the church. — Rev. and Mrs. K neth Hollinger, New Paris, Ind.

Disappointed

I cannot but write and regi my disappointment in the May 9 sue of the Gospel Messenger, wh spent the meaty part of itself tel of the new office building and of dedicatory proceedings.

There is no doubt that a new o building was most urgent and this new addition is a significant in the history of printing in Church of the Brethren.

I do question whether the n and/or interest of the Brotherh demands half of the church pape tell of it — perhaps so.

But if the significant landmark our anniversary year are in bu ings and programs, then I would among the first of our number review the reason for the existenc the Church of the Brethren, what tasks it can and should d our day. — Robert Faus, 918 Si Drive, Modesto, Calif.



Olga Bendsen--

Quiet Christian

John H. Brennecke

WE DO not take the time often enough to recognize the contributions of "quiet people." These are ones who make a shining ness to their Lord and broth- but in such a way that it dly ever makes the front ges. One of these is Bethany spital's Olga Bendsen.

Olga recently was awarded Chicago Hospital Council's ard as the Hospital Em- yee of the Year, 1958. This was a wonderful achievement for both Olga and the hospital. But, in addition to Olga Bendsen, award-winning personnel director of our hospital, you should become acquainted with Olga Bendsen, full-time member of Chicago's First Church of the Brethren.

Olga and her family were all born in Denmark. She has four sisters and one brother, a minister in the Church of the Brethren at Hartville, Ohio. The Bendsens came to this country, settling in the Chicagoland area. Mom Bendsen soon showed herself well-equipped for the title *Mom,* as she opened her doors to seminary students and any other young person whom she could mother and help. Olga grew up in the neighborhood of First church and the seminary. At the age of four, though, she was struck down with poliomyelitis. Subsequently, though she has tried Mayo Brothers among many other therapies, she has had no use of her legs. However, with the use of crutches, braces, and a wheelchair, Olga is about as mobile as any of us!

When she was just a child, trying to adjust to what seemed like a cruel blow of fate, Olga learned the hard way that even

lain, Bethany Hospital, Chicago, is, and 1959 graduate of Bethany cal Seminary

one crippled by polio would have to live in a world of people. Mom Bendsen allowed for no self-pity to develop. Olga was sent on errands just like the rest of the children — proportionate, of course, to her ability to carry out the task. She was not allowed to run and hide when people called or when she was out in the park. She was made to stand and meet them: a wonderful background, and obviously a determinant for her ability to work with people today!

Olga went to a special school in Chicago for handicapped children and earned her own spending — or should I say, saving — money. For Olga had a dream: to go to college and be something! And she did. Mom Bendsen had insisted that the Bendsens all learn the language of their new country, and Olga learned it well. She went to Manchester College, majoring in English, and received her B.A. degree there in 1938.

When Bethany Hospital's Frank Sargent wrote down to Manchester to tell friends that Olga was coming, he asked them to take good care of her. However, on a trip down there, soon after, he found that Olga was taking good care of herself and of everybody else besides!

She stayed on with her Alma Mater after graduation, working as a secretary in the Alumni Association office. But, Chicago being her home, she jumped at the chance, when she heard that there was an opening at Bethany Hospital. In 1945, she came to Bethany as secretary to the administrator, Ellis Studebaker, at which post she served until 1952, when she was made administrative assistant in charge of personnel.

Up until that time, Bethany had no written personnel policies. This is no place to go into all the details, but Olga Bendsen put Bethany Hospital's personnel department on the map. She formulated and organized the complete personnel policy of the hospital. She has put out many publications for the hospital, including a recently published Employees' Handbook. This is the story of Olga Bendsen, personnel director of Bethany Hospital.

But how about Olga Bendsen, church member? The Bendsens have been active in First church's program for years. Although Mom and Dad Bendsen are now in North Manchester, Olga still carries on the tradition. She sings in the choir, as she has done for years. It is inspiring to see her adjust her braces and stand up with the choir for the anthem on a Sunday morning. She teaches in the junior high department, feeling this to be a challenge worth meeting! She has been asked to work in junior high camp this summer, which, if she accepts — and she wants to — will take the place of a visit to family members in California.

She has served the church a a member of the fellowship co mission and the Christian ed cation commission, work wh she enjoyed well.

At present, Olga is on nominating committee of Fi church. She has, in fact, fou it too easy to say "yes" wh asked to serve on this commit or that. She works on plann or decorating or refreshm committees for church or h pital parties — almost as if th were fifty hours in a day.

They do not give awards doing vital Christian chu work. Maybe they should, in accordance with the Ch tian injunction to do our de of charity and benevolence secret, maybe it is as well t we do not receive earthly wards, when the heavenly o will wear so much longer a better! I am sure that O Bendsen is not the only Qu Christian, but she can at le be representative to us of all those who serve both Lord a brethren without much to- and noise. We are proud of ga, and are sure that her L is, too!



Olga Bendsen, director of personnel of Bethany Hospital, receives from Delbert Price, president of the Chicago Hospital Council, the plaque designating her "Employee of the Year" by the council

EDITORIAL

Annual Conference Takes a Look at Itself

ONE of the major items of business to come before Annual Conference this week is the far-reaching report of a committee assigned to study the Annual Conference itself. The members of this committee, having been given the responsibility of reviewing Conference procedures in general as well as providing answers to specific queries, have wisely recognized that their recommendations deal with "the direction in which the Church of the Brethren wishes to go over the next few years." For this reason their proposals need to be minutely examined and prayerfully reviewed by the delegates who hear their report this week.

It is unfortunate that this committee could not have released its report much earlier than it appeared (in our May 30 issue), so that there could have been greater opportunity for delegates and members of local congregations to reflect upon it and to discuss it at their leisure. Perhaps the committee labored under some of the handicaps it seeks to avoid in the future by some of its recommendations.

Many of the proposals that are here offered sound like wise answers to problems our Conferences have often faced. The committee suggests ways of giving Standing Committee more continuity and stability. They see the need for hiring a part-time director to carry the burden of detailed arrangements that often falls too heavily on volunteer workers. They spell out ways by which delegates can be better prepared to function responsibly and representatively during business sessions. We hope these and other practical suggestions are soon adopted.

But we believe also that the Ocean Grove Conference will want to reflect seriously about several of the committee's proposals before adopting them. We believe the committee should offer a better word than *national* to describe any annual or biennial conference that is to be designated for the whole Brotherhood. Every Conference has delegates and representatives from beyond our national borders. A more comprehensive term is obviously needed.

This Conference should think many times before dropping many of the values of an *annual* conference. Of course there are economies to be realized in biennial business gatherings, but are there not also great losses in less frequent meetings? Conference is the one place where annually it is possible to feel the pulse of the entire Brotherhood. The face-to-face and ear-to-ear contacts that mean so much in maintaining a unity of spirit and purpose can hardly be realized otherwise.

O Life that makest all things new,
The blooming earth, the thoughts of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.
From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the Light are one.

— Samuel Longfellow

It is true that not all Conferences have had momentous issues to deal with. But even those that were least newsworthy provided many informal opportunities to exchange views, to seek the mind of Christ, and to strengthen the bonds of fellowship. In our eagerness to streamline business sessions we may destroy something of the immediate and spontaneous interchange that Brethren conferences usually provide. A good case can be made for efficiency — but not at the expense of democracy. A strong argument can be made for representative government — but not at the expense of limiting the say of those who are governed.

For similar reasons some of us must protest what we regard as steps toward more centralization of authority. Our church has already vested wide responsibilities in a General Brotherhood Board. There are good reasons to provide more continuity, as the committee recommends, in Standing Committee, while guarding its representative character. But is it necessary to promote the associate moderator each time, thus extending his term of service and limiting the number of men who can give such leadership? If the moderator's duties remain as they are at present, it is hard to see any need for apprenticeship as a step toward that office.

We urge all our readers, whether they will be attending Conference or remaining at home to study carefully the report which appears on pages 26-31 of the May 30 Gospel Messenger. The committee preparing the report has grappled with several issues and offers well-thought-out recommendations. But we trust that theirs will not necessarily be the final word on matters so central to the life of the church. — K.M.



In any contest between father and child, the latter usually comes out on top

Ralph Freeman

A Session With Amy

AFTER supper, it was once again my turn to play with Amy. I lifted the little lady — one year and fifteen days, twenty-eight inches, twenty pounds and eight ounces — and carried her into the living room. It was 6:30 p.m.

"I'll be finished with the dishes in half an hour," said my wife. "Do you think you can manage?" "Don't hurry on my account," I assured her. "That's what you always say," she observed wryly. "Tonight I feel powerful," I declared. "A forty-two-year-old Tarzan," she said.

I deposited Amy on the floor and hurried back for an armload of toys from her playpen. As I turned, she was back in the dining room, tugging at the tablecloth. I dropped the toys like so many hot potatoes and lunged at the table, throwing up a hand to stem a tidal wave of dishes from cataracting over the brink. Amy giggled and pulled harder. "Now, sweetheart," I coaxed, unclenching her tenacious fists. "Now, darling. Easy, girl," and slowly I separated her from impending disaster.

Once more I toted her to the living room, this time unloading her in a far corner. I dashed back, scooped up the toys, fumbling a few in overeagerness, dumped them on the sofa, and closed the accordion gate to the dining room. When I straightened, with a cheery, "Now, shall we play?" Amy had wormed herself past a chair that was supposed to be a barrier and was industriously yanking books from a shelf and studiously watching them drop to the carpet.

"Oh, so you like books!" I exclaimed, propeling her to the sofa. "O.K., let's read." I opened a cloth-covered picture book and began the time-honored

)rocess. "See? That's baby's hoes. See? Baby's cup. See? Baby's bottle."

Frowning pensively, Amy)ulled the book from my hand, urned it upside down, and lapped the pages. Then, looking about, she smacked her lips nd slid to the floor in a delicious wriggle. Fascinated, I vatched her set out to track lown Cinder, our part Cocker, with grim determination, nusing "m-m-m-m" as she advanced. Cinder escaped, leaving behind her well-chewed, lobbered ball, which Amy set o her lips. At first I thought he merely wanted to throw a pitball, but it quickly dawned pon me that she could not possibly know about such things — et. I hopped to her, ardently ntreating: "Give it to Daddy. 'lease, honey. Come on darng. Amy, are you listening?"

Suddenly, with a teasing little rin, she plopped the ball into ny hand. "Thank you, precious," I said, and presented her vith her own plastic sphere. omewhere it says that if you ake something away from an nfant you have got to give him)mething else, a substitute, or ne infant will forever feel frus-ated. Amy threw down my ubstitute, grunted "ugh!" and ast about for new worlds to onquer.

"Let's walk!" I suggested. I)ok her hand and we promeaded back and forth across the)om, she straight as a North)untry pine and I bent over in ne shape of a question mark. Amy laughed in ripples, her yes bright. She loves to walk. he faster the better. By the me we had completed ten)und trips she was in her own rivate heaven. But daddy was etting a trifle weary. He also)t a little dizzy when Amy insted upon circling and recring the round coffee table ear the sofa.

I flopped upon the sofa, took a deep breath, and glanced at my wrist watch. It was 6:39. Amy laid her head against my knees and smiled blissfully. My heart filled with love, even though she chose that particular moment to practice her "ma-ma-ma."

Then my little angel extended her sweet, soft tiny hands to me. I lifted her to my lap and said, "Try to sit still for a second so I can maybe have a look-see at the paper, huh?"

But that would not do. Amy was not for sitting quietly, on a lap or anything else. She lifted herself to every fraction of her lovable two feet four. My chest swelled with pride as I observed her from the corner of my eye. How beautifully she's maturing, I told myself.

I had hardly finished the thought when a wobbling shadow fell across the paper. Glancing up, I spied the end table lamp tottering precariously. I caught it as it was about to come crashing down. Amy penetrated me with a cold, chiding look and reached again. I hauled her in and plopped her on the sofa.

"Just give me a single minute to put my nerves together," I begged. But Amy, already crawling toward the end table on the other side of the sofa, was immune to all entreaties. All she needed, while I smoothed the crushed paper, was a few seconds to reach the table and test the stability of that lamp. Again I bolted to the crisis, and once more emerged triumphant. But until the last split second the game could have gone either way.

"We have to think of something else," I muttered, transporting her to the center of the room. "Here, play with the toys I brought you." With haughty disdain she dropped them one by one. In the hope of inspiring through example, I began to play with the toys. Soon I was so absorbed in a big, brightly colored top that I temporarily forgot my daughter. When I raised my head she was at the fireplace screen, trying to get around it.

"Whoa!" I snorted, leaping up. "Whoa, boy!" I roared, packing her off to another distant corner. "Stay here, where you'll be out of danger."

But even as I retreated to the sofa, temporarily winded by the brief spurt of action, Amy was not idle. She had hinged herself to her hands and knees and was methodically tracing the floor lamp wire running to the wall socket.

Another charge and that situation was saved, for the time being. But what now? It was only 6:45.

All of a sudden I found myself calling to my wife. "How are the dishes coming?"

"Fine," she sang back. "Having trouble?"

"Oh, no, not at all," I manfully retorted.

Amy, meanwhile, was making

Continued on page 12

Blessed Are the Meek

RUTH GRIGGS

Meek?
Sad, small?
Resigned, weak?
Blind follower?
Sheeplike?
God, is this what you want?

Take, O God,
The strong will,
The bounding spirit,
The coltish impulses,
temper, joy, passion,
And tame them,
Harness them in service . . .
Not to self
But to justice . . .
The fight for what ought to be!

Power under control!
The meek!



Blueprint of the Early Church

H. Armstrong Roberts

David F. Warner

When the churches dare to live the rugged religio of the cross, the world will dare to follow

A CHURCH equipped with rocking cha s throughout is what a blueprint calls for in a Florida city. The production test of this chu n probably will be low. We need many hig- producing plants to develop enough Christi n faith to go around. The absence of vital a d prolific churches goes far to account for t e wide impression that Christianity is failing. o return to the rugged Christianity of Christ a d the apostles is the challenge of the hour.

The early apostles steered clear of th t church hierarchy at Jerusalem that sat smug n their ceremonial rocking chairs. Of course, t s faction wanted folks to join the church, but th y posed as the only God-appointed doorkeep s and kept God's grace under lock and key. Th y were the sole guardians of life and all erri g mortals must conform. Another has well sa l, "His [Christ's] word was not, ye must be bo n alike; but ye must be born again."

First of all, our blueprint calls for a so d foundation. Added specifications will be fou d in Acts 15. Is this foundation ceremonial? N t in the hard, legalistic sense. It needs no pro- ping up with a rigid formality in rites a d creeds. All this is without commandment a d is, therefore, sinful presumption. It is to en- croach upon the foundation of Christ in religi n. It is to close the door to the Builder. This s disastrous.

The New Testament imprint of the chu h represents a gospel unencumbered by the tra i- tions of men and condemns any attempt t setting it into a formalistic cast. Paul went o t with a gospel for the far-flung foreigner a d adapted its uses to the native mold. But th e were no special foundation privileges for ra e or color, and no distinction between slave a d master. Each soul must build upon Christ. "F r other foundation can no man lay than that wh h is laid, which is Jesus Christ." And this is e t the unadulterated gospel.

How pitiable that in modern times we ha e so cluttered up the gateway to life with s c- tarian demands as to make trial of God! Ni o- demus with leadership and power and the you g ruler with wealth and influence were rejec d because they put church above Christ. H w unlike the poor, despised woman at the w ll

Church of the Brethren minister living at Lowell, Michi n; before retirement active as pastor of community churche

who gladly forsook the church of her fathers for her Savior! Christianity is yet as condemning as ever to a usurping denominationalism, but as rugged as ever in its demands for the true sanctities of life: love, purity, and brotherhood. These are elemental in the foundation of Christ and the apostles.

We can hardly find fault with denominationalism that is an organized and practical arrangement for the carrying out of Protestant Christianity. Such plan may yet be temperamentally and geographically convenient. But let us encourage only such organizations and ceremonies that develop a pure faith instead of a biased one, and that honor the primitive, universal Savior instead of the modern, denominationalized Christ. The gospel is spiritual and democratic in its demands. It issues spiritual mandates that can be understood by the common, universal man; and condemns any encroaching and exclusive church authority.

Next, this blueprint stands for a united or co-operating church. Its specifications unite the Gentile and the Jew. Antioch, Corinth, Ephesus, Rome, all these were churches founded by the apostle and must have suffered in many ways and were denominated by different names; yet they all fraternized with the Jewish church at Jerusalem.

There is no record that Paul imposed any uniform method of administration on these Christian centers. He and the other apostles could labor here and there among differing peoples and with methods that varied, but with the general understanding and confidence that the result of their teaching the one Christ would beget unity among all.

But since that day a church hierarchy has arisen to impose strict and uncharitable demands. Such a clique is dangerous, for they prefer selfish conquest to working unity and goodwill. This is honeycombing the true foundation. The apostolic way led to a federation that was fair and need not compromise any essential doctrine or Christian method.

This co-operation makes more attractive the position of the individual church in the community by breaking down self-caused barriers. When a united spiritual movement is made on this common ground, it has power invincible and produces enough Christianity to go around. To pray, "Thy kingdom come," is futile until we work together and work with God.

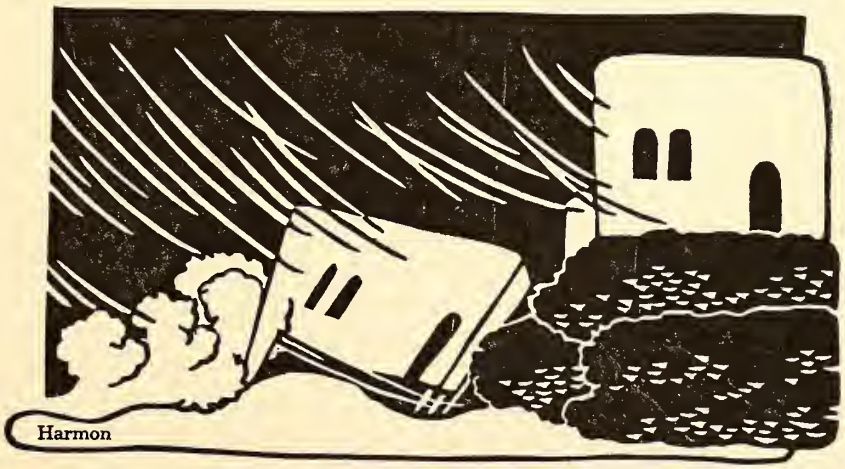
But again, our blueprint implies a missionary church. "The whole structure . . . grows" pictures a collective world church in action. The early church afforded proof of its love for men. But we know that Christianity was ordained as the religion of truth and love, and the church was called out to prove this to the world.

The world cannot be saved by professions of love but by the incarnation of love in the church. How can we look for peace and general goodwill when we have so much denominational dissension? "The whole structure is joined together and grows into a holy temple in the Lord."

Christendom must return, chastened by the Spirit of God, to this apostolic ideal. Then the ramparts of evil will fall. The first and highest mission of the Christian church is the collective one of growing into a holy temple through love. It has no healing message for the world until then.

Whence comes the power to love across geographical dimensions, racial differences, ceremonial barriers, and social customs. Even at the cross. This is cornerstone religion. In the cross is love conquering. Nineteen centuries ago, sin through a self-righteous church and an imperialistic state thought it had conquered by nailing Christ to the cross.

We have not entirely forgotten the cross. We put it on our steeples, paint it on our windows, and sing it from rocking-chair and cushioned pews. But is it "the old, rugged cross, the emblem of suffering and shame"? When the churches live the rugged religion of the cross, the world will follow.



The early church was built "upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone," and so the winds of persecution beating upon it could not destroy it

Yesterday for Memory . . .
Today for Adventure

The "good old days" are good because they c
colored by our memory of them; "the best is
yet to be," says retired minist

H. H. Helman

MANY of us have listened to older people in the church who have little interest except in what happened years ago and transfer that interest into a criticism of the present because it is not like the "good old days." We sometimes feel that if someone had the magic to do it, they should set these people back there and build a fence around them to keep them there. For that is exactly where they want to be and perhaps ought to be. They do not really live in the present and pity themselves because fate puts them there. Their hearts beat in harmony with the past and so they cannot take the continuing experience of the present in stride.

Of course, if that magic were used it would be best to keep them there only long enough for them to discover how very imperfect the past was and to develop an interest in the future.

The yesterdays will trip the older members if they do not look out. That is, they will remember them so idolatrously that they will be transferred and then lose all the joy of the present and the future. Really the mistake of such older people is that they neglect to prepare for mature age until it is reached. Then it is nearly too late, but not entirely. It is more difficult to prepare at the last minute, but it can be done if there are the will and the purpose to do it.

Of course, there is no complete solution of all the problems of the aging years any more than those of youth or of middle age. There will continue to be problems. But many of them will appear because of lack of preparation. We prepare for the golden years when we march toward them joyously, in expectation of new discoveries. If we enter into the later years in this spirit, the spirit of the dead past will not haunt us when we arrive.

The yesterdays naturally look good to us older members. In fact, they look better than they were. Memory's pictures usu-ly are highly colored. So m-y touches of perfection are ad-d that the original is distorted I have highly colored memo-es of the one-room school. A I look back it has all the quali-es of artistic and joyous liv-g. That is, until I recall the sm-k-ing stove, the splintered fl-r, the drafty windows, the s-tracting youngsters in the lo-er grades, the cold sausage in -e lunch bucket (yes, bucket) -d many other disqualifying p-purtenances.

As I look back to my chu-h-going experiences there are -l-orful pictures. They seem re-ly to be the good old days. Bu-if you were to seat me now -n those hard, uncomforta-le benches and require me to s-ten to those hourlong serm-s and quarter-hour prayers, -d to have me sing and carry -e tune without an instrument -ll this in an auditorium that -r-



Games with the grandchildren help keep grandparents alert

osely avoided being beautiful - if this were my churchgoing xperiences today, I would quirm no end and go home too uch out of sorts.

I revere those former minis-ers and elders, their devotion nd their sacrifices, rather un-natched today, and back there voted for them in council and stened to their admonitions. But old as I am I doubt wheth-r I would vote for them as pas-or for our congregation. I find nyself looking at my watch if ur present pastor preaches ver twenty-five minutes. Still ny memory of those early days a pleasant one. I would like o live them over briefly, but ery briefly.

Now if you were to deny me ne pleasant memories of former ears and the right to overcolor nem in my imagination, you ould do me an injustice. On ne other hand, you would do ne a blessing if you influence me not to use these memories to make me critical of the present. One thing I am trying to do in my golden years is to appreciate the present. Since I am required to live in the present I am going to like it, for there is much to like about it.

No doubt I could train myself not to appreciate present things. Then I could criticize the polished sermons, the formal worship, the preludes, the postludes, the *middleludes,* the anthems, the budgets, the organizations, the circles, the cells, the fellowship, the canvasses, the calls, and all the other protuberances. Thereby I would become miserable, an obstruction, and a wet blanket. May God save me from this!

The present is for adventure. I do not want God to take the adventure out of my soul. Of course, he will not. But I will myself if I dote on the good old days. That would stifle me, bind me. But I want to go forward. I want to see what is ahead. I want to be along when new discoveries are made, when new horizons are reached.

I want to keep my eyes directed on the future. I do not want to back into it. I want to share in the surprises that are ahead. I would rather be at the sunrise. I want to march with the vanguard. I want to see that best that is yet to be. Expectation has taken hold on me. I have not yet seen what satisfies me. My kingdom is still on ahead.

The only people who get anywhere, including the kingdom people, are those who believe the future has something better for them. If we are to seek the kingdom, that means that it has not been fully discovered — taken. That act, that experience, is still ahead. The best of it is yet to be.

There is not anything more boring than to feel that the future holds nothing worth looking ahead to, that the kingdom summit has been reached and passed. There is nothing more deadening than to take this attitude. Note that scientists do not. They believe, for instance, that conquering cancer is just ahead. They anticipate the ability to prevent heart failures. Nor do the space men. They believe man can travel in outer space. Who knows what God may reveal to them when they do?

The scientist, the physicist, the geologist, the chemist, all labor under the conviction that new worlds are for those who adventure. God surely did not intend that only these will be rewarded in adventure. He must have included the kingdom seekers. Only we hesitate.

If the lure of adventure takes hold of you, thank God, for it must be his hand that does it. If you long for better things and just cannot stand still in your tracks because of it, be glad and march on. If your ship is really unanchored, spread the sails and look ahead. For there it is, out yonder — the kingdom not yet reached. Today is for adventure, yesterday for memory.

An adventurer for God once said, "I press on in the hope that I may lay hold of that for which Christ also laid hold of me. I do not consider myself as having laid hold of it; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal for the prize of God's heavenward call in Christ Jesus."

To us may grace be given to follow in the trail of such an adventurer!

A Session With Amy

Continued from page 7

the rounds. She had pulled all the magazines off the coffee table, toppled an empty tray from the end table, and was headed for Cinder's ball again.

I rushed her to the center of the room — by now a monotonous and wearying process — picked up the magazines and tray, and secreted them on the highest bookshelf. Then I took a deep breath and closed my eyes. When I opened them, Amy had a headlock on Cinder.

It was exactly twenty-five seconds after 6:52. Not a second more.

Hesitatingly, I suggested we play ring-around-the-rosie. Amy tossed her head in approval. It is our favorite family game, though most of the time I sit on the sidelines and watch my wife complete the circle.

Round and round we went. Ring around the rosie, pocket full of posies, all fall down! And zoom! Amy giggled and clapped her hands. I helped her to her feet as several of my bones squeaked and creaked. It is at times like this that I am reminded that I am not twenty or thirty anymore, not ev forty-one.

Ring around the rosie, poc full of posies, all fall down! A chuckled heartily. Cinder ba ed. My joints protested.

"And off we go again!" Ri around the rosie, pocket full posies, all fall down. Amy ch tled with vigor. I lifted both us up a little more slowly.

I sang to my wife as we c cled merrily: "Ring around t rose, this is all very cosy, l what are you doing — Dow Amy tamped the floor with uninhibited yelp.

My watch read 6:56. I h it to my ear. It was tick fine.

We went round and rou and down about forty m times. Maybe it was only t Or seven. I do not recall. I only know there came the ti when I just could not get up stretched out on the floor, ar limp. And that is where my w found us, Amy bouncing on chest and Cinder watch mournfully from across room.

Tomorrow will be all rig though. That is my night to the dishes.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experience in wholesome family fun; why not send information about your best family ga songs, contests, and informal worship ideas to the Recreation Departm Church of the Brethren General Offices, Elgin, Illinois?

TRACK MEET

► In order to make lighter the task of some necessary jobs around home, such as stemming strawberries, shelling peas, snapping beans, h ing corn, or any other similar task that can be done by two or more pe the following ideas might help.

Use snapping beans as an example. Set up a track meet with each son representing a team. Let a certain number of beans snapped repre the 100 yard dash and other events something like the following: 100 dash — 10 beans; 220 yard dash — 25 beans; 440 yard dash — 50 be ½ mile run — 100 beans; 1 mile run — 200 beans.

The numbers and scores might depend upon the amount to be d that is, in case of large amounts the numbers might be doubled.

Upon completing the events the scores will be totaled, with the hig being declared the winner.

This will lend itself to variations. — *submitted by David McCon*



Ammermann Bixler Brennecke Cave Flory Fogelsanger Gibble

Bethany Biblical Seminary Presents Class of 1959

Paul M. Robinson

The fifty-fourth annual commencement exercises of Bethany Biblical Seminary were held in Bowman Chapel on Monday, May 18. At this time forty students were graduated from the various courses of instruction in the seminary and in the training school. Twenty-seven received the Bachelor of Divinity degree of whom twenty-three were members of the Church of the Brethren. Six were awarded the Master of Religious Education degree of whom five were members of the Church of the Brethren. Seven received the Two-Year Certificate from the Bible Training School, all of whom were members of the Church of the Brethren.

Brethren students who received the Bachelor of Divinity degree were:

Ernest Gifford Ammermann, son of Ernest H. Ammermann of Chicago, Illinois. Gifford comes from the First Church of the Brethren, Chicago, in the District of Northern Illinois and Wisconsin and he is a graduate of Manchester College. He is married to Eleanor R. Furry, daughter of Mr. and Mrs. Arthur Furry of the Everett church in Middle Pennsylvania. He expects to do further graduate study.

Roy Russell Bixler, son of Mr. and Mrs. Roy R. Bixler of Westminster, Maryland. Russell comes from the Liddle River church, Second Virginia, and is a graduate of Bridgewater College. He also has an M. A. degree from George Washington University. He is married to Norma Bowman, daughter of Mr. and Mrs. S. D. Bowman of Roanoke, Virginia. The Bixlers have accepted a call to the Pittsburgh church in Western Pennsylvania.

John Henry Brennecke, son of Mrs. G. E. Grein of Long Beach, California. Jack comes from the Long Beach church in Southern California and Arizona and graduated from La Verne College. His wife is the former Jean A. Snyder, daughter of Mr. and Mrs. James A. Snyder of Burbank, California. He will continue graduate studies at Northwestern University in the field of psychology and counseling.

Cletus Clayton Cary, son of Mr. and Mrs. Roger V. Cary of Waterloo, Iowa. Cletus comes from the Cedar Rapids church in Middle Iowa, and graduated from McPherson College. He is married to Lucy Mae Kendall, daughter of Mr. and Mrs. Lee Kendall of McPherson, Kansas. Cletus is serving the Methodist church at Heston, Kansas.

David Earl Cave, son of the Rev. and Mrs. Dewey B. Cave of Liberty, Illinois. The Liberty congregation of Southern Illinois is also his home church. He is a graduate of Manchester College. David is married to the former Beverly Gunterman of Midland, Michigan. The Caves will continue service full time in the Barnum church in the District of Northern Iowa, Minnesota, and South Dakota.

Donald Robert Flory, son of Mr. and Mrs. Ralph M. Flory of Naperville, Illinois. The Naperville congregation of Northern Illinois and Wisconsin is also his home church.



erschensteiner Lehman Long Phillips Rittenhouse Roller Rummel

He is a graduate of Manchester College. Don is already serving in the pastorate of the Brookpark Community church in Cleveland, Ohio.

Donald Herbert Fogelsanger, son of Reuben Fogelsanger of Shippensburg, Pennsylvania. He is also a member of the Shippensburg church, Southern Pennsylvania, and is a graduate of Elizabethtown College. He is married to the former Marjorie Kann, daughter of Mr. and Mrs. Edwin Kann of Shippensburg,

---

President, Bethany Biblical Seminary



Showalter Sooby Stauffer Thompson van den Doel Wells Whitcraft

Pennsylvania. The Fogelsangers have accepted the pastorate of the Twenty-eighth Street church, Altoona, in Middle Pennsylvania.

Jay Emmert Gibble, son of Mr. and Mrs. Emmert Gibble of Bethel, Pennsylvania. Jay comes from the Little Swatara church in Eastern Pennsylvania and is a graduate of Elizabethtown College. His plans for future service are uncertain.

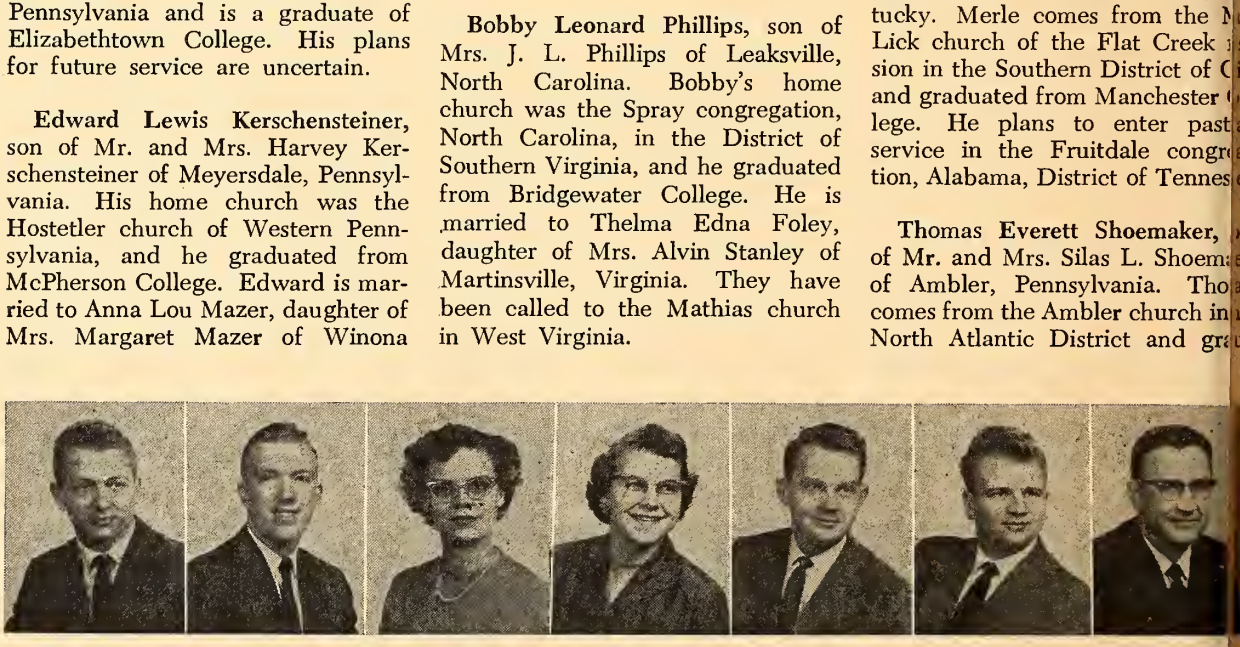
Edward Lewis Kerschensteiner, son of Mr. and Mrs. Harvey Kerschensteiner of Meyersdale, Pennsylvania. His home church was the Hostetler church of Western Pennsylvania, and he graduated from McPherson College. Edward is married to Anna Lou Mazer, daughter of Mrs. Margaret Mazer of Winona Pherson. His wife was the former Kay Maureen Chaney, daughter of Mr. and Mrs. Wayne Chaney of Haxtun, Colorado. Norman and Kay will begin their ministry at the Golden Valley church, Minneapolis, in the District of Northern Iowa, Minnesota, and South Dakota.

Bobby Leonard Phillips, son of Mrs. J. L. Phillips of Leaksville, North Carolina. Bobby's home church was the Spray congregation, North Carolina, in the District of Southern Virginia, and he graduated from Bridgewater College. He is married to Thelma Edna Foley, daughter of Mrs. Alvin Stanley of Martinsville, Virginia. They have been called to the Mathias church in West Virginia.

daughter of Mr. and Mrs. H. Edw Shull of Harrisonburg, Virgi They will assume the pastorate the Boones Chapel and New Be churches in Southern Virginia.

Merle Clifford Rummel, son of Rev. and Mrs. Glenn I. Rumme the Flat Creek mission, Plank, K tucky. Merle comes from the M Lick church of the Flat Creek sion in the Southern District of C and graduated from Manchester lege. He plans to enter past service in the Fruitdale congr tion, Alabama, District of Tennes

Thomas Everett Shoemaker, of Mr. and Mrs. Silas L. Shoem of Ambler, Pennsylvania. Tho comes from the Ambler church in North Atlantic District and gr



Albert Lutz McKinnell Parks Parmley Beverlin Cheek

Lake, Indiana. The Kerschensteiners will continue full-time service in the Virden church of Southern Illinois.

Daniel Milton Lehman, son of E. H. Lehman of Loganville, Pennsylvania. Dan comes from the Codorus church of Southern Pennsylvania and graduated from Bridgewater College. He will assume the pastorate of the Yakima church in the district of Washington.

Norman Dale Long, son of Mr. and Mrs. Dale Long of Reading, Minnesota. His home church is Worthington in the District of Northern Iowa, Minnesota, and South Dakota. His college was Mc-

David Beahm Rittenhouse, son of the Rev. and Mrs. J. S. Rittenhouse, currently of Chicago. David's home church was the Ridgely congregation, Mardela District, and he graduated from Bridgewater College. His wife was the former Laura Jean Stone, daughter of Mr. and Mrs. Wilbert Stone of Bassett, Virginia. The Rittenhouses are under appointment to the Nigeria mission field and will engage in interim pastoral service in the coming year.

Robert Samuel Roller, son of Mr. and Mrs. Mark S. Roller of Toms Brook, Virginia. Robert has been a member of the Valley Pike church of the Woodstock congregation in Northern Virginia and graduated from Bridgewater College. His wife was formerly Goldie Louise Shull,

ated from Juniata College. H married to Anne Gross, daughte Mr. and Mrs. Harvey F. Gross, S erset, Pennsylvania. The S makers will continue in the pasto of the Paradise church, Northeas Ohio.

Carl Eugene Showalter, son Mr. and Mrs. D. W. Showalte Dalton, Ohio. Carl's home ch was the Paradise congregation Northeastern Ohio, and his lege was Manchester. His wife Margaret Jo Childres, daughte Mr. and Mrs. Ralph Childres of verse, Indiana. They will enter toral service in the Peru churc Middle Indiana.

Robert Lee Sooby, son of Mr. Mrs. George L. Sooby of Ga



Cupp
Phillips
Rittenhouse
Spitzer
Tobias

ity, Kansas. The Garden City congregation of Southwestern Kansas his home church, and he graduated om La Verne College. His wife as Alice Lenore Cregger, daughter Mrs. Willa Mae Fanatia of Great end, Kansas. The Soobys' plans r next year are still uncertain.

Lloyd Barton Stauffer, son of Mr. d Mrs. George Zieset of Brownswn, Pennsylvania. His home urch was the Conestoga congretion of Eastern Pennsylvania, and is a graduate of Juniata College. rs. Stauffer was the former Miriam . Hess, daughter of Mrs. Caroline ess of Bareville, Pennsylvania. ey will continue full time in the storate of the Freeport church in orthern Illinois and Wisconsin.

Joel Kent Thompson, son of Mr. d Mrs. George K. Thompson of dlow Falls, Ohio. Joel's home urch is West Milton in Southern hio, and he graduated from Manester College. His wife was Phyl- Darlene Yount, daughter of Mr. d Mrs. Howard Yount of West ilton, Ohio. The Thompsons are der appointment as the first misnaries of the Church of the Brethn to Ambon, Indonesia.

Anthonie van den Doel, son of Mr. d Mrs. Simon H. van den Doel, Son, Holland. He was reared in e Roman Catholic Church in Hold but is now a member of the ringfield congregation of Northstern Ohio. He is a graduate of . George College, Eindhoven, Hold. Ton will continue his graduate dies at Emmanuel College, Toron- Canada.

Forest Orland Wells, son of Mrs. zora S. Wells of Roanoke, Virginia. s home church is Ninth Street urch, Roanoke, in the First District Virginia, and he graduated from idgewater College. His wife was lian V. Wimmer, daughter of Mr. d Mrs. Mark D. Wimmer of Salem, ginia. Their plans for pastoral vice are uncertain.

John Monroe Whitcraft, son of Mr. and Mrs. Elmer Whitcraft of Lititz, Pennsylvania. His home church was the East Petersburg congregation of Eastern Pennsylvania, and his college was Manchester. His wife was formerly Mary Pauline Redcay, daughter of Mrs. Adam Redcay, East Petersburg, Pennsylvania. He has been called to the pastorate of the Liberty Mills church in Middle Indiana.

Brethren students who received the Master of Religious Education degree are:

Leon Brewnell Albert, son of Mr. and Mrs. Harry B. Albert, Jenkintown, Pennsylvania. Leon is now from the Ivester church in Grundy Center, Northern Iowa, Minnesota, and South Dakota. He graduated from McPherson College. Mrs. Albert was the former Kathleen M. Albin, daughter of the Rev. and Mrs. Charles A. Albin of Grundy Center, Iowa. Leon will continue his studies at Bethany as a candidate for the B. D. Degree.

Ronald Gene Lutz, son of Mrs. Florella Lutz of Mogadore, Ohio. Ronald comes from the Springfield church of Northeastern Ohio and is a graduate of Manchester College. He has been called to be director of religious education in the Washington City church of the District of Eastern Maryland.

Letha Miller McKinnell, daughter of Mrs. Fern Miller of Marshalltown, Iowa. Letha comes from the Iowa River church in Middle Iowa and is a graduate of McPherson College. She is married to James McKinnell, son of Mr. and Mrs. James C. McKinnell of Walworth, Wisconsin. She will serve with her husband for their intern year in the Hagerstown church, Middle Maryland.

Glennis Leora Parks, daughter of Mr. and Mrs. Claude M. Parks of Haxtun, Colorado. Glennis also comes from the Haxtun congregation in the District of Colorado and is a graduate of McPherson College. She has been named administrative assistant at the Highland Avenue church, Elgin, Northern Illinois and Wisconsin.

Max Eugene Parmley, son of Mr. and Mrs. Charles E. Parmley of Hutchinson, Kansas. The Hutchinson church in Western Kansas is also his home church. He graduated from McPherson College. His wife was Evelyn Williams, daughter of Mr. and Mrs. Emmert Williams of Worthington, Minnesota. Max will serve as director of Christian education in First church, Chicago, while continuing his studies at Bethany for the B.D. degree.

Those receiving the Two-Year Certificate from the Bible Training School are:

Ronald Arthur Beverlin, son of Mr. and Mrs. Lawrence Beverlin of Center, Pennsylvania. Ron comes from the Monroeville church in Western Pennsylvania. He is married to the former Fay Sadowsky, daughter of Mr. and Mrs. John Sadowsky, also of Monroeville, Pennsylvania. Ron hopes to complete his college education.

Calvin Edgar Cheek, son of Mrs. Grant McCorkle of Richmond, Indiana. Calvin comes from the Four Mile church in Southern Indiana. He is married to Hilda Brower also of the Four Mile church. The Cheeks will continue to minister in the Douglas Park church, Chicago, in the District of Northern Illinois and Wisconsin.

Charles Sherman Cupp, son of the Rev. and Mrs. Arthur M. Cupp of Circleville, Ohio. His home church also is Circleville in Southern Ohio. His wife was Judith E. Hurst, daughter of the Rev. and Mrs. John C. Hurst, pastor of the Pleasant Valley church in Southern Ohio. The Cupps both plan to enter McPherson College next year.

Continued on page 24

KINGDOM GLEANINGS

Dr. Ewald B. Nyquist, deputy commissioner of education for the state of New York, was the speaker for the commencement of Juniata College on June 8. Degrees were conferred on 124 seniors.

A Baptist physician and surgeon, Dr. Oliver William Hasselblad, has been elected president of American Leprosy Missions. He was a former director of the American Baptist hospital in Jorhat, India.

Flower Hill church at Gaithersburg, in Eastern Maryland, dedicated a new church building on June 7. A. Joseph Caricofe, pastor of the Meadow Branch church, Md., was the speaker for the dedication service.

Donald G. Holsopple, executive secretary of the Tacoma Council of Churches from 1956 to May 1 of this year, is now serving the San Diego County Council of Churches as financial resources director. His address is 3811 Bernice Drive, San Diego 6, Calif.

Greater co-operation in frontier areas of Canada between the Anglican and United Churches was urged by the executive of the General Council of the United Church of Canada. Leaders of the United Church accepted a suggestion by the Anglicans that a study guide on reunion be prepared by a joint committee.

Pastor Martin Niemoeller, president of the Church of Hesse, has been re-elected chairman of the Association of Christian Churches in Germany for a two-year term. The association includes representatives of the German evangelical regional churches, the Old Catholics, the United Brethren, the Mennonites, and, as observers, the Salvation Army.

Vice-President Richard M. Nixon recently appealed to the nation's religious leaders to mobilize their tremendous power for good to end racial discrimination in employment practices. He addressed a special national conference of more than 400 clergy and laymen of all faiths called by the President's Committee on Government Contracts.

Brethren Tours is planning a tour for 1960 to attend the Oberammergau Passion Play and visit several countries of Europe during the summer. Any who are interested will please see L. W. Schultz, the director, at Ocean Grove or write him at 603 College Ave., North Manchester, Ind. Contacts should be made as soon as possible since reservations need to be made now.

Two hundred four students received degrees at the Manchester College commencement on June 1, when Andrew Cordier, executive assistant to the Secretary General of the United Nations, spoke on Making Life Effective in a Troubled World. M. R. Zigler, former director of Brethren Service in Europe, was granted the honorary degree of Doctor of Laws in recognition of his service to his denomination and in interdenominational activities.

A member of the Nampa congregation, Idaho, been named Idaho Mother of the Year. Mrs. K Boyd, eighty-nine years old, is the mother of ten dren and is active in her work at home and in church. Mrs. Boyd's husband was a minister.

Robert Lee Byers, a native of Hagerstown, Md., been appointed to the physics faculty at Elizabeth College for the 1959-60 year. A member of the Ch of the Brethren and a graduate of Juniata College, currently a graduate student in chemical enginee at the University of Rochester.

Marvin Gerald, the three-year-old son of Vern Elsie Hoffman, died of bronchial pneumonia on 20 after an illness of only twenty-four hours. Jerry adopted in Castaner, Puerto Rico, where the Hoffn were working on the new Church of the Brethre memorial fund has been established to be used in nursery of the new hospital at Castaner.

Summer Pastors

Thirty-three student ministers are serving as sum pastors throughout the Brotherhood. They are:

Paul M. Basehore, Andrews, Middle Indiana
Phillip K. Bradley, Iowa River, Middle Iowa
Kenneth H. Brown, Ladera, Southern California Arizona
L. Gene Bucher, South Fork, Northern Virginia
John D. Byers, Edgewood, Eastern Maryland
Mark J. Carmichael, Sunnyside, Washington
Charles L. Cochran, Parsons, Southeastern Kansas
Curtis P. Coffman, Beaver Run, First West Virgini
Harold Daveler, Curriculum Interpretation, S eastern Region
Jack R. Farrell, Montgomery, Western Pennsylvan
Roger L. Forry, Buffalo Valley, Southern Pennsylv
Irving R. Glover, Zion Hill, Northeastern Ohio
Forrest B. Gordon, Sacramento, Northern Californ
Glenn Hassinger, Bethany, Northern Missouri
Dean A. Kagarise, Falfurrias, Texas
Howard L. Kaucher, Selma, First Virginia
Richard A. Livingston, McFarland, Northern Calif
Donald L. Lowdermilk, Doremus Congregational, cago
James McKinnell, Pleasant View – Sharpsburg, Mi Maryland
Kenneth C. Martin, Olympia Community, Washin
Dean M. Miller, Tucson, Southern California Arizona
Donald E. Miller, Salem, Southern Ohio
Ralph Z. Moyer, Koontz, Middle Pennsylvania
Marion Petry, Sterling, Northern Illinois and Wisc
Joseph S. Rittenhouse, Danville, Western Maryland
Dale E. Roher, Sebetha, Northeastern Kansas
Randall E. Roose, Farmington – Bethel, Western P sylvania
Dale E. Rummel, Kearney, Nebraska
Lyall Sherred, Allison Prairie, Southern Illinois
Richard A. Smith, Pleasant Grove, North and S Carolina
Gail A. Snyder, Akron, Eastwood, Northeastern
Roy L. Stern, Turtle Mountain, North Dakota Eastern Montana
Harold P. Wenger, Flint, Michigan

Brotherhood Theme: Brethren Under the Lordship of Christ

Dr. George Ogden Kirk, minister of the Plymouth Congregational church of Wichita, Kansas, was the speaker for the McPherson College commencement. Eighty-five seniors received bachelor degrees.

Elizabethtown College conferred honorary degrees upon Dr. Arthur S. Flemming, Secretary of Health, Education and Welfare, Dr. Walter W. Eshelman, president-elect of the National Education Association, and M. Guy West, pastor of the First church, York, Pa. One hundred eight seniors received bachelor degrees at the commencement on June 1, at which Dr. Flemming was speaker. Twenty-four additional seniors will graduate at the end of the summer sessions in August.

Change of Address

Velva Jane Dick, from Pottstown, Pa., to Garkida, via Jos, Nigeria, West Africa. She has returned to Nigeria to begin her fourth term of service as a missionary nurse.

Licensed to the Ministry

Larry Cunningham, licensed in the La Verne church, Southern California and Arizona.

Wilfred E. Nolen, licensed in the Mount Hermon church, Southern Virginia.

Call to Witness for Christ Progress Report

As of May 19, over 50% of the churches that participated in the Call to Witness emphasis reported the following activity and results in their churches up to the time of Easter: 88% trained lay visitors prior to visitation program; 82% had a visitation program to the members; 81% had a visitation program to the unchurched; 78% had prayer vigils in the local church; 60% had preaching missions; 70% had an increase in church attendance; 3 churches had 100% increase; 3 churches had 50% increase; 20 churches decreased in church attendance; 4,612 members were received: by baptism, 2,300; transfer of letter, 1,383; reaffirmation of faith, 929. An article evaluating the Call to Witness for Christ emphasis will appear in the Gospel Messenger in the near future.

Radio Programs

National Radio Pulpit. During July and August Dr. Gardner Calvin Taylor, pastor of the Concord Baptist church, Brooklyn, N. Y., will be the preacher for the Sunday, 10:05-10:30 a.m., ET, period. His topics for the two months are: July 5, The Time of Thy Visitation; 12th, A Cry in Disappointment; 19th, The God in Us; 26th, Sackcloth Beneath Royal Robes; Aug. 2, The Middle Talented Man; 9th, A Word to the Restless; 16th, This Abideth; 23rd, The God Behind the Cloud.

Pilgrimage. Continuing its summer series of discussions on timely topics, Pilgrimage will devote the programs in July to international affairs, centering the questions on the findings of the study groups held at the Cleveland World Order Conference in November 1958. The questions are: 5th, Can We Achieve a Moral Standard in International Affairs? 12th, Can the Cold War Be Ended? 19th, Can We Have Partnership in Foreign Aid? 26th, What Are Our Inalienable Rights? This program comes over ABC, Sundays, 1:30-1:55 p.m., ET.

Fourteen of the thirty-two members of the Manchester College graduating class who plan to go to graduate school next year have been granted fellowships or assistantships. Jerry Royer, Phil Shelhaas, Dwight Beery, Morris Firebaugh, Rolf Theen, Phil Brown, Alan Frantz, and Stanley Clauss were the recipients of fellowships; Terry King, Paul Masterson, John Mitchell, Richard Slabaugh, Chester Pinkham, and John Sands received assistantships.

The Church Calendar

June 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Elisha and Naaman. 2 Kings 5. Memory Selection: The earth is full of the steadfast love of the Lord. Ps. 33:5 (R.S.V.)
Children's Day

June 16 Pastors' Retreat, Ocean Grove, N. J.
June 16-21 Annual Conference, Ocean Grove, N. J.
June 22-26 Missionary Retreat, Camp Mardela, Denton, Md.
June 24-31 Mills Mountain, Va., work camp
June 29 Western Pennsylvania Elders and Moderators Council, Sipesville
June 30 — July 3 District meeting, Canada, Bow Valley
July 4 Independence Day
July 5-10 Home and family life institute, Manchester College, Ind.
July 6-11 Eastern Maryland laboratory day camp, Baltimore, Md.
July 10-12 District meeting, North Dakota and Eastern Montana, Surrey, N. Dak.
July 10-12 Central Region CBYF conference, Camp Mack, Ind.
July 12-16 Southeastern regional conference, Bridgewater, Va.
July 13-18 Central Region CBYF leaders conference, Manchester College, Ind.
July 16-19 District meeting, Texas and Louisiana, Roanoke, La.
July 17-18 Southeastern Region district CBYF officers training, southern section
July 18-25 Chicagoland laboratory school in Christian education, Naperville, Ill.
July 18-22 Older adult conference, Brethren Service Center, New Windsor, Md.
July 19-26 Camp Mon-Dak leadership training and youth camp, Dunseith, N. Dak.

Gains for the Kingdom

Six baptized and three received by letter in the Larchmont Community church, Calif.

Seven baptized and two received by letter in the Independence church, Kansas.

Three baptized and four received by letter in the New Carlisle church, Ohio. **Three** baptized, eight received by letter, and three awaiting baptism in the Kokomo church, Ind.

One baptized and nine received by letter in the Indiana church, Pa. **Four** baptized and six received by letter in the Plum Creek church, Pa.

Six baptized in the Pulaski church, Pa.

News and Comment From Around the Worl

DEKT Rally to Discuss New Themes

Protestant-Catholic relations, the ecumenical movement, and the influence of mass media will be discussed for the first time at the German Evangelical Church Day rally in Munich, West Germany, in August. This is the first time in its history that the church rally has been held in a largely Catholic region.

More than 500,000 German Protestants and delegations from Protestant churches throughout the world are expected to attend the rally. In addition, it is hoped that 30,000 Evangelical Christians from Soviet Zone will be permitted to go to Munich for the gathering.

During the five-day rally ten working groups will explore church, political, family, community, vocational, and social problems in the light of the Evangelical faith. Prominent clergymen and lay leaders will lecture on related topics. East German clergy are scheduled to preach in all Munich Evangelical churches on the last day of the rally.

Measure Would Aid Retired Ministers on Social Security

A bill to provide that a minister need not count the rental value of a parsonage as "earned income" in determining his eligibility for Social Security benefits after the age of sixty-five has been introduced in Congress by Representative Griffin of Michigan.

The measure is similar to one sponsored by Mr. Griffin in the last session of Congress. Under present regulations retired ministers cannot serve small rural charges on a part-time basis in exchange for housing, a practice which has been common in some rural areas. They either have to forego virtually all cash income or lose their Social Security payments.

Presbyterian Missions Integrated With Lebanon, Syria Church

Missionary work of the United Presbyterian Church in the U.S.A. has been integrated with the indigenous Evangelical Church of Syria and Lebanon. Officials of both denominations have made plans to give Arab Christians gradual control and ownership of more than a dozen Presbyterian schools, colleges, hospitals, and other properties as well as churches.

Under terms of the merger missionaries will become fraternal workers serving under the authority of the Synod of the national church — a single body bridging Syria and Lebanon. A United Presbyterian spokesman stressed that the American denomination's mission work aims to establish healthy indigenous churches. Financial support from American churches to Syria and Lebanon is still needed and will continue.



About one hundred sixty persons, the largest number ever to attend a me work banquet in Western Maryland, heard William F. Smith challenge th to answer the Call to Witness. Attendance records show that there has be a steady growth and interest in men's work in the district. Shown here the officers present at the meeting at the Oak Park church in Oakland, Ma land (from the left): Harold Butler, treasurer, and Mrs. Butler; Ches Shrimer, secretary, and Mrs. Shrimer; Mrs. Younkin and Walter Younk vice-president; Kenneth Jones, toastmaster; Mrs. Sines and Lawrence Sin president

Four Gospels Published in Modern Russian

A modern colloquial Russian translation of the four Gospels to appeal to the younger generation has been published by the British and Foreign Bible Society. The result of eight years of work by a group of Russian scholars associated with the Orthodox Institute of St. Sergius in Paris, the new translation includes accepted conclusions of modern scholars on the text of the Bible and revisions of the old Slavic liturgical forms.

Microfilmed copies of the documents which formed the basis of the new translation will be sent to Moscow for use in Russian theological centers.

ELC Disapproves Congregation-Sponsored Social Dancing

The church council of the Evangelical Lutheran Church has expressed disapproval of congregation-sponsored social dancing. It acted after one of its congregations in M waukee had started dances for young people. In a resolution d approving church-sponsored soc dancing the council reminded p tors and congregations "that Go Word makes our business the sponsibility of proclaiming t gospel."

Church Camp Leaders Urge Doubling Church Camps' Capacity

Protestant and Roman Catho representatives of summer cam operated by church groups ha stressed that the capacity of su vacation centers and their personn must be doubled in the next t years if they are to keep pace wi the growing population. The cam leaders recently attended an easte area meeting of the American Cam ing Association.

Directors of all the church-relat camps agreed that it is difficult obtain part-time summer help, ad ing that the need for such worke increases yearly as camps becon more popular.

Surplus Food Distributed in Haiti

More than 7,000,000 pounds surplus food are being distribute by religious welfare agencies Haiti to meet an acute shorta caused by a severe drought and po coffee crops. The program is bein administered by Church World Ser ice of the National Council Churches and Catholic Relief Ser ices. Provided by the Agricultu Department, the food products ha

one to more than 100,000 needy ersons in families, schools, and nstitutions.

Historic Calvin Auditorium To Be Dedicated June 1

Historic Calvin Auditorium in Geneva, Switzerland, which has been restored to its 16th century appearance, will be dedicated as a World Presbyterian and Reformed memorial center on June 1.

The dedication is one of the series of ceremonies being held this year to commemorate a number of Reformed and Presbyterian anniversaries. These include the 450th anniversary of the birth of John Calvin; the 400th anniversary of the founding of Calvin's Academy, now the University of Geneva; and the 400th anniversary of the first publication of Calvin's Institutes of the Christian Religion.

Calvin Auditorium is a historic church where Calvin, Knox, Beza, famous Protestant Reformers, preached and taught during the Reformation.

Amish Reject Tax Refunds

Members of the Old Order Amish community in Wayne County, Ohio, whose horses were seized by Federal tax agents recently for nonpayment of Social Security taxes, are refusing to accept refunds offered them by the government when the horses sold for more than the tax they owed. The Amish cite Luke 6:30 as the Scriptural basis for their refusal to fill out refund claims.

The Amish oppose participation in Social Security which they regard as a form of compulsory insurance violating the tenets of their faith. Four members of Congress have introduced bills which would exclude religious objectors from coverage by the Social Security Act.

At the Internal Revenue Service in Washington a perplexed tax official said, "This is the first time we've ever heard of someone who was conscientiously opposed to a tax refund."

One Third of Churches Have Libraries

Nearly one third of all Protestant churches in the United States have libraries, according to a survey made by the Christian Herald. The study showed that 63,000 Protestant congregations maintain libraries at present. That there appeared to be a rapidly growing trend is indicated by the findings that 12.3 per cent of all parish book centers are less than a year old.

Religious books head the lists of purchases for these collections. Second largest classification is children's books. Also represented are general fiction and nonfiction titles. The largest source of church library books is gifts from members and friends.

East Asia Christian Conference to Hold First Assembly

Kuala Lumpur, capital city of Malaya, will be the site in May of a historic church assembly — the first to be held by the newly formed East Asia Christian Conference. The conference brings together churches in all Asian countries in an ecumenical organization affiliated with the International Missionary Council and the World Council of Churches.

The May assembly will deal with three major topics: The witness of the church in the midst of social change, in interchurch aid, and in and beyond their borders. Twenty-five observers from the West and other areas are also expected to attend.

Quotes in the News

Dr. Liston Pope, dean of Yale Divinity School: "Churches and ministers and theological students in America have lost much of their social concern though no such generalization can apply to them all."

Dr. Hugh Keenleyside, director of the United Nations technical assistance program: "If war came, humanity might well perish to the sound of ecclesiastics blessing the bombs and missiles."

Melvin Gingrich, writing in the Mennonite Review: "After having lived in the Orient two years, I am convinced that one of the greatest stumbling blocks in the way of those who might otherwise become interested in Christianity is race discrimination and segregation in America. One of the most effective ways to open the doors for the spread of communism in the Eastern world is to defend segregation in the name of Christianity. I know of nothing that will drive millions of Orientals away from Christianity more effectively than this kind of sin unless it be the equally appalling contradiction of Christians defending war in the name of Christ."

William O. Douglas, justice of the United States Supreme Court: "The question of the crisis of democracy in Asia is not whether democracy will be saved, but whether it will be born. Democracy is the most difficult and the most complicated form of government. A dictatorship, on the other hand, is government's simplest form, and for this reason, easy to slip into by default."

David Hyatt, vice-president of the National Conference of Christians and Jews: "Until we have eliminated all discrimination in employment, housing, our churches, club membership and social activities, we have no moral right to look down upon the segregation patterns . . . in the South."

James P. Mitchell, Secretary of Labor: "Any education that fails to provide a student with some basis for belief, some respect for authority, and some reverence for his own tradition is a failure. Too many of our students in this country know the facts about everything and the meaning of nothing."

Episcopal Bishop James Pike of California: "What students don't argue about they don't think about. And religion is something they should think about."

Adlai E. Stevenson: "For hundreds of years we have preached the Christian promise of brotherhood, but today, when vanishing space and scientific revolution have turned our planet into a single neighborhood, the ideal means little in terms of concern or conviction, in terms of policy or action. Our hope is to accept the implications of our own faith, make concrete the image of brotherhood which we profess, and set to work to express our dedication in whatever effort or sacrifice the world's needs may dictate."

Dr. Roger Shinn, professor of Christian ethics at Vanderbilt University Divinity School: "We can't make children become Christians, though we may do things that influence them. We can't give them a faith. The Christian message seeks the willing response of free persons. If it gains acceptance by treating people as puppets it defeats itself. The Christian educator cannot manipulate the lives of others. Christian education is not a matter of packing a religious product so that people will buy it. To treat religion as a thing to be marketed is to destroy its meaning."



Rev. Elias Mogravejo, one-time "rum runner" for the government and exploiter of the jungle Quechuas, officiates while an aged Christian woman of the Otavalo tribe tells the Quechua conference of her encounter with Christ

ECUADOR, SOUTH AMERICA

Quechua Indian Conference

AT YEAR'S end most of Ecuador's million and a half Quechua Indians were still blear-eyed from drunken Christmas celebrations. But the lost holiday and the headache were not unanimous. For at the same time, Dec. 28, a group of Quechua Indians from the High Andes country with the missionaries whom they had learned to call "brother" bowed for prayer, then with song and laughter disappeared into dense jungle. Ahead lay two days of muddy trail with many a river, hill, and fallen tree to cross — and at the end awaited three days of singing, praying, Bible study, eating, and visiting with an evangelical Christian community of jungle Indians.

It was the fourth annual Quechua Christian Conference and was being held at Shandia, former stage of the mission activity of the late Jim Elliot and of his noble wife Betty who lives now among the Auca killers of her husband and four colleagues dur g the same week three years ago.

Though the various tribes f Ecuador speak some ten separ e aboriginal languages, all those liv g in the highlands plus a one hundr - mile strip of the north jungle sh e the Quechua language implanted y the Incas from Peru before the Sp - ish conquest. The New Testam t has been translated into Quech , and it is this book with its spirit a l message that this week drew Indi s from highland and jungle togethe - this in spite of the fact that the c - toms and cultures of the two grou s are as different from each other g are the cold, bleak slopes of t a Andes from the sultry rain for t which are the homes of these t groups.

The trail was an arduous one the highlanders, unaccustomed walking in mud and to negotiat g big rivers. But at the end of t trail a welcome awaited. It was t welcome of the Yumbo-Quech Christians with food, dry bamb beds under leaf shelters, and a co mon faith in Him for whom custo and cultures and climates are b riers only to be crossed.

During the three days two thir

Photos by Don Fike



For the highland Indian, a large body of water such as this is a dreadful obstacle on the trail

ecame evident: one, that the native elight in social intercourse — in the iesta" — need not be lost when pas- ng from the old life to the new life Christ, for Christians can have fun gether.

Second, it erased all doubt that he kingdom of God is as if a man ould scatter seed upon the ground, d should sleep and rise night and ay, and the seed should sprout and row, he knows not how" (Mark 26-27).

Jim Elliot was an outstanding reacher, Bible scholar, and youth ader in the United States. He was ptain of the wrestling squad and layed football in Wheaton College. hen leaving for Ecuador, friends ked why he was going to a "for- eign" land to throw away his talents. But he went believing that nothing would be thrown away by so doing.

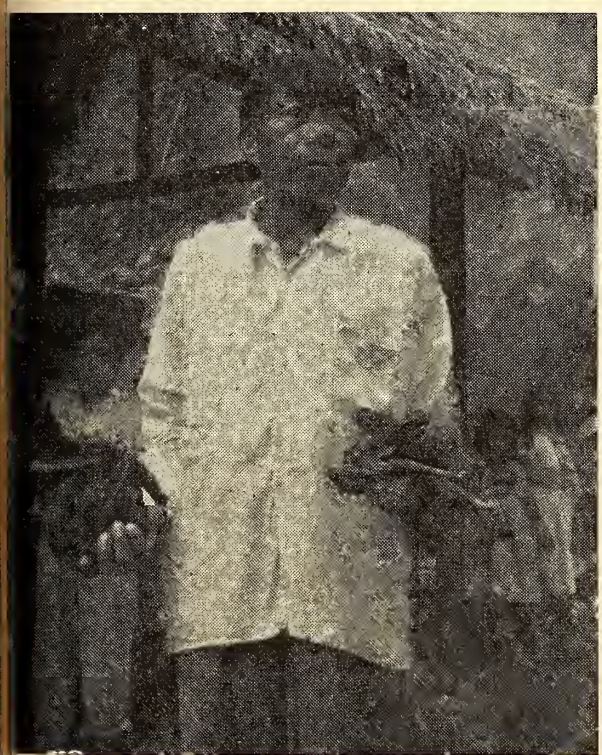
Arriving in Ecuador, Jim learned Spanish rapidly and soon was a fluent speaker and powerful preacher to Spanish-speaking people of the cities. But, again he left a brilliant future and "buried himself" in the jungle. When asked why, he answered that he was going to the jungle to hunt for one disciple like Timothy who could lead his people, the Quechua Indians. Having hunted for that disciple for two years, Jim again moved on into Auca land, where he gave up his life. To the undiscerning eye, this is a story of miserable failure at best and possibly the outcome of foolhardiness.



Jungle Quechua couple from Shandia arriving for morning sessions. Pole which young man is carrying on his shoulder is a stalk of sugar cane, a section of which he'll chew during some conference sessions



Rest stop — second day on long, hard trail from the Andean highlands to the Amazon jungle, scene of the fourth National Quechua Christian Conference, 1959



Jungle Quechua holds smoked jungle meat (fowl and monkey) which he tore up and dumped into the fifty-five-gallon soup barrel in which food was cooked for the conference

But let us look deeper for the results of Christian dedication and mission strategy. When Jim went to Shandia, the church was not there. This year the church in Shandia was host to the national Christian Quechua Conference. When Jim died, the disciple whom he had gone to find was still resisting the call of the gospel and its claim upon his life. But "Doctor Tapui," as fellow Indians call him, formerly an enemy of the gospel and persecutor of the church, was this year's guiding light in the conference. Several of the men for whom Jim walked the muddy trails and later gave his life are preachers now in that same jungle and show promise of giving leadership to the evangelical movement among Quechuas of both highland and jungle in Ecuador. "Unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies it bears much fruit. He that loves his life loses it, and he that hates his life in this world will keep it for eternal life" (John 12:24-25).

• • •

Dr. Mark A. Talney, executive director of Oregon Council of Churches: "Indians have justly complained through the years that whites seem vastly more interested in Indian property than Indian people. Oregon church people are determined to see that they get a fair deal."

The Concerned and Informed

This is part one of a two-part article adapted from material in Beliefs Into Action, a guide to political education and action available at 10 cents each from the Church of the Brethren General Offices, Elgin, Ill.



MOST of us are concerned with good government. We want to take our role as active citizens in a democracy, and we want to use every possible channel to express our religious and humanitarian concerns. But many Americans do not exercise their full responsibility as citizens, not because of laziness or lack of interest, but for lack of information and, sometimes, lack of time. It is for those who want to act that this is written.

Why Should We Be Concerned About Politics?

Politics touches nearly every phase of our daily lives. Essentially it has to do with the peaceful ordering of complex social relationships. Since all men live in society, politics becomes the business of everyone. Social and political organization make up that part of the world within which men are meant to become responsible children of God and citizens of the community. It also forms the necessary framework within which men may realize their fullest potentialities as persons endowed with dignity and worth.

Many people look upon politics as the art of compromise and the means by which one selfish interest is balanced off against another. In their more cynical moments they even look upon it as the place where honest men are bought off and where corruption prevails. If this is the level upon which politics operates in our communities and nation, then we the people are to blame. There is no such thing as a vacuum in political life. Decisions are constantly being made and we may be sure someone will be there to make them. If they are to be decisions guided by moral principles, then we the people must exercise our moral and political responsibility as members of the body politic.

We, as Americans, have an ever-growing stake in our government. In the past decade, the United States has come to assume a position of world leadership. This position carries with it great responsibility.

As citizens of a democracy we should recognize that individuals exercise an indispensable role in shaping present politics and, subsequently, the future course of history. As persons of religious faith we should further recognize that no social order is adequate to our view of man, unless it embodies such values as liberty, equality of opportunity, brotherhood, and justice. If, therefore, these values are to prevail in our society, it is our responsibility to bear witness to our deepest moral and religious insights where political decisions are being made and where public policy is being enacted into law. Moreover, if peace, freedom, and social justice are to triumph in our world, we must be individually alert in exercising our political responsibility.

How Can We Prepare Ourselves for Responsible Action?

We are all deluged with news from different sources and of varying degrees of dependability. Our friends and relatives sometimes voice strong opinions on important issues. Our radio, television, magazines, and newspapers may lead us to opposite conclusions. News releases and newssheets from Washington may give us information on the status of legislation but fail to give the background we need. Editorials and columns are sometimes frustratingly devoid of fa s. Yet on many of these matters we r y feel that we need to form an opin n — and act on it.

The problem is thus a double c e. First, where can we find relia e information and careful analysis o help us in making our own reaso d judgments, rather than accept g prejudices, hearsay, and half trut ? Second, once having formed th e judgments, how can we best t on them?

Be Informed

If you live near a large city, u probably are reading a local as v ll as a city newspaper. Your l d newspaper frequently gives news f actions taken by county and st e leaders, and notices of meeti s, which are not in the city paper.

News sources vary tremendou y in different parts of the country. It is, therefore, difficult to make rec i- mendations that have universal p- licability. The New York Time is probably more widely subscribed o by public and college libraries t n any other newspaper and is usu y considered to have the most c i- plete and objective news cover e of any paper in the country. e Christian Science Monitor has g d coverage of Washington and N activities and a fairly wide circu- tion throughout the country. D s your library carry them? Or wo d it be possible for you and sc e friends to take a joint subscriptio o one of them?

It is also a good idea to subsc e to a newsletter or information sh t published by one or more natio l

rganizations in Washington (such s the Washington Newsletter of ie Friends Committee on National egislation; Memo of the National ouncil of Churches, 122 Maryland ve., N. W., Washington, D. C., or eport from Capitol Hill, League of Vomen Voters, 1026 Seventeenth t., N. W., Washington, D.C.). The merican Council on Human Rights, 130 Sixth St., N.W., Washington, .C., publishes for each Congress s Chart of Civil Rights Bills, giving umber and sponsor, title and exlanation and committee assignent. You might also ask your ongressman to send you the Conressional Record, which he can pply free of cost to a limited numer of people.

Perhaps the best aid in forming balanced judgment is access to everal different points of view news sources. If time can e found to listen carefully to two more radio commentators who resent different "slants" on the ews — one who represents business nterests and one sponsored by a abor group, or one ardent internaonalist and one with a conservative pproach to international affairs — hen we begin to broaden our ources. Forums, debates, and panel iscussions on radio and television ay also give a better understanding the issues.

The same principle can be aplied to magazines. Of the many agazines on the newsstands, the llowing groups generally represent ifering points of view on political sues: The Reporter — biweekly; he Christian Century — weekly; he Nation — weekly; The New Reublic — weekly; The Progressive — onthly; Between the Lines — biweekly; Time — weekly; Newsweek weekly; U.S.News and World Reort — weekly; Business Week — eekly; Fortune — monthly.

If one reads Time and The Nation U.S. News and World Report and he Reporter, he is in a better poion to assess statements and opinns of others.

The Church Peace Union has pubhed a guide to organizations and ews sources called Stop, Look and sten (The Church Peace Union, 0 East 64th St., New York 21, Y.) which can provide further formation along these lines.

Share your opinions and your ws sources. Discuss with your ends and civic organizations the issues about which you are concerned. Pass on your sources of information to others.

You can also take part in conferences and seminars which will stimulate your thinking on national problems.

Part II of this article will appear in the June 27 issue under the title, Your Opinion Counts.

• • •

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury: "Civilization will not be secure until nations and peoples are far more generous-minded — ready not merely to lend, but to give and to give at their own cost."



Gdynia, April, 22nd, 1959

Dear Mr. Row,

We are sending this short note to you from Gdynia where we safely arrived just now. We would like to say you: Thanic you very much for your help kindness and good will during our stay in USA. This passed year gave us many experiences, it was really very succesful year for all of us and for our future work in Poland. It was also great experience in the friendskip between Americans and Polish students. We think, that Exchange Program between U.S.A. and Poland contribuk in a friendships between our countries.

We thank you very much for everything.

Your gratefuly

"Second Polish Exchangee group"

Gwoyke
Bielec
Jerzy Kerse
Halina Darpienicz
Władysław Siuda
Jerzy Kruse
Franz Maciek
R. Lewandowski

A letter from the eight Polish agriculturalists who returned to Poland in April after a year's exchange experience under the Brethren Service Commission

Not for Sale — We Believe in Democracy

These words appeared on signs posted on houses along Thurston Street, Borough of Queens, New York, following the location of a Negro family in the heretofore white section of the community.

Residents of the street responding to the leadership of a city agency — the Commission on Intergroup Relations — and to a Neighborhood Relations Committee, co-chaired by Rev. David S. Sheldon, pastor, Springfield, N. Y., refused to panic, but, rather, chose to meet responsibly the problems of becoming a

racially integrated community.

As reported in The New York Times (Nov. 22, 1958), residents of the area adjacent to Thurston Street stated that in the last few years, just about every spring and fall, real estate dealers — from outside the area — have attempted so-called block-busting. One house would be sold to Negroes and the block would be inundated by agents swarming from cars, making telephone calls, and spreading circulars. They said that they had cash offers for a house, that other residents were selling out, and that the block was becoming all-Negro. These tactics usually result in white people fleeing and the area becoming all-Negro. The Thurston Street approach brought into being an entirely different result.

Manifesto for Interchurch Aid

◆ The former secretary of the World Council of Churches Division of Inter-Church Aid and Service to Refugees told the annual meeting of the U. S. Conference for the World Council that interchurch relief work was "absolutely inevitable today" because it is basic in the Christian ethic.

Dr. Howard Schomer, now president of the Chicago Theological Seminary, cited these principles on which interchurch aid is based and conducted:

1. Christian relief work is spiritually grounded, a response by the believing community to the very nature of God.

2. Christian relief of human need is grounded in the Christian understanding of human nature as a broken reflection of the divine nature.

3. The churches of the whole world are called to offer this ministry to human need.

4. Interchurch aid is gratuitous, seeking no other end than to relieve human suffering through Christian service.

5. Interchurch aid is planned in partnership between the churches.

6. The key organs of the interchurch aid process are the ecumenical planning bodies in each country.

7. The direction of growth, of more effective and more faithful interchurch aid, is that of assured resources for broad goals over long periods. — *from Religious News Service.*

Bethany Seminary Presents

Continued from page 15

Thelma Edna Phillips, daughter of Mrs. Alvin Stanley of Martinsville, Virginia. She is married to Bobby Phillips of the seminary graduating class and will serve with him in Mathias, West Virginia.

Laura Jean Rittenhouse, daughter of Mr. and Mrs. Wilbert M. Stone of Bassett, Virginia. She is married to David Rittenhouse of the seminary graduating class and expects to serve with her husband in the Nigerian mission field.

Lee Franklin Spitzer, son of the Rev. and Mrs. S. F. Spitzer, Hagerstown, Maryland. Lee comes from the Hagerstown church in Middle Maryland. His wife was Elsie Hager, daughter of G. H. Hager also of Hagerstown. Their plans for service next year are not yet completed.

Wendell Hanna Tobias, son of Mr. and Mrs. Paul M. Tobias of Burnettsville, Indiana. His home church is the Eastwood congregation of Akron in Northeastern Ohio. His wife was Georgia Lawrence, daughter of Mr. and Mrs. Francis M. Lawrence, Sr., of Akron, Ohio. He has been called to the pastorate of the Marion church in Northwestern Ohio.

Anniversaries

Brother and Sister Isaac T. Byer celebrated their golden wedding anniversary on March 27, 1959, at the home of a son in Dixon, Ill. They were charter members of the Guthrie church, Minn. They have nine children, twenty-nine grandchildren, and three great-grandchildren. — Mrs. Neil Eller, Salem, Va.

Mr. and Mrs. Frank Nicholson of Hagerstown, Ind., celebrated their golden wedding anniversary with open house on March 8, 1959. They have two children and four grandchildren. — Mrs. Elmer Wampole, Greensfork, Ind.

Mr. and Mrs. Milton Shaffer celebrated their fifty-ninth wedding anniversary on March 16, 1959. — Mrs. Robert L. Berkebile, Windber, Pa.

Obituaries

Aldinger, Joseph, was born June 19, 1869, and died June 11, 1958. He served as deacon in the church for twenty years. In 1922 he was elected to the ministry. He was blind for thirty years. The funeral service was from the Backmanville church, Pa. Interment was in Mt. Tunnel cemetery. — Mrs. Earl G. Eshleman, Palmyra, Pa.

Balsbaugh, Sarah H., was born Feb. 22, 1872, and died Sept. 25, 1958. The funeral service was held at the Conewago church, Pa. Interment was in the Spring Creek cemetery. — Mrs. I G. Eshleman, Palmyra, Pa.

Baughman, Ada C., died at Newv Pa., April 2, 1959, at ninety years age. She was a member of the Newv church, Pa. She is survived by a dau ter, a stepdaughter, two grandchild and eight great-grandchildren. The neral service was held at Reari funeral home, with Bro. R. L. Coc officiating. Interment was in the Bo boro, Md., cemetery. — Louise Smith, Newville, Pa.

Buharp, John William, died Marc 1959, at seventy-nine years of He was a member of the Manor chu Md. He was the last member of immediate family. He is survived his wife, Bessie Delauter Buharp, son, and two granddaughters. The neral service was held at the funeral home by Bro. J. Rowl Reichard, assisted by Bro. Cha Green. Interment was in Green L cemetery. — Naomi F. Coffman, H erstown, Md.

Cassel, Susan, daughter of Benja and Maria Gibble, was born Aug. 1880, and died March 7, 1959. was united in marriage to Charles Cassel, who preceded her in death. was a member of the White church, Pa. She is survived by se stepchildren. The funeral service held in the Manheim church by home ministers. Interment was in Kreider's church cemetery. — Mrs. bel Diffenderfer, Manheim, Pa.

Click, James Calvin, son of Raym and Marie Croushorn Click, was b Feb. 27, 1939, and died March 1959. He was a member of the Bethel church, Va. Surviving are parents, paternal grandparents, and ternal grandmother. The funeral s ice was held at the Beaver Cr church by Brethren Phillip Zinn, Wise Driver, and S. D. Glick. In ment was in the adjoining cemeter Mrs. Frank A. Kiracofe, Dayton, Va.

Cohick, Asper G., son of Willis and Elizabeth Stout Cohick, March 13, 1959, at eighty-one y of age. He was a member of the N ville church, Pa. He was united marriage to Nora Alice Gayman June 17, 1909. Surviving are his w two daughters, four sons, two broth one sister, seventeen grandchildren, two great-grandchildren. The fun service was conducted by Bro. R. Cocklin. Interment was in the Newv cemetery. — Louise C. Smith, Newv Pa.

Cummings, Ida, daughter of Da and Hannah Naff, was born in Fran County, Va., Nov. 23, 1873, and at Roanoke, Va., March 18, 1959. was united in marriage to George C mings. She was a member of the B lehem church, Va. Surviving are se daughters, two sons, twenty-one gra children, and twenty-one great-gra children. The funeral service was h at the Monte Vista church by Breth Dewey Fleishman and Paul White. terment was in the church cemeter Pauline Bowman, Callaway, Va.

Deaton, Joseph Thomas, son Joseph Flecher and Mary Eller Dea was born July 9, 1891, at Roanc Va., and died April 3, 1959. On J 1, 1915, he was united in marri to Pearl B. Jordan, who preceded in death. He was a member of

aton church, Ohio. He is survived / one daughter, two grandsons, two others, and five sisters. The funeral rvice was held by Brethren Ellis uthrie and Alvin Ritts. — Mrs. Cyrus racofe, Eaton, Ohio.

Dillman, Amsey, son of Henry and ary Ellen Aukerman Dillman, was rn Feb. 14, 1881, and died Nov. 5, 58. At the age of fourteen he was ptized into the Church of the Brethn. On Jan. 24, 1904, he was united marriage to Rosetta Morphew. Surving are his wife, one daughter, o sons, and four grandchildren. The neral service was held in the Grandff funeral home by the undersigned d Bro. Joel West. Interment was the I.O.O.F. cemetery. — Howard D. eneman, Pioneer, Ohio.

Enterline, Fannie M., daughter of nry M. and Emma S. Felker Kauffn, was born Aug. 16, 1893, and died arch 30, 1959. She was a member the West Greentree congregation, . The funeral service was conducted Brethren Abram N. Eshleman and vin H. Zuck in the Elizabethtown urch. Interment was in the Mount nnel cemetery. — Nevin H. Zuck, izabethtown, Pa.

Essick, Clifford F., son of Frank C. d Mary Hanes Essick, was born in vidson County, N. C., Dec. 7, 1927, d died Feb. 7, 1959, in Germany. is survived by his parents and two thers. He was a member of the ple Grove church, N. C. Memorial rvices were in charge of the undered at the Maple Grove church and metery. — Walter E. Shank, Lexingn, N. C.

Everhart, Delphine, daughter of lph and Creasy Leonard Pickett, was rn Dec. 11, 1873, and died March , 1959. She was a member of the urch of the Brethren for seventy rs. Her husband, David Robert Evart, preceded her in death. She is rvived by two sons, six daughters, o sisters, thirty-seven grandchildren, d twenty-four great-grandchildren. e funeral service was held in the ple Grove church by A. Odell Leonl, Don Leonard, and the undersigned. erment was in the Beulah Reformed rch cemetery. — Walter E. Shank, xington, N. C.

Fishbaugher, Doris Jeanine, daughter Mr. and Mrs. Harvey Fishbaugher, s born March 10, 1957, and died rch 22, 1959. She is survived by parents, one brother, her maternal ndmother, and her paternal grandents. The funeral service was held the home and at the Church of the thren at Prairie Queen, with Bro. W. Hoover officiating. Interment s in the church cemetery. — Mae hbaugher, Preston, Minn.

Gnagey, Merle, was born March 12, 31, and died March 18, 1959. She s united in marriage to Samuel C. agey. She served with her husband the office of deacon. Interment was the Covington cemetery, Ohio. — e Crumrine, Pitsburg, Ohio.

Good, Ora E., daughter of Allen and Sallie Foreman Good, died ril 12, 1959, at the age of seventyht years. She was a faithful member he Church of the Brethren. Survive are one brother and two sisters. e funeral service was held by Bro. rge L. Detweiler. Interment was in Price's cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Grossnickle, Simon Richard, was born in North Manchester, Ind., April 19, 1870, and died in La Verne, Calif., March 7, 1959. He and his wife celebrated their sixty-first wedding anniversary last November. They have been active members of the Church of the Brethren. Surviving are his wife, Maude Shively Grossnickle, one daughter, four grandchildren, and eight great-grandchildren. The funeral service was conducted in the La Verne church by Bro. Cleo C. Beery and the undersigned. Interment was in the Evergreen cemetery. — J. Edwin Jarboe, La Verne, Calif.

Hall, Carolyn Ann, daughter of Dr. William G. and Anna Hartman Hall, was born Feb. 5, 1954, and died Feb. 27, 1959. Surviving are her parents, two sisters, one brother, and her maternal and paternal grandparents. The funeral service was conducted in the Pumphrey funeral home by Rev. Keith R. Bell, pastor of the Rockville Christian church, Md. Interment was in Rockville Memorial park. — Mrs. Elmer L. Dia, Meyersdale, Pa.

Halladay, Homer, son of Jacob R. and Maggie Baker Halladay, was born April 23, 1912, and died April 10, 1959. He was a long-time member of the Poplar Grove church, Ind. He is survived by his mother, one brother, and one sister. The memorial service was in charge of the undersigned at the Miller funeral home. Interment was in the Memorial cemetery. — C. C. Sollenberger, Union City, Ind.

Hamm, Charles, son of Michael and Mary Buckington Hamm, was born Aug. 9, 1901, in Macon County, Ill., and died near Jasper, Mo., Feb. 6, 1959. On Oct. 13, 1921, he was married to Sadie Sidwell. He was a member of the Church of the Brethren. He is survived by his wife, one son, two daughters, one brother, three sisters, and five grandchildren. The funeral service was held at the Selvey funeral home with Bro. Glenn Trowbridge officiating. Interment was in the Paradise cemetery. — Mrs. Velma Teeter, Jasper, Mo.

Hay, Clara R., daughter of John D. and Elizabeth Replogle Hoover, was born near Mooreland, Ind., July 11, 1872, and died March 31, 1959. She became a member of the Church of the Brethren in 1891. On Jan. 27, 1894, she was united in marriage to Frank E. Hay, who preceded her in death. She is survived by one daughter, three grandchildren, four great-grandchildren, one sister, and one brother. The funeral service was in the Nettle Creek church, with Bro. Byron Miller officiating. Interment was in the Brick cemetery. — Mrs. Elmer Wampole, Greensfork, Ind.

Hilbert, Forrest K., son of Samuel and Mary Frances Devier Hilbert, was born near Dayton, Va., April 12, 1894, and died at Harrisonburg, Va., March 19, 1959. On Dec. 19, 1915, he was married to Anna Virginia Miller, who preceded him in death. He was a member of the Pleasant Valley church, Va. He is survived by one son, five daughters, eight grandchildren, and one sister. The funeral service was held from the Beaver Creek church with Brethren Simon D. Glick, Wilmer Q. Crummett, and Philip Zinn officiating. Interment was in the adjoining cemetery. — Mrs. Frank L. Garber, Weyers Cave, Va.

Kistner, Roy, son of David Alfred and Mary Ellen Kimmel Kistner, was born near Oneida, Kansas, April 24, 1880, and died at Sabetha, Kansas, Oct. 30, 1958. On Feb. 5, 1901, he was united in marriage to Marinda E. Nance. At the age of twenty he united with the Morrill church and was elected to the ministry by the Sabetha congregation in 1911. He served the Sabetha, Granada, Richland Center, and Topeka churches in Kansas, and the Bethel church in Missouri, as well as in the free ministry. He is survived by his wife, Marinda, two sons, one daughter, one sister, nine grandchildren, and eight great-grandchildren. — E. A. Garrett, Sabetha, Kansas.

Klepinger, Jess, son of Jacob and Amelia Klepinger, was born April 1, 1885, and died Sept. 25, 1958. On Nov. 30, 1911, he was united in marriage to Grace Norris. He was baptized in 1901 as a member of the Church of the Brethren. Surviving are his wife, a brother, and two sisters. Interment was in the Mote cemetery. — Gale D. Crumrine, Pitsburg, Ohio.

Lehman, Jacob S., was born in Garrison, Iowa, April 14, 1869, and died at Portland, Oregon, Feb. 7, 1959. He was a member of the Church of the Brethren, serving in the office of deacon. Interment was in the church cemetery in Idaho, where he had lived many years. — Rose Brower, Portland, Oregon.

Miller, Bernice, daughter of Ben and Jennie Bohannon, was born at Payette, Idaho, Sept. 6, 1917, and died at Nampa, Idaho, March 28, 1959. She was married to Howard Miller on Dec. 25, 1935. Surviving are two sons and one brother. The funeral service was held at Nampa by the undersigned. Interment was in the Rosedale Memorial park at Payette. — E. J. Glover, Meridian, Idaho.

Markey, Emma Jane, daughter of Thomas and Mary Kohler Ness, was born in Winterstown, Pa., July 27, 1888, and died in York, Pa., April 23, 1958. She was a member of the Yorkana church, Pa. She was united in marriage to Clarence Alvin Markey on Dec. 24, 1908. She is survived by one sister, two brothers, four children, and thirteen grandchildren. The funeral service was held in the New Fairview church by Brethren Jacob Miller and Lester Markey. Interment was in the adjoining cemetery. — Charles Cleaver, York, Pa.

Miller, Carrie, daughter of Newton N. and Mary Ritchie Caricofe, was born at Mt. Clinton, Va., Nov. 23, 1890, and died at Dayton, Va., March 17, 1959. She was married to Lemuel D. Miller on Feb. 13, 1916. She had been an active member of the Church of the Brethren since her girlhood. She is survived by her husband, six children, fifteen grandchildren, one sister, and four brothers. The funeral service was conducted in the Bridgewater church by Brethren Bernard N. King and Simon D. Glick. Interment was in Oak Lawn cemetery. — Mattie Glick, Bridgewater, Va.

Mullinix, David L., son of Francis

and Matilda Swain Mullinix, was born Sept. 2, 1870, in Bushnell, Ill., and died in Peru, Ind., March 27, 1959. He was married to Elizabeth Stearns on Nov. 18, 1910. He united with the Church of the Brethren in 1924. He is survived by his wife, two sons, three daughters, twenty-six grandchildren, fifty-six great-grandchildren, and six great-great-grandchildren. The funeral service was held in the Drake-Flowers funeral chapel by the undersigned. Interment was in the Mt. Hope cemetery. — Howard H. Keim, Peru, Ind.

Mumma, Millard R., was born Oct. 21, 1889, and died Feb. 14, 1959. The funeral service was held from the Miller funeral home, Elizabethtown, Pa. Interment was in the Mt. Tunnel cemetery. — Mrs. Earl G. Eshleman, Palmyra, Pa.

Ness, Mary Elizabeth, daughter of William and Anna Marks Strickler, was born Feb. 11, 1895, and died Jan. 27, 1959. She was united in marriage to Robert C. Ness on June 19, 1915. She was a member of the Yorkana church, Pa. She is survived by her husband, five children, one sister, and one brother. The funeral service was held at the New Fairview church by Brethren Lester Markey, John Krape and Jacob Miller. Interment was in the Longstown cemetery. — Charles R. Cleaver, York, Pa.

Nottingham, William, son of Mr. and Mrs. Milton Nottingham, was born in Clinton, Okla., August 18, 1918, and died April 12, 1959, in Amarillo, Texas. Surviving are his wife, the former Margaret Driscoll, four sons, one brother, and his parents. The funeral service was conducted at Amarillo, Texas. Interment was in Memorial cemetery, near Edmond, Okla., after a graveside service by the undersigned. — Van B. Wright, Oklahoma City, Okla.

Perry, Elnora, daughter of David and Eliza Lannerd, was born in Henry County, Ind., Feb. 9, 1877, and died March 13, 1959. At an early age she became a member of the Church of the Brethren. On April 12, 1902, she was united in marriage to Ira Elmer Perry, who preceded her in death. She is survived by eight children, twenty grandchildren, thirteen great-grandchildren, one stepdaughter, two sisters, and one brother. The funeral service was held in the Nettle Creek church, Ind., with Bro. Byron Miller officiating. Interment was in the Brick cemetery. — Mrs. Elmer Wampole, Greensfork, Ind.

Plew, T. Peter, son of Daniel and Amanda Vanettor Plew, was born near Warsaw, Ind., and died April 2, 1959. He was married to his second wife, M. Alma Struckman, in 1922. He was a member of the Syracuse church, Ind. Surviving are his wife, one daughter, and three grandchildren. The funeral service was held at the Syracuse church with the undersigned officiating. Interment was in the North Webster cemetery. — W. Harlan Smith, Milford, Ind.

Rodeffer, Minor Orpha, son of Noah and Mary Miller Rodeffer, was born at Mill Creek, Va., Jan. 6, 1893, and died at Bridgewater, Va., March 16, 1959. On June 20, 1915, he was married to Grace Evans. He was a member of the Church of the Brethren. He is survived by his wife, two daughters, three sons, fifteen grandchildren, three great-grandchildren, one brother, and two sisters. The funeral service was conducted in the Bridgewater church by Bro. Bernard N. King and Rev. Jeddie DeFries. Interment was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Rupel, Alzina E., was born near South Bend, Ind., Oct. 26, 1868, and died at Pasadena, Calif., April 1, 1959. She was united in marriage to Charles Franklin Rupel on Jan. 8, 1896. She joined the Church of the Brethren at an early age. To give expression to the value of Christian higher education, it is the desire of the family that there be established the Alzina Rupel scholarship fund at La Verne College, to be used in the education of foreign students. She is survived by three sons, two daughters, one brother, one sister, sixteen grandchildren, and fifteen great-grandchildren. The funeral service was conducted by Bro. Paul B. Studebaker and the undersigned in the memorial chapel of Ives and Warren mortuary. Interment was in the Forest Lawn cemetery. — I. V. Funderburgh, La Verne, Calif.

Sherbahn, Annie, daughter of John W. and Fannie Hoover Shissler, was born Nov. 13, 1872, and died April 12, 1959. She is survived by her son, one brother, and one sister. The funeral service was held from the Miller funeral home by the undersigned. Interment was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Smeltzer, Delpha E., was born near Wakarusa, Ind., Dec. 30, 1885, and died at Elkhart, Ind., March 7, 1959. On May 6, 1905, she was united in marriage to Harvey M. Smeltzer, who preceded her in death. She was a member of the Church of the Brethren. Survivors include three sons, eight grandchildren, three brothers, and a sister. The funeral service was held at the Elkhart church by Bro. Foster B. Statler. Interment was in the Prairie Street cemetery. — Mrs. Arthur Becker, Elkhart, Ind.

Snelling, James, was born Dec. 14, 1882, at Pontypridd, Wales, and died in Portland, Oregon, Jan. 16, 1959. He united with the Church of the Brethren and served as a deacon. He is survived by his wife, Nellie, two sons, two daughters, eight grandchildren, and seven great-grandchildren. The funeral service was conducted by Bro. Ralph Bowman. Interment was in Lincoln Memorial park. — Rose Brower, Portland, Oregon.

Sollenberger, Anna Roudabush, was born at Pavia, Pa., May 5, 1885, and died at Altoona, Pa., March 12, 1959. On Nov. 27, 1902, she was united in marriage to Ephraim Sollenberger, who preceded her in death. She is survived by seven sons. The funeral service was held in the Clover Creek church, Pa., with Brethren Elmer Ebersole and Quinter Showalter officiating. Interment was in the Brumbaugh cemetery. — Susan B. Hunstman, Martinsburg, Pa.

Stahly, Alice, of Nappanee, Ind., died April 8, 1959, at the age of eighty-six years. On Nov. 4, 1893, she was married to David Stahly, who preceded her in death. Surviving are four sons, four daughters, one sister, one brother, one foster brother, twenty-four gra children, and forty-six great-grand dren. The funeral service was at the Nappanee church, with Leland Emrick officiating. Intern was in the Union Center cemeter Mrs. Cassel Hoke, Nappanee, Ind.

Statler, John H., son of Lewis Ellen Seese Statler, was born Jul 1888, and died March 30, 1959. Windber, Pa. He was preceded death by his wife, the former Berkey. He was a deacon in the R mel church, Pa., for many years. viving are a son, two daughters, grandchildren, six sisters, and brothers. The funeral service was in the Rummel church by Bro. A. Replogle. Interment was in the Be cemetery. — Mrs. L. Ernest Ott, W ber, Pa.

Taylor, Mrs. Emmett E., daughte Paul and Celia A. Hunt, was born 6, 1927, and died April 9, 1959. was a member of the White Cot church, Ohio. Surviving are her band, her mother, one sister, and brothers. The funeral service was at the William Thompson and Son neral home, with Bro. Alvin Kin officiating. Interment was in the Be cemetery. — Ella Weaver, South Za ville, Ohio.

Weaver, Harry, son of Hiram Frances Reed Weaver, was born 23, 1889, and died March 8, 1 He was a member of the Berkey chu Pa. He is survived by his wife, former Effie Blough, two sons, one ter, two brothers, nine grandchild and seven great-grandchildren. funeral service was held at the Be church by Bro. Millard Weaver. I ment was in the church cemeter Mrs. Robert L. Berkebile, Windber,

Wishart, Maggie, daughter of Ja and Frances Kernes, was born Humphrey, Mo., Feb. 7, 1882, died at St. Joseph, Mo., Jan. 15, 1 She was united in marriage to Ge Wishart on July 10, 1916. She baptized in the Church of the Bret on May 29, 1951. She is survive one son and two brothers. The fu service was held at the Heaton man chapel by Rev. Earl Vansi Interment was in the Ashland ceme — Edna Amos, St. Joseph, Mo.

Young, Douglas A., son of Mr. Mrs. Harry Young, died at R Mount, Va., Jan. 16, 1959, at the of eighteen years. He was a me of the Rocky Mount congregation. viving are his wife, Barbara Young, his parents, five brothers, six sisters. The funeral service was in the Fairview church, with Bro. Hoy officiating. Interment was in family cemetery nearby. — Ivy J. man, Rocky Mount, Va.

Young, Mrs. Sidney I., died at R Mount, Va., March 19, 1959, at age of seventy-five years. She w member of the Rocky Mount cong tion. She is survived by four daug and three sons. The funeral service held in the Fairview church, Brother I. D. Hoy officiating. Inter was in the family cemetery near Ivy J. Layman, Rocky Mount, Va.

Zuck, Caroline W., daughte Adam M. and Caroline Wenger R died March 20, 1959 in Bareville She was a member of the Cone

urch at Bareville. She is survived y her husband, Nathan R. Zuck, one rother, one sister, six children, and ghteen grandchildren. The funeral rvice was held in the Conestoga urch by Brethren Harry Wolgemuth d Paul Wenger. Interment was in e adjoining cemetery. — Mrs. Richard uckwalter, Bareville, Pa.

Church News

Southern California and Arizona

Glendale, Ariz. — A group of women our church is working as a team in nearby migrant labor camp. To aid e migrant women household items ere collected. At Eastertime our omen staged a party for the children the camp. Robert Mishler related s experiences in BVS, illustrated by des he made during his work in ntucky. On Feb. 10 the church pt a thirteen-hour prayer vigil, and Feb. 13, a community World Day Prayer was observed. The current oject among youth of the church is e construction of a barbecue fireplace the church property. The combined oirs of the Lynnhaven, Phoenix, and endale churches presented a program music and reading on Palm Sunday. ster was marked by special music the primary department and the ult choir. At vesper time the sound nstrip, He Is Risen, was shown. — rs. Don Heatwole, Glendale, Ariz.

Glendora — Our pastor and his wife d open house for all members and ends. A district workshop for adult ders of youth was held at our church. e men's fellowship sponsored a eetheart night with a box social. me of our young people, with their ders, were at Camp La Verne in week-end snow retreat. Our pastor conducted training sessions on visi- ion evangelism. We observed the rd's supper on March 27. Our choir ed with the choir of the Ladera urch to present The Crucifixion. Our ucons have each taken a new family undershepherd. The house just chased adjoining the church is being de ready for much needed class- ms. Three have been received by tism and four by letter. — Alice nchester, Covina, Calif.

La Verne — Bro. Vernon Miller was ource leader and speaker during the gious emphasis week sponsored by Verne College and our church. We ed with the other churches of our in the World Day of Prayer; Bro. old D. Fasnacht was the speaker. are stressing the evangelistic em- sis of our general church program. ny participated in the prayer vigil. a Brittain, a peace leader and inter- onally acclaimed author and lectur- spoke in our church on the Role Britain in the Current Conflict. The odeling of our parsonage is nearing pletion. Our pastor, Bro. H. F. ards, was speaker for the commu- Good Friday services. During Pas- week we received twenty by tism and eighteen by letter and firmation of faith. At our council ting Bro. Paul Hersch was re- ted moderator. Our delegates to ual Conference are Brethren Paul Hersch and J. Marion Roynon. — H. M. Brubaker, La Verne, Calif.

Idaho and Western Montana

Nampa — The church met in business session on April 14. The delegates elected to Annual Conference were Dr. Marvin Blough and Sister Flora Mae Orr. Since last report seventeen have been baptized. Several of the men attended the district rally of men's work and a group of women attended the women's rally at Twin Falls. Western regional conference for 1960 will convene at the Nampa church. Our pastor, Bro. W. David Albright, and his wife Anne were ordained to the eldership. Our pastor teaches two youth classes in church membership each week. He also held a week's music and preaching mission at Sunnyslope, Wash. Paula Flisher was co-winner in the regional peace and citizenship speech contest at La Verne, Calif., in March along with Washington's contestant, Pamela Faubian. Both girls will make the cross country trip to Ocean Grove, N. J., Annual Conference, June 16-21, as their reward. — Ottie DeCoursey, Nampa, Idaho.

Washington

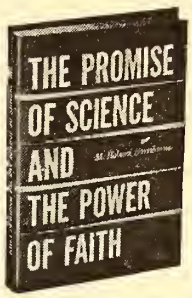
Covington — Our young people decided to adopt Youth Serves as its financial policy for the year. The ladies' group has been making quilts. A few months ago the members decided to enlarge the home for our pastor and his wife, Brother and Sister Clement E. Bontrager. We had a housewarming when it was concluded. Sister Barbara Brubaker, service worker, is assisting our pastor this year. Bro. Donald Holsopple, of Tacoma, Wash., was our evangelistic speaker the week before Easter and on Easter. Fourteen were received into membership. Our annual birthday dinner was held on April 10. On April 19 the Gideons were with us. — Mrs. Lillie Lontz, Kent, Wash.

Sunnyslope — During February and March we had Bible study for the Sunday evening meetings. Training sessions were held for our Call to Witness program. We had our communion on March 26 and an all-day prayer vigil on Feb. 11. On Easter morning the young people sponsored a sunrise service. Bro. Fred Ulery attended a board meeting of the Washington Temperance Association. Bro. David Albright held a preaching-singing mission in our church. Seven children were baptized. Part of the La Verne choir sang at our church on March 22. We now have a supervised nursery for children to three years old. Our pastor, Bro. Clifford Ruff, was in Elgin for the dedication of the new offices, representing Washington District. — Mrs. H. N. Williams, Wenatchee, Wash.

Colorado

Colorado Springs — Bro. Robert Walters performed the installation service when Bro. Jack L. Havice became our pastor. An Anniversary Call loyalty dinner preceded the every-member canvass and solicitation. Bro. Kurtis Naylor of Denver met with our church in connection with the Call visitation. We observed the special day of prayer and communion. The CBYF was organized the first of the year. The young people of the church had the Easter sunrise service again this year. Three were baptized on Easter and love feast was held in the evening. Four babies have been dedicated recently. Eight new tables have been donated for use in church fellowship hall. The new parsonage was dedicated on April 5 by Bro. Edward Duncan, assisted by our pastor. Colored slides of the mission and BVS work in Puerto Rico were shown at the church on April 15 by Brother and Sister Gilbert Harris. — Mrs. Carl J. Reed, Manitou Springs, Colo.

THE PROMISE OF SCIENCE AND THE POWER OF FAITH



M. Holmes Hartshorne

The answer to an old question, How can we be saved? is the substance of this compelling and enlightening book by a Colgate University professor. We may ask the question differently now under the immediate emergency. How can we get out of the mess that we are in, what with sputniks soaring overhead? How can the forces that threaten to destroy the meaning of our lives be overcome? But they all add up to the same age-old question. To this end the author lays out a series of distinctions which will reward the serious Christian not only with clues to the meaning of his commitment in the present crisis, but also with insights into the significance of modern scientific endeavor and the basic quality of the Christian faith. **$3.00**

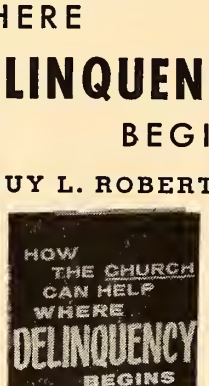
CHURCH OF THE BRETHREN
GENERAL OFFICES
Elgin, Illinois

Southern Iowa

Fairview — Dale and Leaun White were received as new members on Jan. 11. Our organ has become a reality. Dick and Ann Burger presented an electronic organ in loving tribute to their parents, Mr. and Mrs. John Burger and Mr. and Mrs. Merle Witmore. We are indeed grateful to Dick and his family for this gift and pray God's

HOW
THE CHURCH
CAN HELP
WHERE
DELINQUENCY
BEGINS

GUY L. ROBERTS



The thesis of this book is that delinquency begins in the home. It is an outgrowth of love which is inadequately expressed. The author says that churches have a unique role in helping parents and children to love each other, to find the redemptive values in life in the redeeming fellowship of the church. $3.00

An excellent book for study and suggestions.

Church of the Brethren
General Offices
Elgin, Illinois

richest blessings to abide with them as they resume their pastoral ministry in Northern Indiana at the Middlebury church. — Mrs. Marvin Morris, Unionville, Iowa.

Middle Missouri

Kansas City — On Race Relations Sunday our pastor and choir exchanged places with the Ward A.M.E. church. The women's work sponsored a school of missions on Sunday evenings through February. One evening a Japanese girl and a Mexican girl talked to us about the customs and religions of their countries. We held a prayer vigil on the first day of Lent. This was the beginning of our Call to Witness program. The district men's work rally was held in our church. We have decided to call a full-time pastor. Two of our ladies attended a peace workshop held at the Springfield church, Mo. Our love feast was held on Palm Sunday. Dr. A. L. Hull preached for us on Easter. Bro. C. Ernest Davis told about the Christian education convention in Tokyo, Japan, and about his visits to our missions in India and Japan. — Mrs. Gertrude Gaba, Kansas City, Mo.

Southern Missouri and Arkansas

Mountain Grove — The Call visitation program has been completed. Regular council meeting was held in January. The ladies' trio from McPherson College presented a program of sacred music in February. Bible study and family night continue on Wednesday evening. Our pastor, Bro. Ramie Gass, held a revival meeting at the Broadwater church. The children presented a program on Easter under the direction of Sister Mary Lou Peterson. Bro. Herald Gass, son of our pastor, is our assistant pastor. — Mrs. Lois Hurlbut, Mt. Grove, Mo.

Peace Valley — Brother and Sister Oscar Fike showed us pictures of Puerto Rico, and Juanita Fike showed pictures of Germany. A McPherson ladies' trio gave us an interesting musical program. Peggy Zimmerman gave us a well-defined talk on what our BVS'ers are doing and showed pictures of where she worked and places of interest in Germany. We were host to the district youth rally. Our women's work group meets two times each month. We sponsored a 100% Messenger club. Our love feast was on March 27. Vacation Bible school will be held June 1-12. — Nettie Bosserman, Peace Valley, Mo.

North Dakota and Eastern Montana

Surrey — Miss Peggy Zimmerman, a former BVS'er who served in Germany, was a guest speaker at our church on March 13. A potluck supper preceded her talk. The spring council was held on March 8. We had our love feast during Holy Week. We will be host this year to the district meeting in July. — Mrs. H. F. Hadler, Surrey, N. Dak.

Oklahoma

Thomas — Bro. Bryon Dell began his pastoral services for us last Aug. 31. Since then we have celebrated the fiftieth anniversary of the building of our church. The CBYF was host to the district rally. Our pastor attended a district retreat for pastors at Waka, Texas. The youth class had an Easter sunrise service. Our spring communion was held on Easter also. — Mrs. James Hamer, Custer City, Okla.

Northern Illinois and Wisconsin

Lena — In January our church cooperated in the community school for Christian growth. Our pastor, Bro. David Ockerman, taught a class on Religions and Denominations. At the father-son banquet Rev. Milton Merrill, a Methodist minister at Freeport, showed slides and told about his recent trip to Russia. We began our Call to Witness with an all-day prayer vigil on Feb. 11. Evangelistic meetings were held March 16-20, with Brethren Ted Kimmel, Carl Zigler, Don Snider and Carl Myers and our pastor as speakers. We were privileged to have Bro. S. Loren Bowman speak to us on Christian education. An electric organ has been installed and will be dedicated at a later date. We had our love feast on March 26. The adult choir sented the Easter cantata, Redempti Song. — Ethel Baysinger, Lena, Ill.

Yellow Creek — We have obse our 110th anniversary and dedic our remodeled and enlarged build The original building is still in Bro. Dean L. Farringer, of Lima, O spoke at the morning service, and J. Wilburn Lewallen gave the dec tory address. We are participatin the 250th Anniversary Call and evangelism program. A group of women attended the women's work at Franklin Grove. Our school of sions was held in February. Som our women have been going to Deaconess hospital in Freeport to At present we are sewing for the ajos. On April 9 a group of our wo attended the women's rally at the church. — Mrs. Ruth Whitmer, City, Ill.

Southern Illinois

Cerro Gordo — We are in the phase of our Anniversary Call prog Wednesday evening prayer mee were held in different homes from 11 to April 8. Our loyalty dinner served by the Methodist women. S our last report we have gained tw eight members and lost nine. church board has been voted by church as our form of organiza The Sunday school rooms on the floor have been redecorated and light fixtures installed. A new table was given by the Gossett fa in memory of their mother. A altar set has also been placed. We observe two full communions du the year and two additional sacram Dale Hylton and Amos Cable will s as delegates to Annual Confere Plans are being formulated for ob ing the fiftieth anniversary of the cation of our church. — Mrs. D Hissong, Cerro Gordo, Ill.

Middle Indiana

Logansport — Bro. Grant Weave ficiated at our love feast on Palm day. We are planning for a wee vacation Bible school in our ch Our pastor, Brother Hoffman, has conducting a membership class on urday afternoons. Our young pe have joined us in a membership as part of the Call program. Se of our ladies attended their ral Liberty Mills. One has been rece by letter and two by baptism since last report. Our CBYF participate the program, Youth in Peru. — Florence Stineman, Logansport, In

Northern Indiana

Bethel — The Sunday afternoon for prayer and Bible study, which started prior to our revival mee last October, was continued during winter months. Now plans for a vis fellowship are being considered. junior choir appeared at the secti songfest at the New Salem ch Family night, for the first quarter, sponsored by the Progress class. Fif of our women attended the spring at Goshen. Sister W. Harlan Sr our pastor's wife, was given sp recognition at this meeting as Ind Mother of the Year. The women's groups of the Bethel and Syra

urches gave a tea in her honor. Our astor will serve as our delegate to nnual Conference this year. The men the church are meeting on Saturday ternoons to paint the exterior of the urch building and to do other minor eaning and repair jobs. — Mrs. Lucile rayer, Milford, Ind.

Lincolnshire — At our family night rvice Mr. and Mrs. E. William Ranck ve a talk and showed pictures con-rning their seven years in El Salvador. n Feb. 15, we held our first service our new church with Bro. Carl Zook inging the morning message. We par-ipated in the prayer vigil in keeping ith our Brotherhood Call to Witness r Christ. Several homes were visited our community previous to one week evangelistic meetings held by Bro. loyd E. Bantz. Bro. V. F. Schwalm led our pulpit one Sunday in the sence of our pastor. Twelve have en received by letter and ten have en baptized since January. The BYF made an every-member canvass r their combined budget to be used r the Brotherhood Fund and to fur-sh their Sunday school room. The strict men's rally was held in our urch. Don Odle, coach and teacher Taylor University, Upland, Ind., was e speaker. Bro. M. R. Zigler, former ropean representative to the World uncil, spoke at our morning worship. e Dear Mother in the Shoe was the eme for our mother-daughter banquet ld on April 24. — Mrs. Quinter E. llenberg, Fort Wayne, Ind.

Southern Indiana

Antioch — We are taking part in the ll program. Several teams called on the membership before Easter. On b. 11 an all-day prayer vigil was ld in the church. We had the annual thday supper and program. Bro. chard Speicher officiated at our regu-quarterly council. Bro. B. D. Hirt s guest speaker on pulpit exchange nday. Around one hundred women ended the area meeting at our urch. Mrs. Dallas Oswalt gave a very eresting talk and showed slides of geria, Africa. The baby diapers and thes, the women's work project, were dicated at this meeting. Our mother-ughter tea was held on May 20. — rs. Robert Coyle, Yorktown, Ind.

Four Mile — The chairman for our 0th Anniversary Call is Sister Ada rner. We are having prayer services h Wednesday evening in connection th our Call to Witness. We will cele-te the 150th anniversary of our urch in July; Bro. Floyd Mallott of thany Seminary will be the speaker. o. Ernest Shull gave a talk on the ssion work in India. While our pastor s sick the pulpit was supplied by ter Calvin Bright of Richmond. Sis-June Harris, who is executive secre-y of the Wayne County Family vice Bureau of Richmond, showed les of her world tour at the recent nily night. Two have been baptized l two have been received by letter. r church took part in a union World y of Prayer service. Sister Ada rner will be our delegate to Annual nference. Our women's work group been doing relief sewing and mak-comforters. — Mrs. John Smeltzer, erty, Ind.

Michigan

Midland — Our first service in the new church was on March 8. We had our dedication service on May 17; Bro. Galen Ogden of Elgin was the speaker. Our pastor has been guest speaker over WMDN for morning devotions. Bro. Dean Rohrer conducted installation services for Brother and Sister Ray Baker and Brother and Sister Robert Barnum into the office of deacon. Sunday evening services have included films, sermons, discussions, and hymn sings. One of our morning worship services included a membership renewal. A series of church membership classes were conducted by our pastor. Six have been received by letter and ten by baptism. On Easter a sunrise baptismal service and dedication for children were held. A Boy Scout troop is being organized. — Mrs. Robert Polzin, Midland, Mich.

Northeastern Ohio

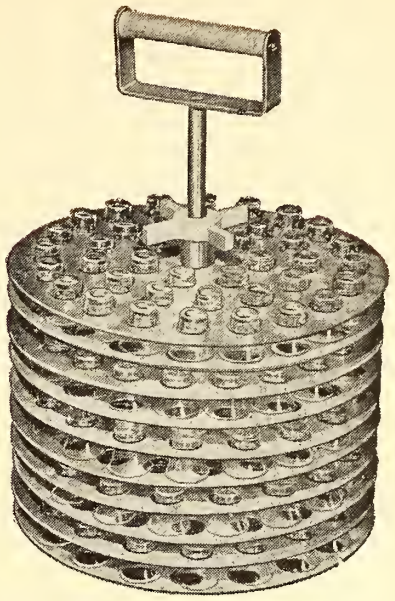
Eden — Bro. Ben Brumbaugh was speaker for Laymen's Sunday. Our pastor and his wife, Brother and Sister Edward Lander, attended the regional conference in North Manchester, Ind. Richard Kidwell was licensed to preach. A sunrise prayer service was held on Easter morning. We had a mother-daughter banquet on May 8 and dedication of infants and children on Mother's Day. Our women's work group is making quilts and comforters for relief. We have adopted the sunshine bank project. Twenty-one new members have been received in the church. — Mrs. Maud Dayton, Canton, Ohio.

Springfield — The training school for our district was held at Springfield this year. Our church participated in the evangelism phase of the Call program. On Palm Sunday, the Manchester a cappella choir, under the direction of Clyde Holsinger, gave a concert in our church. M. R. Zigler was with us one Sunday. Our women's circle is meeting to tie comforters and sew for overseas relief. The golden age group of our church held an afternoon and evening meeting. There were crafts and hobbies, a covered dish dinner, and a talk by Bro. John Duffy. We had a mother-daughter banquet on May 5. Our vacation church school will be June 8-19. — Vera A. Donovan, Akron, Ohio.

Zion Hill — Our church met in council with Bro. Alvin Cook as moderator. During Holy Week, Bro. Willard Dulabaum from Bethany Biblical Seminary, Chicago, Ill., conducted evangelistic services, closing with a love feast on Easter evening. One was baptized. The young people held an Easter sunrise service at the church. — Sadie Kauffman,, Columbiana, Ohio.

Northwestern Ohio

Lima — At a buzz session the CBYF discussed What Is the Christian Faith? Esther Straker, from radio station WIMA, told of her conversion experience. Our pastor and Bro. A. P. Musselman attended Ohio Pastors' Convention. While our pastor and wife were vacationing in Florida, our pulpit was filled by the Manchester College deputation team, Chaplain Fred H. Bucholz, and Ralph Delk, superintendent of schools.



Communion Glass Washer

Designed to reduce time, labor, and expense to a minimum, this communion glass washer will solve many problems for you. It is compact, easy to use, prevents breakage, and leaves glasses sparkling clean and lint-free. Holds 195 glasses.

Washer is placed in basin of hot water and detergent and plunged up and down. The same process is followed in scalding water. Washer is then removed and stood on its base. Within a few minutes glasses will be completely ready for the next service. Regular model. To be used with your own communion trays, where these trays have a flat cup-holder disk and a hole in the center. Five trays of glasses can be washed in one operation. **$15.00**

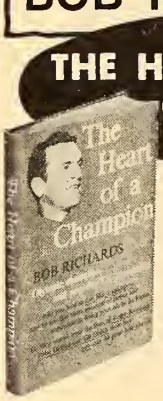
Ten-Disk Model. For churches using trays that slope or lack center holes in the cup-holding disks, this model provides additional disks so that glasses can be quickly transferred from trays of any style to these disks. Other specifications and operation are same as for regular model. **$19.00**

Church of the Brethren
General Offices
Elgin, Illinois

By Church of the Brethren Minister

BOB RICHARDS

THE HEART OF A CHAMPION



Bob Richards — Olympic star and Minister-at-Large for the Church of the Brethren — shows what it takes to win in sports and in life. He tells inspiring stories of the winners . . . Roger Bannister, Bob Mathias, Gil Dodds, Babe Didrikson, Carl Erskine . . . and of the losers, too. Being an all-around athlete or being a complete person both require reliance on prayer. But Bob Richards doesn't pray to win; he prays for health and strength and for God's help to do his best. This is an exciting sports book with meaning far beyond the world of sport, in which Bob Richards bears witness to his faith. **$2.50**

- - - - - - - - COUPON - - - - - - -

Send ..... **Copies**

THE HEART OF A CHAMPION

Name .....

Address .....

City ..... **State** .....

CHURCH OF THE BRETHREN
GENERAL OFFICES
Elgin, Illinois

On Ash Wednesday we had an all-day prayer vigil. Mr. and Mrs. George Vare told of their visit to Puerto Rico and Brethren Service and mission work at Castañer. Earl Cox, juvenile court officer, spoke to our youth fellowship on youth and their problems. The Brethren pastors of the area exchanged pulpits, The combined choirs of Sugar Creek, Pleasant View, and Lima, gave the cantata, The Seven Last Words. On March 26 we had our love feast. Four were received into the church by baptism. We held our quarterly church council meeting with Bro. A. P. Musselman as moderator. Bro. M. R. Zigler spoke on the theme, Advance Peace. Four deacons and deaconesses recently elected were consecrated by Bro. A. P. Musselman. — Mrs. O. C. Anspach, Lafayette, Ohio.

Pleasant View — Our pastor and four of our young people attended the Brethren youth seminar in Washington, D.C., and New York City. Our church took part in a joint World Day of Prayer service. At our church council meeting our pastor, Bro. David Wampler, was selected as our delegate to Annual Conference. Several from our church attended the district spring assembly. Our annual family birthday supper and program was well attended. Spring communion was held on Palm Sunday. A joint choir from the Lima, Sugar Creek, and Pleasant View churches, gave the cantata, The Seven Last Words. Our CBYF sponsored the Easter sunrise service and breakfast. The women sponsored the giving of the pageant, Challenge of the Cross. — Mrs. Paul Rusmisel, Columbus Grove, Ohio.

Tiffin — Holy Week services were held by our pastor, Bro. R. Earl Zimmerman, with love feast on Thursday evening. As a result of the meetings, of the spiritual teaching in the membership class, and church school teaching, nine new members were added to the church. The ladies' choir presented the cantata, Memories of Easter Morn. Our pastor held services at the Tiffin state hospital with our junior choir giving the special music. At present we are busy painting the basement of the church. — Mrs. Elias Eberly, Fremont, Ohio.

Southern Ohio

Beaver Creek — Our school of missions was held during the month of February. Guest speakers were Estelle Shen, an exchange student from Formosa, and Roy Singh, an exchange student from India. The Ivan Eikenberry family talked about their experiences in Africa. We are now working on the Call to Witness program. Brethren Ralph Moler and Omer Maphis are the chairmen. Our pastor, Bro. Lyle Klotz, is conducting classes on the doctrine of the Church of the Brethren. At the father-son banquet superintendent of schools at Yellow Springs, Mr. Augsbarger, showed slides and told of his recent trip to Russia. Six persons have been baptized. Our love feast was held on March 26. On Good Friday evening the combined choirs and orchestra of the Beaver Creek Township churches presented at our church The Crucifixion. Our women's work group has been sewing for the Greene Memorial hospital and making

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate or cure employment in Brethren com nities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Off

This service is part of the Brot hood program, assigned for admini tion to the Social Welfare Departn of Brethren Service.

The right to edit and reject no is reserved. Since no verificatio notices is made no responsibility ca assumed.

When writing about a notice, necessary that the number be gi Write Brethren Placement Ser Church of the Brethren General Off Elgin, Ill.

No. 404. Needed: Someone to vide companionship for a wido crippled mother and do housework cooking while daughter works. E other week end would be free. family would provide room and b and would be willing to discuss matter of additional finances. Con J. Richard Gottshall, Bassett Churc the Brethren, Box 328, Bassett, Va

comforters for relief. Our church part in the recent pulpit exchan Mrs. Raymond Huston, Dayton,

Beech Grove — During the mont January our school of missions on Middle East was observed by the munity Council of Churches. A g of our members attended our di mission rally. We had a fellow supper at the church at which Eikenberry spoke and showed pic of their work in Nigeria. A grou us attended the district women's at the Eaton church. We inaugu our Call to Witness program wit all-day vigil at the church. Our munity Council of Churches spons union Holy Week services. At men's communion breakfast Bro. Hostetter presented the meditation. Easter sunrise service was prese by the community youth group. Easter evening we presented the dr The Symbol of the Cross, which followed by a candlelighting ser Brother Gibbel, Dr. Daryl Parker Sister Parker attended the Burl seminar at Columbus. — Mrs. Ev Druley, Hollansburg, Ohio.

New Carlisle — Our school of sions on the Middle East was hel January. Delegates elected to the nual Conference are Chester Ha Harold Erbaugh and Nancy Stude er. Our church voted to adopt unified budget plan. We also to sponsor another displaced pe family. On the first day of Len had a prayer vigil with the congreg assembling in the evening for a sp service. This was the beginnin our Call to Witness program. S

f our young people attended the youth eminar in Washington and New York. number of our members attended the chool of Christian living at Salem. n Palm Sunday twenty-two were bap-zed. So far this year five others have een baptized and ten received by tter. The Manchester a cappella choir resented an early service on Easter orning. Bro. John B. Grimley gave inspiring message on Christian Mo-ves on a World-wide Scale. — Mrs. nna B. Allen, New Carlisle, Ohio.

North Atlantic

Coventry — The church has decided support Bro. George Kreps and fam-y as missionaries in Ecuador. Sister harles Albright reviewed the mission udy book, Concerns of a Continent. iss Julia Maier, a resident of Alaska r two years, showed slides and curios ncerning our new state. Our pastor, o. D. Howard Keiper, conducted a ss in church membership. Ten were ptized. We welcomed the Cubs and outs of our community in a special rvice in commemoration of Boy Scout eek. We had a service of member-ip renewal on Feb. 15. The youth the district sponsored a week end New Windsor and helped to process thing for relief. On Palm Sunday, e senior choir presented the cantata, e Cross Triumphant. A special ster service was conducted by the stor and the choirs. Love feast was ld that night. Morley J. Mays, dean instruction at Juniata College, was r guest speaker on Juniata day. The zabethtown College choir, under the ection of Bro. Nevin W. Fisher, pre-ted a service of sacred music. The trict women's work spring meeting s held at Green Tree. Our mission-, Velva Jane Dick, was one of the akers. — Mrs. Mary Jane Kulp, Potts-vn, Pa.

Eastern Pennsylvania

Big Swatara — Our church, with Bro. n Patrick as chairman, participated the Anniversary Call program, pre-ing the evangelistic services by Bro. est E. Muntzing of Roanoke, Va. umber of our members spent a day New Windsor. Bro. Ray Kurtz was guest speaker for the Good Friday vice. Our women made twelve com-ers for relief. A truckload of furni-, clothing, and miscellaneous items sent to our home mission point at t Creek, Ky. — Mrs. John Swope, on Deposit, Pa.

Flatfield — The library committee nsored a reading circle for the vari-age groups. They exchanged books ideas. Bro. Wayne Dick of Oaks, preached a missionary sermon one day evening. A student volunteer n from Elizabethtown College ren-d a program at which Earl Dibert, rmer Brethren Service worker in ca, brought the message. The ch and Sunday school participated he One Great Hour of Sharing. choir presented the cantata, My emer Liveth. Bro. Richard Hack-of Bareville, Pa., conducted our Easter services and officiated at the feast. The CBYF sponsored an er sunrise service with Bro. Harold s bringing the message. Two of oung people attended the Brethren youth seminar. — Mary A. Nyce, Lansdale, Pa.

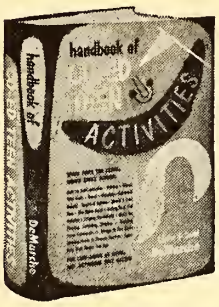
Indian Creek — Bro. Reuben H. Brumbaugh delivered the sermon in our church on March 15, which was his ninety-fifth birthday. He has been in the ministry for sixty years. During the winter we had a school of missions. Several of our members went to New Windsor to help in processing work there. One phase of our Call to Witness program was a series of eight consecutive Wednesday evening studies in evangelism, with Bro. Henry Moyer as discussion leader. This was followed by an every-member canvass. We had a child dedication service. Six were received by baptism on Palm Sunday. Brother and Sister Raymond Musselman were elected delegates to Annual Conference. Dean Roy McAuley of Elizabethtown College conducted a Bible institute. Missionary John Grimley and family were with us for a missionary service. Our church was host to a leadership training institute conducted by the district Christian education commission. The Elizabethtown College choir rendered a sacred concert in our church. — J. Wilford Price, Vernfield, Pa.

Southern Pennsylvania

Carlisle — Our annual Bible institute was conducted by Bro. Earl Kurtz from Elizabethtown College, one Sunday in January. In honor of Youth Week our youth were in charge of the service. Bro. Dean McAuley, Elizabethtown College, was the speaker. That evening a student deputation team from the college presented the program with Bro. Earl Dibert as speaker. Arthur Smith and John Peffer were licensed to the ministry. Bro. Joseph M. Baugher conducted this service. A visitation to inactive and prospective members was made during Lent. Ash Wednesday was observed as a day of prayer in preparation for the Call to Witness

HANDBOOK
of Co-Ed Teens Activities

The Jumbo 640-page how-to-do guide to all kinds of teen fun

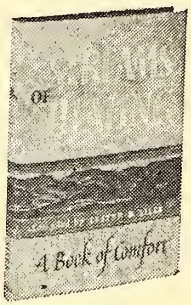


Edythe and David DeMarche

Here are more than a thousand ways to help teen boys and girls enjoy all kinds of real fun, socially maturing fun, geared to the interests and needs of today's near adults. You will find the "how" in this mammoth, one volume, easy-to-use, uniquely co-ed funbook that teens will grab and parents and youth leaders will be grateful for.

Every church library and recreation leader should have a copy. **$7.95**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.



STREAMS OF HEALING

LESTER R. LILES

A book of comfort containing 138 short meditations to help those confined to their homes or hospital rooms by illness, age, or accident find spiritual strength in the face of pain and adversity and to open their hearts to God's love and healing power. **$2.50**

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

for Christ. The Juniata College choir gave a concert in our church. Holy Week services were conducted by Bro. Guy E. Wampler, Jr. Our choir presented an Easter musicale. Our local women's work group was host to the annual district women's work spring luncheon. The deacon commission sponsored a dinner in the church honoring the older deacons and deaconesses. Bro. Harold Bomberger, the regional secretary, was the speaker. Our delegates to Annual Conference are Arthur Smith and Warren Kissinger. — Mrs. G. Book Roth, Carlisle, Pa.

Western Pennsylvania

Garrett — Holy Week was observed with services every night. This was also pulpit exchange week. Our minister, Bro. Fred Seese, journeyed to a different church each night. We had for that week of services Brethren Earl Brubaker, Joseph Lewis, Merril Heinz, Edward Cauffiel and James Daughtry. Bro. Herald Seese brought the Easter morning message. The women's group observed the World Day of Prayer. Several quilts have been made for relief. Our church is taking part in the Anniversary Call. We had a very successful visitation program as part of this Call. — Mrs. Charles Thomas, Garrett, Pa.

Indiana — Our pastor conducted church membership classes. We began lay evangelism sessions. The church joined in the twenty-four-hour prayer vigil on Feb. 11. This was followed by the evangelism visitation program. Our women's work has been participating in the visitation program. We had a great ingathering day on Palm Sunday with a reception of new members, followed by love feast in the evening. Since Brother Boose became our pastor on Sept. 1, four have been baptized and ten received by letter. The building committee has been looking for a suitable church site as we are planning to build in the near future. — Mrs. Robert Strong, Indiana, Pa.

Southern Virginia

Topeco — Our quarterly church council followed a fellowship lunch. A district training conference was held at our church. Speakers for the conference were Edward Ziegler, Merlin Garr, and Mrs. Anna Mow. We had Easter services at our church. Frank Layman presided at our feast. — Kate Ratliff, Floyd, Va.



Express your Christion Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift onnuity
- ☐ a real estate deed (reserving life use)
- ☐ o stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Speciol Gifts
22 South Stote Street, Elgin, Illinois

Send informotion to me confidentiolly and without obligotion

Name .....

Address .....

PEWS, PULPIT & CHANCEL FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

PROPERTY INSURANCE
FOR CHRISTIAN PEOPLE
Fire ond Extended Coveroge, Legol Reserve, Non-Assessoble. Churches, Dwellings, Household Contents, Mercontile, Forms. Cost hos never been more th of Stote Published Rotes. Over 40 yeors in t Eleven Church denominotions porticipoting for informotion.
BROTHERHOOD MUTUAL INSURANCE COM
128 W. WASHINGTON ST. • FORT WAYNE, INDIANA •

Classified Advertisi

FACTORY PRICES — Order pe pulpit and chancel furniture, fc ing chairs, tables (fixed, adjustal or folding legs) from: Ralph Finnell, Factory Representati North Manchester, Ind.

WANTED: Brethren Almanac e lier than 1910, History of German Baptist Brethren, Brumbaugh, Literary Activity the German Baptist Brethren, John S. Flory. Will pay c Write: Roy C. Kulp, Chalfont,

A memorial to all —
not just to one

Shepherd of the Cowlitz

BY EZRA WHISLER AND GERALDINE ELLER

IN A SPECIAL SENSE this volume is a memorial to the life and work of Elder Ezra Leroy Whisler, a self-supporting minister of the Church of the Brethren, in the Cowlitz Valley in Washington, for over forty years.

BUT IN ANOTHER SENSE it is also a memorial to the countless thousands of other self-supporting ministers who have carried or are still carrying heavy responsibility in the ministry of our church. **Price, $2.50**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

JUNE 20, 1959

The Good Shepherd

sus said, "I am the good shepherd. . . . The
eep hear his voice, and he calls his own sheep
name and leads them out. When he has
ought out all his own, he goes before them and
e sheep follow him for they know
s voice . . ."

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside still waters;
he restores my soul.
He leads me in the paths of right-
eousness
for his name's sake.



Fritz Kunz
Monkmeyer

us said, "I am the
od shepherd. . . . The
d shepherd lays down his
for the sheep. He who is a
eling and not a shepherd, whose own
sheep are not, sees the wolf coming and
ves the sheep and flees; and the wolf snatches
m and scatters them . . . I lay down my life
the sheep . . .

Even though I walk through
the valley of the shadow of death
I fear no evil
for thou art with me;
thy rod and thy staff,
they comfort me.

Jesus said, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd."

Surely goodness and mercy shall follow me
all the days of my life;
and I shall dwell in the house of the Lord
forever

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

JUNE 20, 1959

Volume 108 **Number 25**

In This Number . . .

Editorial —

Overseasmanship 5
Right Hand, Left Hand 5

The General Forum —

Who Is Calling, Please?
Murray L. Wagner 3
The Renewal of the Church.
William M. Beahm 6
Blood Donors Are Still Needed.
Harold Rowley 9
The Lightning-Riven Oak (verse).
Rufus M. Reed 10
New Editor of Youth Publications.
Norman J. Baugher 11
Conformity a la Mode. William J. Tinkle 11
Coffee Hour. Dorris Blough 12
Reviews of Recent Books 15

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Toward His Kingdom —

An Exchange Teacher Speaks.
Gordon Fishburn 22
Home Missions in India.
Betty R. Blickenstaff 24
"What Can I Render to the Eternal?"
Harlan and Ruth Brooks 24
Camp for Rural Teachers.
Rambhai Kalidas Patel 25
Out of the Mailbag 25
Mission-Grams 26

**For he is our God,
and we are the people of his pasture,
and the sheep of his hand.**
— Ps. 95:7.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, article
news. Letters should be brief and brotherly.

Roman Catholic Candidates

I thought your article on "Can a Catholic Become President?" was very good. It looks as if we may have a Roman Catholic candidate on both major parties. . . .

We are beginning to see a lot of Catholics teaching in our public schools but you don't see any Protestants teaching in Catholic schools. You stated that many Catholics in public life have clearly stated their support of basic principles, but, on the other hand, they still are Catholics and believe in their principles or they would leave the Catholic faith.

I have a deep concern for this situation and wonder if it might not be a good time for a lot of Christian people to vote *Prohibition* in the future. — Lawrence M. Metzger, R. 4, Delphi, Ind.

Ever on Guard

I read with interest your editorial on "Can a Catholic Become President?" in the May 16 issue of the Gospel Messenger. You state that "if a qualified candidate stands for what we believe to be right and best, whether he is Catholic, Protestant, or Jew, he deserves our prayerful support." I am sorry, but we must differ on one point. I could never support a Catholic for president. We live in a township that is predominantly Catholic. Our school directors are largely Catholic. Our schools are feeling the weight of the iron rule of Rome. Such a fate for our beloved nation is tragic to think of. . . .

I would pray that our Gospel Messenger might never become the agent of any power whose avowed purpose it is to destroy the Christian faith. Rome never changes. Her tactics may change, but her aim never. We need to be ever on guard. — John M. Geary, Star Route, Mt. Pleasant, Pa.

Daily Prayer Guide

I liked the Daily Prayer Guide from Lent to Pentecost very much. It not only told what scripture to read, but also told what they contain and what to pray for. Hope we have more good things like that. — A Pennsylvania Listener.

A Pioneer Missionary

Some incidents and impressions are so vivid in my memory of the life and family and funeral of Wilbur B. Stover that I would li
mention a few of them briefly.

After his retirement from tw
six years of successful mission
in India, he accepted the pastor
the Seattle congregation, of wh
was a member. The family of E
er and Sister Stover — three boy
two girls who were all born in
except one — comprised a truly
py home, every one musical a
active in the church.

Brother Stover was in demar
speaking engagements. On Oc
1930, while he and the family
ministering to the Olympia ch
Wash., a heart attack ende
active, noble life just as he was
to address a city-wide tempe
rally.

When Wilbur Stover and
Emmert were graduated from
Morris College and married
1893, both had developed a vis
founding a foreign mission p
India that could become sel
porting and prove a great bl
to those faraway millions of p
needing the light of the Ch
gospel message. It was not ea
Wilbur to decline some attr
commercial opportunities, or
which offered him an enviable e
tive position in a large prosp
manufacturing company. . . .

While Brother Stover was p
in the family devotion on th
day of his life, the family v
recall that he prayed with ea
ness, "Dear God, please do ble
direct the pathway of every m
of my family." The children
at an age when they were en
employment and the world o
sonal responsibility.

Today all of these members
Wilbur Stover family are livin
sons and daughters are marrie
are active in church affairs.
are prosperous in constructiv
cations, such as teaching and m
careers.

If you were to visit Mother S
you would find her in her
chair, her face radiant, her
resonant and clear, and, at th
of eighty-seven years, her min
and active. She is interested i
informed about religious affair
ticularly of her own denomi
and its personalities. There are
ly care for her comfort and
visits and reunions. — S. S. S
4493 Felton St., San Diego 16,

Who Is Calling, Please?

Murray L. Wagner

[N THE eyes of many people, Jesus was riding high on the wave of popularity. The harisees themselves admitted much. "See," they said, "the hole world is gone after him nd there is not one thing we n do about it." And, add to at the fact that wise men — reeks, this time — came with e simple request that they anted to see Jesus.

The request was satisfied and sus was filled with mixed feelgs; he knew that his hour was ar at hand and yet he underood that those who really ved him would need to follow to the bitter end. Troubled s his spirit as he acknowlged that the end — the bitter, uel, excruciating end — was ming on the wings of the nd.

His appeal to the Father is swered by a sound from heav-. That voice, we are told, d, "I have glorified my name fore this time and I will glorify it again." And, hearing it, the crowd said, "It thundered!" but a few brave souls said, "An angel spoke to Jesus." And our Lord answered them, saying, "This voice was for your sakes — not for mine."

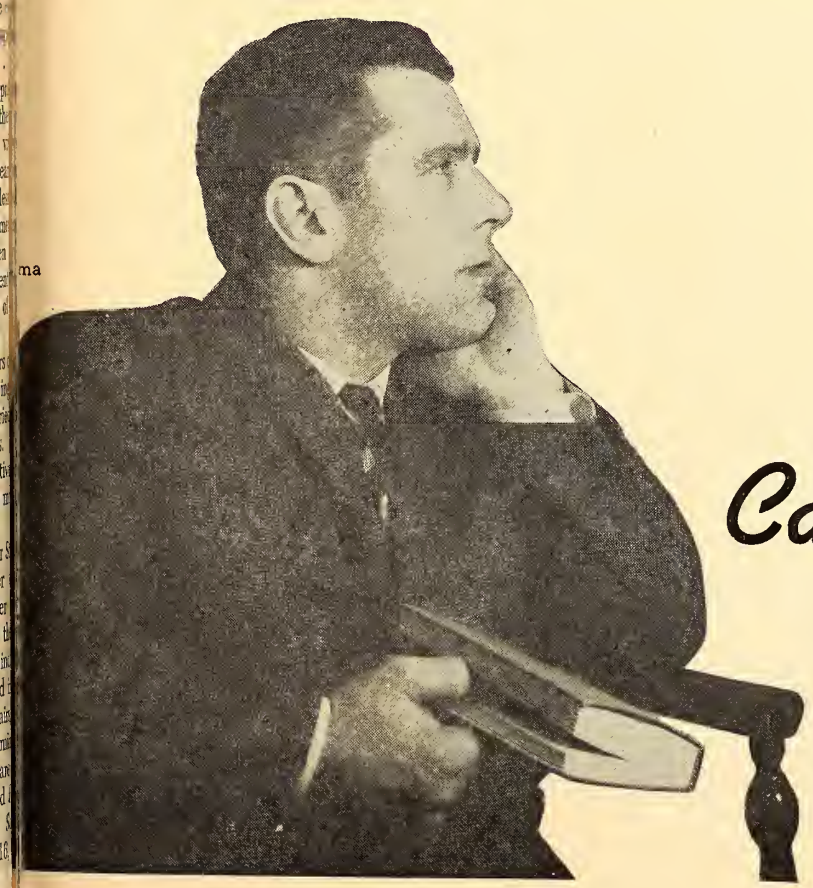
How very often God attempts to break through to us but we slough off his call by asking, "Did you hear it thunder?" and Christ, as of old, must stand by in pity and say to the handful of the faithful, believing ones, "This voice was for your sakes — not for mine; but the crowd can't — or won't — distinguish thunder from the voice of God."

In this call, what does the Lord require of us? Christ claims our time; we are to learn of him.

Many Brethren have conferred on the Sunday school the responsibility of teaching us and our children most of what we are taught about God and Jesus Christ. In the twenty- to forty-minute period we have weekly classes for which few make any preparation whatsoever. We meet our acquaintances who have spent several hours a day listening to or watching sports, war news, murders, cowboys, and the assorted offerings of the brewers, cancer merchants, and odor eliminators, but these same people will say in a Sunday school class that they had no time to spend in lesson study or in prayer.

Our characters are colored by our leisure hours, and if we would take on the glory of the light ineffable then we must be within the aura of his glorious presence. Books, sermons, meditations, and fellowship with those who know him — these are of inestimable worth, but nothing else can take the place of personally walking with him

The Tuesday evening address at Annual Conference by the pastor of the Troy church, Ohio



face-to-face, heart-to-heart; in the breaking of such bread we shall know him.

There is much to be said for the modern Thomas who demands evidence of Christ. There is high honesty in Job's witness, that while in times past he had heard of God, now he has seen him with his own eye; and those Samaritan men who came back reporting to the woman who had met her Lord at the well, "Now we believe — not because someone else told us but because we have experienced him ourselves." Never take another man's experience of God as your own; Christ is bigger than all of us, and all our learning and adventuring shall not exhaust him. "Come, learn of me." Does that sound like thunder?

Again, Jesus calls us to pray with him.

We cannot bring Christ to a needy world by sleeping near him in a lovely garden, nor in a beautiful church. Men who cannot — or would not — watch and pray with him for one hour will not assure an unbelieving world that prayer means much. The demons of militarism, drunkenness, greed, selfishness, injustice, and their fellow legionnaires will not depart by some holy hocus-pocus or yet by a set of very proper resolutions. Their exorcism is alone by sacrifice and faithful prayer. Any man who does not know if this is thunder or theophany, let him try the doctrine and see what happens.

This calls for great living, noble action. The gift of an occasional pair of tight shoes, an outmoded gown, or a frayed blanket to Brethren Service, or a carefully peeled dollar bill from the roll for missions may help others, but such responses will not assure reserved seats at the throne.



Prayer is not a matter f
words, nor is it even thoug
Prayer is stepping into t
divine presence and falli
emptied, useless, drained, a
muttering only, "My Lord a
my God." We do not write
surrender terms; we accept
terms. We do not dictate
bill of sale, the terms of agr
ment, the detail of what we
willing to give in exchange
our soul; we simply turn o
selves in as we are, ragg
dented, outmoded — and
accept him as he is.

The disciples did not
"Lord, teach us how to ru
church, carry on a succes
every-member canvass, cond
premarital counseling, wake
the trustees." They came, s
ing, "Lord, teach us to pra
Mark it well, no requests
techniques, outlines, conte
philosophy, psychology, or
tivations for prayer or for pr
ing, only, "Lord teach us
pray." Was that thunder?

Jesus invites us to pray — t
to him or to Mary or to any
or anything in between — "P
the Father in my name." A
when we pray thus we are pr
ing with him that God's
may be done on earth as i
in heaven. When the worl
so full of wars and rumors th
of, strikes and hatred, hun
and want, gluttony and fra
cide, there is a voice that s
"Why don't you work and p
for my kingdom to come;
will to be done — instead
this?"

Jesus calls us to witness
him.

We cannot use push plow
the fields of God; we have

Continued on page 10

**Prayer is stepping into the di
Presence, offering ourselves as
are and accepting him as h**

Waltner

EDITORIAL

Overseasmanship

A CONFERENCE was held some time ago for the benefit of Americans who work abroad. A select group of men with years f experience in public and private work over-eas came to the conclusion that most Americans ho go abroad are poorly prepared for the hallenges that face them. They need to learn ne "art of overseasmanship."

During the past century around 75,000 mericans have served abroad as missionaries, ost of them contributing to an impressive rec-rd of service and influence. More recently ere have been increasing opportunities for oluntary agencies to send workers overseas. In ddition to these who have gone from motives f mission and service there are thousands who e stationed around the world for military rea-ns or who represent all kinds of commercial terests. These, together with each year's flock f tourists, all help to create the impressions that her peoples have of us; and it must be recog-zed that many of them fail to sense their re-onsibility as unofficial ambassadors.

Travelers and those stationed abroad ought heed the advice that some foreign editors ve recently. A Brazilian editor said, "The eople of the United States must try to under-and the psychology of other people." From okyo came this suggestion, "I advise the United ates to keep an attitude of humility toward e weak nations and be careful not to make her people lose face." A British editor warns, mericans probably don't take enough trouble d are not sufficiently interested to find out out the problems of other nations of the orld."

One Protestant denomination has already set an Institute for Overseas Churchmanship as means of helping professional and business ymen to take more active Christian roles in nnection with their work abroad. The United esbyterian Church hopes that it can thereby lp to eliminate the stereotype of Americans road as "superficial people in exclusive little nerican ghettos."

Not only our foreign missionaries, volunteers, d service workers abroad but all of us who ply for a passport for travel overseas need to ve more careful preparation for our role as presentatives of church and country. We need tter orientation in languages and customs. We need to know more about the history and present status of the places we will visit. We need most of all to reflect our Christian concern for people whose ways may seem strange and often crude, but who are deserving in the sight of God of hearing his gospel and enjoying the fruits of his bounty.

The American Express Company now advertises a credit card that will enable its holder to privileges and conveniences around the world. It is referred to as "your passport to the world of service." But service in this context means being provided with accommodations and being waited upon handsomely in a variety of ways. What we need for better overseasmanship is an introduction to "world service" in the New Testament sense. Perhaps our experienced missionaries and foreign workers can tell us how to earn a different kind of passport, one that is stamped "Christian" and one that is good for helpfulness and understanding in any language and in any part of the world. — K.M.

Right Hand, Left Hand

AN EX-CONVICT who is quick on the draw recently shot and killed a policeman seeking to arrest him. On one of his hands the word *hate* had been tattoed and on the other the word *love*. It was the hand marked hate, needless to say, that was responsible for the killing, not the one marked love.

We know of some Christians who would like to keep their hands so marked and so separated that they could respond to one challenge by a quick draw with the hand of hate and to another with a gesture of friendliness from the hand of love. They speak of praising the Lord (with one hand) and passing the ammunition (with the other). Or they recommend speaking softly on the one hand while carrying a big stick with the other. They are in favor of all sorts of peaceful efforts so long as they can add these words of caution, "but keep your powder dry."

However we mark our hands, they serve the same mind and heart. They ought to be engaged in the same business, and it ought to be so consistent that a Christian's left hand can co-operate with his right hand in ambidextrous service. — K.M.

The RENEWAL of the CHURCH

through ● *stewardship and dedication of means*
● *social concern and peace witnessing*
● *evangelism and Christian nurture*
● *increased lay participation*

William M. Beahm

WE ARE familiar with the idea of regeneration and renewal of the individual as he becomes a Christian and as he has periodic experiences of rededication. We do well to consider a similar experience of renewal and revival of the church. Three preliminary questions arise as we look at such a topic.

Is it necessary? Some may omit the idea of renewal because they regard all men as naturally good. They may say all that is needed is a new program or a new set of rules to live by. The church may need new organization or new equipment. But needed renewal of her inner character? No, that is libel against the divine spark in every man!

Others may omit the idea of renewal because they assume that our original conversion gives us the kind of life which should carry through to the end. They argue that if we are once in grace we are always in grace. If at some later time we obviously need renewal, they argue that we were never truly converted in the first place. But most of us know how necessary regeneration was for us to enter the Christian life in the first place. And we know too well how much we need periodic renewals as life goes on. We know this for ourselves as individuals and we know it for the church of which we are members.

Is it possible? Men may grant the necessity of renewal but doubt or deny it as a possibility. They may deny it by idealizing earlier eras of the church's life. They overlook the clear descriptions of New Testament churches. In Corinth the church was called the body of Christ yet the members were involved in problems of division, litigation, and immorality which required discipline, exhortation, and renewal. Men may doubt the possibility of renewal because they believe institutions and movements are destined to run their course and die. But this overlooks the long and enduring history of Christianity and the repeated eras of quickening life which God has given to the church. It is the glory of the gospel and the power of the Holy Spirit that such renewal is possible both in the individual life and in the fellowship of the church.

Is it uniform? Many people who grant that renewal is necessary and possible, also insist that it must follow a prescribed pattern in order to be genuine. They insist that a conversion must be sudden and dramatic like Paul's on the Damascus road but overlook the more gradual growth and development which marked Timothy's life. The latter was nurtured in the faith of his mother and grandmother.

They may insist that baptism is an absolute prerequisite to the gift of the Holy Spirit as we

Moderator's address at Annual Conference

he case with Jesus and in Ephe-
us (Acts 19:1-7) and as is
sually the case. But such sty-
izing of renewal overlooks the
reedom of the Spirit which is
ke the wind which bloweth
here it listeth and which Spirit
ame on Cornelius before bap-
ism (Acts 1:44-48).

They may insist that a man
hould have a deep conversion
xperience first before he can be
xpected to follow Christian
thical principles. In general
is is the most fruitful se-
uence. Men who are justified
y faith and who are soundly
onverted are more likely to fol-
w the Christian way of life.
hey are committed to a re-
eeming Lord in whose steps
ey walk.

But many of us have known
eople whose renewal began on
e occasion when they faced
me practical ethical problem.
od is able and willing to take
man at any point and work
ith him for renewal. God is
le and willing to take the
urch at any point likewise and
ork for its renewal. Some-
nes this renewal starts with
ncern about some ethical
oblem and opens up spiritual
sources for the church. Some-
nes it may start with deepen-
g of spiritual devotion and
d on to the necessary conse-
ence of good living. "You
ve been born of the Spirit; by
e Spirit also walk." Renewal
varied in its pattern and need
t be uniform. Thank God for
e diversity of gifts, albeit
m the same Spirit.

Let us explore ways and
as in which the renewal of
church may come about.

l. The church may be re-
wed in the area of steward-
p and dedication of means.
is is necessary and it is
ssible. There are some who
ard plans and programs of
ney raising as a danger to
spiritual life. They argue



H. Armstrong Roberts

The pastor's assistant, director of Christian education, parish visitor, these are full-time church vocations which trained young persons can fill

that God's way is to renew the Spirit in a man and thus to provide enough money for all needs. It is true that personal commitment and the giving of one's self opens up the purse strings. But it is also true that people who open up the purse strings have an accession of Spirituàl power and enthusiasm. We have seen God do it. Churches which have put on every-member canvasses have been quickened. Churches which have engaged fund raising agencies have been quickened.

This does not equate a fat treasury with spiritual renewal but does recognize renewal when we see it. The Call program has enlisted many church members and they have been blessed in their response, far beyond matters of money and its faithful use. We must certainly go beyond matters of money in the work of the church. Money can't buy the deeper things of our faith. But our withholding of our means can block the life of the Spirit. "Where your treasure is there will your heart be also."

2. The church may be renewed in the area of social concern and witness for peace. This is necessary and it is possible. Eras of revival have been occasioned by fresh dealing with grave social issues. The Reformation was such a period of renewal but it was occasioned by abuses in the church. Charles G. Finney's revivals centered around the slavery issue and he called men to repent of this grave social sin. Billy

Sunday's ministry was especially centered in individual conversion but he carried on with it a stirring campaign against the saloon.

As the church takes seriously the mandate for peacemaking and reconciliation we can expect God to bless us with renewal of spiritual vitality. Our witness, while it is made primarily in the interests of truth and righteousness, can also become a drawing force which adds numbers to our fellowship. We have seen God do it in our work for conscientious objectors, in our relief program, and in other peacemaking ventures.

3. The church may be renewed in the area of evangelism and of Christian nurture. These areas are often set against each other but they belong together. Both offer to men the truth and power of the gospel. Both require commitment for their effectiveness. Both emphasize the combination of specific experience and the process of growth. Evangelism stresses the inaugural experience called conversion and in leading others into this the church herself is revived. Nurture stresses the longer process of teaching and of maturation but this fulfills the promise of rebirth and this fulfillment is itself a renewal.

These are necessary and they are possible. Our long history of evangelism by holding revival meetings has made us familiar with periods of renewal. We can see God's blessings still in similar efforts today. We need also to explore new ways of pressing the gospel claims upon our turbulent and restless world. As we do so we can claim God's renewing Spirit as our portion. Likewise in our teaching ministry and in the long process of pastoral care we should explore new ways of applying the truth and power of the gospel to the needs of men. In so doing we can seek and expect God's blessing of renewal in the church.

Bible study and discussion find a great place in this area. The Bible is a great resource for evangelism. It is indispensable also in Christian nurture. Many eras of revival have been inaugurated by fresh interest in Bible study. We do well to engage in it and to foster it in news ways and in new places. In this are the wellsprings of renewal of the church.

4. Renewal may come to the church in the area of increased lay participation in the church's program. Christianity has always been a lay movement in that all believers belong to the priesthood. It is good to see a quickened interest today in such lay participation at every level of our activities. We a all brethren and we all witn to the gospel. Spreading t base of activity insures the newal of the church. This necessary and it is possible. T work is so great that it takes of us to get it done. The l men are out in touch with t world where they can bear fective witness to non-Ch tians. What great quickeni awaits us as all of us take ful part in this ministry!

This does not diminish t need for trained pastors a other leaders who give full ti to church vocations. It is a fa division to set laymen and cl gy apart from each other. G will quicken and renew t church as larger numbers f young people enter full-ti church vocations and sec competent training to fu these vocations.



Ewing Gallowa

An awakening concern in the area of social problems and witnessin for peace can bring new life and spiritual growth to a congregatic



Dick Waite

There are never enough blood donors to insure that the needs of all patients will be met

Blood Donors Are Still Needed

Harold Rowley

MANY persons for one reason or another have never given a pint of blood through the blood banks so that someone else might live. I was one of those up until a few months ago. Then —

For some time my mother had been growing weaker, weaker. Doctoring at home was getting her nowhere. There was a hurried trip to the hospital where X rays showed a growth in her right colon. One of the first times we called on her we saw that a tube was carrying some dark fluid, drop by drop, from a glass container into her arm. What was it? Blood. That was an eye-opener. A mouth-opener. From what anonymous donor had come this blood that was replacing that which had been drained off by the growth?

On four more occasions after that, Mother was "tied down" so that the miraculous fluid could seep out of the glass ball, through the tube, into her arm. People began to remark that her color was better.

On the day after Mother's fifth transfusion, the doctors had to operate. It was still a little early, they said; but they were thankful they had not been forced to operate before she had received five transfusions.

What if five anonymous donors, for one reason or another had not given a pint of their blood and the doctors had operated without the build-up the transfusions had given Mother?

So it was that just a few days later I, till then a complacent nondonor, found myself in a horizontal position while a nurse fiddled around with my right arm. When I first asked if she was getting anything, she said I had already given about a third of a pint of blood.

I had felt the slight pain when the needle was inserted; after that, almost nothing. Next thing I knew, it was all over. I had a glass of chocolate milk and was turned loose.

That is what five strangers had done to save my mother's life. It had set them back very little, but it had meant worlds to her — and us. The ranks of blood donors are probably increased every time a person sees at firsthand what a transfusion can do and asks himself: What if somebody had not given that blood?

Oh, yes, all the plugging for the blood banks on radio and TV gets boring. We wonder if it is really necessary. And if you

are working in a shop or office and everybody goes to give a pint of blood on a certain day, you go along just to be one of the gang. But you may feel "roped into it."

But whether you give a pint of blood because you are dinned into it by a radio announcer, because you want to be one of the gang, or because you know firsthand what blood means to those in deep shock, you do something that is great out of all proportion to the trouble it causes you.

So if you have never given a pint, do not hold back because you think it is a minor operation. Possibly the receptionist will bow you out with thanks, in which case you can be as happy as if you had given. There are age restrictions at both ends of life that may bar you. Also if you have had certain diseases — yellow jaundice for one — you will be turned down.

But if you are allowed backstage, a nurse will take a drop of blood from the third finger of your left hand to determine your blood type (the O-positives are in the majority) and you will be shown into the room where another nurse will say: "Lie down."

It is so easy. So painless. So necessary. For there are never enough donors of all blood types to insure that all patients' needs will be met for some time.

And, come to think of it, this giving of blood so that others might live is nothing new. It was done nearly two thousand years ago.

MIGHT AS WELL START

Probably there is no substitute for work. If there were, some of us would long since have discovered it. — Roy White.

Who Is Calling, Please?

Continued from page 4

put our necks to the task and become yoke fellows with Christ. The fields that are white unto the harvest will not be reaped by push-button methods from plush offices, air-conditioned. Only the ancient method of our Lord will bring in the harvest — meeting one at the well, a few on the beach, one by his plow, someone by his bench; there's one at her sewing, another on the threshing floor, one holding a fevered child; face to face do we help the sons of men interpret that sound from heaven that they become the sons of God. Let them not call that sound "thunder" lest they perish in darkness.

He calls us to learn of him, to pray with him, and to witness for him. How does that sound to you — you who know the Scriptures? Does it sound like thunder or like a message of divine origin and importance? We can never bear witness to him until we have been fully committed to him, a commitment that follows and grows in prayer, in diligent study, and in fellowship with the Savior of men. If we have not tried the doctrine, how can we commend it to others?

Here is the upward call, the high calling of God in Christ Jesus: that by submission of life in utter completeness we become his witnesses in all parts of the earth.

When Absalom had been killed in battle there were two men ready to carry the news to his father David. It was a message of victory and yet it was one of deep sorrow. One man, Ahimaaz, had heard the report and took a short cut to King David's camp. Meanwhile, a Cushite lad who had been a witness to the death of the king's son, was sent by his c tain with the message David, saying, "Tell the k what you have seen."

Of course, the man who t the short cut arrived first was presented to the king, coming before the king, man found himself a fool; had run breathlessly and be tifully but he had no messa he had no witness to bear; had not been in the battle. T arrived the despised Cus lad, and in deep modesty told the king of the death Absalom. He knew; he been there, and with his o eyes he had seen the truth which he testified.

O church of Christ! O when you have been th where the King's Son died you carry that message! short cuts, no speedy meth no lofty offices, no mig preaching can change thun into theophanies. You must with him, learn of him; p with him; witness for him so fulfill the plan and the p pose of Christ, the Son of for every man.

This voice is speaking for sakes.

The Lightning-Riven Oc

RUFUS M. REED

I wondered much about the
That was riven by a stroke
Of lightning that rent its h
asunder—
A lightning flash with roa
thunder!
Would it live or would it die
Fall to earth and rotting lie?
Came the spring and trees v
seen
Arrayed again in sprig
green,
The magic of spring revived
oak—
It rallied bravely from the str
And lifted high for all to se
One green bough of victory
So the human soul in death
pain
May find new hope and
again!

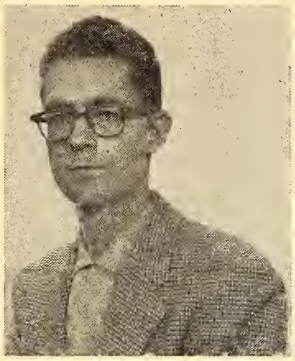
New Editor of Youth Publications

Norman J. Baugher

RICHARD COFFMAN recently of Pomona, California, will assume the editorship of youth publications succeeding Howard E. Royer about June 22. Brother Royer on leave, taking graduate work in preparation for the work in publicity to which the General Brotherhood Board has called him.

As editor of youth publications, Richard Coffman will prepare lesson materials for youth and teachers of youth, edit Horizons, Friends, closely graded lessons for junior high youth, and miscellaneous materials in the youth field.

Brother Coffman has served as instructor in journalism and director of publicity for La Verne College since July 1956. His service in the local church and district have included membership on the district youth cabinet as editor of the youth newsletter and later service as district youth counselor and also teaching of a high school class.



Richard Coffman

In college he was editor of the student newspaper and active in drama and music.

Brother Coffman graduated from La Verne College in 1956 with a major in social science and has taken some graduate study at the University of California at Los Angeles. He served as a volunteer in the office of the National Service Board for Religious Objectors in Washington from 1952-54.

Richard is the son of Brother and Sister John I. Coffman of Pomona. His wife is the former Patricia Keim of Wenatchee, Washington. They have three children, Michael, Glenn, and Sandra Jean.

Conformity a la Mode

William J. Tinkle

WHEN a person begins to discuss fashions in a critical spirit he begets snap judgments in the minds of his readers. They think he has a prejudiced admiration for some period of the past, probably that of his own childhood. He is slow to accept a fashion but when that mode is fully established he is loath to discard it for another. Such an attitude could not necessarily be defended, and is not the views of the present writer.

When change comes it should be the result of somebody's reasoned concept of improvement. But it requires only a little observation to realize that many changes are not so initiated. Some new style in architecture, in dress, in manners is started, and the crowd conforms simply because it is up-to-date. While there are underlying principles of beauty and utility which should be followed in designing styles, very often these principles are disregarded.

These instances are mentioned only as examples. They are not serious enough in every case to justify a bold stand against them. It is fashion in thought which poses the real danger. New types of dwelling relieve the monotony of the landscape even if they fail to provide an improvement. But who can juggle thought carelessly without crossing the thin line between truth and falsehood?

Changes often are accepted because of a deep-seated, unmentioned belief that new ideas in general are better than old ones. In other words, the world tends to improve of itself, for progress is innate. This belief came from eighteenth century England and seemed reasonable to the middle-class factory owners and merchants who were rising in importance, in a country which was getting rich at the expense of "backward" peoples. The idea was accepted readily in America, where farms and cities were being hewed out of the wilderness. Two world wars have done much to reveal the fallacy but time is needed to disprove ideas which are so widespread.

At this point I am likely to be misunderstood. I am not stating that seventeenth century England was better or worse than modern America. There has been progress in travel and manufacturing but it has come as a result of planned study and work, not from following fashions which improve of themselves.

It is unfortunate or even disastrous when science and philosophy follow the temper of the times. While women make their skirts long or short without hindrance, science and philosophy have no right to change except to approach the truth more accurately.

It may seem to some that science gives us a picture of a world in flux. This impression is made upon us only because discoveries have followed each other in quick succession. The interactions of the parts of the universe do not change any more than the multiplication table. For instance, physicists postulated that matter could not be created or destroyed but only changed from one form to another. After atomic fission was accomplished they changed the postulate to include energy. Now it is believed that matter cannot be destroyed except that it can be changed into energy. Nature has not altered her ability to explode or to interact in any other way, but our understanding of nature has been revised. If physicists had perfect understanding they could state a law of the conversation of matter which would be eternal and unchanging.

In view of the great respect with which we now regard science, it seems strange to accuse it of following fashions, yet such has been done. Three examples will be given.

Continued on page 15



Through a well-organized system of calling, the young wives are invited to the twice-a-month "coffee hour"

Young mothers find an opportunity to study, worship and share their fai at a regular

Coffee Hour

Dorris Blough

Photos by Flora Young



Planning for the coffee hour includes transportation for those who need it

Coffee and doughnuts are provided by each of the women in turn. Simplicity is emphasized



Does your church find it difficult to catch and keep the interest of the young mothers and fathers in the congregation? These pictures tell the story of an idea which has proved successful for one group, the Gleaners Sunday school class of the Nampa Church of the Brethren, Idaho.

It begins with a well-organized system of calling on new and inactive members, as well as prospective ones. It is important to have an invitation to something which appeals to the young mother if you really expect her to respond.

A "coffee hour" conducted as shown in the pictures will fill the three most important needs for the young mother. There must be pleasant fellowship, challenging study, and freedom from care of the children.

How much easier it is to talk over a cup of coffee. It puts the newcomer at ease. From 9:30 to 10:00 is given to informal fellowship. (In women's language, that means talking.)

The challenging study is provided by the Know Your Bible Series or similar materials. They are interestingly presented in question and answer form. There is a chairman who directs the discussion and sums up the points at the end of the period which ends promptly at 11:00. The attendance-killing practice of taking turns preparing the lesson is eliminated. The material provides for participation of everyone; no one is left out. Out of this setting, already made easy by fellowship, comes discus-



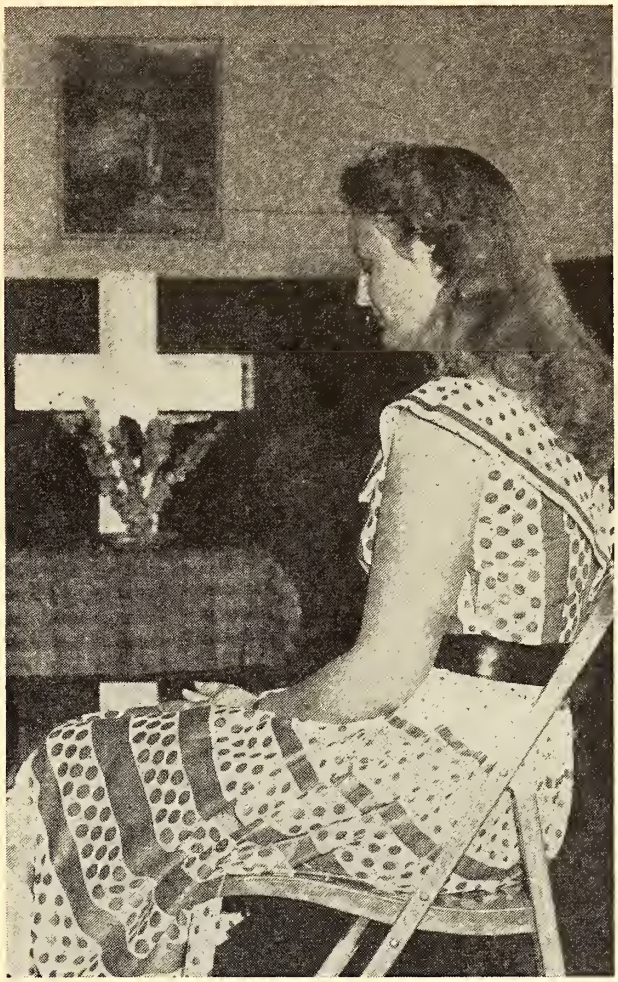
Fellowship is easy and natural over a cup of coffee

on of the Bible text which leads naturally to nsideration of basic problems which are of ncern to all.

Fifteen to twenty children do not make for fective concentration, the group discovered. is highly important that nursery facilities be rovided. The Gleaners pay the baby sitters, ith each woman contributing whatever she an, but there is no requirement made. So far ere has been more than enough to pay the ree baby sitters.

How effective has the coffee hour been? In x months attendance has grown from four or ve to around fifteen. The group feels it is only e beginning.

But the program is only half done at this int. The next logical step is the couple-to-uple fellowship which includes the husbands. ight suppers before church on Sunday evening, icnics, or evenings of Scrabble, are all steps ward better understanding of one another.







rom the top:

Worship prepares the hearts and minds for study

ith babies and small children cared for, the mothers n enter into discussion of the material presented

Other groups in the church assume the responsibility of seeing that the children are cared for. Mothers contribute to a fund to pay the baby sitters



Babies are separated from the older children

The coffee hour is pleasant and worthwhile. Each mother looks forward eagerly to the next one



There is less reticence on the part of r couples to walk into a Sunday school classrc if they have met some of the members befc during an evening of pleasant fellowship.

The group feels that the "coffee hour" i highly worthwhile phase of evangelism wh effectively meets the needs of today's yo mothers.

This picture report on the Nampa church is representative of an important discovery many congregations are making: that much Christian growth takes place in informal settings. The coffee hour, whether it is in one's home or in the fellowship hall or classroom of a church, supplies an atmosphere for spontaneous conversation and happy fellowship. The approach described here for fellowship, prayer, and study is excellent. Notice especially that newcomers feel at home quite readily in this informal setting.

In addition to this approach, the coffee hour can be appropriate at other times, such as prior to the Sunday morning services; between services, when churches find it necessary to have multiple Sunday morning worship services; or before or after evening services. It is good to consider times for natural group meetings on the basis of age or interest, as well as opportunities that include families and wide church participation. Informal fellowship is an important part of our Christian experience and can help us to feel united with others who are seeking to hear and follow the call of God. —*Stewart B. Kauffman, Director, Ministry and Evangelism.*

Husbands get acquainted when couples get togethe for an informal buffet, picnic, or something simila



Conformity a la Mode

Continued from page 11

Baron Georges Cuvier was a coun-
lad who worked hard for an
ıcation and was given a position
responsibility by Napoleon. From
studies in geology he believed
.t the earth has undergone several
aclysms, of which the flood in
time of Noah was the last.
arles Lyell, who has been called
father of modern geology, taught
ıerwise, that there have been no
ater storms in the past than we
)erience now; that all geological
ınges have been slow and gradual.
Lyell's Principles of Geology I was
prised to find no refutation nor
en mention of Cuvier's geological
ories, although he mentioned
vier as an authority on a half
zen minor matters. Lyell won the
)port of most people and Cuvier
nt out of fashion, his observations
answered.

William Paley was an English
rgyman living in the first half of
nineteenth century. He proved
reasoning that man must have
en designed by the Creator. Paley's
ay on a watch, showing that its
ucture proved that it was planned
d did not happen to be what it
s, like a stone, had great influence
his day. His reasoning was not
proved but forgotten when the
terialists ruled that nothing in
ture is planned, there is no such
ity as purpose in nature, but all
the result of cold, blind laws.

Even now, if an observed fact can
explained on a materialistic basis,
further explanation is sought.

Gregor Mendel, the monk and
cher who gave us the true under-
nding of genetics and heredity
s reading the report of his re-
ırch before the Natural History
ciety of Brunn in 1865. His
)grapher, Hugo Iltis, records that
ere was no discussion following
paper. But later in the evening
e of the members mentioned a
w book by a certain Englishman,
arles Darwin, on The Origin of
ecies, and they discussed it with
thusiasm. During the rest of that
ıtury Darwin dominated the
entific stage, and it was not until
00, thirty-five years later, that
endel's paper was read enough to
understood. Now, however, it is
basis of the science of genetics.

You cannot tell which side is right
counting noses or by listening to
loudest noise.

We scientists who are Christians do not place our branch of learning upon a pedestal and bow down to it. And if it seems to conflict with God's Word we are not quick to revise our interpretation of the Bible. We think twice lest we allow some theory based upon assumptions and fed by fashions to distort that Scripture which came by inspiration of God.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

***In Search of a Crown.** Helen B. Emmons. Abingdon, 1958. 128 pages. $1.75.

This is a book of seventeen devotional services for women. One of its most outstanding values lies in the many illustrations of what others have done in order to be better mothers, wives, friends, and persons.

Bits of poetry, scripture, hymns, illustrations not only from the author's experience, but from many others who have found home a blessed place make warm the search for a crown of womanhood which is really a quest for the Christian graces such as beauty, devotion, joy in sorrow, contentment, and hope.

The crowning grace is humility, which radiates from a life given to God and fellow men and naturally is exemplified in the life of the Master.

This book is good either for individual or group use.—*Anna Warstler.*

So You Want to Preach. Frederick Keller Stamm. Abingdon, 1958. 109 pages. $2.00.

When picking up this book, my first impulse was to skim it lightly thinking that it would be a rather traditional essay in which an older minister talks "down" to young aspiring clerics. Fortunately, I persisted in reading only to discover that while he is definitely talking to young ministers what he says is worth reading and remembering. In this small book Dr. Stamm portrays simply but profoundly the spirit of a pastor's heart. While the entire book is good, especially helpful are the last three chapters: The Prophet in the Pulpit; The Priest at the Altar; Mankind Is Your Business. This is one book young and experienced ministers would profit from reviewing annually.—*Stewart B. Kauffman.*

Riverside Sermons. Harry Emerson Fosdick. Harpers, 1958. 362 pages. $3.95.

This is a book containing forty sermons chosen by Charles L. Wallis, the editor of Pulpit Preaching, as those most likely to have continuing relevance and value. It is published in honor of Dr. Fosdick's eightieth birthday. Ministers and laymen will agree that the quality of the sermons selected makes them deserve to live in this way. Sermons such as Ideas That Use Us, The Power to See It Through, Christian in Spite of Everything are representative of the down-to-earth, but heaven-aspiring messages that characterize one of America's best-known interpreters of the Christian faith in our time.—*Stewart B. Kauffman.*

Just Call Me Pastor. Robert E. Segerhammar. Augustana, 1959. 91 pages. $2.00.

Preachers read books for many reasons. They read too many for purely sermonic purposes. Here's a book to read for the sheer joy of it! This story by a gifted Lutheran pastor, about the Reverend Dr. Peter Paul Pulpitpounder, A.B., B.D., D.D., who has just moved with his family from a rural parsonage to a bustling complex metropolitan parish, is for light, relaxing, and chuckling reading. Written with a skillful blend of the humorous and serious it will help preachers not to take themselves too seriously and yet gain interesting insights into the nature of their work and be challenged to more wholehearted loyalty to Christ. — *Harold Z. Bomberger, Harrisburg, Pa.*

One Step to America. Elizabeth B. Whitmore. Broadman Press, 1958. 163 pages. $2.75.

Sig and all the rest of the large Schumacher family came to Ohio from Westphalia, Germany. What surprises and adventures they had in a new land! This is the story of how they came to feel at home in America, and a delightful story it is. Two faults mar the book. The kind of Sunday school Sig attended and the methods in stewardship would not be acceptable to Brethren parents. — *Hazel M. Kennedy.*

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 8 and 15. This means that announcements normally intended for these issues should be sent to our office no later than July 15 so that they may appear in the issue for Aug.1.

The Women's Work Program Guide for 1959-60 is available now and may be ordered from the Church of the Brethren General Offices, Elgin, Ill. The price is 50c.

Dr. Carroll E. Wise, a member of the faculty of Garrett Institute, Evanston, Ill., will be visiting lecturer in pastoral counseling at Bethany Biblical Seminary for the year 1959-60. Dr. Wise is one of the outstanding scholars in his field and his books are widely known.

Japanese scientists report that Japan was showered in 1958 with the greatest amount of radioactive strontium 90 in the last five years. The increase was blamed on twenty-nine nuclear weapons tests conducted by the United States and the Soviet Union during the year.

Twenty-one leaders have assured their presence at the Conference on Training Workers with Older Adults at North Manchester, Ind., Aug. 24-26. A preregistration fee of one dollar should be sent to Rufus B. King, General Brotherhood Board, Church of the Brethren, Elgin, Ill. Preregistration is important for planning the housing and meals for the conference.

The Synod of the Evangelical Reformed Church of Northwest Germany has denounced atomic warfare as "irreconcilable with the Christian conscience." The resolution adopted by the synod warned all governments against atomic armament and urged people to keep their hands off the mass destructive weapons. The church body has about 215,000 members.

J. Lloyd Nedrow, retiring pastor of the Zion Hill church near Columbiana, Ohio, and Mrs. Nedrow were honored at a farewell dinner given by members of their congregation on May 17. A program of recognition for Brother Nedrow's many years of service in the ministry followed the dinner. After spending the summer in Florida, the Nedrows will reside in Johnstown, Pa.

One of the Church of the Brethren colleges is in need of a head of residence for women's dormitory (fifty to sixty students). Terms: employment Sept. 8, 1959, to June 5, 1960; a small private apartment in the residence, meals in the college dining hall, plus salary. Anyone interested should write to S. Loren Bowman, Christian Education Commission, General Brotherhood Board, Elgin, Ill.

Harold Armstrong, who has been serving as fa manager at the HELP project in Sardinia, Italy, s completing his work and will sail from Rotterdam July 7 to arrive in New York on July 15.

Dr. Galen S. Young of Wallingford, Pa., was recer elected president of the American Osteopathic As ciation. Dr. Young is an active layman and ser s presently as moderator of the Drexel Hill church, n Philadelphia, Pa., in the North Atlantic District.

The Crusader, a publication of the Protestant Cc mittee on Scouting, reports that fifty per cent of Scout units are chartered to religious institutic The Church of the Brethren now has 150 Scout u s compared to 127 in 1957. Twenty-six Brethren b s qualified for the God and Country Award last ye

Minimum-wage laws should be made applicable migrant laborers, according to Francis B. Sayre, Jr., dean of Washington Cathedral, who spoke to a Sen committee on behalf of the National Council of Churc Department of Church and Economic Life. Dr. Sa called attention of the senators to the persistent pove in which migrants continue to exist even in the face f increasing prosperity in other economic areas.

The first Protestant highway church in Germa was recently inaugurated in a renovated 17th centu village church near Herford on the Autobahn connect Hannover with the Ruhr area. Special signs are erect along the highway inviting drivers to attend services be held regularly or to pause for meditation. Last 1 the first Catholic highway church was dedicated on t superhighway connnecting Munich and Augsburg.

Licensed and Ordained to the Ministry

Forrest Collier, licensed in the Harrisonburg chur Northern Virginia.

John Lengle, licensed in the First church, Phi delphia, North Atlantic District.

Merle G. Rummel, ordained to the ministry in t Mud Lick church, Flat Creek mission, Ky.

Radio and TV Programs

Beginning Sunday, July 5, and continuing throu September, the Rev. Stephen Fielding Bayne, bishop f the Olympia Diocese, Protestant Episcopal Chur Wash., will be the speaker on the *Art of Living* progra 9:15-9:30 a.m., ET.

Frontiers of Faith returned to the air on NBC- on June 14, 5:30 p.m., with a seven-week progr series of discussions centered around the general top The Gods We Live With. There are four participants each discussion, two continuing throughout the seri James W. Lenhart, president of the Board of Ho Missions of the Congregational Christian Churches, a Robert Lewis Shayon, radio and television critic of t Saturday Review of Literature. The subjects for t remainder of June and all of July are: 21st, the tensio that arise in family living; 28th, the Christian a politics; July 5, race relations; 12th, tensions betwe the virtues of hard work and increasing leisure; 19th, t "lively arts"; 26th, international affairs.

Brotherhood Theme: Brethren Under the Lordship of Christ

The American Bible Society received the 1958 ward for producing the best documentary film of the ar, The Bearer of the Book. The citation was made by e National Evangelical Film Foundation.

Lutheran World Relief recently marked the ship- ent of $100,000,000 in supplies for needy areas roughout the world since the agency's organization in 946. Shipments have included more than 500,000,000 ounds of supplies and government-donated food.

Church World Service in May opened a $30,000 hristian Community Center in Chuk Yuen, one of the ost overcrowded areas in Hong Kong. The center was ade possible through funds contributed by American enominations. It includes a kindergarten, a TB treat- ent clinic, a milk bar for children, and quarters for lult literacy classes.

Church people throughout all fifty states in the nited States will begin a year-long study of world oblems and international relations this summer. udy groups in thousands of churches will work to- ther in a nationwide program of education and action r world peace. The program has been carefully veloped by the Department of International Affairs of e National Council of Churches.

hanges of Address

A number of missionary families returned home om Nigeria for furlough in early June in time to attend e Annual Conference. Note these changes of address:

The Charles Bieber family, R. 1, Spring City, Pa.
The Ira Petre family, Bridgewater, Va.
The Roy Pfaltzgraffs, Ventnor, N. J.
The Harold Royers, R. 2, Perry, Iowa.

Coming Next Week

Two Conference addresses will be part of the General Forum section in next week's issue. The Sunday morning sermon, *The Near Side of God,* by Nevin H. Zuck, deals with the work of the Holy Spirit in individual lives and in the church.

What does a Christian, especially a Christian pacifist, do when confronted with the evil in the world? Dale Aukerman's answer as given at a luncheon meeting of ex-CPS and I-W men at Annual Conference is found under the title, *The Pacifist and the Antichrist.*

The Growing Horror of Lung Cancer, by J. D. Ratcliff, a reprint from the Reader's Digest, considers the controversial subject of the relation of smoking to the great increase in lung cancer.

To point up the contrasts between the abundance Americans enjoy and the scarcity other peoples suffer from, Henry Smith Leiper uses a community to make the picture vivid. The article is *Our World in Miniature.*

Two pages of pictures lift up some of the examples of farming and husbandry in the Bible.

The Church Calendar

June 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jehoshaphat, Wise King of Judah, 2 Chron. 17; 19-20. Memory Selection: Take heed what you do, for there is no perversion of justice with the Lord our God, or partiality, or taking bribes. 2 Chron. 19:7 (R.S.V.)

June 22-26 Missionary Retreat, Camp Mardela, Denton, Md.
June 24-31 Mills Mountain, Va., work camp
June 29 Western Pennsylvania Elders and Moderators Council, Sipesville
June 30 — July 3 District meeting, Canada, Bow Valley
July 4 Independence Day
July 5-10 Home and family life institute, Manchester College, Ind.
July 6-11 Eastern Maryland laboratory day camp, Baltimore, Md.
July 10-12 District meeting, North Dakota and Eastern Montana, Surrey, N. Dak.
July 10-12 Central Region CBYF conference, Camp Mack, Ind.
July 12-16 Southeastern regional conference, Bridgewater, Va.
July 13-18 Central Region CBYF leaders conference, Manchester College, Ind.
July 16-19 District meeting, Texas and Louisiana, Roanoke, La.
July 17-18 Southeastern Region district CBYF officers training, southern section
July 18-25 Chicagoland laboratory school in Christian education, Naperville, Ill.
July 18-22 Older adult conference. Brethren Service Center, New Windsor, Md.
July 19-26 Camp Mon-Dak leadership training and youth camp, Dunseith, N. Dak.
July 24-25 Southeastern Region CBYF officers training, northern section
July 25 — Aug. 1 Religious drama workshop, Lake Forest College, Ill.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Edward G. Wenger of Oakland, Md., in the Tear Coat church, W. Va., July 5-15.

Bro. Abram Eshelman of Mt. Joy, Pa., in the Calvary church, Va., July 15-26.

Gains for the Kingdom

Three baptized and two received by letter in the Polo church, Ill.

Two baptized and two received by letter in the Codorus congregation, Pa. **Nineteen** baptized and eighteen received by letter in the Lititz church, Pa. **Five** baptized and three received by letter in the Mt. Pleasant church, Pa. **One** baptized, one reclaimed, and one received by letter in the Woodbury church, Pa.

Thirty-two baptized and fourteen received by letter and reaffirmation of faith in the Broadfording church, Md. **Seven** baptized in the Calvary church, Va.

News and Comment From Around the Worl

Ancient Document Contains Many Unknown Sayings of Jesus

The discovery of a "Gospel of Thomas" containing 114 sayings attributed to Jesus was described in a lecture in New York by Dr. Oscar Cullmann, visiting professor at Union Theological Seminary.

Found in 1946 in Egypt but still unpublished, the document is comparable in importance to the Dead Sea Scrolls and of even greater significance, according to Dr. Cullman. Revealed in the document is a large number of sayings of Jesus which are found word for word in the four Gospels of the New Testament.

Unlike those Gospels, however, the Gospel of Thomas contains no narrative on the life and ministry of Christ. There are also many parables known from the four Gospels as well as a whole series of sayings and parables that have no parallels in the Gospels.

The Thomas document was found among forty-four treatises written in the Coptic language. These treatises were divided among twelve papyrus books bound in leather. They were found by peasants in upper Egypt about sixty miles from Luxor, in a jar standing in an old tomb cut out of limestone cliffs.

According to Dr. Cullman, the Gospel of Thomas is very closely related to the documents used by the writers of the Gospels of the New Testament. It includes four kinds of sayings: those which are word for word the same as in the Gospels; those which provide independent variants to the sayings in the Gospels; those which are not found in the Gospels in any form but which are known from citations of the church fathers; and those which were formerly completely unknown.

A University of Chicago theology professor and Bible expert maintains that the so-called Gospel of Thomas was compiled in antiquity by members of a non-Christian sect called the Naassenes. Dr. Robert M. Grant said that he based his contention on the similarities between the writings of the Coptic-language manuscript and those of the Naassenes.

The Naassenes were a Gnostic sect which sought to include Christianity in a speculative philosophic synthesis of religion, philosophy, ascetic ethics, and various mystic rituals. Dr. Grant said, "New documents are always exciting but in the long run they are not necessarily important."

Scholar Attacks Delay in Biblical Scrolls Publication

Dr. Yigael Yidin of Hebrew University in Jerusalem, Israel's leading Dead Sea Scrolls expert, has criticized the "unwarranted delay in publishing scrolls other than those owned by the university." He told the annual Bible Research Conference devoted to the scrolls that tardiness in publishing scrolls in the hands of other publishers is causing disagreements among scholars and is forcing Israel's leading Biblical experts to "feed on the crumbs of others' work."

Bible Reading Campaign in the Philippines

A special campaign of Scripture distribution through the churches has been launched by the American Bible Society's agency in the Philippine Islands. Churches are organized in neighborhood Bible-reading campaigns. Every member is to invite some neighbor to his home for Bible reading each night for a week. The Gospel of John in the various dialects is being used.

Understanding Sought for East Europe's Churches

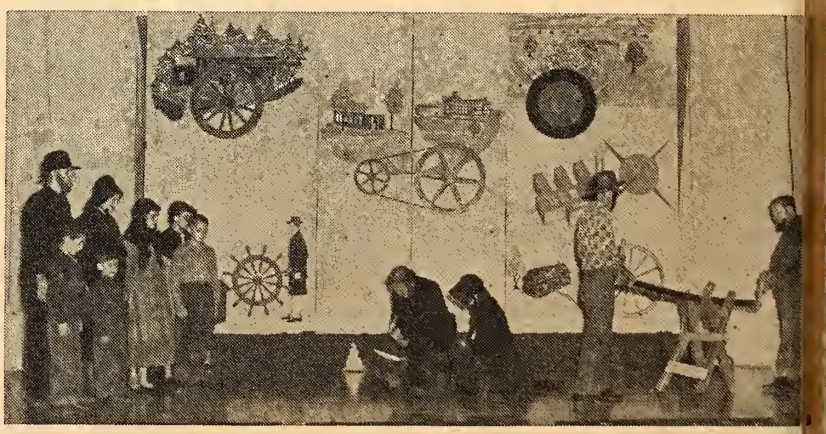
An appeal for understanding of the situation of churches in Eastern Europe has been issued by Dr. Hanfried Kruger, director of the Cent Ecumenical Office of the Germ churches at Frankfurt. Dr. Krug listed three insights that had ke contacts open since the Evanst Assembly of the World Council Churches. He said these insigl were "that Christ died for all m in both Eastern and Western blo that faith in Christ is stronger th all political tensions" and "that must not leave the people of Easte Europe in isolation."

The German official said t church life was active in Easte Europe in spite of oppression. urged Christians in Western Eurc to be more modest and not to p tend that everything in the W is in order. Christians from b sides should try together to fi the foundation of true Christian l in the light of the Bible.

Women's Clubs Denounce Distillers' Plan to Use Women in Advertising

Eleven million representat American women, through the pre dent of their organization, the G eral Federation of Women's Clu have issued a spirited challenge the hard liquor interests in the U.S They denounce the latter's plan embellish their advertising with p tures of women inviting other wom to drink more and to buy more al holic beverages.

Miss Chloe Gifford of Lexingt Ky., president of the General Fed ation of Women's Clubs urged members of the Federation to



The pageant, Brethren in the Court of History, presented at Annual C ference last year, was given at the Eastern Maryland district meeting September. The pageant is a dramatic portrayal of our church — its p and a challenge for the future. Above is a scene from the Eastern Maryl presentation, which was directed by Mrs. DeWitt L. Miller of Hagersto





larence Quay, pastor of the Burnam church, Middle Pennsylvania, perates a bulldozer in helping exavate for the new church. Brother uay operated an earth mover in PS and seminary days. Ground was roken at the conclusion of the orning worship service on April 12. Mrs. Ida Filson, for sixty-nine years a member of the Church of the rethren and a member of the local church since its beginning in 1908, turned the first spadeful of earth. liss Elizabeth Baker, the oldest member in the point of years turned the second spadeful

lert as to the new policy of the quor industry. Miss Gifford said, The General Federation has always cognized that the American way life has its source in the home. o make drink attractive to men, oung people, and now to women, rough advertisements, television, nd the movies will only cause disess and degradation."

hurches Asked to Help in ladagascar, Tibet Emergencies

Aid for two major disasters in ladagascar and Tibet has been ught in an appeal to churches the Division of Inter-Church Aid nd Service to Refugees of the orld Council of Churches. Five clones in two months left 50,000 ersons homeless in Madagascar and 000 are estimated dead. In addion, there was vast destruction of ops and cattle, creating a longrm emergency.

ungarian Church Official ttacks WCC Leaders

A top official of the Hungarian eformed Church has declared that aders of the World Council of urches should admit their mistake "interfering" in the affairs of Hunry at the time of the 1956 revolt. shop Elemer Gyory of the Transanubian District recalled an appeal which the World Council shortly er the abortive revolt called on owerful nations to remove the yoke which now prevents other nations and peoples from freely determining their own governments and form of society."

The World Council then said that Christians throughout the world were "profoundly shocked and sorrow-stricken" at the tragic reversal suffered by the Hungarian people who had asserted their desire for freedom and independence. In criticizing the World Council statement, Bishop Gyory stressed "the need for obedience to civil authorities in the spirit of St. Paul's Epistle to the Romans."

Military Exemption of Nonreligious CO's Asked

The American Civil Liberties Union has urged President Eisenhower to recommend that Congress change the present draft law to allow nonreligious conscientious objectors to claim exemption from military service. Under the present law a prospective inductee is required to base his exemption claim on formal religious training and belief which includes the idea of a Supreme Being.

Patrick M. Malin, executive director of the American Civil Liberties Union, pointed out that "millions of our citizens do not subscribe to the tenets of an organized religion or to the belief in a Supreme Being." He said, "there are those whose objection to personal participation in all war is as deeply felt and as unyieldingly held on conscientious grounds as those whose beliefs spring from a more formal religious conviction."

YMCA President Calls for End of Colonialism in Africa

The world president of the Young Men's Christian Association has called for an end to all colonial control of African territories so that "the senseless flow of blood can be checked."

Charles Dunbar Sherman, said that "in Africa each colonial power must now declare a date when independence will be granted to the peoples under its control. This bold step can then be followed by a schedule which would make the preparation and transition smoother and less difficult. In this way peoples of the countries involved can bend their efforts toward reconstruction and development without rancour and hatred." Dr. Sherman has headed the World YMCA since 1955.

German Clergy Group Oppose Atomic Armament

A group of clergymen in the Lutheran Church of Wuerttemberg in West Germany have opposed atomic armament and urge young Christians to make use of their constitutional rights by registering as

conscientious objectors. The pastors' group said, "We know that communism is an adversary of the Christian faith. But even those who consider communism to be a creation of hell, cannot justify fighting it with means which would make ourselves adversaries of the gospel. That would be fighting one devil with another."

Church Council Distributes "Good Neighbor" Pledge

A Good Neighbor pledge for open occupancy in housing is being distributed to church members in Minneapolis by the public affairs department of the Greater Minneapolis Council of Churches. Persons who sign the pledge promise to use and support nondiscriminatory practices in selling, buying, and leasing property."

The pledge also declares, "I will welcome into my neighborhood any person of good character, regardless of race, color, national origin. I will exert a positive influence in my neighborhood if a problem of discrimination should arise. I should like to be called upon to assist in such cases."

World Council Urged to Call Evangelism Congress

A plea for the World Council of Churches to call a World Congress on Evangelism was voiced at the annual meeting of the Methodist Church's Board of Evangelism. Dr. Harry Denman of Nashville, Tenn., urged the congress as a means of "stirring the several denominations to launch a world evangelistic movement." He stressed that such a movement could save civilization from destruction.

Methodists Offer Labor Union Curbs

Labor union members were urged by the Methodist Church's Board of Social and Economic Relations to rid unions of abuses and corruptions. The resolution called on unions to allow more debate among members, to elect officers regularly by secret ballot, to disclose all facts about union and welfare-pension funds and to create public review agencies to which aggrieved members could appeal.

Noting that evils had been found in only a minority of unions the board cautioned that reform efforts should not be pushed so far as to harm legitimate union functions.

Majority of New Lutheran Churches Modern

An estimated eight out of every ten churches being constructed by Lutheran congregations across the nation are contemporary in style.

Edward S. Frey, executive director of the Department of Church Architecture of the United Lutheran Church, has pointed out that a church building committee does not design and does not build. The business of such a committee, he said, is to "analyze the program of the congregation in all its parts, take a good long look at itself and then write out a description and evaluation of the program. Then it is the job of the architect to interpret the program."

German Protestants Hold Intercession Services for German Reunification

Protestants in East and West Germany prayed for world peace and German reunification at special intercession services held throughout the country in connection with the Geneva foreign ministers conference. The day of special prayer has been designated earlier by the Conference of Evangelical Bishops in Germany. Bishop Otto Dibelius, head of the Evangelical Church in Germany preached at the principal service in Mary's church, East Berlin.

Report Crusade Increasing Church Attendance

Protestant clergymen in Sydney, Australia, have reported that because of the Billy Graham crusade in Sydney more people are attending churches than ever before. Canon W. W. Morton of St. John's church (Anglican) described response to the evangelist's message as "quite marked." He said "Mr. Graham has penetrated the thick skins of a lot of people here, but the general way of life probably won't change. That would be expecting too much."

Fundamentalist Group Opposes Catholic Presidential Candidate

The nomination of a Roman Catholic presidential candidate by either of the two major political parties in 1960 has been opposed by the American Council of Christian Churches at its annual spring convention. Earlier the council's executive committee urged that foreign aid be removed from federal government control and placed in the hands of individuals. Calling for a more intensive prosecution of the cold w the committee declared that "polic and deeds based upon high m principles which inspire confide in the hearts of liberty-loving peo must be substituted for a vain ef to buy our way with American d lars."

The committee said that the is at stake was "Christ versus a Christ, God versus the devil, a there cannot be, and there never been, any accommodation, ag ment, or peaceful co-existence tween Christ and anti-Christ."

Church Leaders Pay Tribute to Dr. Brilioth

Officials of the World Council Churches and the Lutheran W Federation recently paid tribute Dr. Yngve Torgny Brilioth, for Primate of the State Luthe Church of Sweden, and a leader the ecumenical movement, who d recently in Uppsala, Sweden.

Dr. Brilioth helped in the for tion in 1948 of the World Counci Churches and served as chairma its Faith and Order Commission a member of its Central Commit

Mennonites Launch German Radio Program Abroad

Mennonite Broadcasts, Inc., launched a new German-langu program over Radio Luxembo Europe's most powerful commer radio station. This brings to se the number of foreign langu broadcasts now produced or sp sored by the Harrisonburg, Mennonites. The new broadcas one of 219 Mennonite weekly p grams aired in many countries the world.

German Bible Societies Report Gains

Production of Bibles and Script portions in Germany increased fr 170,250 copies in 1945 to 1,174,3 in 1957, according to the latest ports of the Association of Evang cal Bible Societies in Germa There are thirty-five Bible socie in Germany. Twenty-four of th are in West Germany. Only f however, are engaged in the ac production of the Scriptures.

Bible in Every Christian Hom Goal of India and Ceylon Bible Society

A Bible in every Christian h was the goal of the Bible Society India and Ceylon in 1955. T project is carried on in close

peration with the churches there, nd so far 18,869 homes have been pplied with Bibles and New Testaents. When families are genuinely o poor to pay the ordinary selling rice of a Bible the local church mes to their aid. When the need beyond the capacity of the church ie Bible Society helps still further ith additional grants and subsidies.

axony Evangelical Church eports 600 Pastoral Vacancies

More than 600 pastoral offices in ie Evangelical Church of Saxony rovince in East Germany remain acant and there is little hope for early improvement according to ie Bishop of the diocese. He reorted also that church properties ave deteriorated to such a degree at fifty buildings will have to be osed unless repair funds are made ailable soon.

Bishop Jaenicke said the clergy ortage is paralleled by a drop the number of theology students. owever, the prelate reported that urch attendance had remained able in the diocese and its financial ports are still sufficient to cope ith charitable work. On the other nd, the number of children taking rt in catechism classes has deeased by fifty per cent as compared ith 1952.

ews Briefs

Four thousand prayer meetings ere scheduled to be held in Sidney, ustralia, in connection with Billy raham's four-week crusade there. is first rally at Sidney was attended a world-record crowd of some),000.

An evangelical revival is taking ace in Katerini, the largest Protesnt community in Greece. Many nversions are being reported. aterini has some 650 Protestant milies, most of whom came to the ands in 1922 as refugees from Asia inor.

Christian leaders in some twenty nds where Mohammedanism is ong have called for a new spirit understanding and respect beeen the two faiths and closer coeration among Middle East ristian Churches. Their statement as drafted as a result of a study nference in Ethiopia attended by ghty-three delegates from thirtyo church bodies.

A deluxe edition of the Bible has en published by the Japan Bible ciety to commemorate the 100th anniversary of Protestantism in that country. The first printing of the edition was 20,000 copies. Last year, distribution of Scriptures by all agencies in Japan totaled more than 75,000 Bibles, more than 391,000 New Testaments, and over 1,425,000 Scripture portions.

Circulation of 26 newspapers of state conventions of the Southern Baptist Convention has reached 1,363,925. Most of the papers are weeklies. The newspaper with the largest circulation is the Baptist Standard of Texas, which has 394,000 subscribers.

Fourteen U.S. missionaries were forced to leave Iraq in recent weeks, one on forty-eight hours' notice.

West Virginians will have an opportunity at the general election in 1960 to vote for the ratification or rejection of a religious preamble to their state constitution.

The Swiss Bible Society is arranging for Bibles in four languages to be made available in bedrooms of all Swiss hotels.

Eleven clergymen representing Protestant and Jewish groups in Princeton, N. J., have invested in the shares of a company formed there to buy land and apartment houses for racially integrated housing. The group builds dwellings for integrated occupancy and also lends money and offers guidance to builders and others interested in such construction.

Fifty bales of infants' and children's clothing have been shipped to Yugoslavia by American Mennonites. Distribution of the relief supplies to orphanages and children's homes was supervised by the Yugoslavian Red Cross.

A total of 440 Jehovah's Witnesses are being held in Soviet Zone prisons in Eastern Germany, according to a report made public by an anti- Communist group in West Berlin. Jehovah's Witnesses have been banned in East Germany since 1950. Leaders of the sect have emphasized that despite Communist persecution, the group has grown rapidly in Communist-controlled countries.

Evangelist Billy Graham opened his four-week Sydney, Australia, crusade with a world record first-day crowd of 50,000 people. Leaders of most Protestant denominations in the country sat on the platform with Mr. Graham at the opening service. In his address he called for "revitalized churches" and a "new social consciousness in the community."

Quotes in the News

Leonard W. Mayo, executive director, Association for the Aid of Crippled Children: "Recreation is made up of certain dynamic qualities, but it is also a philosophy and part of a way of life. It has action and the joy of motion, expressing competition, the development of skills, and all of the direct and indirect benefits that flow therefrom."

Former President Harry Truman: "I believe we shall be living under great tension and in great danger for a long time to come. The threat of war, whether cold or hot or lukewarm, will be the constant companion of this generation, and perhaps the next. The question is, how shall we conduct ourselves in this situation?

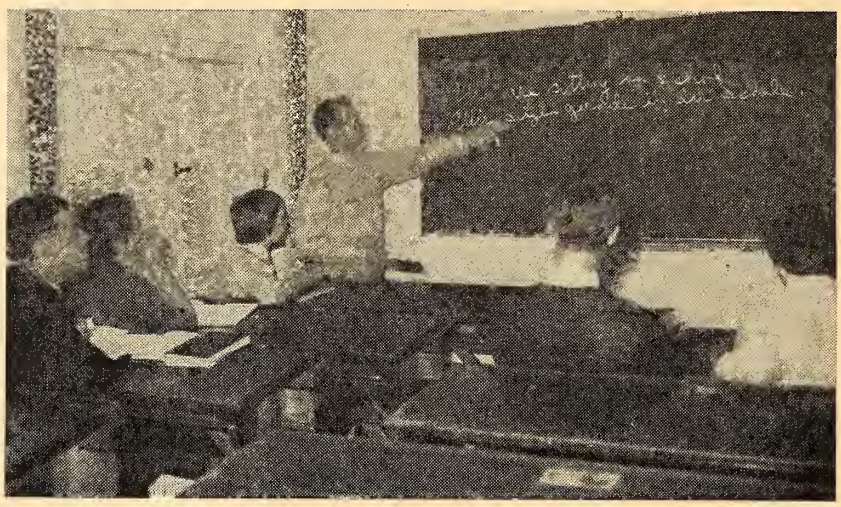
"I have a suggestion to make. It is that we as a nation declare a war of our own — a war on poverty, hunger, ignorance, disease, and despair. A war waged at home and abroad. A war waged with the fullest resources of the nation."

Senator William Fullbright, chairman, Senate Foreign Relations Committee: "We have on a grandiose scale provided peoples of the underdeveloped countries with the weapons of destructive warfare, and have been miserly in providing them with weapons to wage war on their own poverty, economic ills, and internal weaknesses."

Reuben R. Figuhr, world president of the Seventh-day Adventists: "We have distinctive beliefs and we could not violate them. Where people believe in the same principles, it is a good thing for them to be bound, but I don't think there should be any forced unions."

Metropolitan Nikolai, a second ranking prelate of the Moscow Patriarchate: "Now more than at any other time there is a threat to peace hanging over our planet. Christian conscience cannot remain silent. We are all Christians, all followers of the same Biblical precepts of peace and love. We are all disciples of the one Jesus Christ. For this reason we believe it to be a crime against God to continue nuclear tests and to arm ourselves with nuclear weapons for the purpose of destroying life."

Evangelist Billy Graham: "We may even hold a crusade on the moon one day. It is something that should not be laughed at. I think some of these planets around us are inhabited."



American exchange teacher, Gordon Fishburn, teaches English to students at the Melanchthon Schule near Treysa, Germany

BRETHREN SERVICE

An Exchange Teacher Speaks

Gordon Fishburn

RECENTLY the minister of the little German church I attend gave this illustration.

A certain man had a dream. In his dream an angel took him by the hand and led him from his home, down the street, and into his church. As he started up the aisle toward a pew, he noticed that the whole congregation was there and many of his friends and relatives besides.

This seemed just a little strange and special — that they should all be there. But there was something else. He noticed that each person was holding a hymnal and was singing. Everyone looked pleasant and contented. But something was strangely different. He looked to the left and then right . . . and then he saw what it was. The whole congregation was singing, but there was not a sound in the church! Complete silence!

He turned and looked at the choir. Their mouths were moving, but not a sound passed from them. There was the organist, his hands and feet busy at the keyboard and pedals, but there was no sound of harmony or of discord from the magnificent instrument. He turned his eyes toward the music director. There were the graceful and rhythmic movements of his hands. But it was to no avail; all was still, a deep silence.

Then he heard something. Where was it coming from? What was it? He rushed back a few steps, and then he saw. On the far end of the bench, the big hymnal held in both hands, half reading and half singing from memory, was a small child. His voice was untrained and wavered at times between notes; some of the words were too long for him to pronounce; but his small voice seemed pure and the tone seemed to float out, innocently but intensely, as his gaze shifted from the hymnal up and over the shoulders of the crowd to the beauty of altar and arches and beyond.

Then, in his dream, the man asked the angel what this meant. He was told that the church, crowded with silent singers, represents most of us who call ourselves Christians. We go to church, perhaps regularly; we discuss, listen, sing. All of this we do actively and beautifully, but we never give ourselves completely, purely, absorbingly to the praise and worship of God. We never establish real communion with God, or allow God to establish it with us.

And the child? He represents those few who open themselves to God in faith, humbly, unreservedly, and with loving awe, "as little children."

As I turned this story over in mind I asked myself, "What d this mean for Brethren?" I'm sur means that we must develop right kind of praise and worsl Our church believes that our pr to God must show itself in actio well as in the traditional forms worship. We believe that if our f is real we will demonstrate it in actions. The exchange of pers program is one way in which we actively praise and worship.

An Exchange Starts

Early in 1958 John Eberly, di tor of the exchange program, as me to consider coming to Germ as an exchange teacher. Thus it veloped that I came to Europe w returning exchangees last July.

For the first two weeks I li with a German family. This man his brothers own a large phar ceutical manufacturing company. was an interesting experience, f knew only a few words of Ger and they only a little more Engl

School started the middle of gust. Melanchthon Schule is a g *nasium* (pronounced with hard and *realgymnasium* (ray-ahl'-gh nah'-zee-oom) boarding school s ported by the Protestant S Church of the German state of H sen. These are the language and mathematics branches of the versity preparatory schools. A s son must pass the *Abitur*, a final and college entrance exam ro into one, before he can be admit to a German university. This usually passed at the age of ninet to twenty-one.

The students are from ten y old to graduation age. The ra might be compared roughly to American junior high, high sc college preparatory course, and p ably a year or two of junior col incorporated into one system.

The student in the German "H school" accumulates a rather l store of knowledge and facts. H ever, the major difference f American schools is the emphasis language study. Here every studies three languages. As one ters this school at ten years of ag begins with either Latin or Engl and the third year he takes up

her. In the fourth or fifth year he gins with Greek, French, or, in is and a few other schools, Russian. ıe student continues his language ıdy throughout his stay at the *mnasium.*

ɛtting Settled

My principal task for the first ɔnth and a half was to get settled, quainted, and adjusted, and to ırn as much German as possible. Rather soon I was asked to give me extra help in English to a small ɔup of 16- and 17-year-olds. This ıs needed because they had come ɔm the Eastern Zone within the ɨt year or so and therefore were hind their classmates in English. ɛnerally only Russian is taught in ıst Germany.

ɔusefather in a Boarding House

Following the fall vacation in the ɨt part of October, I was given the ɔ of co-housefather to a group of ghteen pupils thirteen to fifteen ars old here in the boarding house. ıis association has been, for me, ɛ most rewarding part of my work re. It has made possible a closer ationship over a long period of ıe, during which persons have be-me personalities. It also helped my ıguage study, as it provided more portunity to try to speak German. e fellows enjoy coaching me also. In this living group one learns ɛr the months that some of the ys are from well-to-do families d that some are here because one rent is dead or it is a broken home, d the other parent must support ɛ family.

You learn that some are not very much affected by the division of Germany but that others have relatives, yes, even parents, in the Russian zone. This becomes even more acute and moving when one remembers that they, for the most part, dare not visit their families, as they are here in the West illegally by East German standards.

Some feel very close to their families, but others, even though the family lives not too far from here, feel neglected. In short, we have all the usual problems and joys plus some that are rather unusual.

Language! Language!

It is when one comes upon such situations as these that he especially regrets his lack of foreign language background. If I had had one or two years of German, it would have been a great help to me and would have enabled me to make a far greater contribution. I have discovered, the hard way, the value of knowing languages other than one's mother tongue. One thing I am going to do for sure when I get home is to encourage schools to provide courses in foreign languages and to encourage young people to take them.

A typical day at Melanchthon Schule begins with breakfast at 7:00. Classes start at 7:30 with a short worship together in the school. There are six class periods with a twenty-minute pause at 10:00 for "second breakfast" of a bottle of milk and a sandwich. School is over for the day just before 1:00 when we have dinner. Play and extracurricular activities fill the hours until "coffee time" at 4:00. A two-hour supervised study period begins at 4:30. Supper is at 7:00, and bedtime begins at 8:30 to 10:00, depending on age. There are variations on the week ends, especially in that the school week ends at 1:00 on Saturday.

Results Beyond Measurement

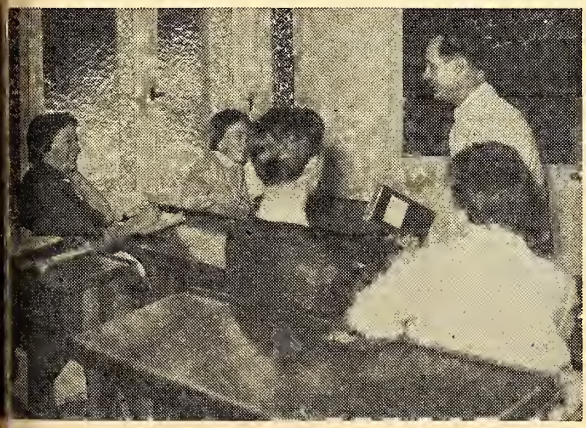
The exchange year has been time well spent for me, and I sincerely hope it has prompted the exchange of ideas and the development of understanding between persons and lands. Such an experience cannot be scientifically evaluated, but I believe that it will continue yielding results for years to come.

But how can you, individually and in your church, participate? Perhaps some teacher in your congregation would make a good exchangee. Why not sponsor him as a teacher to another country? And you could also sponsor a teacher from another country to enrich the curriculum and promote the world outlook in your local school.

Or prepare and send a student. Perhaps your group wishes to participate in the agricultural or employee exchanges. Or possibly your location or circumstances seem to lend themselves to some new approach. Write your ideas to the exchange office at New Windsor.

The rewards are many and great for you personally, for the exchangee, for your church and community. What you do may well have an influence on whether our world goes the way of brotherhood or the way of atomic incineration.

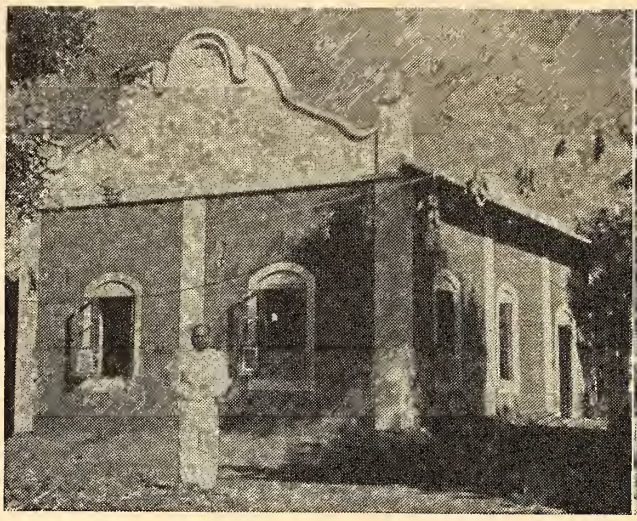
Let's fill the church and the world with "voices" that float out and up and beyond.



man students are able to experience an in-nal teacher-pupil relationship with their Amer-ı exchange teacher, a quality more common American schools than to German schools



Gordon Fishburn, exchange teacher, Dr. Dalhoff, director of Melanchthon Schule, and Ruth Davidson, representative for the Brethren Service exchange of persons, share ideas on teacher and student exchange programs





The building and maintenance of churches is the responsibility of the Indian Brethren

Home Missions in India

Betty R. Blickenstaff

THE women's work group at Anklesvar, India, heard that the church building in one of the nearby villages was falling down and that the people were needing help to rebuild it. They voted to send a small contribution from their treasury to help buy materials for the repair and delegated three women to visit the church and present the money.

When this delegation returned and reported to the women the state of affairs, the contribution was tripled, and another group sent out to visit the Christians to encourage them and to fellowship with them. One of the elderly men of the village told us this story of the outcome:

"The church walls were falling down. Only the framework remained. What a bad witness to the non-Christians! We decided to donate of our time to repair the walls.

"We are peasants working for the Moslem landlords. The hours of work from seven in the morning to eight at night seem long. But our church walls have been built by all of us working by lantern light after supper from about nine p.m. to two a.m. The young men dug up the clay, the women carried the wa[ter], the older women mixed the clay [and] water, and the men built the w[alls]. Now the women, in their spare ti[me], will plaster the walls. When we h[ave] enough money to buy a new B[ible] for our church, we can feel proud [of] our church again, for we will h[ave] new walls and a new Bible!"

This is an example of a mod[ern] development in missions, nam[ely], the handing over of responsibility [for] the church's life to the nati[onal] Brethren. This means that a chu[rch] is free to improve its plant or le[t it] fall down. The encouraging as[pect] of this self-sustaining policy is [that] the strong are moved to help [the] weak, and thus the "mission" chu[rch] becomes a "missionary" church.

INDIA

"What Can I Render to the Eternal?"

Harlan and Ruth Brooks

IT WAS a sunny morning and a small group hesitated to withdraw after Sunday school, but a village church had called for the elder and some singers to be present at a thank-offering service. With a busy mother of ten who had finished teaching her primary Sunday school class asking to join us at the last minute, our jeep headed for the hard dirt road.

The girls began to sing. Conversation was impossible in the speeding jeep. As we pulled into the churchyard, we saw a cart with some grain pulling in and for the next forty-five minutes men, women, and even small children arrived carrying headloads of ten different kinds of grain up to the church front and emptying their receptacles onto the proper piles. Their receptacles? Five- or six-yard lengths of cloth used to tie up as many as three different kinds of offerings. Their own headgear and clothing showed need of replacement.

Something happens to one's throat when he sees persons in such obvious poverty bring grain which their thin bodies have stooped to plant, weed, till, garner, and, in some cases, th[resh] by hand by beating the stalks [over] some object, or creating a wind [for] winnowing by swinging a length [of] cloth in the hot, still sunsh[ine]. Christ said the widow who "cas[t in] all her living" to the temple [had] given more than others who had [cast] in of their plenty. This, accordin[g to] heaven's arithmetic! Where do [we] stand in heaven's arithmetic?

The pastor read, "Now what [shall] I render to the Eternal for all [his] benefits to me? . . . I will pay wh[at I] vowed to the Eternal, in the prese[nce] of all his people" (Ps. 116:12, [RSV]). He held up a ten rupee note pr[o]ised to God in thankfulness fo[r a] particular blessing.

The retired elder who himself [was]

roof over his head and a few acres, eaning an uncertain income for mself and dependents, was called to speak. He stood a small boy up d said, "This boy is small now, t we shall watch his growth. Even a missionary couple measured eir children's growth year by year the door jamb, so God measures r spiritual growth." He indicated rinkage in the boy even to the or. "This is not what God planned. ven so, in giving to God we need give more each year, so as to ow spiritually — even to the top the supporting pillars of this urch room! Give, give to God d God can trust you with more of s goods." Although his income is ager, his giving is exemplary, and he speaks with conviction.

The donors were asked to come rward and lift handfuls of grain fore God in symbolic offering. en and youth came forward; the omen were shy. Not one came forrd in this church, though they do other churches. The elder prayed blessing on each donor and gift. ith the benediction and the Halluia refrain, the meeting closed. chicken was later auctioned off three times its real value, a few getables brought much less. So ded one thank-offering service.

DIA

amp for Rural Teachers

Rambhai Kalidas Patel

THIS year in the city of Broach the government held a camp on rural service for fifty local ard schoolteachers. The teachers longed to three religions, Hindu, oslem, and Christian. Every morn- and evening all religions had ayers together. I was the leader of the Christian group. One evening I prayed the following prayer: "O Almighty Lord, Creator of heaven and earth, all day you have guided us in our work. For this we give thee thanks. Be with the rulers and leaders of our country. Give to them patience and wise hearts that they may bring peace to the nation. Bless all our efforts toward peace. Again we thank thee for thy grace to us. In Jesus' name we pray. Amen." After my prayer all the Christians joined me in praying the Lord's Prayer.

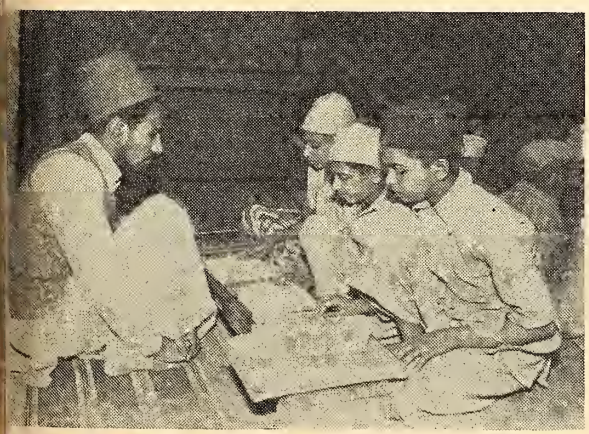
When prayers were over, the government leader of the camp asked me a question about the prayers. He said, "We like the words of your prayer, but one thing we do not like and that is your saying 'thanks' to God. We can thank our friends, but how can we thank God?" I was most surprised to hear such words. What kind of a heart cannot thank God? I answered our leader, "Man ought to have a thankful heart. It is the first duty of man to give thanks to God. If we don't thank God in our prayers, then our prayers are full of conceit without meaning and are useless."

After this conversation, every day we sang songs of thanks to God and read the Bible portions showing the importance of thanking God. We read the chapters where David the king thanked God. And we read the Psalms where the sun, moon, and stars thanked God. Many of our teacher friends became convinced that we ought to thank God for everything.

The Hindu members sang the same prayer song every day at all prayers. They did not know any others. The Moslem teachers also sang the same words every day in a chant but they always ended with "Amen."

The Christian prayer comes from a thankful heart. It is the true prayer. We Christians are most fortunate that we have such a distinct way of worship. Jesus said, "You have not chosen me, but I have chosen you and ordained you." When there is no thankful heart in a man that man cannot serve his country or his fellow men. His service will be in vain. Brethren, how needful it is for us to learn to pray!

Public schoolteacher and member of the Vali Church of the Brethren reports on a local teachers' retreat (translated by Laura Sewell)



A Muslim Moulvi conducting a school for Muslims in which they are taught the Arabic script to enable them to read the Koran in the original tongue. Most of these students attend the regular government school during school hours, and attend this school several hours per day in addition.

Out of the Mailbag

A PREACHER or teacher without the language is a little like a carpenter without hands or a soccer player without feet. We still have a way to go before being very useful with Spanish, but we are beginning to enjoy the thrill of understanding and being understood.

In our language study program, we have just completed a term which included for Jean a course in Latin American history and storytelling, which has helped her to move along well. Merle's most practical course this term was one on preaching, which was a good exercise for composition, learning Spanish religious terms, and trying to maintain good phonetics before a group of people.

Being nervous seems to be a greater detriment for speaking Spanish than for English — the "r's" won't flip or trill when one's mouth gets dry. Merle found this out about halfway through his first sermon, preached in a little Methodist mission nearby. The Costa Ricans are patient people, though, and seem to bear our weaknesses in their language well.

We will probably go on to Ecuador in June, which means about five or six more weeks of study here before being turned out into the pastures of Ecuadorian life to try our wings and learn further from contacts with the people.

That seems to be the future for Spanish. It would be nice if that were all to be concerned with linguistically, but it is not. The people living in the area of our mission are mostly of Indian stock and many of them think in a language of their

own, Quechua. This is the tongue which the Inca rulers of old forced all captive tribes to learn in order to better integrate them into their empire which stretched from Ecuador to Bolivia. Today about 5,000,000 people in South America use the language, so it is still important. Even the Russians have a five-minute program in Quechua beamed to these people daily by radio.

The folks in our mission have agreed to let us spend some time soon after our arrival in Ecuador in the study of Quechua, which we would like to do before we get caught up in a regular mission program. We feel that a new age is in the immediate future for the Indian as he gets caught up in the great social revolution of these days and it seems that great opportunities for the church to serve will continually face us. These people need the emancipation which the gospel affords and they are starved for a ministry of love.

We have enjoyed our life here in Costa Rica and feel much better prepared for the years to come for it. The study and fellowship with other people has made it a school of spiritual things, of life in Latin America, and of mission strategy, as well as one of language. After June first, we will be in Quito. — *Merle and Jean Crouse.*

NOTE — This was written while the Crouses were still in Costa Rica.

► Dr. Paul Petcher is in charge of a sixty-bed hospital and four outpatient stations. He also supervises leprosy treatment at five places. In addition, he is the elder of two churches.

I am doing some teaching in the school of about ninety boys. I am also in charge of the women's work of Lassa and am working with a group of young girls to organize a club and a choir. Tonight we hope to make use of the moonlight. We plan a song service at the chief's compound, out in the open. There should be a good response as the people are always out if there is enough moonlight to see anything.

We are encouraged with our church work. This Sunday we had a new minister licensed. He is also a nurse in the hospital and a very good worker. — *Esther Petcher, Nigeria, West Africa.*

MISSION-GRAMS

► The Brookpark congregation near Cleveland, Ohio, achieved the doubling of its giving through a recent every-member canvass. Thirty families have committed $236 per week. Construction of the church's first unit is scheduled for this summer.

► Rev. Philip Loh, of Kwangsi, China, was installed as pastor of the Chicago Chinese Brethren on Sunday, May 24. Reverend Loh, his wife, and three children arrived very recently from Hong Kong. (The Chinese fellowship is affiliated with the First Church of the Brethren, Chicago.)

► A week-end ministers' retreat was held in April at Waka Training Center, Nigeria. All but four ministers of the Church of the Brethren in Africa (both nationals and missionaries) were present.

► Gramce Madziga, Brethren student at Ilorin Teacher Training College, was recently named head student there. Madziga enrolled at Ilorin because of the manual training of that college. His wife and children are at Waka Training Center, because Ilorin does not take families.

► In Wheaton, Md., the Good Shepherd church is experiencing increased dedication of financial resources by its members and good response to its visitation evangelism efforts. Continual growth is taking place in the community which the church serves.

► The first anniversary of the Boulder Hill Neighborhood church, Aurora, Ill., was observed on May 17. Members of eighty families are now participating in the activities of the church. Church school attendance has doubled during the past year. The congregation will begin a building program soon.

Anniversaries

Mr. and Mrs. Enoch E. Bowman celebrated their golden wedding anniversary on Dec. 28, 1958, with open house. He has served the church in the free ministry for forty-seven years. They have four children, nine grandchildren, and one great-grandchild. — Lois B. Halterman, Boones Mill, Va.

Mr. and Mrs. John F. Enders, celebrated their golden wedding anniversary on March 8, 1959, with open house. They have three children and seven grandchildren. — Mrs. Jay H. Rohrer, Columbia, Pa.

Mr. and Mrs. David A. Miller of Minot, N. Dak., celebrated their sixty-third wedding anniversary on Jan. 1, 1959. They have been members of the Church of the Brethren for over seventy years. Brother Miller was called to the ministry on May 5, 1899. They have five children, eighteen grandchildren, and forty-six great-grandchildren. — Mrs. Walter Miller, Minot, N. Dak.

Brother and Sister William Harvey Moberly of Yakima, Wash., celebr their golden wedding anniversary March 29, 1959. They are mem of the Yakima church. They have sons, two daughters, and eight gr children. — Leo H. Miller, Yaki Wash.

Brother and Sister E. O. Norris celebrate their sixty-fifth wedding niversary with open house on June 1959. They have spent fifty year the active ministry. They are the ents of four children and have tw grandchildren, twenty-one great-gr children, and four great-great-gr children. — Marion Norris, Arcadia,

Brother and Sister LeRoy W. Sh of Pontiac, Mich., celebrated their den wedding anniversary. They h four sons, fifteen grandchildren three great-grandsons. — Patricia Shafer, Bancroft, Mich.

Mr. and Mrs. Harry C. Stultz of timore, Md., celebrated their sixty-t anniversary on Jan. 16, 1959. They members of the First church, Baltim They have five children, eight gr children, and ten great-grandchildre Frances C. Blough, Baltimore, Md.

Obituaries

Aby, Florence, daughter of William d Mary Russell, was born at Clevers- urg, Pa., Aug. 23, 1893, and died pril 18, 1959. She was united in mar- age to Edward Aby. She was a mem- r of the Ridge church, Pa. Surving e her husband, four sons, a sister, d seven grandchildren. The funeral rvice was conducted by Brethren mes A. Heckman and Elmer C. Hall. terment was in Cleversburg ceme- y. — Mrs. John Booz, Shippensburg,

Allison, Frank H., was born in Alum nk, Pa., Jan. 3, 1893, and died in liance, Ohio, April 11, 1959. His fe preceded him in death in 1957. was united in marriage to Hatty y Clark on Thanksgiving Day, 1958. united with the Church of the thren early in life and was a mem- of the Alliance church at the time his death. Surviving are his wife, e son, three daughters, thirteen ndchildren, and two great-grand- ldren. The funeral service was held the Walton-Shrader funeral home the undersigned. Interment was in rmount Memorial park. — J. D. Zig- Alliance, Ohio.

Angle, Maude, daughter of Lazarus l Louisa Campbell Wingerd, died ril 15, 1959, at the age of eighty-two rs. She was a member of the Green- le church, Pa. Surviving are her band, Bruce A. Angle, a daughter, a grandson. The funeral service held from the Minnich funeral e by the undersigned, assisted by Verle Schumacher. Interment was the cemetery adjoining the Shanks rch. — Samuel D. Lindsay, Green- le, Pa.

Bailiff, Maggie, daughter of Peter and Mattie Bailiff, was born April 1883, near Mt. Etna, Iowa, and April 17, 1959. She became a nber of the church at Mt. Etna in 5. She is survived by one brother one sister. The funeral service held at the Mt. Etna church by W. B. Gahm. Interment was in Mt. Etna cemetery. — Mrs. Lula e, Mt. Etna, Iowa.

Beal, Amy, daughter of Francis and y Hauger Brant, was born in Broth- alley Township, Pa., Feb. 23, 1880, died at the age of seventy-eight s. She was preceded in death by husband, Edward Beal. She was mber of the Beachdale church, Pa. iving are three daughters, six dchildren, nine great-grandchil- , and two sisters. The funeral ce was held at the Johnson and funeral home with Bro. Fred Seese Rev. Ralph E. Mills officiating. ment was in the Berlin IOOF tery. — Mrs. Charles Thomas, Gar- Pa.

Bittinger, Foster M., son of Jonas and Bittinger, was born in Accident, June 11, 1901, and died May 9, . He was united in marriage to er Bair in 1924. His early days he ministry were spent in West nia, Maryland, and Virginia. At ime of his death he was serving Salem church in Southern Ohio. ach district and region where he d he was called upon to work on significant committees and to fill offices. He wrote for the Gospel Messenger and for other publications of the church. His interest in the church in the area where he was born led him to write a volume, The History of the Church of the Brethren in the First District of West Virginia. Surviving are his wife, one son, three daughters, his mother, stepfather, two brothers, two sisters and eleven grandchildren. A memorial service was held at the Salem church with Brethren Moyne Landis and Raymond Peters officiating. A service was held at the Maple Spring church, W. Va., with Bro. Galen Fike officiating. Interment was in Maple Springs cemetery. — Ruth B. Heckert, Elgin, Ill.

Bowman, P. Frank, was born in Floyd County, Va., and died April 17, 1959, at Clifton Springs, N. Y., at the age of seventy-two years. His wife, Bessie Lawrence Bowman, preceded him in death. Surviving are five sons, three daughters, twenty grandchildren, three great-grandchildren, two brothers, and two sisters. The funeral service was held at the Lake Ridge church, N. Y., by Bro. Ronald Hershberger. Interment was in the West Genoa cemetery. — Opal N. Stone, Auburn, N. Y.

Breshears, Lyle and Cleo Wright, died April 5, 1959. Lyle, son of Asro and Bertie Breshears, was born Nov. 10, 1914. Cleo, daughter of Lawrence and Dora Wright, was born Nov. 7, 1913. They were united in marriage, May 10, 1938. They were installed in the office of deacon in 1956. The funeral service was held in Wheatland by Brethren Warren Campbell and James Wright. Interment was in the Spring Branch cemetery. — Iva Bird, Fairfield, Mo.

Brunk, Susannah, daughter of John and Anna Garber Hale, was born at Bridgewater, Va., Dec. 3, 1876, and died at Springfield, Ohio, April 20, 1959. She was united in marriage to Simon Brunk, who preceded her in death. She was a faithful member of the Donnels Creek church, Ohio. She is survived by two sons, four grandchildren, four great-grandchildren, and one sister. The funeral service was conducted at the Donnels Creek church by Bro. Robert Hoover. Interment was in the New Carlisle cemetery. — Mrs. Lawrence Toedte, Springfield, Ohio.

Carr, David D., was born May 1, 1895, and died at the age of sixty-three years. He was a member of the Church of the Brethren. He is survived by his wife, nine children, five grandchildren, and eight sisters and brothers. The funeral service was held from the Mt. Zion church by the undersigned, assisted by Bro. I. C. Senger. Interment was in the church cemetery. — M. J. Craun, Harrisonburg, Va.

Clouse, Rebecca, died Sept. 25, 1958. She was a member of the Northview church, Indianapolis, Ind. She is survived by a son and a daughter. The funeral service was conducted by Bro. Robert Tully. — Annis Heiny, Noblesville, Ind.

Cline, Daniel Stuart, son of Martin and Margaret Landis Cline, was born on Dec. 23, 1868, in Augusta County, Va., and died in Los Angeles, Calif., May 1, 1959. He was married to Hennaretta Thomas on Feb. 4, 1903. He became a member of the Church of the Brethren early in life and was a charter member of the Ladera church in Los Angeles. Surviving are two brothers and three sisters. The funeral service was conducted by Bro. I. James Eshleman from the Utter McKinley mortuary. Interment was in the Roosevelt Memorial park. — Emma Root, Los Angeles, Calif.

Cross, Edith Berg, daughter of Mr. and Mrs. William Berg, was born April 23, 1894, in Sterling, Ill., and died in Rockford, Ill., April 9, 1959. She was married to Dennis Cross, on Dec. 14, 1910. She was a member of the Church of the Brethren at Rockford, Ill. Surviving are her husband, one son, two grandchildren, and one brother. The funeral service was held at the church by Brethren Grant McGuire and Carl Smucker. Interment was in the Willwood burial park. — Mrs. Guy Andrews, Rockford, Ill.

Depoy, K. D., was born Jan. 18, 1883, and died Dec. 26, 1958. He was a member of the Greenmount church, Va. He is survived by two daughters and two granddaughters. The funeral service was held from the Linville Christian church by the undersigned, assisted by Rev. E. J. Rohart. Interment was made in the nearby cemetery. — M. J. Craun, Harrisonburg, Va.

Dillard, Myrtle, daughter of David and Katie Wolf Firestone, died suddenly at Lebanon, Pa., at the age of thirty years. She had been a member of the Lebanon church since the age of twelve. Surviving are her husband, Wilburn Glenn Dillard, six children, her parents, two sisters, and five brothers. The funeral service was conducted by her pastor in the Rohland funeral home. Interment was in the Ebenezer cemetery. — Carl W. Ziegler, Lebanon, Pa.

DuBois, Harry Hart, son of L. T. and Mary Brown DuBois, was born April 11, 1890, at Bradford, Ohio, and died on April 16, 1959, in Rocky Ford, Colo. He was united in marriage with Welcome Weybright on Dec. 13, 1910. He is survived by his wife, four children, eight grandchildren, and two sisters. The funeral service was conducted in the Rocky Ford church by Wilbur R. Hoover. Burial was in the Hillcrest cemetery. — Mrs. O. C. Frantz, Rocky Ford, Colo.

Echard, Elizabeth, daughter of Martin and Catherine Dick Wareham, was born at Roaring Spring, Pa., April 4, 1871, and died March 15, 1959. She was married first to Andrew Albright, who died in January 1914. She was then married to Peter Echard, who died in April 1933. She was a member of the Roaring Spring church. She is survived by one son, one daughter, two grandchildren, and seven great-grandchildren. The funeral service was held in the Albright church by Bro. Berkey Knavel. Interment was in the church cemetery. — Mrs. Otha Reffner, Roaring Spring, Pa.

Etnoyer, Lizzie S., daughter of Isaac and Margaret Shively, was born in North Manchester, Ind., June 15, 1865, and died April 10, 1959, at Cerro Gordo, Ill. In 1889 she was united in marriage to Frank Etnoyer. Surviving are four daughters, one son, four brothers, twelve grandchildren, and twenty-

HOW TO BUILD A CHURCH CHOIR

Charles H. Heaton

Analyzes the purpose, rules, and procedure of choir groups. **$1.00**

HOW TO BUILD A CHURCH LIBRARY

Christine Buder

Offers suggestions on financing, equipping, ordering, circulating and promoting books. **$1.00**

Church of the Brethren
General Offices
Elgin, Illinois

one great-grandchildren. The funeral service was conducted by Brethren Dale Hylton and W. T. Heckman. Interment was in the Cerro Gordo cemetery. — Mrs. Daniel Hissong, Cerro Gordo, Ill.

Francis, Thomas, J., son of John and Elizabeth Ducree Francis, died April 22, 1959, at the age of seventy-seven. Surviving are his wife, five sons, one daughter, two stepdaughters, twenty grandchildren, several great-grandchildren, two brothers, and one sister. The funeral service was held at the Evans funeral home by Bro. Willis Stehman. Interment was in the East Avenue cemetery. — Marjorie H. Landes, New Philadelphia, Ohio.

Francis, Willard Bruce, son of Michael Z. and Mae Sonnen Francis, died suddenly at his home in Myerstown, Pa., March 1, 1959, at the age of two years. He is survived by his parents and two sisters. Memorial services were held at the Rohland funeral home. Interment was in the Midway cemetery. — Carl W. Zeigler, Lebanon, Pa.

Frank, Joseph F., was born May 14, 1891, and died June 25, 1958. He was a member of the Mt. Zion church, Va. Surviving are his wife, six children, four sisters, and one brother. The funeral service was held from the Mt. Zion church by the undersigned, assisted by Reverend Wolfe pastor of the E.U.B. church. Interment was in the church cemetery. — M. J. Craun, Harrisonburg, Va.

Frey, Bert, son of Jessie and Marty Frey, was born Aug. 21, 1875, and died Feb. 20, 1959, at Covington, Ohio. He was united in marriage to Mary Elizabeth McGee on June 17, 1894. He was a member of the Covington church, Ohio. Surviving are his wife, four daughters, two sons, eighteen grandchildren, thirty great-grandchildren, and one brother. The funeral service was held at Duff's Memorial home with Bro. R. K. Higgins officiating. Interment was in the Highland cemetery. — Ethel Manning, Covington, Ohio.

Gaston, Jessie Ira, died April 19, 1959, at the age of eighty-five years. He was a member of the Diamondville church, Pa. He is survived by one daughter, one grandchild, and five great-grandchildren. The funeral service was held at the Bence funeral home by Brethren J. I. Thomas and Leo Fisher. Interment was in the Manor cemetery. — Mrs. Eugene Buterbaugh, Clymer, Pa.

Gorsuch, Emma Jane, daughter of Mr. and Mrs. Jacob Essig, was born Feb. 5, 1876, at Goshen, Ind., and died March 26, 1959. She was a member of the West Goshen church, Ind. She is survived by her husband, Alonzo, two daughters, two sons, eleven grandchildren, and five great-grandchildren. The funeral service was held at the West Goshen church by Bro. Paul Lantis. Interment was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

Gossett, Leona E., daughter of Andrew J. and Sarah McKee, was born Jan. 11, 1882, in Indiana, and died Nov. 30, 1958, at Cerro Gordo, Ill. In June 19, 1900, she was united in marriage to Edward T. Gossett. For many years she owned and published the Cerro Gordo News. At an early age she united with the church and was active in many offices. The funeral service was held at the Cerro Gordo church by Bro. Dale Hylton. Interment was in the Cerro Gordo cemetery. — Mrs. Daniel Hissong, Cerro Gordo, Ill.

Guyer, Elizabeth B., daughter of George H. and Margaret Baker Brumbaugh, was born at Fredericksburg, Pa., July 24, 1880, and died April 5, 1959. She was united in marriage to J. Homer Guyer on Nov. 29, 1906. She was a member of the Roaring Spring church, Pa. She is survived by her husband, three daughters, four sons, one brother, eighteen grandchildren, and two great-grandchildren. The funeral service was held in the church by Bro. Berkey Knavel. Interment was in the Brumbaugh cemetery. — Mrs. Otha Reffner, Roaring Spring, Pa.

Hahn, George W., a retired minister of the Church of the Brethren, was born near Ligonier, Ind., Sept. 3, 1872, and died at Brookfield, Mo., April 29, 1959. He was married to Bertha Barnhart, who preceded him in death in 1932. In August 1936, he was married to Elizabeth Biven, who died in June 1954. Surviving are one daughter, one grandson, two great-grandsons, and a sister. The funeral service was held by the undersigned in the Flanner and Buchanan funeral home. Interment was at Noblesville, Ind. — Floyd N. Biddix, Indianapolis, Ind.

Hansen, Olaf and Cary. Olaf, the son of Hans and Emma Hansen, was born Dec. 22, 1877, at Saxkjoving, Denmark, and died at Kent, Wash., Jan. 28, 1959. On Jan. 18, 1913, he was united in marriage to Cary Gibson, who died on Feb. 11, 1959. The Hansens were active in the Covington church, Wash.; he served as church school superintendent for a number of years and also taught a class of boys. Surviving is a foster daughter, in whose home they had lived. — Mrs. Lillie Lontz, Kent, Wash.

Higgs, W. D., was born Aug. 3, 1875, and died at the age of eig three years. He is survived by six dren, fifteen grandchildren, and tw great-grandchildren. The funeral s ice was held from the Linville Chris church by the undersigned, assiste I. J. Garber and E. J. Rohart. I ment was in the church cemetery. - J. Craun, Harrisonburg, Va.

Church News

Colorado

Rocky Ford — Sister Peggy Zim man gave a talk on her work with in Germany. Clare Poling of De regional director of the Heifers Relief program, told us of his tri Europe with a shipment of heifers. women's work group is quilting, se for relief, and helping in our com nity, especially in a ministry to grants this summer. The an McPherson College alumni ban was held in our church. Bro. D. Bittinger gave the main address, te of the hopes and plans of McPhe College and of his trip to Gerr and Greece. Bro. Glen Swinger ducted a one-week preaching mi for us. We received six new mem by baptism. Our pastor, Bro. W Hoover, has been conducting a ch membership class. Bro. Lewis N preached for us on pulpit exch Sunday. The Call program wo are completing their work. — Mrs. Frantz, Rocky Ford, Colo.

Northeastern Kansas

Richland Center — Our women's society has given boxes to the people and shut-ins in the county. Robert A Teegarden is serving church as pastor. We had a joint tion Bible school with the Presbyte as soon as school was over. Brothe Sister Ira Frantz were here on 10; he was a former pastor. Se women attended the district wor rally at Morrill. The McPherson lege mixed quartet presented a pro of music in our church. Gerald N showed pictures of Africa at a di rally of men and women held in church. — Mrs. Eva Williams, Sum field, Kansas.

Texas and Louisiana

Roanoke — Three couples were cated as deacons and two of our y men were relicensed to the min We had a school of missions, d which the Near East was studied. deacons called in the homes in co tion with the Call program. There a fellowship renewal service. world day of prayer was in co-oper with the EUB church, and we h joint Easter sunrise service. The en have been rolling bandages tying quilts. The mother-daughte was in the form of a hobby sh Mrs. Paul H. Metzger, Iowa, La.

Northern Illinois and Wiscon

Franklin Grove — Nineteen mer attended the evangelism workshop in Dixon. The census and visitati the Call program was carried ou our regular church council, Bro. Jasper was elected deacon. Re installation services were held

other and Sister Jasper. The church eived two by baptism and six by ter during Holy Week. Two of our ung people attended the youth sem- ar at Washington, D.C., and two ults attended the adult seminar. The orld Day of Prayer was observed by e churches of Franklin Grove. Union angelistic services were conducted e Sunday nights during the Lenten ason by Reverend Honeywell of the lesburg Methodist church as speak- Eighteen women attended the April men's rally at Polo. Students from e Northern Illinois University at Kalb conducted a forum on the prob- ns of nuclear weapons. The church sponsoring a Hungarian refugee. — rs. D. I. Lichty, Franklin Grove, Ill.

Northern Indiana

Goshen — Pictures on the life of rist were shown on Sunday evenings ring Lent. Pre-Easter services were l by Bro. Perry Huffaker, who used e theme, Meet the Master, for his mons. The new sanctuary and ed- ational building is nearing comple- n and dedication day has been set June 28. The chapel is open daily any who wish to enter for prayer d meditation. Four new deacons and ir wives were installed on April at the morning service. Pioneer ub awards were presented to twenty- e club members. The church council ted to send one of the youth to the ean Grove Conference. — Mrs. Lewis xon, Goshen, Ind.

Northwestern Ohio

Lakewood — Our pastor attended the stor's conference in Columbus, Ohio. e congregation had a day of con- uous prayer on Feb. 11 in behalf Call to Witness. On Feb. 8, commit- nt Sunday, we engaged in a service membership renewal, officially be- ning our Call to Witness. Our rch was the host to the Northwest- Ohio district spring assembly. We d our father-son banquet on April Bro. Murray Wagner of the Troy rch, addressed the 100th semiannu- Lake Township Sunday school con- tion at the Walbridge Nazarene rch; he also spoke at our church. e had our mother-daughter tea on y 24. Four have been baptized and e received by letter. — Mrs. Frank Laughlin, Millbury, Ohio.

Southern Ohio

Piqua — An informal worship service l reception for new members was oyed Jan. 11. A father-son banquet s held on Feb. 3. Training of teams visitation evangelism were organ- d and started. Our Lenten Sunday ning worship services were devoted personalities who had particular re- onship to Jesus in the Passion. Spe- l Holy Week services were held by . Dean Frantz from Bethany Bibli- Seminary. — Mrs. Robert McMaken, ua, Ohio.

North Atlantic

Ambler — Sister Kathryn T. Moyer been appointed our church librar- Bro. Donald Kline conducted a ior high class on church member- . Many of our youth have aided Sunday school superintendent in morning services. The Easter sunrise service was followed by a breakfast served by the young men of the church. On Juniata College day Bro. E. C. Kaylor was speaker. Several members attended the regional conference at the Chambersburg church. Our women's district work meeting met at the Green Tree church. A retreat for all ministers, deacons and their wives of the North Atlantic district was held at the Drexel Hill church. Our spring business meeting was moderated by Dr. Irwin Hoffer. The district youth had Bro. Nevin Zuck, as guest speaker at their banquet. We had a mother-daughter fellowship dinner. — Mrs. Mary E. Haring, Lansdale, Pa.

Quakertown — At the third session of our school of missions Sister Velva Jane Dick, a missionary in Nigeria, gave an illustrated talk of her work. Among the special monthly CBYF programs David Rhoad, son of missionary parents to Kenya, East Africa, gave a talk illustrated by slides. Ground-breaking services were held on March 8 at our new church site with our elder, Bro. John Landis, in charge. At the father-son fellowship Bro. Maynard George spoke. Our pastor was chaplain of the Community hospital for one week. The Allentown and Springfield churches joined with us for Holy Week services. Easter sunrise service was held at the Springfield church. An Easter program was given by the children and the cantata, Crucifixion and Ascension, followed. The pastor conducted a church membership class for young adults. Our young people's group assisted with the work for one day at New Windsor. Henry Kreiss, a representative of the Pennsylvania Temperance League, had charge of the worship service one Sunday evening. Bro. R. W. Schlosser conducted a three-session Bible institute. Our evangelistic preaching mission was held for one week by Bro. Berkey Knavel; he also officiated at the love feast. Our pastor attended the Camp Swatara leadership retreat. — Mrs. Blondell Ludwick, Perkasie, Pa.

Eastern Pennsylvania

Conewago — Bro. Robert Cocklin was our guest evangelist. Four new members were added to the church. At our mother-daughter dinner Sister Robert Hess was speaker. Reverend Tice was

The *rich lore* of the Brethren has again been tapped by Brethren writers

VENTURING SOUTH by Roy White



Brethren youth will be fascinated by this new book recounting the experiences of the Knagey family as they leave Indiana and start life anew in southern Alabama. So too will be the younger and also the older readers in the family.

Told from the Brethren point of view, this historically based story lifts up the best in Brethren family living and community living as it portrays sympathetically the life of low-income people of the South in the early part of this century. The struggles of the Knageys as they try to establish themselves in their new home and adjust to conditions in the South are realistically pictured.

Price, $3.00

JACKKNIFE SUMMER by Ota Lee Russell

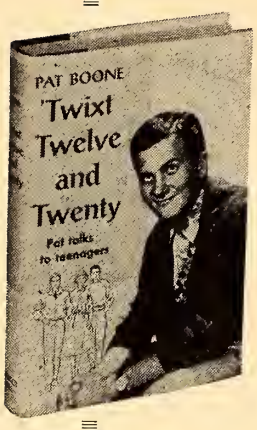


In this her second book the author of *Wilderness Boy* has upheld and advanced the high standard of storytelling which characterized her first book. Again the westward migrations of the Brethren form the background and the immediate setting of her story. Again the times, the place, and the living conditions are carefully and accurately reflected.

Excitement and suspense are normal parts of his experience as Jonathan Hughes, an orphan, becomes a resident of the Brethren settlement in what is now Union County, Illinois, in 1817. His friendship with Elder George Wolfe, Jr., and his ability to use a jackknife are big factors in his first summer in the settlement. Written particularly for older junior and junior high readers, but will be greatly enjoyed by the entire family as well.

Price, $2.25

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.



'Twixt Twelve and Twenty

PAT BOONE

One of America's most popular singing stars, in a book that appeals to his millions of teen-age fans, talks about the challenges they meet and the problems they are trying to solve during their rapid growth and change. He speaks as a successful young father of four and as an active church worker. The book contains 16 pages of photographs and a special autographed section.

$2.95

CHURCH OF THE BRETHREN
General Offices Elgin, Illinois

guest speaker at a Sunday morning WCTU temperance program. Bro. James Berkebile served as guest speaker for the Bible conference. Pre-Easter services were held by Bro. Levi Ziegler. Two members were added to the church. Bro. A. G. Breidenstine, district Call chairman, was the speaker for the district men's work fellowship meeting held at our church. Bro. J. Herbert Miller of Hershey officiated at our love feast with Bro. Harry Enders assisting. — Ellen E. Young, Hershey, Pa.

Mountville — Our church conducted the worship service at the Neffsville Brethren home. We participated in the Anniversary Call program. Guest ministers who filled our pulpit have been Bro. Ora Huston, Bro. George Keeney, and Bro. Charles Hevener, who was guest minister at our love feast. Bro. Curtis Dubble conducted our revival. Our CBYF sponsored a program on temperance at which Dr. Charles Weaver spoke. The churches of the community held combined services on the World Day of Prayer. For our school of missions we had services on four consecutive Sunday evenings. Our Homebuilder's class sponsored a program at which Bro. Robert Wenger was guest speaker. He also showed slides of his travels in Norway, Moscow, and Schwarzenau. Dr. James Berkebile conducted our Holy Week services. — Mrs. Jay H. Rohrer, Columbia, Pa.

Skippack — Dr. Galen Young of Drexel Hill was our guest speaker one Sunday. Sister George Detweiler of Waynesboro was with us for a morning and evening service and brought the messages. We had three evenings of pre-Easter services with communion following on March 28. Pastor Banerjee and his wife, natives of India who are studying in this country, spoke at the morning and evening services on April 26. Four have been baptized since our last report. Sister Elmer Haldeman is our delegate to Annual Conference at Ocean Grove. Bro. Claude Wisler has been ordained to the ministry. Our family night fellowship supper was on May 16. — Mrs. Elmer Haldeman, Eagleville, Pa.

Western Pennsylvania

Connellsville — Bro. Robert Houff of Uniontown was our speaker for special services; two were added to the church. The Week of Prayer services were held in our church. The women's work presented a play entitled Mother of India; this was followed by a missionary tea. Nursery equipment, record chimes and a spotlight for the picture window have been given by the Kelso Atkinses. The builders' class gave an Easter pageant entitled The Cross Triumphant. The church sanctuary was recently redecorated and the stained glass windows were refinished. — Charles R. Filburn, Connellsville, Pa.

Plum Creek — Our pastor, Brother and Sister Sollenberger, had open house. The licensing of Bro. Philip Brown to the ministry took place at our church with Bro. Glen Bowlby in charge. The Juniata College touring choir, under the direction of Prof. Donald P. Johnson, gave a program in our church. The CBYF had charge of a worship service. A program was given and pictures were shown of the Brethren home in Windber by Bro. I. C. Paul, superintendent of the home. During Holy Week we had as our guest speaker for three nights Dr. Jesse Reber. Our love feast was on April 5. — Mrs. Howard M. Kimmel, Shelocta, Pa.

Florida, Georgia, and Puerto Rico

Tampa — Bro. David Culpepper and his wife were elected to the office of deacon. Around forty attended the district youth jamboree at our church. The St. Petersburg church joined with us in a love feast. We were privileged to have Sister Lillian Grisso give us two fine talks on India. Eight you people were baptized. Bro. Dorsey I truck of Miami, Fla., held one w of revival services here. At our m week prayer service we are studying Gospel of Mark. The Dorcas Circle been working with the United Chu Women of the city in helping financi with a colored nursery and rehab tation home for women. We sent ba ages for Puerto Rico along w members attending the women's r at Sebring. — Mrs. Hazel Cox, Tam Fla.

Eastern Maryland

Baltimore, First — Bro. Benjamin S lenberger of Carlisle, Pa., took o as music director to replace Rich Livingston, who left to take up mi terial studies at Bethany. Our sch of missions was held for four Sun nights with good attendance. We participating in the Call progr Eighteen have been received by let seven by baptism, and five babies h been dedicated. Three of our yo attended the youth seminar and the adult. On family night, Bro. Da Hanawalt showed his slides of his and the 250th anniversary convocat at Schwarzenau. Bro. David Rogers Oakton, Va., conducted our Holy W services. On Maundy Thursday we l our love feast. — Frances C. Blou Baltimore, Md.

Union Bridge — Bro. Glen Baird came our first full-time pastor on S 1, 1958. The church has built a r parsonage, and Brother and Sister Ba and their son, Warren, moved int on Nov. 10, 1958. The parsonage dedicated at our morning worship s

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assisting dividuals or families to relocate or cure employment in Brethren comm nities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offic

This service is part of the Broth hood program, assigned for administ tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility can assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

No. 404. Needed: Someone to p vide companionship for a widow crippled mother and do housework a cooking while daughter works. Ev other week end would be free. T family would provide room and bo and would be willing to discuss matter of additional finances. Cont J. Richard Kottshall, Bassett Church the Brethren, Box 328, Bassett, Va.

:e on Dec. 14, 1958. In the afternoon /e had open house. Our love feast /as held on Holy Thursday evening.)n Palm Sunday morning thirteen were dded to the church by baptism and ve by letter. Twelve of our young eople attended the young people's)und table at Bridgewater, Va. Our hurch has participated in all the dif-erent phases of the Call program of ur church. — Ruth A. Niswander, 'nion Bridge, Md.

Middle Maryland

Mountain View — Our Call to Wit-ess for Christ program is under way. ome CBYF members attended the dis-ict youth rally. The CBYF presented ie Easter sunrise service. Our revival ervices were held on April 5-12 by ro. Owen Stultz of New Creek, W. a. Brethren Stultz, Arthur Scrogum id Byron Berkey conducted the love ast following the revival services. A roup of teachers and workers attended ie district vacation Bible school meet-g, of which Sister Bessie Honsaker as in charge. The debt on our parson-ge has been paid, and we are now lanning to build a new church. — Mrs. harles Walker, Inwood, W. Va.

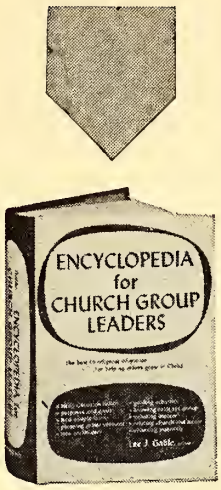
Stone Bridge — We observed home-)ming day with Bro. Arthur Scrogum)eaking at the morning service and ro. Robert Byrd in the afternoon. Our urch is participating in the second ase of the Call program with the ymen of the church making an every-ember canvass of the community and ith Bible study and prayer service ch Sunday evening. We had three enings of pre-Easter services con-ucted by Bro. Henry Hunsberger. om March 30 to April 5 Bro. Robert rd of Martinsburg, W. Va., held a ries of evangelistic services. Nine rsons have been baptized. — Mrs. arold Winters, Hancock, Md.

Western Maryland

Frostburg — A training school for all urch school teachers was held in mberland, Md. We observed the ve feast and communion. The chil-en gave an Easter program on the ening of March 29. Our pastor, Bro. erbert Alford, conducted a one-week angelistic service at the Bear Creek urch. He also had a fifteen-minute votional period on the new Frostburg dio station the week of April 12. mes Beach and Wendell Bohrer were r guest speakers during the absence our pastor. A father-son banquet s held in our church on May 2. — rs. Grace L. Copper, Mt. Savage, Md.

Tennessee

Bristol — Our church began the Anni-rsary Call program with a loyalty mer, at which Bro. Charles Rinehart s guest speaker. The all-day prayer il was of great spiritual value and ny requested that it be made an nual event. Holy week was climaxed h communion. Two letters were eived. Our pulpit has been supplied ently by Brethren R. B. Pritchett, J. Wampler, James Short and D. L. ark. Bro. Ray Wine of Bluff City s exchange pastor on April 19. ns are being made for a vacation le school in June. The district men's l women's meeting was held in our urch on May 2. At a recent council, Bro. Butler Sizemore was re-elected pastor for another term. — Mrs. S. H. Garst, Bristol, Tenn.



edited by
LEE J. GABLE

- *the new comprehensive standard reference manual*
- *634 pages, 8" x 5⅝" x 2"*
- *fully indexed*
- *66 top-ranking contributors*

ENCYCLOPEDIA *for Church Group Leaders*

Seven years in the making, this huge book brings together in 22 major sections the knowledge of 66 leaders in theology and Christian nurture, religious education, educational psychology and group leadership. Its emphasis throughout is upon practice, based upon techniques that have proven successful in many settings. Its scope ranges from related Christian tenets to evaluation of leadership in the church. Every department in the church, every age group, every activity, every medium of instruction — all are dealt with thoroughly and clearly for quick understanding and application by every church worker, trained or untrained, experienced or recently recruited. $7.95

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

First Virginia

Hopewell — Since our last report, eleven have been baptized. Our revival services were conducted by Brother Lau of Front Royal. Brother and Sister Mark Roller showed slides and told of their trip to Europe during the 250th anniversary in Germany. Dr. Plummer Smith, retired missionary, showed slides and spoke on the Congo. On March 26 we had our love feast. Each Wednesday evening we have prayer service and Bible study at our church. Bro. Lawrence Rice was guest speaker at the Easter sunrise service. Sister Kathryn Kiracofe, one of our missionaries on furlough from India, showed slides on May 8. — Mrs. E. D. Green, Hopewell, Va.

Ninevah — Our pastor, Bro. F. H. Wimmer, showed slides to the visitation committee to get them better acquainted with the visitation program. At our recent council meeting we called our pastor for another year. In the absence of our elder, Bro. H. Allen Hoover, a former pastor, Bro. E. J. Jacobs moderated. Bro. Donald Clay of Willis conducted our revival during Holy Week. Four new members were baptized and two came by letter. The young adult class of our church has two projects this year: home mission work and purchasing New Testaments for Africa. Several of the women's group attended the meeting at the Green Hill church. — Mrs. Vista Moorman, Hardy, Va.

Northern Virginia

Mathias — Bro. Edward Kerschensteiner from Bethany Biblical Seminary was our summer pastor. Since that time, Bro. Wendell Mathias and Bro. Ward Halterman have been preaching. Bro. Lauren Smith of Moorefield, W. Va., held a week of revival services and officiated at our love feast and communion. Six were baptized. We had a Brethren service program by a group from New Windsor, Md. A union pre-Easter service was held at the EUB church with Bro. Stanley Wampler as guest speaker. We have extended a call to Bro. Bobby Phillips, a graduate of Bethany Seminary, to be our full-time pastor. We are in the process of reno-

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Classified Advertisin

WANTED: Brethren Almanac ea
lier than 1910, History of t
German Baptist Brethren, h
Brumbaugh, Literary Activity
the German Baptist Brethren, h
John S. Flory. Will pay cas
Write: Roy C. Kulp, Chalfont, P

vating the parsonage. Bro. Vincent Moyer and his wife are our delegates to the Conference at Ocean Grove. — Mrs. Sadie Hinegardner, Mathias, W. Va.

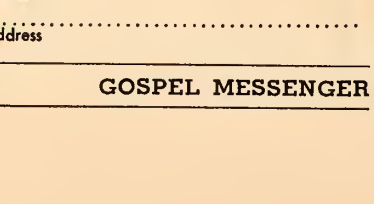
Round Hill — Construction of our new church started June 1. Our pastor conducted Holy Week services at which time nine new members were added to our membership. Love feast was on Easter evening. Our women's work is quite active, with Mrs. Gay Smith as president. Our church took part in the Call program. We have a joint pastoral program with the Valley Pike church. — Mrs. Glenna M. Showalter, Woodstock, Va.

Second Virginia

Summit — John Glick and Gene Knicely are serving in BVS. The women's work is sponsoring seeds for relief. An all-day prayer vigil was held on the first day of Lent. The chapel choir from Bridgewater College, under the direction of Mr. Philip Trout, gave a sacred concert in our church recently. Bro. Arthur Scrogum of Hagerstown, Md., was the speaker for our revival. Our love feast and communion was held on Thursday of Holy Week. We were host to the district junior high rally. The Call to Witness visitation has been made. Bro. W. Donald Clague of the Bridgewater College faculty preached for us on Christian College Day. The spring rally of the district women's work met in our church. — Mrs. Roy E. Evers, Bridgewater, Va.

Southern Virginia

Brick — Our pastor showed pictures of a trip to Greece on a cattle boat. The children of the church gave clothes and soap for the children of Nigeria, Africa. Mrs. Anna Mow was guest speaker at our women's mission meeting. An organ has been installed our sanctuary. An all-day prayer vi was carried out on the World Day Prayer. Bro. Paul White of Roano was guest speaker at the father-s banquet. The men's work had char of the worship service one Sund Communion was observed on Mar 28. Our pastor, Bro. Eugene Lenk and Bro. Kermit Flora, assistant eld led in the services. Bro. Robert Lenk of Greenville, Ohio, conducted c evangelistic services. Twelve were r ceived by baptism and three by lett Sister Katherine Kiracofe, a visiti missionary to India, spoke in c church. Our pastor and Bro. Kerr Flora are our delegates to Annual Co ference. The Call to Witness progr has been carried out very successfully. Mrs. Levi Angle, Wirtz, Va.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spencer Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

Send information to me confidentially and without obligation

Name .....

Address .....

MINISTER'S BOOK OF THE MONTH



Selection for JULY

The Meaning of Worshi

DOUGLAS HORTON

The dean of Harvard Divinity School c tributes a stimulating volume to the dist guished Yale series on preaching. He addres himself to the heart of the ministry — the act public worship.

Writing with elegance and learning, De Horton presents a profound conception of t meaning of worship. He begins with the in vidual soul, touches on the nature of sacrame symbol, the Christian church, truth, the c gregation, and closes with the ecumeni church. The distinctive feature of the book that it makes the relationships of corpor worship normative for all of life.

Regular price, $2.75; to members, $1.93 plus postage and handling.

Copies will be mailed to members of th Book of the Month Club about July 10

CHURCH OF THE BRETHREN GENERAL OFFICES . Elgin, Illin

Church of the Brethren
Gospel MESSENGER

JUNE 27, 1959



H. Armstrong Roberts

"HE hands that are uplifted in our time seem to give little evidence of praise or adoration. Instead, they often appear to be grasping or pointing, searching or accusing. in Hebrew and early Christian worship the gesture of a lifted hand was frequently act of prayer. The psalmist could say to his God, "I will lift up my hands and call on name," or "Let my prayer be counted as incense before thee and the lifting up of hands as an evening sacrifice." It is the privilege of the Christian gospel to turn king hands into praying hands. Not all the hands are holy, not many are clean ugh to deserve a place in worship, but each one can bear witness to a longing for help that God alone can give. His hands are always ready to reach out in fellow- with those that are lifted in aspiration. We can well heed the psalmist's urging to up your hands."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

JUNE 27, 1959

Volume 108 **Number 26**

In This Number . . .

Editorial —

Lift Up Your Hands 1
Parkinson's Law 5
For Street Sleepers 5

The General Forum —

The Near Side of God. Nevin H. Zuck 3
The Pacifist and the Antichrist. Dale Aukerman 6
The Family Counselor 9
God's Sun (verse). Helen Prodoehl .. 9
The Growing Horror of Lung Cancer. J. D. Ratcliff 10
Our World in Miniature. Henry Smith Leiper 12
Family Fun Fare 13
Farming and Husbandry in the Bible . 14
Whose Are We? Christian Bashore . 16
Review of Recent Books 26

News —

Kingdom Gleanings 17
News and Comment From Around the World 18
Church News 30

Toward His Kingdom —

Education for Missionary Children .. 22
Your Opinion Counts 24
Gospel Messenger Clipping Encourages Nigerian 26
Retired Pastor Serves as Rest Home Chaplain 26

• • •

Dr. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies: "Christianity rests on a large body of fact, and faith is just as essential an element of science as it is of Christianity."

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Way of Life

I am writing again about our Southern way of life.

Of the forty-eight states in the Union thirty-seven have had integrated schools for many years, not because they were forced to have them integrated, but because they wanted it that way. Eleven states have thought best to have separate schools for the different races, and have developed their public school system after that pattern.

It is difficult to formulate a way of life that will work out under every condition.

In our little town, we have 800 white children attending one school and 500 colored children attending another school. The colored children have their own colored principal, teachers, and truck drivers.

Our colored people are just as eager to keep their segregated school as the white people are to keep theirs.

The leaders among our colored people have gotten together in meetings to see that their segregated school is protected.

According to the present setup, however, we know that one person, either white or colored that was determined to break over the color line and go to the other school would receive the backing of the court, and the will of that one person would become the law over the will of the other 1,300. This is a new form of democracy.

We certainly hope this will not happen and our colored people say it will not happen unless some one is moved in from outside our community.

The confusion caused by the recent decision of the Supreme Court is causing difficulty on the mission fields. Some of the people of other races with whom some missionaries have been working have said they would not want more white missionaries sent to them.

I have a son who is a medical missionary in Nigeria and I would not like to see the work among the colored people of Nigeria receive a setback because of radical action here.

I think each one of us as Brethren should look at conditions in our own neighborhood and do the best we can to keep an atmosphere of harmony there, and let those who are living where conditions are different and the desires and customs of the peo are different solve their own pr lems as they think best. — Glen Petcher, Citronelle, Ala.

Men of Low Estate

The term *condescend* is used once in the Bible. And by pres human standards it might well h been omitted. We now say tha man is known by the company keeps. The enemies of Jesus c demned him for receiving sinners eating with them, and being a fri of publicans and sinners.

Modern ethics will teach that is all wrong. Certainly we may come like those that we assoc with. And many have done so. motive for our fellowship with lowly will make the difference. J knew that if he wanted to win ners he would have to meet th where they were. The head of Harvard Divinity School made statement, "When the local chu disassociates itself from the si and lowly it ceases to be the chu of Christ."

Why should translators use word *condescend* which means stoop, or to come to a lower le If the concern of the Christian only to save his soul, he might forget all others, and seclude him "But none liveth unto himself, and man dieth unto himself." Even use of material blessings must shared with others. If we don't, is sure evidence that "the love of does not dwell in us." In Chr great picture of the judgment of nations in Matt. 25 no mentio made of any lack of helpfulnes the so-called upper class, only to needy.

Jesus said that we should pr the gospel to every creature. never bypassed any one, but usu spent his time with the common p ple who heard him gladly. He selected his apostles from men gaged in lowly occupations.

The language of James 1: cannot be understood by hu standards. To rejoice when we exalted is natural. But to rej when we are made low takes sp grace, and is not found anyw except in the kingdom of God, w all are brethren with none ha lordship. "We cannot all be g but we can all be humble." — Jo U. Cassel, Collegeville, Pa.



Carl Niemann Three Lions

e coming of the Holy Spirit gave the apostles courage to face personal danger, imprisonment, and even death

THE NEAR SIDE OF GOD

Nevin H. Zuck

THE gospel is the good news of the God who is near. The early Christians d a special name for God nen he was near at hand. ey called him the Holy Spirit. r faith certainly becomes ve when we find God at hand d in the present hour. God is t merely a remote power who ought the universe into being d not merely one who nine- n centuries ago made him- f known in Jesus of Nazareth, t also an active presence in today. The doctrine of the ly Spirit means that no gen- tion need be without the sence, leading, and power of d.

We seldom preach on the ly Spirit, and, for that matter, apostolic preachers did not either. The Holy Spirit did not write or preach about himself; he wrote and preached about Christ. This doctrine in our Bible is not presented in orderly or even logical fashion. It is fair to say the Holy Spirit is essentially an experience and difficult to speak about, except to describe how he works.

Of this we are sure: the Holy Spirit must be in the church. Only by the Spirit's power is the gospel preached and believed. Only when he is present does the true and distinctive life of the church become manifest through the scaffolding of ecclesiastical organization and the ornamentation of religious activity. Without the Spirit, the church dies. Without the Spirit our individual lives fall away from the sustaining grace that is God. New Testament scholars agree that the Holy Spirit is the servant of God, the instrument through which God has dealings with us and we with him.

How much have we experienced this "near side of God"? Dr. Samuel M. Shoemaker, noting recently the fact that man does face the question of extinction or survival, reaffirmed the primacy of the organic over the organization aspects of the Christian enterprise and declared that man's real need is a great awakening through the Holy Spirit.

Sunday morning sermon at Annual Conference by the pastor of the Elizabethtown church, Pennsylvania

Dr. W. Sherman Skinner commenting on the experience of the Ephesians who had "not so much as heard whether there be any Holy Spirit" (Acts 19:2), said, "We must be careful how we criticize the Ephesians. In a generation such as ours, twenty centuries after the ministry of our Lord, every headline is read with certain dread. We know that set about in different parts of the world there are great bombs which await only the lighting of the fuse to ignite the whole world with hatred. We feel in our society a certain dissension which sets brother against brother. Twenty centuries later we yet find it impossible to outlaw war. Can it not be asked of such a civilization, 'Have you received the Holy Spirit?' "

In a nation like ours, unparalleled historically in the favors it has received from the open hand of God, could we answer in the affirmative, and if so what evidence would we offer to support it? Our educational system is almost completely secularized; of marriages one in four ends officially in divorce; unmatched prosperity has resulted in management-labor relations being conducted on a dog-eat-dog basis. In school, home, shop might not we ask the question, "Have you received the Holy Spirit?" Surely his presence in these areas would change our attitudes and, consequently, our activities.

A study of the Book of Acts will help spell out what "the near side of God" can mean to us. The coming of the Spirit of God is always a purifying experience. This is the symbolism of fire. It always purges away the dross and refines the gold. None of us is fit for the service of Christ without this purifying experience. Our wills are always motivated by selfishness; our minds are possessed by impure thoughts; our flesh craves the satisfaction of its sensual desires. We cannot live and serve in the realm of the spirit, until the Spirit of God comes and takes possession of us, implanting within us new motives, new thoughts, and new desires.

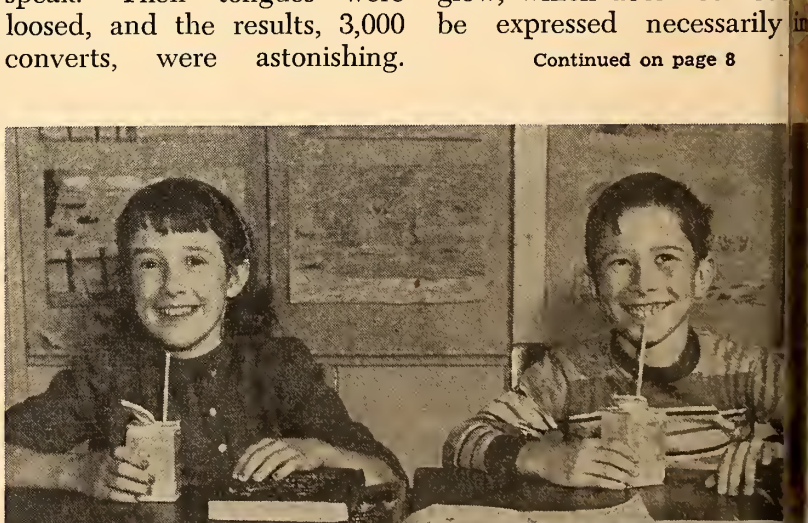
The coming of the Spirit is also a courage-inspiring experience. The disciples stood in the midst of great personal danger. They too could be crucified should they revive publicly the movement of their Lord. Filled with the Spirit, they forgot their fears and went out to preach boldly, mocking the cross and the flame.

The coming of the Spirit also made them eloquent witnesses for their Lord. We have little record of the first disciples giving any witness to their faith prior to Pentecost. They met by themselves and shared with each other the faith that was theirs. On Pentecost, all the disciples were filled with the Holy Spirit, and they all began to speak. Their tongues were loosed, and the results, 3,000 converts, were astonishing. Such a purification and enco- agement, such a willingness witness, the church desperat needs.

There was more when C came near. There was a n attitude toward one anot The same people who had qu reled about who was to h first place in the coming ki dom, now "had all things common." More than this, t continued "having favor w all the people." There m have been a lovableness and attractiveness that was magi ic. There was a new attitu toward money. "They sold t possessions and goods." If is, as we say, "the acid test," Holy Spirit put God and r ahead of man's selfish inter and private gain. Let no r say that God's Spirit has dwelt his heart who has squared with God in relatio property.

There was a new fer Their enthusiasm carried t away. Their neighbors thou they were intoxicated, as ind they were, but not with w There was a new verve glow, which does not nee be expressed necessarily

Continued on page 8



USD

The secularization of education, the great number of divorces, the fa ure to outlaw war raise questions about the Holy Spirit's influence tod

EDITORIAL

Parkinson's Law

PROFESSORS of history deserve to be taken seriously even when they are speaking half in fun. One such student of the ast is C. Northgate Parkinson, from the Univerty of Malaya, who has summarized his sharp bservations under what he calls "Parkinson's aw."

Basing his conclusions on archaeological and storical research, the professor observes that erfection of planning is a symptom of decay. uring a period of exciting discovery there is no me to plan the perfect headquarters. The time r that comes later, when all the important ork has been done."

Parkinson finds support for his law in many riods of history. He notes that the great days the papacy were over before the Vatican colnades were completed. By the time the Pale of Nations was opened in Geneva in 1937, e League of Nations was dead. Many a king whose honor a great palace was built never ed to see it finished. If the professor had oked in the Old Testament for evidence for s contention he could have found support in e succession of events that followed David's ign with a building program and subsequent sunion and decay.

According to Professor Parkinson, research ganizations do their best work in cramped arters and the most successful publishers, he s, "have a tendency to live in a state of aotic squalor."

The student of history can find additional pport for the professor's "law." Brethren can ll afford to pause and reflect as to whether r various building programs, in local churches, our general offices, or in our educational instiions, are signs of progress or symbols of de. We ought also to ask ourselves whether inements in organization contribute to the lse of our spiritual life or whether they indie rather a drying up of our sources of inspirn. If we would learn from history, we must e some kind of answer for Parkinson's Law, n if it is only to provide the exception that ves the rule.

Some local churches we know have proed such an exception. Having dedicated a v building, many congregations go to work h new zeal to intensify the ministry that their rch has to offer. They use their attractive lding as a rallying point for preaching and ending the kingdom of God.

There are institutions also that refuse to decay when they move to new quarters. They see their improved facilities as a means for responding more fully to the commissions that God has laid upon them, whether to educate youth, to organize programs of missions and service, or to publish Christian literature.

The danger that Professor Parkinson underlines is not in building or organizing as such but in thinking that these activities can somehow automatically guarantee success. By themselves they are more likely to point to failure, especially if they overlook the truly creative movements in the life of a church or in the life of our society that do not easily fit into an administrative pattern. The point is not that policies and programs, buildings and projects are wrong, but that they must always be secondary to the purposes to which God calls us. We need not succumb to the fatalism of the professor's "law," if we continue to seek first the kingdom of God and its righteousness. — K.M.

For Street Sleepers

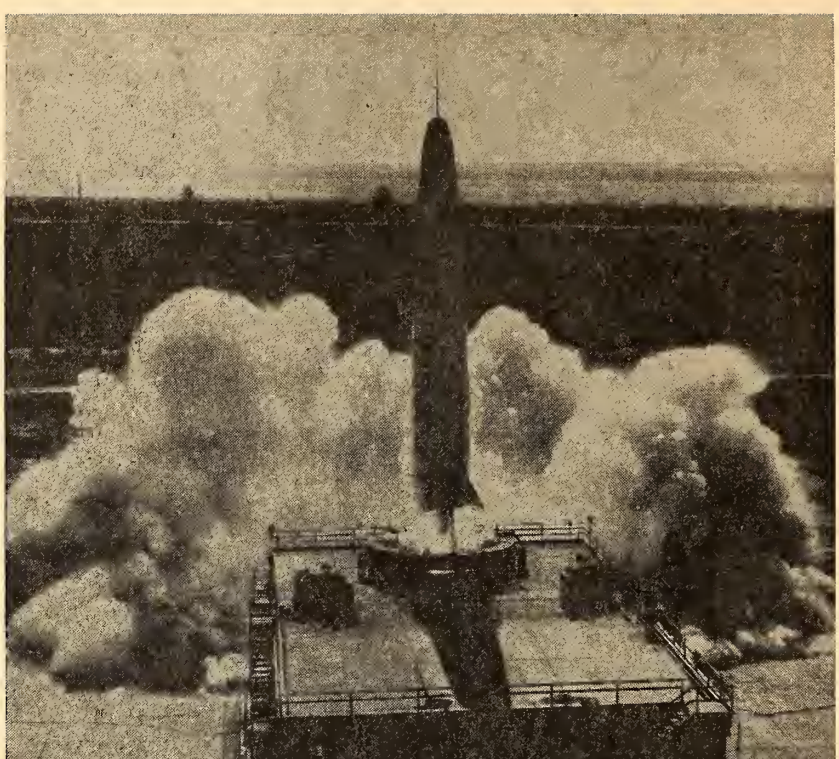
THIS summer some adventurous persons will discover the doubtful delights of sleeping out of doors, perhaps under an umbrella tent or, if weather permits, under the stars. Most of them, however, will make sure of a soft resting place by providing an air mattress or a canvas cot and snuggling down into a warm sleeping bag.

In case any reader is tempted to congratulate himself on his ability to "rough it" by sleeping under an open sky, let him take note of the thousands of refugees in overcrowded Hong Kong who every night must bed down on the streets of that city. Their plight is such that CROP and Church World Service are providing cotton for quilts which are being distributed through voluntary agencies. Many of the refugee women will help in the sewing project.

Jesus must have known how street sleepers manage, since he frequently had no place to lay his head. We who are fortunate in having privacy and shelter ought at least to contribute generously to providing a little protection for those who are denied a bed. Better yet, we can support the efforts of church and governnment leaders in this World Refugee Year, which began July 1, to find permanent homes for millions who are still refugees. — K.M.

Th

Dale Aukerman



H. Armstrong Roberts

For much of American Christ- ity American military might r

THE concept of Antichrist has had a noisy part throughout church history. The early heretics were denounced as Antichrist; then Islam was. In the Middle Ages any opponent or opposing group was Antichrist. The term came to mean little more than wicked scoundrel. We would have a comparable situation in America today if every rival political, economic, and religious group called the others Antichrist. But now newer epithets are preferred.

Partly because of this overuse the term *antichrist* is seldom heard any more, and we may think we are rid of it. But the antichrist concept, in a secularized form, is one of the dominant motifs of our century. People who do not believe in a Satan beyond men find a Satan among men. Millions who reject the Christian good news, unconsciously pervert one part of the Christian bad news for their own purposes: they identify an enemy group as the ultimate evil.

Shortly before the Bull Moose convention of 1912 Theodore Roosevelt shouted some words that could be taken as the keynote cry of our century: "We stand at Armageddon and we battle for the Lord." Though the immediate reference was to Republican politics, Roosevelt carried the same fiery attitude into his fight to pull America into World War I. At the beginning of April 1917, this attitude swept through all America.

"We stand at Armageddon and we battle for the Lord." Each Armageddon has been followed by a worse one, and Americans at present feel themselves sinking into the ultimate struggle with ultimate evil. Christians generally point to the evil of communism and reject pacifism. So in a way this secularization of the antichrist concept is the strongest contemporary factor against Chris pacifism.

It might seem wise to th out the whole antichrist i And yet in this twentieth tury after Jesus the antic concept, though distorted m than previously, seems to m more sense than ever bef After Galba deposed N rumors spread through the man Empire that Nero was alive and would seize po again. This idea of a retur Nero apparently underlies I elation 13, where the beast ing out of the sea seems to sort of revival of the Nero sp In the past thirty years we learned to our despair that N can return.

To discard the antic concept would be falsely mistic. We need rather re-examine what the New tament really teaches a Antichrist. The three main

Address given at the luncheon m of ex-CPS and 1-W men at A Conference. The author, a former is pastor of the Rodney church, Mic

acifist and the Antichrist

ges are 2 Thessalonians 2, 1 hn 2, and Revelation 13.

The Thessalonians were the st Christians to get mixed up out the second coming of rist. Some there were teach- g that this had already taken ce. Paul in his second letter ls them to calm down. He ex- ins, "Let no one deceive you any way; for that day will t come, unless the rebellion nes first, and the man of lessness is revealed, the son perdition, who opposes and lts himself against every so- led god or object of worship, that he takes his seat in the nple of God, proclaiming nself to be God. . . . The ning of the lawless one by activity of Satan will be h all power and with pre- ded signs and wonders, and h all wicked deception."

n 1 John there is the exhor- ion, "Children, it is the last r; and as you have heard t antichrist is coming, so v many antichrists have e. . . . Who is the liar but who denies that Jesus is the rist? This is the antichrist, who denies the Father and Son. . . . By this you know Spirit of God: every spirit ich confesses that Jesus ist has come in the flesh is God, and every spirit which s not confess Jesus is not of l. This is the spirit of anti- ist, of which you heard that as coming, and now it is in world already." Of the New tament writings only 1 and 2 n actually use the term *anti- st.* Various Judaistic and stic false teachings about s were spreading into the rches of Asia Minor. The writer exhorts Christians to shun these heresies as antichrist.

In Revelation 13 John sees a beast rising out of the sea. The monster has ten horns and seven heads; it is a mixture of leopard, bear, and lion. Its power comes from Satan. "It opened its mouth to utter blasphemies against God. . . . Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and tongue and nation." Out of the earth rises a second beast, that tries to compel everyone to worship an image of the first beast.

Contrary to appearances these three passages closely agree. They have in common certain elements that are very significant for Christian pacifists.

First, there is the recognition that *Antichrist has a persisting limited manifestation before the culminating manifestation at the end of the world.* In 1 John the writer refers to the final Antichrist, but is mainly concerned with the antichrists already at work. Paul emphasizes the final Antichrist, but mentions that "the mystery of lawlessness is already at work." This same tension between present activity and future culmination is found in Revelation 13, though more obscurely.

It might, then, be permissible for Christians today to identify certain things as antichrist — but only if they clearly see that they are not talking about the ultimate Antichrist.

A second — and usually overlooked — element in the New Testament teaching about antichrist is this: *The distinctiveness of antichrist lies not in complete formal opposition to Christianity, but rather in pseudo-Christian masquerading.* The false teachers, exhorted against in 1 John, were so dangerous precisely because they claimed to be Christians and to have the real Christian truth. The final Antichrist of Paul and the Revelator claims to be God and assumes centrality in a deceptive religion which presumably will take over quite a few formal aspects of Christianity.

Dostoevsky perceived the stategy of Antichrist. In the most famous scene of The Brothers Karamazov Jesus returns to walk the streets of Seville, Spain, where day after day the Inquisition has been burning "heretics." The masses sense who he is. But the aged Grand Inquisitor arrests Jesus and deep in a dungeon explains to him the error of his teaching: Jesus had refused to lure people with bread and miracles; he had not taken a sword; he had not fitted his demands to human weakness. The hollow-eyed Grand Inquisitor peers at Jesus and says, "I joined the ranks of those who have corrected thy work. . . . Tomorrow I shall burn thee."

To correct Jesus' work — that is the strategy of antichrist; that is the central strategy of the demonic hosts. But we should distinguish between antichrist and the demonic. *Antichrist* is the narrower term. All dynamic opposition to God is demonic, but this opposition is antichrist only when it masquerades as

Christianity or as something resembling Christianity.

Boleshevik communism is certainly demonic; but it should hardly be considered as antichrist. It comes, not to correct Jesus, but to depose him. Yet a demonic Communist state can create for itself an antichrist. In China persecution of Christians never comes directly from the government, but always from Communist elements within the church. Evangelicals are harassed, accused and discredited by false brethren of the Three Self Movement. Here is the deeply satanic, here is antichrist.

But the Christian pacifist understands that communism is not the ultimate evil. It is one among many demonic movements. It is one phase of the utter and only tragedy: man seized by the demonic.

A third element in these three passages about Antichrist is *the call to vigilance and self-examination.* In the secularized version of the antichrist concept there is no need for self-examination: "We are the righteous, they are the unrighteous," and it is a simple matter of crusading against them. But for the apostles the cunning and deceptiveness of antichrist is so great that Christians must be constantly alert lest they slip into its snares.

The Christian concept of antichrist, rightly understood, provides no basis for self-righteousness. Antichrist is not confined to some far-off enemy movement. Antichrist is near us, antichrist is in the church, antichrist is in us maybe. Antichrist is insidious; antichrist as the satanic distortion of Christian truth may find partial manifestation in us — in us pacifists.

Antichrist can move in, decked out as the enemy of Antichrist. For the false anti-antichristism of the State Department and much of American Christianity God does not rule; American military might rules; God's sovereignty actually counts for nothing. This is the central error of Western nonpacifism, and from it come Hiroshima, Bikini, and possibly World War III.

Over the fleeting chaos Christ rules. We pacifists need eyes to see him in his sovereignty. Christ's face, as John gets a glimpse of him, blazes like the sun. His voice is a thunderous ocean of sound. From his mouth issues the flashing sword of the eternal word. The power of the nations is as nothing before him.

Christians are not to slay, but to endure. They are to see no sovereignty in the sword, but only in God. And as for the powers that would slay us, they have already been defeated.

What then is our pacifist way? To see Jesus Christ in his triumph, to proclaim it, and to endure whatever "slight monetary affliction" may come to us.

The Near Side of God

Continued from page 4

noise, shouting, or freakishness. Most of all, there was power. Remembering who they were and what they had to work with, the things they accomplished test our abilities to believe. We must believe it, because it happened. The Concordances show the word *power* is used twice as often as *prayer* and *hope,* and three times more than *love.*

Lest any think that the Spirit has no interest in our social tasks, let us list what happened in several such areas: the Spirit led them to pioneer in thinking, for they opened a new and living way into the heart of the Father; they claimed the moral realm of relations between m and women for Christ; th tried to bring better order their economic relations; th crossed racial frontiers; th were stirred to carry the gos to the limits of their world.

This is New Testament h tory, but "God has given us his Spirit" (1 John 4:13). He the same yesterday, today, a forever. He will pour out Spirit upon us.

Is there anything we can about the coming of the H Spirit? In one sense, no. T learned Pharisee came to Je and wanted explained the wo ing of the Spirit. "The Sp bloweth where it listeth." Th is a mystery about the wi We do have trouble predicti the weather. Just so, Go coming is not on a regular tim table. He comes in his o good time.

We can keep the door op We can do it by believing. will not keep the door open less we think there is some there. We must believe God personal, that he is near a comes to my heart and to Church. We can do it by be obedient. If we want guida from on high, we must use reason and our wills as far they will take us. We can d by waiting, by listening, praying.

No, we cannot lie down a expect God to do our work us. Nor will God help us, if keep going all the time a never let him have a cha with us. One reason God can speak to us is the same rea we cannot phone some of friends—the line is always b The Bible keeps saying, "Th that wait upon the Lord sh renew their strength"; "Wait the Lord, he will strengthen heart"; "Wait, I say, on Lord."

Is this message a counsel fold our hands, to sit down

ıming we cannot do a thing? God always gives his Spirit for purpose, never for selfish enjyment. The Spirit came on entecost because the disciples ad been given the commission) go to all the world, and they eeded that power. We should sk for the Spirit, but we should se the resources God has given. Ve have not sometimes beause we use not what we have. Ve get more energy when we ıake ourselves tired using the nergy we have. Our plans must e large. Our field is still the orld. Many a prayer meeting lds up because people have thing large enough to pray bout.

Beyond all the needs of the world, beyond all the demands upon our energies, the future does not rest upon our feeble efforts and poor abilities, and in this there is hope for the world and for us. There is a power working for righteousness. You need not be the person you are. Our church need not be lethargic and half effective. "The Spirit itself beareth witness with our spirits, that we are the sons of God" (Rom. 8:16). God is not dead; he is at work on both sides of the iron curtain; he is near to each of us, guiding men to truth, comforting their hearts, and multiplying and empowering their efforts.

The Family Counselor

aul Hersch H. K. Zeller, Jr. Jesse Ziegler
lyde Weaver Katherine Weaver

e Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, Church of the Brethren General Offices, Elgin, Illinois.

ear Counselor,

We would like to know what to ach our children concerning certain rms of recreation. When we were ung people, we were taught that ncing was wrong. But nowadays ould we keep our children from nces when some of our Brethren lleges have dances? Our children e sure to say their parents were ong if we don't permit them to nce now.

Are we as a church confused? Or e we as individuals confused as to at is right and what is wrong? We ll appreciate your help.

Parents.

ear Parents,

You raise a very difficult question out an activity which poses a real oblem for all of us, especially as rents and young people of the urch of the Brethren. It is such a ıchy subject that whatever we ite might well be criticized by neone. We have serious questions out the kind of social dancing we d in many areas. The atmosphere t appears to surround this activity ms to sell a false and overexciting a of love and friendship. The iety of circumstances under which is engaged in prompts us to say that it is an activity that has many moral implications. However, rather than discussing the right and wrong aspects, we would rather point to what we consider far more fundamental problems.

First, one does not have to dance to become emotionally mature. True maturity comes only with the feeling of being loved, as by parents and friends, and because of being loved one can then, in turn, love others. Anyone who tries to convince himself or herself of maturity simply by actions is using these actions as crutches and cover ups for a real feeling of a lack of maturity.

Not long ago we received a pamphlet severely censuring dancing, and in it was the statement that all wayward girls' difficulties began on the dance floor. It is interesting to note, however, what compassionate persons, who have worked closely with these individuals to try to help them, have discovered. Such girls come from all kinds of homes: wealthy, poor, apparently good, obviously bad; some had been regular churchgoers whose parents opposed dancing; others had no religious teaching at all and dancing was fully accepted. What did all of these different women have in common? Basically each one had never felt loved or accepted by those who should have been closest to her.

Second, one of the most crucial problems in adolescence is to learn to feel comfortable with the opposite sex. This is not as simple as it appears. In this process a certain amount of physical contact is important. Excesses should be avoided because our bodies mature faster than our emotions; however, our concerns should be limited not only to dance floors, but to wholesome attitudes about parked cars, darkened living rooms, hay rides, etc.

As parents, and as a church, we should encourage our young people to appreciate each other as persons, and not merely as members of the opposite sex, because life is primarily learning to live with people on the basis of friendship and love and not on the basis of physical contact.

Third, we have not told you what to do. This you must decide for yourselves. We urge you to encourage your children to see dating and its many interesting aspects in the framework of responsible, friendly love. Above all, do not be afraid to limit the activities of your children, not only in terms of social dancing, but in terms of providing young people with parents who represent consistent authority that protects as well as liberates. We feel it is important that you are concerned about social dancing; only do not let your concern stop there.

Clyde and Kathy Weaver.

GOD'S SUN

HELEN PRODOEHL

Slender threads of gold engrave
Their marks upon the leaves
That playfully evade the touch
Of flowing summer breeze.

An aura of great mischief grows
Throughout day's atmosphere
And draws my eyes to frisky play
Of leaves up in the air.

Above this pleasing summer scene
God's sun glows very bright
And adds its glamour freely to
The playful leaves in flight.

Heavy smokers, apparently peculiarly subject to this disease, should be aware of how desperately slim are their chances of surviving it

The Growing Horror of Lung Cance

J. D. Ratcliff

WILLIAM BROWN* is a successful businessman in a large Southern city. Had he drawn up a personal balance sheet last spring, it would have shown that life had been good to him. At fifty-five, he owned a thriving business and an attractive home. He was happily married and had two sons doing well in college. Except for minor ailments, he had enjoyed excellent health all his life.

True, in recent months Brown had been coughing with increasing frequency. But all smokers cough, and he paid little attention. An increasing shortness of breath he accepted as a normal part of the aging process. A small decrease in weight he put down on the good side of the ledger. Also, he had had a slight chest pain, but nothing serious enough to bother a doctor with. Then one morning last June while brushing his teeth he coughed deeply and brought up sputum slightly streaked with blood.

* The name is fictitious for obvious reasons.

Brown, of course, had read about lung cancer and its apparent association with smoking. A two-pack-a-day man, he had even thought vaguely about cutting down. Now as he shaved he ran through the lung-cancer symptoms he knew: bloody sputum, he remembered, was one. By the time he had finished he was frankly worried, and after breakfast, instead of driving to his office, he went to his doctor.

The physician's suspicions were immediately aroused by the symptoms. Yet a number of things could cause chest pain, cough, weight loss, bloody sputum — such things as lung abscess, inflammation, tuberculosis. Diagnostic step No. 1 was chest X rays. When they revealed a suspicious shadow the doctor advised Brown to go to a chest surgeon.

Two days later Brown reported to the specialist. Another set of X rays was taken. Then came a sputum test. Lung cancer frequently sheds cells which the pathologist can identify in specimens from the deep chest. This test gave a positive answer.

To resolve all possible doubts bronchoscopic examination fo lowed. A slender tube w slipped down Brown's thro Through the barrel of this i strument the specialist can oft see the suspicious mass a even take a pinch of it for e amination by a patholog This test, too, said yes. Brov had lung cancer.

"Those two words, 'lung ca cer,' are the ugliest in all me cine," says one physician. B Brown had the emotional stab ity to face the facts, and w told the truth. He asked abo his chances.

Of one hundred people wh get lung cancer today, the phy

Lung cancer is indeed a growing horror — and a growing threat. It is now the leading cause of cancer death. So serious is the epidemic proportion of this disease that the American Cancer Society has already invested over $2,000,000 in lung-cancer research.

— Eugene P. Pendergrass, M.D.
President, American Cancer Society

ian told him, forty-five will be operable by the time they nsult a doctor, their cancer so idespread that surgery would e futile. Chests of the remaing fifty-five will be opened. his is drastic surgery and as any as eleven of the fifty-five atients may die of it. Inspecon of the chest cavity will oft- give clear evidence of cancer read, possibly even to the eart itself. In such cases the rgeon may leave the lung unuched and simply close the ound. These patients — perps twelve — will be dead in a w months.

By now the original one ndred has dwindled to irty-two patients who are erable. The surgeon removes l or part of the diseased ng and prays that no cancer eds have been left behind. But a distressingly large percentge of cases, clusters of these lls lurk in hidden recesses, to ntinue their growth. Accordg to present statistics, only ve of the thirty-two patients ho survive the operation will e alive — and presumably ured — at the end of five years. hus the score stands: five survors out of one hundred vicms.

Brown accepted these grim atistics with outward calm. dvised that haste was all-imrtant, he said a week would e sufficient to get his affairs order. It was, understandab, a bad week.

When he reported to the hostal there was still much to be ne. Before surgery, doctors ve to decide whether the paent can get along with one ng, or will face gasping suffotion. The average healthy lult has about eight times as uch lung function as needed sedentary activity, but years heavy smoking wreck lung sue and erase the margin of fety. "Then," says Dr. Alton Ochsner, internationally known chest surgeon, "we have only the dregs to work with."

Brown's tests indicated that he would have barely enough reserve to get by. During the next three days he took a course of breathing exercises to prepare himself for life with one lung. On advice of the physician he had stopped smoking a week earlier, at the time of his first visit.

Finally the day of surgery arrived.

In many kinds of surgery one is impressed by the delicacy of the technique. In pneumonectomy — lung removal — the strongest impression is of the bloody massiveness of the operation.

Brown was propped on his side on the table, arm above head. A tube was slipped down his windpipe to give the anesthesiologist a clear airway. Then the surgeon made a great sweeping incision extending nearly halfway around Brown's body. It began under the nipple, dipped under the arm, ended just short of the spine.

Layers of skin, fat, and muscle were parted, exposing the ribs. With heavy shears the fifth rib was removed and discarded. Spreaders were then applied to push other ribs apart. The resulting opening was vast, cavernous, to permit the surgeon to examine the entire chest cavity for signs of cancer's spread.

With Brown's chest cavity exposed, the first step was to sever the pulmonary artery. Two ties of cotton about an inch apart choked off the flow of blood. Then the artery was cut between the ties. The stump leading to the heart was curled back, delicately sutured.

Next the two pulmonary veins were similarly treated. That left one final point of attachment for the lung: the main bronchus, one of the Y forks from the windpipe. This too was clamped and cut, then the lung was lifted out of Brown's chest. Subsequent examination showed the cancer to be approximately the size of a goose egg.

Now the surgeon turned his attention again to the bronchus. It is vital that this be sealed off with absolute tightness; otherwise bacteria-laden air from the outside may seep into the chest cavity to cause devastating infection. To seal it, the tube was sutured tightly, and a bit of tissue borrowed from the chest wall was grafted over the end. The seal was then checked for leaks, much as an inner tube is checked: the chest cavity was filled with saline solution and the observers watched for telltale bubbles. In Brown's case the seal was tight.

A minute examination of the chest cavity came next. Often there are little pea- or grape-sized cancers, usually gray-pink in color, along lymphatic ducts. These are meticulously dissected away and so are any other bits of obviously cancerous tissue — a painstaking task that may take up to six hours. But Brown was fortunate. There was no indication that the cancer had spread beyond the lung.

Continued on page 16

The House of Delegates of the American Medical Association has taken no definitive action on the possible connection between cancer and smoking. There is still considerable difference of opinion among medical authorities on this controversial subject.



Religious News Service

Our World in Miniature

A vivid picture of the relative shares of material prosperity as enjoyed by mankind around the world

Henry Smith Leiper

Sixty Americans possess fifteen and one-half times as much goods as 940 other persons

IF IN our imagination we might compress the total population of the world, now more than two and a half billion persons, into a community of one thousand persons living in a single town, the following is a picture of the contrasts we would then vividly see.

Sixty persons would represent the present U. S. population; the rest of the world would be represented by 940 persons. The 60 Americans would be receiving half of the total income of the entire community; the 940 other persons would share the remaining half.

Of the Americans in the town, 36 would be members of Christian churches; and 24 wou not. In the town as a whole about 330 peop would be classified as Christians and 670 wou not be so classified. Less than 100 in the whc community would be Protestant Christians a more than 230 would be Roman Catholics. least 80 people in the town would be believi Communists and 370 others would be und Communist domination.

Classified as to skin color, 303 people wou be white and 697 would be classified as colore The 60 Americans would have an average li expectancy of 70 years; all the other 940 wou average under 40 years.

The 60 Americans would possess 15½ tim as much goods per person as all the rest of t people. On an average they would produce 1 of the town's total food supply, but would co sume all but 1½% of that and keep most of it f their own future use in expensive storage equi ment. Since most of the 940 non-Americans

Executive secretary of the Missions Council, Congregatio Christian Churches, and secretary of the Friends of World Council of Churches

ıe community would always be hungry and ever quite know when they would get enough) eat, the situation created by this disparity in)od supply and the existence of vast food re-erves becomes readily apparent, particularly in iew of the fact that Americans already eat 72% bove the maximum food requirements. Because f the cost of storing their surplus food, they)uld actually save money by giving away any xcess food; but many would regard that as the angerous "give-away" program of soft-headed do-gooders."

Of the community's total supply of electric ower, the 60 Americans would have 12 times as ıuch as all the rest; 22 times as much coal; 21 imes as much oil and gasoline; 50 times as much teel, and 50 times as much in general equip-ıent of all kinds. Of the 60 Americans the)west income groups would be better off than he average in much of the rest of the town.

With the exception of perhaps 200 persons epresenting Western Europe and a few favored lasses in other areas, like South America, South frica, and Australia, and a few wealthy Japan-se, literally most of the non-American people ı this imaginary compressed community would e ignorant, poor, hungry, and sick. Half of hem would be unable to read or write.

Moreover, half of the people in this commun-y would never have heard of Jesus Christ, or vhat he taught, and for what he lived and died.)n the other hand, more than half would be earing about Karl Marx, Nicolai Lenin, Joseph talin, Nikita Khrushchev, and other Communist eaders.

In view of these facts it is interesting to con-



Three Lions

Americans on the average produce sixteen per cent of the food supply, consume all but one and one-half per cent and store most of that for their future use

template that the average Christian American family would be spending $850 each year for military defense and less than $3.50 a year to share their Christian faith with the rest of the people in the community.

Out of his average income of $2,500 per year, the gift of each American person for all purposes other than private and personal gifts would average less than $55 per year. This might raise a question as to how seriously he regards the Christian faith or the meaning of Christmas with its emphasis on peace and goodwill among men.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in 'holesome family fun; why not send information about your best family games,)ngs, contests, and informal worship ideas to the Recreation Department, 'hurch of the Brethren General Offices, Elgin, Illinois?

NATURE HIKES

NATURE reveals many of its se-rets to the family that takes nature ikes. Pleasant hours can be shared)gether as plant, animal and bird life eveal wonderful surprises and speak f their Maker. A walk through fields nd forests at any season of the year vill be profitable.

Copies of the Golden Nature 'uide or similar inexpensive books re invaluable for advance study and) take along for help in identifying 'od's creation.

The family nature hike can be turned into a game. See which person can identify the most things native to the out-of-doors. Younger ones can identify simple things like grass, trees, water and stones. Older ones can identify types of trees, plants, birds, and animals, scoring a point for each one identified.

In summer interest could be centered on observing how animals and birds raise their young, as well as on watching ants, bees, and the like. If you can identify birds, trees, flowers, and animals, you are growing in your love of nature.

Nature's preparation for winter is interesting to study and watch. The migration of birds makes us marvel how God cares for his creation.

Even through the wintertime a family can continue its nature study by watching how many birds and animals remain active in their community. It is especially interesting to watch for tracks after a snow fall.

On a clear night at any season of the year the stars speak a language of their own to us. Look to the heavens and feel the nearness of the Creator. — A composite of suggestions by Galen B. Crist, Janet Hillary, and Eugene Wratchford.

Farming and Husbandry in the Bible

THE pages of the Bible reflect many of man's efforts to sustain himself through the cultivation of growing plants and animals. Farming and husbandry have enabled men both to support themselves and to be reminded of their dependence upon the providence of God. Out of rural experiences in Bible times have come many of the figures of speech and the symbols by which spiritual truths have been communicated to each generation. The Bible still has much to say concerning man's use of the soil and his stewardship of the gifts of God.

Photos by Three Lions



Walter Crane

"In the sweat of your face you shall eat bread"



Julius Schnorr V. Carolsfeld

"Then Boaz said to Ruth, 'Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my maidens' "





William Hole

"And God came that day to David, and said to him, 'Go up, rear an altar to the Lord on the threshing floor of Araunah the Jebusite.' . . . So David bought the threshing floor and the oxen"

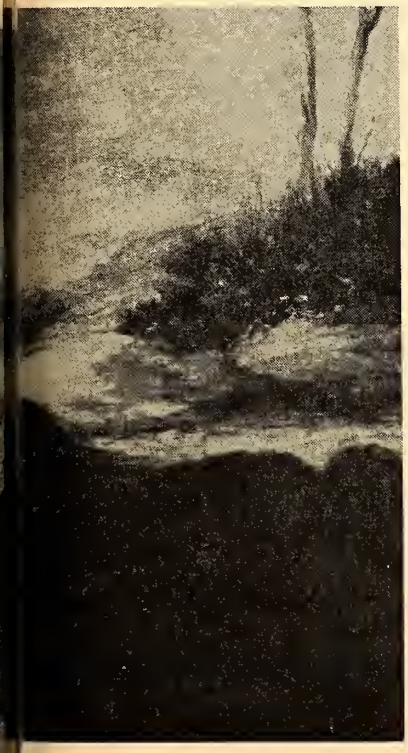


T. M. Rooke

"Ahab said to Naboth, 'Give me your vineyard, that I may have it for a vegetable garden, because it is near my house; and I will give you a better vineyard for it, . . .' But Naboth said to Ahab, 'The Lord forbid that I should give you the inheritance of my fathers' "

"So he departed . . . , and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he was with the twelfth. Elijah passed by him and cast his mantle upon him"

Murillo





"So he went and joined himself to one of the citizens of that country, who sent him into the fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything"

Lung Cancer

Continued from page 11

There were still several final steps to be taken. Chest nerves were injected with pain-deadening drugs whose effect would persist for several days. The ribs were pulled back into place and wired together. Finally, the gaping wound was closed over the huge emptiness where the lung had been. In time the remaining lung will enlarge to fill part of the space, and the rest is soon filled in with fibrous tissue.

For a day after surgery Brown was in an oxygen tent, to ease the burden on his remaining lung. Despite the drugs he was beset by almost constant pain and racked by coughs. But gradually the pain subsided and wound healing began. After ten days he left the hospital to convalesce at home.

His prospects? It is too early to say. If he survives, he will have to live with uncertainty for five years. Only at the expiration of that period will his cancer be considered cured.

A few years ago, lung cancer was a medical problem of no consequence. A survey of world medical literature in 1912 showed a total of only 347 cases reported. Today annual deaths are measured by the tens of thousands. Tomorrow?

"It frightens me to think of what is going to happen in another decade when our present smoking habits catch up with us," says Dr. Ochsner. "Already, lung cancer has achieved pandemic proportions. Holland had a twenty-fold increase in deaths between 1924 and 1951. Death rates in England and Wales have climbed tenfold. In the United States the record is about the same — the toll rising from 2,500 in 1930 to an estimated 35,000 last year. It is significant that the sharp increase in lung cancer is almost exactly proportionate to the increase in cigarette sales. I am convinced that *every heavy smoker will develop lung cancer* — unless heart disease or some other sickness claims him earlier."

Is there, then, any protection for the heavy smoker? Dr. Ochsner, a nonsmoker himself, believes there is. Most lung cancers appear to grow rapidly. It is therefore highly important to detect them at the earliest possible moment before they have spread to other organs or tissues. In sum, before they give any outward symptoms.

Only X-ray and sputum tests can discover cancer at this stage. Dr. Ochsner believes that after the age of forty every pack-a-day smoker should have chest X rays at least every six months, preferably every three months. A set of chest X rays, front and side views, usually costs from $15 to $25 — expensive, but no more so than the cigarettes themselves. If enough people took such precautions, Dr. Ochsner believes, lung cancer might become fifty percent curable, instead of ninety-five percent fatal.

Copyright 1959 by the Reader's Digest Association, Inc. Condensed from Today's Health, Reprinted with permission

WHOSE ARE WE?

Christian Bashore

DO WE "belong to" the church? One of the stated purposes of our Call to Witness is to induce people to make a total commitment of life to Christ. Much of the time, however, we act as if we meant a total commitment to the church.

Even the true church — the church invisible to our eyes, the church as God sees her — is not worthy of our highest allegiance. Christ is in the church, to be sure, but the church is not Christ. The church is the body, not the head. When we make the church central and primary, actually worship the church, this is idolatry.

We could hardly honor God condemning the church *en b* But do we necessarily honor C when we glorify the church turn a blind eye to her faults? C we not see the trap the devil for us? He tries to trick us i seeking our own glory by urg us to construct an ever larger more intricate machine in which can be wheels. If he can persua us to mislabel the machine TH KINGDOM, our self-deception made much easier.

We even talk about "building kingdom." Where is the Bibli basis for such an idea? In wh words does Christ, directly or in rectly, command his disciples "build the kingdom"? There numerous references to seeing kingdom; seeking and finding kingdom; receiving the kingdom; tering the kingdom; inheriting kingdom. But "building the kin dom" . . . ?

There is even room for doubt th man can build the kingdom of ma God said to Nebuchadnezzar, "T Most High rules in the kingdom men, and sets over it whomever will." Christ said to Pilate, "Y could have no power at all agai me, if it were not given to you fro above."

God is the same yesterday, toda and forever. God is still God, the Soviet Union, in Monaco, the Americas, in New Caledon in China. God is still God, wheth his sovereignty is officially acknow edged or not. God is quietly b powerfully at work everywhere, u ing means beyond our control an beyond our knowledge and unde standing.

Often we talk as if it were o task to "save our world," forgettin that this is God's world, not ou Jesus never allowed himself to b stampeded by any frantic bugle ca to save the world. He had th humble good sense to recognize th limits of human responsibility. Th devil rubs his hands and chuckl with glee whenever he succeeds i puffing us up with self-importanc by exaggerating our responsibilitie

Let us witness for Christ, yes, bu let us not commit the monstrou folly of trying to run the show. Le us bear witness to the truth, bu let us not suppose that the truth a commodity in which we contro the market.

KINGDOM GLEANINGS

Mrs. J. W. Lear is deeply appreciative of the many ards, letters and gifts that she received after the eath of Brother Lear. She is also grateful for the rayers in her behalf.

Virgil Finnell, known for his work in the behalf f temperance, died on June 10 after many months of l-health. Brother Finnell was connected with the rotherhood offices from 1907 to 1921. The funeral ervice was held at North Manchester, Ind., his home recent years.

C. O. Beery, a retired minister of the church died n June 2 after an extended illness. Before his retire- ent Brother Beery had served a number of churches in ennsylvania as pastor. He was also active in evange- tic work. Memorial services were held at the Martins- urg church, Pa.

A memorial fund has been established by the family Herschel Oswalt, who died recently. The fund will e used for the chapel at Waka Training School in Ni- ria, where Brother Oswalt's son Dallas served for ree years. Mrs. Oswalt is living at Union City, Ind.

A copy of Holsinger's History of the Brethren and e of Brumbaugh's History of the Brethren are wanted. you have a copy of one or both which you are willing dispose of, please get in touch with Mrs. B. F. Pifer, 1, Mansfield, Ohio.

Communist newspapers in Poland have launched bitter new attack on the Roman Catholic clergy and e Catholic religion in general. Both were blamed r the "backwardness of the Polish people and their herence to medieval superstitions." The newspapers ayed up cases which they contended showed the ernicious influence" exerted by religion.

Lutheran churches of North America support 1,624 ssionaries on 35 foreign fields. The total includes the ssion activities of twelve Lutheran church bodies d two church-related agencies.

Coming Next Week

Another of the Conference addresses is being printed in the Gospel Messenger for next week. This one is the Sunday evening sermon by John D. Long, pastor of the Lancaster church, Pa.; it is titled *The Time So Urgent.*

William G. Willoughby, a member of the Bridgewater College faculty, gives an exposition of the Sunday school lesson in the article, *Responsible King.* He gave this talk at the Sunday school hour at Annual Conference.

Wanted: Peace Evangelism, by C. LeRoy Doty, Jr., pastor of the Long Beach church, Calif., points out some ways in which all of us can help further the cause of peace.

"If I Could Do Anything in the World" is a summary of a class of high school students' dreams and hopes for the future. Ralph Freeman, the teacher, is the author.

The Church Calendar

June 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Priest and King in Judah. 2 Kings 11-12. Memory Selection: The lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts. Mal. 2:7 (R.S.V.)

June 29 Western Pennsylvania Elders and Moderators Council, Sipesville

June 30 — July 3 District meeting, Canada, Bow Valley

July 4 Independence Day

July 5-10 Home and family life institute, Manchester College, Ind.

July 6-11 Eastern Maryland laboratory day camp, Baltimore, Md.

July 10-12 District meeting, North Dakota and Eastern Montana, Surrey, N. Dak.

July 10-12 Central Region CBYF conference, Camp Mack, Ind.

July 12-16 Southeastern regional conference, Bridgewater, Va.

July 13-18 Central Region CBYF leaders conference, Manchester College, Ind.

July 16-19 District meeting, Texas and Louisiana, Roanoke, La.

July 17-18 Southeastern Region district CBYF officers training, southern section

July 18-25 Chicagoland laboratory school in Christian education, Naperville, Ill.

July 18-22 Older adult conference, Brethren Service Center, New Windsor, Md.

July 19-26 Camp Mon-Dak leadership training and youth camp, Dunseith, N. Dak.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Lawrence M. Helsley of Woodstock, Va., in the Walker's Chapel church, Pleasant View congregation, Va., June 28 to July 5.

Bro. T. Wayne Rieman of North Manchester, Ind., in the Brotherton church, Brothersvalley congregation, Pa., July 5-12.

Bro. Hartman Rice of Conemaugh, Pa. at the Highland Park Camp Meeting Ground near Sellersville, Pa., along Rt. 309, July 6-19.

Bro. Paul Myers of Greentown, Ohio, in the Red Hill church, Va., July 19.

Bro. John C. Sayre of Roanoke, Va., in the Pleasant View church, Va., July 19 to 26.

Bro. Russell G. West of Wiley, Colo., in the Johnson City church, Tenn., July 28 — Aug. 9.

Gains for the Kingdom

Twenty baptized and forty-three received the covenant in the Garkida church, Nigeria. **Eighteen** baptized in the Virgwi church, Nigeria. **One** baptized at Kwopchi, a new mission point of the Lassa church, Nigeria. **Four** baptized in the Gulak church, Nigeria.

One baptized in the Poplar Ridge church, Ohio. **Two** baptized in the Lansing church, Mich.

Nine baptized and six received by letter in the Ambler church, Pa.

News and Comment From Around the Worl

Bishop Bayne Named Anglican Executive Officer

Episcopal Bishop Stephen F. Bayne, Jr., of Olympia, Wash., has been assigned to the newly created post of executive officer of the world-wide Anglican communion. The post of executive officer described as "quite unprecedented in the Anglican Church," was created by the Lambeth Conference at its 1958 meeting in London. Represented in the Anglican communion are 40,000,000 persons in 331 dioceses in 15 self-governing churches throughout the world."

Smoking Expenditures Exceed Church Contributions

Americans spend about fifteen per cent more for cigarettes and other tobacco products than they give to all churches and religious and charitable activities. According to a report from the U. S. Department of Agriculture, expenditures for cigarettes and tobacco products in 1957 totaled $4,262,000,000. Meanwhile, the U. S. Department of Commerce estimated that Americans gave about $3,746,000,000 to churches and religious and charitable organizations.

In its report, the Department of Agriculture indicated that the tobacco industry is one of the most profitable in the economy. Its profits in 1957 brought a return of twenty-six per cent on stockholders' equity.

Thirty-two Per Cent of Protestant Churches Have Libraries

A recent study indicates that thirty-two per cent of Protestant churches have active libraries. The average number of books per church library is 437 books. The average new acquisitions to each library in a twelve-month period runs to forty-eight titles. This represents a total of more than 3,000,000 books being added to church libraries annually. The study also shows that the church bulletin or the weekly church paper is the most important single medium for publicizing books.

Yugoslavia Eases Bible Import Restrictions

The British and Foreign Bible Society has been given increased facilities from the Tito government for importing Bibles into Yugoslavia. It is the only organization authorized to supply Scriptures to religious communities there.

The society imported up to 60,000 Bibles annually in the postwar period, but two and a half years ago it was barred from continuing on the grounds that it had failed to register as a foreign firm. Subsequent efforts by the society to obtain registration were rejected by the Communist authorities.

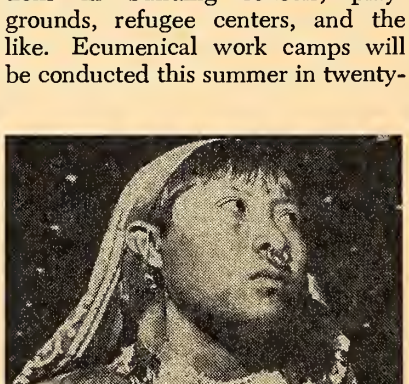
The situation was eased somewhat when the government tacitly permitted an increased number of Bibles to reach the small Belgrade office of the British and Foreign Bible Society. The government has now, according to informed sources, promised it will formally regulate the status of the society as an importing concern, and thus enable it to regain its former level of business.

Work Camps Enlist One Thousand Youth

A thousand church young people from all over the world, 200 of them Americans, will give up a summer vacation in order to work side by side with young people of other nations in building schools, playgrounds, refugee centers, and the like. Ecumenical work camps will be conducted this summer in twenty-seven countries under the sponsorship of the Ecumenical Volunt... Service of the United Student Ch... tian Council.

The program began in 1947 as ... extension of world war rebuild... and as the first program of the Yo... Department of the World Cou... of Churches. The program is n... a permanent one under World Co... cil auspices.

Most of the camps will run fr... four to five weeks with those in ... U. S. a little longer. Each ca... will have two co-leaders and ab... twenty-five workers from particip... ing countries. No more than f... Americans will be in any one ca...



Religious News Service

Wearing her native Indian costume, ring-pierced Elizabeth Perez of San Blas, Panama, told of her conversion to Christianity in an address at a meeting of the Southern Baptist Woman's Missionary Union. She described her people's heathen traditions and recalled her Christian education at the Baptist mission school in San Blas .

Methodist Manual Lists Do's and Don'ts for Weddings

Increased use of hymns in w... ding ceremonies is urged in a w... ding manual prepared by ... National Fellowship of Metho... Musicians. The manual points ... that some hymns, when sung ... either congregation or choir, ... played by the organist or piar... make splendid processionals and ... cessionals. Other hymns are parti... larly appropriate as wedding pray...

The manual recommends that ... entire congregation be asked to ... in saying or singing the Lo... Prayer but it should not be u... by a soloist. Also the manual ... courages marching to any rigid ... artificial pattern. The Metho... Musicians urge those about to ... married to avoid the use of s... songs as Because, I Love You Tr... or O Promise Me before or du... the sacred service. They urge ... the program should contain "chu... ly music."

Dalai Lama's Brother Hits Communist Religious Interference

The eldest brother of Tibet's D... Lama has declared that the ... Communist revolt in his homel... was sparked by Red interfer... with the spiritual life in huge B... dhist monasteries. He said the ... rent uprising was the culminatio... a whole series of attempts by Ti... ans to free themselves from C... munist tyranny.

The thirty-seven-year-old for... high-ranking lama lives in New ... at the present time. He came to ... country in 1955 as a refugee f... Tibet under the auspices of Ch...



ring April and May a series of local Mission to Members briefing conferences were held with local and district ll chairmen, pastors, finance committees and secretaries, and other interested persons present. Don Rowe, Harl ssell, and Don Stern of the Brotherhood staff, regional Call chairmen and executive secretaries, and Bethany lical Seminary directors provided leadership. Here Harl Russell (second from right) presents the 1959 Mis- to Members materials to Lawrence Rice, executive secretary of First Virginia, and Harold Craun, district ll chairman. Pastor John Sayre (left) of the Oak Grove church and local church leaders receive additional information and materials, the handbook for finance committees

rld Service. He expressed appre- ion to Church World Service for hing emergency aid to Tibetan igees in northern India.

akers Press for End Capital Punishment

he Philadelphia Yearly Meeting Friends has renewed its efforts ave the death penalty outlawed Pennsylvania and New Jersey on al and religious grounds. Repre- ing some 100 Monthly Meetings he two states, the Quaker group firmed its historic opposition to ital punishment in a statement ributed at its sessions.

he statement declared, "We be- e there is no crime for which death penalty should be imposed, that it is as much forbidden to nized government to deprive a an creature of life as it is for- len the individual to do so."

ociated Church Press os Expansion Program

he Associated Church Press h is composed of representatives 56 Protestant and Orthodox pub- ions having a total of circulation most 15,000,000 has approved nsion plans to increase its serv- syndication, and research. The nization will employ a full-time nistrative officer and other staff bers, and establish a national quarters in order to provide bet- ervice to a number of papers. meeting in New York recently of the Protestant and Orthodox editors went on record as opposing and resenting any censorship of religious publications. The Associated Church Press noted the tendency of government agencies to hinder the free flow of information between the churches of the United States and other nations. Their resolution declared "responsible editors of the Protestant Church Press of America resent any and all censorship of religious publications whether by devices which hold up the mails or by attempts to protect mature editors from foreign propaganda."

In another action the organization opposed sending an American ambassador to the Vatican. The editors heard Trevor Shaw, a church publisher from the Belgian Congo, say that the publication and dissemination of Christian periodicals and other materials through the use of nationals can be a growing force among new countries in Africa. He warned, however, against too great a role by the white man in this ministry. He said the American church press should awaken people to the challenge which Christian literature can provide in Africa.

Representatives of three faiths, the Protestant, Roman Catholic, and Jewish, agreed that religious tensions are normal and healthy aspects of a democracy and need not disrupt intercreedal goodwill. They said the problem was not the tensions themselves, but how they are managed and negotiated by leaders of the three faiths.

UN Human Rights Commission Adopts Children's Charter

A Children's Charter, adopted unanimously by the United Nations Commission on Human Rights, declares that children shall be protected against practices which foster racial, religious, or national discrimination or hatred. It stresses that the child "shall be brought up in a spirit of peace, friendship, and brotherhood among nations in the consciousness that he will achieve his fullest development and derive greatest satisfaction through devoting his energy and talents to the service of his fellow man, in a spirit of universal brotherhood and peace."

Spanish Police Permit Reopening of Two Protestant Churches

Two Protestant churches in Barcelona, Spain, which were closed by police action have been permitted to reopen, according to the National Association of Evangelicals. The churches were closed more than a year ago shortly after they started holding worship services in new sanctuaries.

Barcelona police have ruled that the two churches may open because they are "old congregations moved to a new location." Two other churches which have been closed

must remain shut because the police have ruled that they represent "new work resulting from proselytism."

Pioneer in Mental Chaplaincy Service Honored

Dr. Anton R. Boisen, eighty-two, a pioneer in the field of chaplaincy service to mental hospital patients, was doubly honored by the Association of Mental Hospital Chaplains at its annual meeting at Philadelphia. The association presented him with its award, and announced that it was establishing a new award named after the veteran minister.

Dr. Boisen, now retired, is a former chaplain of the Elgin state hospital and former professor at Chicago Theological Seminary, where he founded the first nationally recognized clinical training program in psychiatry for pastors and seminarians.

Merger of Unitarians and Universalists Voted

Merger of the American Unitarian Association and the Universalist Church of America at the earliest feasible date was approved three to one by local churches and fellowships in a nation-wide plebiscite. Results of the voting were announced by the Joint Merger Commission, which has been negotiating the union since 1955. As a result of the voting, a plan of union will be presented at a joint conference of the two denominations around the first of November.

Mailing Deficit on Nonprofit Publications Reported

The United States Post Office lost $64,000,000 last year on second-class mailings of religious and other nonprofit periodicals. However, only $4,616,000 of this loss was due to the lower rates given religious and nonprofit periodicals in comparison with other newspapers and magazines. The Post Office would have lost over $59,000,000 anyway, on these publications had it charged them the same rate as profit-making periodicals.

Reform Jews Ask End of Death Penalty

A program of education and debate on the issue of capital punishment was called for by the Commission on Social Action of Reform Judaism. The commission is the agency of the Union of American Hebrew Congregations which represents some 1,000,000 Reform Jews.

I. Cyrus Gordon of New York, chairman of the commission, said that "in the scientific age of today, penologists, sociologists, psychologists and psychiatrists have raised serious questions about the practice of capital punishment. Religious groups have no less urgent a responsibility to examine the moral and spiritual aspects of the death penalty."

President to Nominate Hays for TVA Post

President Eisenhower disclosed that he will nominate former Rep. Brooks Hays of Arkansas to be a member of the Board of Directors of the Tennessee Valley Authority.

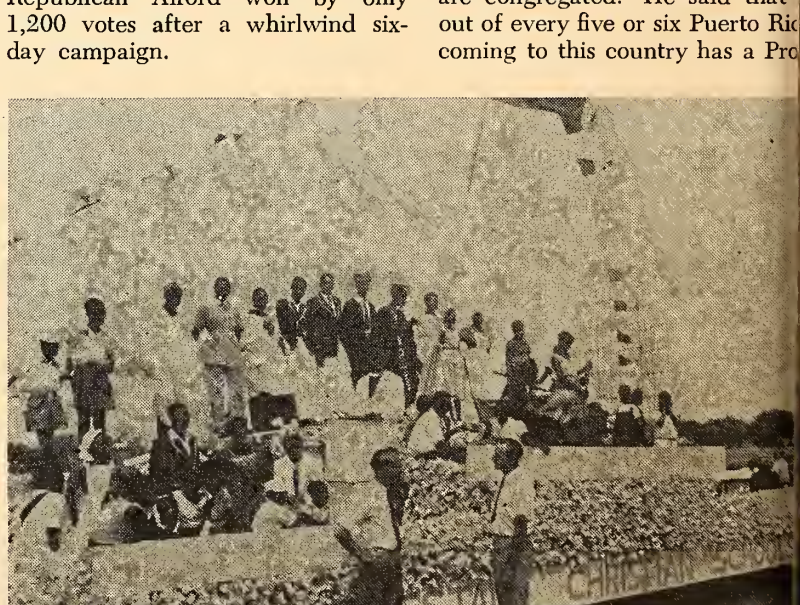
Mr. Hays, who has been president of the Southern Baptist Convention for the past two years, was defeated for re-election to Congress last November in a disputed write-in election in which he was attacked for his moderate views on race relations. The House of Representatives is still investigating charges of fraud in connection with the election which Republican Alford won by only 1,200 votes after a whirlwind six-day campaign.

Communist Organ Hits Religic "Propaganda" in Schools

Hungary's leading Commu newspaper complained recently t "religious propaganda" is being c ducted openly in the state sch "while atheistic enlightenment ha ly exists." The organ of the Hung ian Communist Party said t although the churches' influence h decreased in the past years, it s still true that children believe God. It criticized party officials having agreed to a "one-sided arm tice with religious propaganda."

Puerto Rican Immigration Viewed as Church Opportun

Dr. David Barry, executive di tor of the New York City Miss Society, urged Protestant churche welcome Puerto Rican newcomers to their fellowship and to view t immigration to this country as opportunity instead of a probl He recommended establishing Sp ish-speaking churches for the Pu Ricans in communities where t are congregated. He said that out of every five or six Puerto Ric coming to this country has a Pro



Religious News Servic

Manned by mission school students, this colorful float portrays the v of Protestant missions in a pageant tracing Nigeria's educational deve ment during the past fifty years. Checking details are H. F. McDov (left front), education secretary of the Sudan Interior Mission, and Iva Eikenberry, Church of the Brethren missionary and Protestant represe tive of mission schools in Northern Nigeria. Held at Kaduna, the pag was part of week-long celebrations marking Nigeria's attaining of full governing status on March 15. Ceremonies were delayed to avoid co with the annual Muslim Ramadan fast. Nigeria, the largest British cc today, is scheduled for independence in 1960

nt background, and many others e potentially Protestant.

ew Media Honored by eligious Publicity Council

The National Religious Publicity ouncil presented annual citations of erit to two daily newspapers, a tional magazine, a wire service, television station, and a group of burban weekly newspapers.

The newspaper citations went to e Toledo Blade and the Allentown, nnsylvania, Morning Call. The sociated Press was honored for igious art which it distributes to 0 newspapers. Look magazine is hailed for a series of articles America's religious faiths.

ews Briefs

Church-related hospitals in the ited States gave care to 4,657,000 tients during the last fiscal year, re than one fourth of all patients ated in American hospitals. The erage stay of patients in the urch-related hospitals was 7.7 ys.

Membership in the Church of rist of Latter-day Saints (Mor-n) passed the million-and-a-half rk during 1958. Membership at end of the year was 1,555,000, resenting an increase of more n 67,000 during the year. The urch has 12,823 full-time and part-e missionaries.

Baptized membership of the erican Lutheran Church passed million mark last year for the time, with a total 1,005,174. A n of 32,245 members was re-ded last year.

There are an estimated 2,275,000 igees needing help for resettle-nt or integration, according to the heran Refuge Service Commis-. The commission states that e than 150,000,000 people have n uprooted in the twentieth cen-.

Continued growth in membership reported at the fifty-first annual onal convention of the Baha'i h. A report from Baha'i world lquarters in Haifa, Israel, said 243 African tribes are now nbers, and that gains were made ustralia and neighboring islands. a'i literature, which advocates spiritual teachings of all major d religions, has been translated 261 languages.

church-wide emphasis on world r will be made by the Evangeli-United Brethren Church this Annual conferences will be asked to encourage local churches to co-operate with state and local councils of churches in world order programs and to hold institutes on the subject.

Headquarters of the Protestant Episcopal Church will not be moved to the new Interchurch Center in New York, the denomination's National Council decided recently. The council instead voted to find a suitable site for a new building to relocate the church's main offices now partly in Seabury House in Greenwich and in New York.

One of the most important American Bible Society efforts for the future of India was the distribution in 1958 of the Scriptures to school graduates which amounted to 42,692 free copies of Gospels and Acts and New Testaments and Psalms.

Talking Book Records for the blind distributed last year by the American Bible Society numbered 45,468. The distribution of both records and embossed Scriptures registered an increase of nearly fifteen per cent over the previous year.

Brooks Hays, the president of the Southern Baptist Convention and a former congressman from Arkansas, recently addressed students at William and Mary College, urging moderation in the South's racial crisis. During this time angry segregationist pickets demonstrated outside the hall where he was speaking. Mr. Hays said the South must learn to do things "with Negroes instead of for them."

Membership in the Assemblies of God last year reached 505,550 in this country and 627,600 in 69 overseas nations, according to a report from the denomination's world headquarters in Springfield, O. In the United States the Assemblies are represented in every state with more than 8,000 local Pentecostal churches. Plans are under way for a new $3,000,000 denominational administration building in Springfield.

A survey conducted by the Anglican Church of Canada indicates that one out of four younger clergy of the church was discouraged from entering the ministry by one or both parents. It also showed that the greatest single source of clergy supply is the farm and that too many people ridicule a person contemplating holy orders.

Some 1,500 Buddhist delegates from 13 Asian countries joined together in Tokyo to commemorate the 2,500th anniversary of the death of Buddha. Buddhists throughout the world are estimated to number around 150 million.

Quotes in the News

Dr. Charles Malik, president of the United Nations: "The only enduring way to have peace is upon the Rock of God. And, as a Christian, I would say upon the Rock of Christ."

Paul L. Stagg, minister of the First Baptist church, Front Royal, Va.: "It is difficult for me to see how a minister can be involved in the problem as an avowed segregationist. As ministers we are committed by the nature of our role to administer God's work in breaking down racial barriers."

Dr. Clifford C. Ham, professor of church and city planning at Wesley Theological Seminary: "Ours is an urban culture and we in the church must begin to think urban. It used to be that the country areas supplied the cities' population. This is no longer true. Far more children are born in urban areas. Only one tenth of our population lives on farms, and the percentage is diminishing rapidly."

Roger Arnebergh, Los Angeles city attorney: "Before substantial progress can be made in curbing juvenile delinquency, we must inculcate in our children a belief in God. It is fundamental that without a belief and faith in a Divine Being there can be no true morality, no fixed and certain standards of right and wrong."

Dr. Paul Tillich, professor at Harvard University: "Salvation is a symbol applied to the whole man in all of the dimensions of his life. But the symbol has been distorted. In order to rediscover the meaning of salvation, Christianity must go to the fundamentals of the word and understand that it means making 'whole' in all respects."

Dr. Henry P. Van Dusen, president of Union Theological Seminary: "Despite all the heartening signs presented by increased church attendance and giving, religious or pseudo-religious books at the top of every best seller list, and obvious upsurge of spiritual longing — even unprecedented numbers and quality of candidates for the ministry — in the larger view, the Christian church is not gaining ground, we are not even holding our own."

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The sign before Hillcrest School at Jos, Nigeria, West Africa

Education for Missionary Children

HOW is education for missionaries' children cared for? The answer in Nigeria is Hillcrest School. Located in Jos in the center of Northern Nigeria and 4,000 feet above sea level, assuring a pleasant climate, Hillcrest was started seventeen years ago for the children of Brethren missionaries and any other children for whom there was room. Missionaries from other denominations sent their children to Hillcrest in such numbers that four years ago it became a co-operatively sponsored school.

There are two twenty-week terms a year at Hillcrest. The first term begins in February and ends in July. After a three-week holiday, the second term begins. A ten-week vacation begins in December at the end of the school year. All children go home for Christmas.

The curriculum for the children provides for eight grades and is very similar to the American schools. Visiting teachers from America have observed that Hillcrest children seem to be from half a year to a whole year ahead of children of the same age in America. High school students study by correspondence with some supervision from Hillcrest teachers.

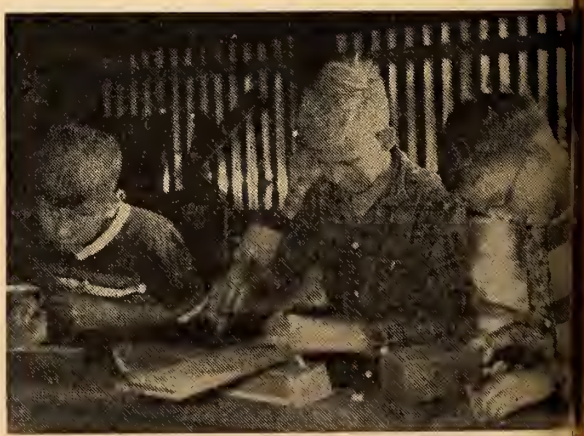
The school provides dormitor for boarding pupils, though ab half of the students are day pupils. well-rounded program of shop, d matics, art, and music give Hillcr students such a good education t they have no trouble fitting i American schools when they co home.

And the religious training is perior to anything available American children in the pul schools. With the additional va of travel and living in a foreign co try, missionary children are hig favored in their educational opp tunities.

Art is also offered at the school for missionary children



Woodworking develops skill in young hands



Photos by Wilbur Martin



hristian teachers and high standards
the classroom make it possible
r Hillcrest children to fit easily
to schools in their native countries



e birthday cake is served at the bi-
nthly celebration in the dining room
Hillcrest School at Jos, Nigeria

matics is part of the Hillcrest School
riculum. Here a group practices



Piano lessons are available to all children. Practicing is sometimes done better under the supervision of teachers than of parents!



Your Opinion Counts

Part two of a two-part article adapted from Beliefs Into Action. Part one appeared in the June 13 issue under the title, The Concerned and the Informed.



IN THE course of the legislative year, you will want to use letters to keep in touch with representatives. In writing to your congressmen, here are a few rules you should keep in mind:

(1) If possible, your first letter should be of a positive nature. Do not forget that support of a legislator's stand is as important as criticism. Frequently he needs encouragement, particularly when he has taken a courageous stand on a controversial problem. His office usually keeps files of his letters, and later on, if you write criticizing his stand on another subject, your first letter will indicate that you are not just a "perpetual griper."

(2) It is better to ask a question on which you want an answer. Make it a question that requires more than a "yes" or "no" answer.

(3) Ask for a reply showing where your congressman stands on an issue. You can then pass on your information to other voters in his district.

(4) Write about one point only in one letter. This makes it easier for your congressman to count "for" or "against" on any issue; it also makes it harder for him to avoid answering some of your questions.

(5) Be courteous, respectful and brief.

(6) Write useful letters. A well-written thoughtful letter in which you tell your congressman your ideas, and the reasons for your viewpoint on a bill he is considering, gains his attention and respect and often is a real help to him.

(7) Base your letter on your own pertinent experience and observations if possible. If you have some special connection or experience with the subject under consideration, say so — but with humility.

The letter may be typed or handwritten; use your usual method of letter writing. Do not use a form letter given to you by a local organization; the staffs of representatives and senators compare these letters, and discount them accordingly. The formal method of addressing senators and representatives is The Honorable John S. Jones. The salutation beginning simply Senator John S. Jones, is just as adequate. The exact form of salutation is not as important as the act of writing to him.

Addresses: Senate Office Building and House Office Building, Washington 25, D.C. (And do not forget to write him after the issue is decided, commending him for a strong speech or a vote made on the measure.)

Send a copy of your letter to your local newspaper. Many of the "Letters to the Editors" are shortened versions of just such mail — and you may help others to formulate their ideas. Finally, you might send a copy of your letter to the city or county committeeman in your congressman's party. Congressmen often check with these men about the people who write to them.

Don't Forget the President

When a new policy is under consideration, it is often helpful to write to the President and to the cabinet member whose department is concerned. This should be done before Congress considers the matter. When the President has requested congressional action on a particular issue or when administration leadership is important it is also a good time to make your views known to him. Addresses of some of the people you might write to are:

President
The White House
Washington 25, D.C.

Secretary of State
Department of State
Washington 25, D.C.

How to Work with a Congressn at Home

One congressman has commen that he has never been invited speak in a church in his distr. Could your church arrange a for discussion for your congressn when he is home?

Would it help, particularly wit your church, to have someone or Brethren Service commission form ly assigned to keep in touch w your representatives in Congres through newspapers and reports fr Washington, through corresponde with your representatives, through their home offices? If th were such a committee, it co also work on state problems — its work might include arrang interviews with representatives w they are at home.

Your church might plan for annual talk with your represe tive about a wide variety of portant issues, so that he can judged on his over-all program. might invite church, education, b ness, agricultural and labor lead or a few of your friends and ass ates with whom you have comn interests, to participate. Write your congressman while he is in Washington (or to your st legislator in the state capital), questing an appointmnt when he turns, and indicating who will p ticipate.

The group as a whole should familiar with your legislator's rec in Congress and the stand he

aken on specific issues. You might raw up a check-list of the problems hich concern you and note his otes or his public statements on ese matters. Then you could ask r elaboration on the points on hich you have little information, nd for clarification and justification n others. The voting records sent ut by the Brethren Service Com-ission at the end of each Congress ould help you here.

Someone should be appointed as okesman to introduce the members the group and to start the conver-tion. At this point, it is important make it clear that the group is terested in a serious discussion and t in the social distinction of meet-g a congressman. (Legislators meet r more people in the latter cate-ory, especially in their Washington fices.) "Loaded" questions should e avoided if possible, and specific eas should be elicited. It is better ask, for example, why the con-essman voted for (or against) a rticular UN appropriation, and hat his views of the bill were, than ask whether he believes in world federal government, or what he thinks of the UN. The answers to the general questions will probably become apparent in the course of the conversation.

The discussion should be an attempt to discover areas of agreement as well as disagreement, and an exploration of new ideas. If you succeed, both you and your congressman will come away feeling that you have gained from the interview.

Working With Candidates

The forum or group interview can also be helpful in getting to know candidates before an election. This could be arranged separately for each candidate, or all candidates might be invited to address a town meeting. Someone in the community could then act as moderator, allotting time to each speaker and leading a discussion. If such an interview or forum cannot be arranged, you might consider sending a questionnaire to each candidate, asking for his answers on specific questions which interest you. The League of Women Voters does this in many areas, so that such information may already be available from the local League office.

It is important to remember that as a result of a congressman's or candidate's many commitments and scarcity of time, a number of his talks may be "ghost-written" — drafted or composed by an assistant. Thus in order to evaluate a person's own knowledge or thinking, it is well to draw him out in discussion and answers to questions.

Your Opinion Does Count

Some of us may still feel, even after writing letters and discussing issues (or perhaps because we have done this), that our opinion is not very effective. But what is the alternative? Obviously, an opinion which takes the form of a gripe over the back fence is not going to matter very much, but an intelligently expressed statement to the right persons might.

Congressman Jacob Javits from New York wrote, in a pamphlet called Let Your Congressman Hear from You!:

> The most powerful lobby in the nation is you.
>
> You wanted provision made for the returning veterans of World War II, and Congress enacted the GI Bill of Rights in 1944 — as it did also the Korean GI's Bill of Rights in 1952.
>
> You were shocked at military waste and inefficiency, and Congress took steps toward unification of the armed services.
>
> You were aroused by the dread famine facing the people of India, and Congress sent $190,000,000 worth of grain to India to save lives in 1951.
>
> Close contact between the people and their representatives in Congress is the key to the success of our constitutional democracy. But like any other key it must be used to unlock doors.
>
> When the individual citizen writes his congressman he often wields as much influence as he does when he casts his vote.

The congressman goes on to give specific examples of how letters and interviews have influenced legislation and cites, as one case in point, the defeat of universal military training in the 82nd Congress. He says, "It was this mail that swayed the Congress and changed the minds of many members who might previously have been in favor of this measure."

A few years ago, three of the students who came to Washington for a seminar on government visited

A Model Letter

his is intended to show one type of letter which can be effective, d is not, of course, the only recommended form.

Rural Route 3
Johnstown, Nebr.
(Date)

nator John Jones
nate Office Building
ashington 25, D.C.

ear Senator Jones:

I should like to urge your support of the appropriations of $14.5 llion for the UN Children's Fund, now under consideration by the Senate. feel that the work of this organization is one of the most constructive ich the United States could support, and I am very glad to see that you ve voted for the program in the past. *(State purpose at beginning of ter and commend him if possible.)*

Recently I received a description, from a friend of mine who has been veling in the Far East, of the great change which has come about in the re of young mothers and children in India — and of the care in use of nitary methods which midwives are now learning, in bringing children into e world. Surely the saving of so many young lives is a tremendously rthwhile task and will bring friendship to the United Nations and the ited States. *(Bring in personal observations or information if you can.)*

I wonder if you can tell me whether the United States is considering ng some of our surplus foods for distribution by groups like the Children's nd, in addition to direct appropriations? Has such a proposal been made the Congress? I would be interested in finding out more about this to ort it to the Sunday school class and Brethren service commission in my al church. *(Direct question will help ensure an answer.)*

Again, let me urge your continued support of this important and manitarian work. Can we be anticipating your vote for this appropria-n? *(Ask him to state where he stands.)*

Very sincerely,
John Citizen

their representative, and in an hour's interview changed his mind on the Universal Military Training Bill, by pointing out their objections to a section he had not read carefully.

Legislators sometimes wait for a clear expression of public opinion before taking a stand. One senator stated last year that he then opposed a resolution he had earlier helped sponsor, after studying it further. He made no public statement, however, because he got very little mail or other indications of interest on the subject.

Not every letter or interview will net quick results. Your vote in elections may be on the losing side a large percentage of the time. Your legislators may completely oppose everything in which you believe, and continue to tell you so. But in the long run, informed public opinion is important, effective, and the very bulwark of our democracy. Political and social action only for the sake of immediate goals can be disappointing and sterile. The growth of individual awareness through a religious and humanitarian concern for others —and the simultaneous raising of the standard of government and public life, in response to this individual awareness — is, on the other hand, a dynamic and vital factor in the preservation of our representative form of government. Popular government is not only a right; it is a challenging responsibility!

As Plato said long ago, "The penalty that good people pay for not being interested in politics is to be governed by people worse than themselves."

GOSPEL MESSENGER CLIPPING ENCOURAGES NIGERIAN

■ The following is an excerpt of a letter from Bro. Tawhi S. Tarsa written on receipt of a clipping from the Gospel Messenger in which his own article appeared.

"Thanks so much for sending me the clipping concerning the passage which I wrote last year. I am really pleased with it. Do you know the time it arrived? It arrived just at the time we were ready to go out for this year's week of witness. When I read through the passage it encourages me to appreciate going out during the week of witness willingly."



Retired Pastor Serv

Parishioners of the Rev. Homer Caskey are "shut-ins" in the fourteen rest homes in Council Bluffs, Iowa. Since his retirement from the regular pastoral ministry two years ago, Brother Caskey, now seventy-six, has been chaplain for these rest homes.

Brother Caskey makes daily calls at some of the fourteen hc which it is estimated that i an average of 250 patient: month's contacts included 2 sons.

A new light-weight tape r a gift of the Council Bluffs M ial Association, has become ble asset in the work. Brief, i

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessa constitute an unqualified recommendation. Purchase can be made through Church of the Brethren General Offices, Elgin, Illinois. Titles recommended church libraries are marked with an asterisk (*). — Editor.

***Publicity Goes to Church.** William E. Leidt. Seabury, 1958. 122 pages. $2.75.

This book should be a must for every minister and every church to help confront the world with the good news of God through the available media of our modern world. The author, William E. Leidt, writes convincingly and with illumination, out of a rich background as editor and publisher of Forth, the Epis pal Church missionary magazi and as the director of publicati of the National Council of the E copal Church.

Analyzing Jesus' teaching, shows he worked through (1) p sonal conversation, (2) group cussion, and (3) speaking multitudes. He shows how these be used today by the minister w



Home Chaplain

ms are prepared for sharing
he persons visited.
ther Caskey also distributes
t of his work appropriate read-
aterial, including New Testa-
with large type.
hel in hand, he has become a
of cheer and encouragement
those he visits.

s allies of microphone, tape re-
rder, the newspaper, the church
fice telephone, the sermon and its
oadcast over radio and TV.
Methods of printing, use of type
d color are fully discussed, as
e the relationships to the news-
per reporter and the editor.
Another illuminating chapter on
e upkeep of church property
ows how this expresses the real
titude of members toward God. —
harles Zunkel, Port Republic, Va.

Living as Christian Americans (a
ekday church school course for
nior groups). Constance Rum-
ugh. Abingdon, 1958. Teacher's book, 220 pages. $2.50. Pupil's book, 30 pages.

This thirty-session weekday church school course for juniors, prepared by an experienced teacher of religious education, can be recommended without hesitation for those needing material to make Christian education an exciting adventure. Designed especially for interdenominational sessions, the lessons are flexible and can easily be adapted to local situations.

The purpose of these sessions is to lead boys and girls in a growing conception of God and religion, and to show them that they have a part with him in building his kingdom on earth in their communities and nation.

The teacher's book consists of an orientation to the entire course, with discussion of methods and materials, and a list of resource material, supplies, and books. Each of the five units contains a statement of purpose, teacher's preparations, a list of activities, and a list of supplies needed. Unit topics include, Christian Foundations of America, Christians Help Build America Today, Making America a Land of Good Neighbors, Using Inventions for Good, and Each Must Work for All. The pupil's book is largely a reference book of material needed for class discussions, group work, and reporting. — *Betty Rogers, Brooklyn, Iowa.*

Adventures for God. Clarence W. Hall. Harper, 1959. 266 pages. $3.75.

This is a book of stories about missionaries. All thirteen of these stories have appeared in the Reader's Digest and hence have had a wide and popular distribution. These missionary accounts are written by Clarence Hall, who is known as the senior editor at the Reader's Digest and as premier religious reporter in America today.

For these two reasons, if for no other, this book should be read by church people. Especially should it be read by people who claim that they think missions and missionaries are outmoded. The stories are fresh and virile, and they unhesitatingly show that missionaries are a "breed of brave and gallant men and women." Hall declares that to him "Christian missionaries are the most heroic — and the most unaware of their heroism."

Such adventurers as Henry Holland of Pakistan, who has given sight to thousands, William Vories of the Omi Brotherhood in Japan, the beloved Kagawa of Japan, and the five young men so recently slain by the savage Auca tribe in Ecuador are some of those unashamedly introduced to us in this Christian missionary book. — *Anetta C. Mow, Elgin, Ill.*

The Ecumenical Movement and the Faithful Church. John Howard Yoder. Mennonite Publishing House, 1959. 43 pages. 50c.

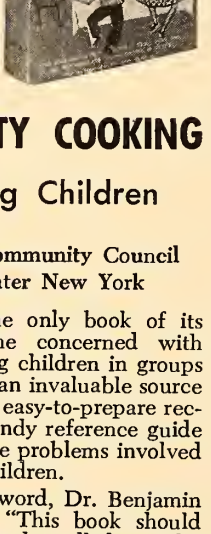
In this book Mr. Yoder seeks to uncover some of the roots of the modern ecumenical movement. He then traces these roots to their present culmination in the National Association of Evangelicals, the National Council of Churches, and the World Council of Churches.

The burden of his effort seems to be the finding of a rationale or justification for the participation of such Anabaptist groups as the Mennonites in the modern ecumenical movement. After examining a considerable number of Scriptures which reveal that the early church was able to maintain Christian fellowship and unity in spite of serious theological and sacramental differences he concludes that "it is the duty of the evangelical Christian to seek to establish and maintain brotherly relationships with anyone who confesses Christ." He also lifts up the idea that the Christian must never take the initiative in breaking that relationship. — *Galen B. Ogden.*

Our Family Worships at Home. Anna Laura and Edward W. Gebhard. Abingdon, 1958. 128 pages. $2.50.

An excellent guide in helping make family worship a reality. It was prepared by a family—two parents, two sons, and two daughters —that has lived these experiences of worshiping together. It was developed from questions children ask, such as "What should you do when classmates cheat on a test?" "What could you do if someone were rude or resentful to you?" "Why are some 'good' people hard to get along with?" Woven in these discussions are Bible references, prayers, hymns, and quotations. An excellent book. —*Glee Yoder, McPherson, Kansas.*

A *must* book for the *camp kitchen* and *school cafeteria*



FOOD GUIDE and QUANTITY COOKING

for Young Children

by The Community Council of Greater New York

Here is the only book of its kind. Anyone concerned with feeding young children in groups will find this an invaluable source of appealing, easy-to-prepare recipes and a handy reference guide for solving the problems involved in feeding children.

In his foreword, Dr. Benjamin Spock says: "This book should prove a godsend to all those who are responsible for feeding young children in groups." $4.95.

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Amos, Stella Anna, daughter of John and Mary Eiler Wall, was born in Parsons, Kansas, and died Nov. 15, 1958. She was united in marriage to Joe L. Amos on Nov. 29, 1914. She was baptized into the Church of the Brethren at an early age. She is survived by her husband, one daughter, four granddaughters, and one sister. — Edward Burroughs, Independence, Kansas.

DeVault, Ruby, daughter of Daniel and Elizabeth Chambers, was born Sept. 26, 1893, at Middletown, Mich., and died at La Fontaine, Ind., March 22, 1959. From her youth she was a member of the Church of the Brethren. She was married to Robert Emrick, who died in 1918. Eleven years later she was married to Charles DeVault, who survives. Other survivors are a son, two step-daughters, a step-son, three sisters, and twelve grandchildren. The funeral service was held at La Fontaine, Ind., by the undersigned. Interment was in the I.O.O.F. cemetery. — T. G. Weaver, Marion, Ind.

Dilling, Gilbert I., son of Irvin and Kathryn Smouse Dilling, was born March 31, 1902, and died May 5, 1959, at Martinsburg, Pa. He was married to Gertrude Ebersole on Feb. 14, 1925. He was a member of the Memorial church, Martinsburg. Surviving are his wife, a son, a daughter, three grandchildren, three brothers, and two sisters. The funeral service was held at the Miller funeral home by Bro. Roy Forney. Interment was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Fager, Florence, died at Lincoln, Nebr., April 3, 1959, at the age of seventy-five years. She had been a member of the Church of the Brethren for many years. Surviving are her husband, Arthur, three sons, two daughters, one brother, and two sisters. The funeral service was held in the Roper and Sons funeral home by Bro. John Ditmars. — Mrs. Metta Van Dyke, Lincoln, Nebr.

Frantz, Mirandy, daughter of Reuben and Sarah Groff, was born in Massillon, Ohio, Sept. 6, 1864, and died at Cerro Gordo, Ill., April 4, 1959. On March 25, 1886, she was married to Levi Frantz, who preceded her in death. She was a long-time member of the Oakley church, Ill. Surviving are four children, one sister, one brother, thirteen grandchildren, and twenty-two great-grandchildren. The funeral service was conducted in the Oakley church by W. L. Kickman, Earl Traughber, and Clarence Albright. Interment was in the West Frantz cemetery. — Neva Snoke, Oakley, Ill.

Gault, Irma, was born in Ashland County, Ohio, on May 13, 1907, and died on April 27, 1959. She was a member of the Ashland Dickey church, Ohio. She is survived by her husband, two daughters, a son, three grandchildren, one great-grandchild, a sister, and four brothers. The funeral service was held at the Gilbert funeral home with Bro. Richard Hash officiating, assisted by Bro. A. B. Pierson. Interment was in the Dickey church cemetery. — Mrs. Jean Schar, Ashland, Ohio.

Gearhart, William, son of John and Lydia Wolfe Gearhart, was born Sept. 1, 1882, and died April 15, 1959. He is survived by his wife, Alma Miller Gearhart, one son, two daughters, one brother, one sister, and one grandson. The funeral service was conducted by Bro. Charles Stouder, Jr. Interment was in Sumption Prairie cemetery. — Fern Horein, South Bend, Ind.

Godfrey, Annie C. Dietrich, wife of Solomon C. Godfrey, died May 3, 1959, at the age of sixty-five years. She was a member of the Codorus church, Pa. She is survived by her husband, one son, one grandson, three great-grandchildren, and a brother. The funeral service was held at the Eberly funeral home, with Bro. Micheal Markey officiating. Interment was in the Susquehanna Memorial Gardens near Dallastown, Pa. — Ruth B. Hartman, York, Pa.

Godfrey, Lizzie Ellen Peterman, wife of Jacob Godfrey, was born Oct. 1885, and died March 31, 1959. She is survived by her husband, five children, four grandchildren, and five great-grandchildren. The funeral service was held at the Leader mortuary by Rev. David C. Wilson. Interment was in the Mt. Olivet cemetery, Abbottstown, Pa. — Ruth B. Hartman, York, Pa.

Kauffman, Dan, son of Stephen and Katherine Kauffman, was born Aug. 1881, and died Dec. 16, 1958. He is survived by his wife, Mary Hauer Kauffman, three sons, and two daughters. The funeral service was conducted by Bro. Charles Stouder, Jr. Interment was in the Chapel Hill cemetery. — Mrs. Fern Horein, South Bend, Ind.

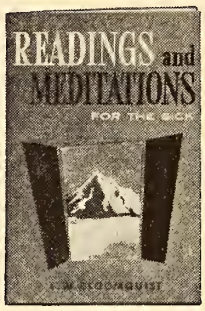
Kling, Frank T., was born April 1869, at Basel, Switzerland, and died in Washington, Kansas, on Feb. 1959. His wife preceded him in death. He came to the United States at age of six years. In 1921 he became a member of the Church of the Brethren. He is survived by one son, four daughters, six grandchildren, and eleven great-grandchildren. The funeral service was held at the Harry George funeral home with Bro. John Ditmars officiating. Interment was in the Washington city cemetery. — Mrs. Sam Gauby, Washington, Kansas.

Ludwick, Edward A., was born Ashland County, Ohio, July 28, 18, and died March 24, 1959. He was a member of the Ashland Dickey church. He is survived by his wife, four daughters, a son, seventeen grandchildren, thirty-one great-grandchildren, and a brother. The funeral service was held at the Ashland Dickey church, Ohio, with Bro. A. B. Pierson officiating. Interment was in the Dickey church cemetery. — Mrs. Jean Schar, Ashland, Ohio.

Mauzy, Ernest V., son of Richard and Ella Zeek Mauzy, was born May 27, 1891, near Warsaw, Ind., and died at New Paris, Ind., May 5, 1959. On Feb. 5, 1921, he was united in marriage to Bertha Ellen Inbody. He was baptized in the New Paris church in 19. Surviving are his wife and a brother. The funeral service was conducted in the New Paris church with the undersigned and Bro. Eldon Evans officiating. Interment was in the New Paris cemetery. — Kenneth W. Hollinger, New Paris, Ind.

Merkey, Jacob P., son of Jacob Z. and Susanne Gittle Merkey, was born July 26, 1883, and died May 6, 1959. He served in the Little Swatara church, Pa., as a minister for forty-three years and was elder in charge for nine years. His first wife, Annie Bross, died May 20, 1938. He is survived by his second wife, the former Sallie Miller Manbeck, four daughters, one son, nineteen grandchildren. The funeral service was held at Ziegler's church with Brethren Conway Bennett, E. Frantz, George Snyder and Curtis Ziegler officiating. Interment was in Ziegler cemetery. — Mrs. Carl Brigbill, Myerstown, Pa.

Moss, Eugene L., was born in Hinton, Iowa, Jan. 27, 1896, and died in Dixon, Ill., on April 11, 1959. On June 1922, he was married to Eva Lucile Messer, who preceded him in death. He was married to Hazel Messer in 1956. He served on the board of trustees in the Dixon church; he



READINGS AND MEDITATIONS for the Sick

E. W. BLOOMQUIST

A paperbound booklet for persons who are ill, for those who face surgery or must spend time in the hospital. Contains helpful poetry, hymns, scripture meditations and well-written prayers.

Pastors will find this little book helpful in their ministry to the sick. **35c**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

s wife were co-teachers of the junior ass. He is survived by his wife, four ildren, six grandchildren, two broth-s, and three sisters. — Don Snider, xon, Ill.

Norris, John William, son of John avid and Cynthia Smith Norris, was rn Aug. 15, 1876, near Wawaka, d., and died Feb. 23, 1959, at Twin lls, Idaho. He was deacon and long-ne member of the church. In Novem-r 1899, he was married to Mary llenberger, who preceded him in ath. In 1942 he was married to Lili tler, who survives. The funeral serv-e was conducted by the undersigned. Robert E. Keim, Twin Falls, Idaho.

Peters, Russell William, son of Mr. d Mrs. Calvin I. Peters, was born Lewistown, Pa., Aug. 12, 1912, and d April 21, 1959. He was a member the Maitland church, Pa. He is rvived by his wife, the former Dor-y Freed, his mother, five sisters, d two brothers. The funeral service s held in the Maitland church by o. H. Q. Rhodes. Interment was in Alfarata Lutheran cemetery. — Mrs. ster L. Benner, Lewistown, Pa.

Roop, Clara M., daughter of Charles d Minnie Boyd Hockensmith, died y 7, 1959, at the age of sixty-one rs. She was a member of the Pipe eek church, Md. Surviving are her sband, Howard, three children, ten ndchildren, and a brother. The fu-ral service was conducted in the rtzler funeral home by the under-ned. Interment was in the Pipe eek cemetery. — H. Austin Cooper, w Windsor, Md.

Rose, Minnie, daughter of John and anda Newsom, was born Sept. 19, 30, and died Feb. 9, 1959. She is vived by her husband, Edgar Rose. e funeral service was conducted by o. Charles Stouder, Jr. Interment s in the Riverview cemetery. — Fern rein, South Bend, Ind.

Shriver, Jennie Culler, was born in io, Nov. 14, 1873, and died at Elgin, , May 3, 1959. She was an active mber of the Church of the Brethren. r husband, Aaron F. Shriver, a min-r in the church, preceded her in th. Surving are two brothers and o daughters. A memorial service was d at the Stout funeral home by Bro. Glenn McFadden. Graveside serv-s and interment were in the Canton ter cemetery at Louisville, Ohio. — h Shriver, Elgin, Ill.

Snyder, Henry G., was born April 1883, and died March 16, 1959. Sur-ing are his wife, Mary Kegerreis yder, three daughters, four sons, nty-six grandchildren, and eighteen at-grandchildren. The funeral serv-was held at the Heidelberg church, , with Brethren Peter S. Heisey and on Bucher officiating. Interment was he adjoining cemetery. — Mrs. Enos sey, Sheridan, Pa.

Steinberger, Clara G., daughter of and Mrs. Samuel G. Rupert, was n at Mattawana, Pa., Feb. 5, 1880, died March 26, 1959. She was ried to Samuel J. Steinberger on e 8, 1899. She was an active mem-of the Maitland church, Pa. She rvived by her husband, three sons, daughters, twelve grandchildren eighteen great-grandchildren. The eral service was held in the Mait-l church by Bro. H. Q. Rhodes. Interment was in the Maitland church cemetery. — Mrs. Lester L. Benner, Lewistown, Pa.

Tinkel, Ira Francis, son of Daniel and Susan Baker Tinkel, was born Nov. 15, 1874, and died at the age of eighty-four. He was united in marriage to Julia Brubaker on Jan. 28, 1900. He was a member of the Wabash Country church, Ind., where he served a number of years as a deacon. Surviving are his wife, three sons, two daughters, eleven grandchildren, and fifteen great-grandchildren. The funeral service was held in the Wabash Country church by Bro. Charles Oberlin. Interment was in the Vernon cemetery. — Pearl I. Hasty, La Fontaine, Ind.

Todd, Ida Wakeman, daughter of G. E. and Mary Thomas Miller, was born at Bridgewater, Va., March 18, 1891, and died at Jacskonville, Fla., March 28, 1959. She was a member of the Church of the Brethren. Surviving are a daughter, a son, three sisters, one brother, and four grandchildren. The funeral service was held by Rev. M. C. Hatch of the Methodist church and the undersigned. Interment was in the Greenlawn cemetery. — John B. White, Jacksonville, Fla.

Ulrich, Robert W., died at Coatsville, Pa., after an illness of almost twenty-eight years. He was a member of the Lebanon church, Pa. He is survived by his wife, Elizabeth Horat Ulrich, one son, one daughter, and three grandchildren. The funeral service was held by the undersigned from the Rohland funeral home. Interment was in the Midway cemetery. — Carl W. Zeigler, Lebanon, Pa.

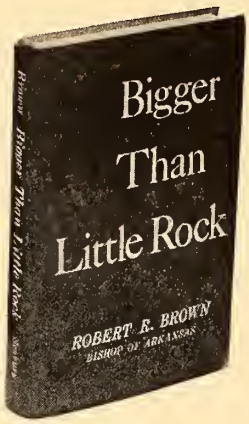
Vancil, Joel Albert, son of Thomas J. and Elvina Garst Vancil, was born near Girard, Ill., April 16, 1882, and died in Ottawa, Kansas, April 23, 1959. He was married to Lydia E. Klingelsmith on Jan. 11, 1918. He was ordained to the ministry of the Church of the Brethren in the Pleasant Hill church, at York, N. Dak., in 1906. He is survived by his wife, two sons, two daughters, four grandchildren, two sisters, and one brother. The funeral service was conducted by Gerald Mease and W. B. DeVilbiss. Interment was in the Highland cemetery. — Mrs. Ray Gerhard, Ottawa, Kansas.

Wampler, John F., was born Nov. 15, 1869, and died Nov. 11, 1958. He was a long-time member of the Greenmount church, Va. His wife preceded him in death. He is survived by a foster son, two grandchildren, and one sister. The funeral service was held at the Greenmount church by the undersigned, assisted by Bro. I. C. Senger. Interment was made in the Greenmount cemetery. — M. J. Craun, Harrisonburg, Va.

Welch, Lydia M., daughter of Richard and Elizabeth Stockdale, was born April 25, 1871, in Winchester County, Ind., and died April 4, 1959. She was united in marriage to Charles E. Welch in January 1890. She was a member of the Church of the Brethren. Surviving are two daughters, one son, eight grandchildren, and twenty great-grandchildren. The funeral service was held at the Gorsline, Runciman funeral home with Bro. Millard Wilson in charge. Interment was in the Woodland Memorial cemetery. — Emma Engle, Lansing, Mich.

Werner, Aaron B., was born in York County, Pa., and died at the age of seventy-six years. He was a member of the Black Rock church, Pa., and served in the deacon's office. He is survived by his wife, ten children, thirty grandchildren, eighteen great-grandchildren, and two brothers. The funeral service was conducted at the Black Rock church by Brethren C. B. Sollenberger and N. S. Sellers. Interment was in the adjoining cemetery. — Lydia M. Resser, Manchester, Md.

Williams, Augustus, son of Jesse and



BIGGER THAN LITTLE ROCK

ROBERT R. BROWN

The Little Rock crisis, according to the author, is no passing local issue. Bigger than Little Rock, it is a national and international problem that every citizen, and surely every churchman must face.

This is a penetrating analysis of the events in Little Rock and sound guidance for all who seek to understand their Christian responsibility in a complex, world-wide problem.

$3.50

Church of the Brethren
General Offices
Elgin, Illinois

Pearl Myers Williams, was born in Roaring Spring, Pa., on Nov. 18, 1922, and died March 25, 1959. He was a member of the Roaring Spring church Pa. He is survived by his mother and one brother. The funeral service was held at his home by Bro. Berkey Knavel. Interment was in the Greenlawn cemetery. — Mrs. Otha Reffner, Roaring Spring, Pa.

Wilson, John E., died at Oklahoma City, Okla., Dec. 7, 1958, at the age of sixty-eight years. He was a member of the Presbyterian Church. He was united in marriage to Myrtle M. Hughes. He is survived by his wife, two sons, and five grandchildren. Services were conducted at the Watts funeral home in Oklahoma City by the undersigned. Interment was in the Rose Hill cemetery. — Van B. Wright, Oklahoma City, Okla.

Wine, Mary, daughter of Samuel D. and Lina Norris Stoner, was born in Montgomery County, Ind., Aug. 11, 1885, and died May 2, 1959. On June 1, 1911, she was united in marriage to G. L. Wine and together they served the church in pastoral service for more than forty years. She was active in women's work. She was also a writer of poetry. She is survived by her husband, one daughter, two grandchildren, one sister, and five brothers. The funeral service was held by Brethren R. K. Higgins and Ray O. Shank at Covington, Ohio. Interment was at West Manchester church cemetery in Indiana, with Bro. R. H. Miller officiating. — Ethel Manning, Covington, Ohio.

Wolf, Minnie, daughter of Joseph and Aelinda Burger, was born March 26, 1877, in Jefferson County, Iowa, and died April 6, 1959, at Dunn, N. C. On Jan. 12, 1898, she was married to Jerry A. Wolf, who preceded her in death. She was a member of the South Waterloo church, Iowa. Surviving are three sons, a brother, a sister, nine grandchildren, and two great-grandchildren. The funeral service was conducted in the South Waterloo church by her pastor. Interment was in the Orange cemetery. — Clarence D. Sink, Waterloo, Iowa.

Yoder, Nannie Renninger, was born near Pine Glen, Pa., Aug. 28, 1878, and died in Mattawana, Pa., April 27, 1959. Her husband, Frank Yoder, preceded her in death. She was a member of the Pine Glen church. She is survived by two sons, four daughters, one sister, two brothers, twenty-six grandchildren, and five great-grand children. The funeral service was held in the Pine Glen church by Bro. David H. Markey. Interment was in the Pine Glen cemetery. — Mrs. William S. Kenepp, McVeytown, Pa.

Yohn, Florence Gertrude, daughter of Christian and Sarah Thackeray Wirt, was born May 10, 1892, near Lewiston, Minn., and died April 12, 1959, in Elgin, Ill. She was united in marriage to Samuel J. Yohn on July 27, 1922. Surviving are her husband, two sons, two sisters, and a grandchild. The funeral service was held at the Elgin church, with Bro. W. Glenn McFadden officiating. Interment was in Lewiston, Minn. — S. J. Yohn, Elgin, Ill.

Church News

Colorado

Haxtun — The church choir presented the Easter pageant, Trumpets at Dawn. At a joint meeting of the Methodist Youth Fellowship and the CBYF, Claire Poling showed slides of his recent travels with a heifer shipment from Colorado, and brought them up to date on the activities of the Heifer Project, Inc. High school and grade school band students have given programs on several Sunday evenings. We had a program on temperance especially for the youth. Following a basket dinner for the CBYF and their parents, e film, Alternatives was shown. — M Charles F. Edwards, Haxtun, Colo.

Nebraska

Antelope Park Community — A trict children's workers conference held with Sister Mary Spessard, nat al director of children's work, as g leader. On the evening of Feb. the Greig male chorus, composed Christian businessmen, presented a fine program of vocal music. Our ister, Bro. X. L. Coppock, held Easter meetings March 23-27. Du these meetings four were received baptism and five by letter. The m ings closed with the love feast. week following Easter, Brother C pock held meetings in the Teeton sion church. — Mrs. Metta Van D Lincoln, Nebr.

Narth Dakota and Eastern Monta

Pleasant Valley — Sister Anna W stler was a guest speaker at our chu The district youth rally was held Minot. Peggy Zimmerman, a worker, gave a talk and showed sl of Germany. We participated i workshop at Minot in April. We had members attending vacation B school training at Cordo. We c brated our pastor and his wife's, Bro

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate or cure employment in Brethren com nities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility ca assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Ser Church of the Brethren General Offi Elgin, Ill.

Miscellaneous

No. 404. Needed: Someone to vide companionship for a widov crippled mother and do housework cooking while daughter works. E other week end would be free. family would provide room and b and would be willing to discuss matter of additional finances. Cont J. Richard Kottshall, Bassett Churc the Brethren, Box 328, Bassett, Va.

Farming

No. 406. A young farmer with s family desires a position as farm m ager or farming on the percentage b Lifetime experience with cows machinery. Contact: Brethren Pl ment Service, Church of the Bret General Offices, Elgin, Ill.

d Sister Byard Snyder's, twenty-fifth dding anniversary. On family night had pictures and supper. We have eived one person by letter. Mrs. rley Summers, Maddock, N. Dak.

Oklahoma

Oklahoma City — Our choir and the stor, Bro. Van. B. Wright, appeared television at the regular Sunday rning worship service sponsored by Council of Churches. We also took r turn on the radio broadcast which s sent direct from the church over air for two Sundays. In January, McPherson quintet appeared here an evening of music. Our school missions was held in February this ar with Sister Alton Kurtz in charge. preparatory class for new members s held by the pastor for several weeks fore Easter. Four new members ned the church at Easter time. A her unusual Easter sunrise service s held. The choir presented a pag- nt which was beautifully staged and ected by Sister Van. B. Wright. er the play, a breakfast was served the dining room. Brother Wright has en appointed chairman of Church rld Service for Oklahoma City by Council of Churches, and is also e-president of the CROP program the Oklahoma City Council of urches. A family night dinner was nsored by the Brethren women's ristian service group on May 8. cognition was given to the family h the most children and to the ple who had been married the long- — Mrs. John M. Miller, Oklahoma y, Okla.

Middle Indiana

North Manchester — Our congrega- welcomed Sister Ruth Graham on b. 15, as a full-time church staff mber, serving as director of Christian ucation. Our pastor, Bro. Hubert wcomer, conducted the pre-Easter vices which culminated in eighteen tized and fifteen received by letter. b. M. R. Zigler spent three days in community speaking at the church at the college as a Brotherhood resentative on peace. Family week s begun with a mother-daughter tea the church; Sister A. Blair Helman s the speaker. The week was con- ded with a consecration service for lve babies and their parents. We e benefited much by having the lcazar family from Ecuador in our rch during the past year while they e studying at Manchester College. — s. Charles S. Morris, North Manches- Ind.

Northern Indiana

South Bend, First — Our congrega- began the Lenten season with an day prayer vigil. Every Sunday dur- Lent we had a special film service the evening on the life of Jesus. r deacons and their wives were con- ated and four deacons and their es were installed. Our elder, Bro. est Statler, had charge of this serv- Thirteen have been baptized and received by letter. On Easter ning our senior choir gave a sunrise ice followed by the serving of kfast by the youth. During the ten season, the Council of Churches of the city sponsored a noontime service each Wednesday in one of the down- town churches. Our pastor, Bro. Rob- ert Knechel, filled the pulpit one Wednesday. Our mother-daughter ban- quet was on May 7. — Mrs. Edna Ed- son, South Bend, Ind.

EUROPEAN ORIGINS of the Brethren

DONALD F. DURNBAUGH



This official anniversary volume for the 250th anniversary of the founding of the Church of the Brethren is a source book on the early eighteenth century European period of our church. It presents in translation scores of documents, most of them hitherto unknown to us, found in the archives of Europe. *$4.75*

Companion volume, **The Adventurous Future,** coming in June,

is a compilation of addresses, papers, statements, and messages associated with the celebration of the 250th anniversary. Compiled and edited by Paul H. Bowman. *$3.75*

Place your order now to be filled in June

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Northeastern Ohio

Ashland Dickey — Three babies were consecrated in February. Four of our members attended leadership training school. We held three nights of Easter services with Bro. Charles Light of Indiana as our guest speaker. On March 3, the young people presented a play at the church. On April 12, four were baptized. We had a mother-daughter tea on May 7. — Mrs. Jean Schar, Ashland, Ohio.

Middle Pennsylvania

Dunning's Creek — Brother and Sister Forrest Gordon and Brother and Sister Edgar Manger have left New Paris to go to Bethany to study for the ministry. Brethren Glenn Calliban and Emmert Davis were installed as deacons. During our school of missions, we had the film, Mideast Profile. Sister Clyde Carter, returned missionary to India, also spoke and showed films. Our pastor, Bro. Fred Driver, held meetings for two weeks at the Woodbury congregation. Sister Madolin Taylor and Bro. K. R. Miller filled in for our pastor. New Paris held a father-son banquet. Easter sunrise services were held at New Paris. Donna Mock showed slides on Brethren Service among the Navajos at Lybrook mission, where she served. New Paris women's work sent hymnals to the mission. — Thelma M. Wentz, Alum Bank, Pa.

Western Pennsylvania

Mount Joy — Bro. O. C. Phillipps, teacher of prophecy, author, and traveler, was with us in a one-evening Bible conference. At our spring council meeting, Brother and Sister John M. Geary were elected delegates to Annual Conference. Speakers for the Holy Week services were Brethren Merril Heinz, Robert Bowman, and James Pearson. The young people again sponsored the annual Easter sunrise service. Bro. John Ebersole, pastor of the Mount Pleasant church, was the guest speaker. Bro. Edgar Detwiler was the speaker on Juniata day. A week of evangelistic meetings were held prior to our love feast. Nineteen were baptized, four received by letter, and three await baptism as a result of these meetings. We participated in the second phase of the Anniversary Call. Prior to our week of evangelistic meetings, a number of teams visited in the homes of inactive members of our church. Prayer partners were formed in our prayer meeting group which meets each Wednesday evening. The Sunday school teachers organized as a group and are meeting quarterly to discuss problems. A father-son fellowship supper was held.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

Classified Advertisin

WANTED: Brethren Almanac ea
lier than 1910, History of t
German Baptist Brethren,
Brumbaugh, Literary Activity
the German Baptist Brethren,
John S. Flory. Will pay cas
Write: Roy C. Kulp, Chalfont, P

WANTED: New or usable cop
right 1901 Brethren Hymnals, 1
100. State condition, price. Da
Royer, R. 1, Box 349, Elkhart, In

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Rev. Robert Blank, pastor of the Normalville Evangelical United Brethren church, was the speaker. — Lois Horner, Mount Pleasant, Pa.

First Virginia

Trinity — Several from our church attended the leadership training school at the Cloverdale church. We had a prayer vigil in February. The laymen's revival was held at our church the week preceding Easter with a different guest speaker each evening. We observed the regular spring communion and love feast. The new addition to our church is nearing completion. The women's group is making comforters for relief. — Mrs. H. B. Layman, Troutville, Va.

Southern Virginia

Danville — We have bought the house and lot adjoining our church. On May 6 we had a family night supper at the church. Our church, together with other churches of the Schoolfield area, met together for an alcohol education seminar. The young people have chosen the project of saving old newspapers and magazines, gathering them once a month. The young adults are carrying on a program of visitation and evangelism. Bro. Russell West, of Wiley, Colo., conducted our spring revival. Our pastor and his wife, Brotl and Sister Joseph E. Whitacre, ha been chosen as delegates to the Ann Conference at Ocean Grove. — M Orva Shaw, Danville, Va.



Express your Christian Trusteeship well by

- ☐ a bequest in your will
- ☐ a gift annuity
- ☐ a real estate deed (reserving life use)
- ☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich, Director of Special Gifts
22 South State Street, Elgin, Illinois

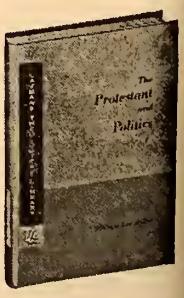
Send information to me confidentially and without obligation

Name .....

Address .....

Now Complete — *With two eventful new volumes*

LAYMEN'S
THEOLOGICAL
LIBRARY



The popular books clarifying Christian principles . . unsurpassed for simplicity of language, fullness of thought. Each one, written by a known authority, brings radiant clarity to some aspect of fundamental Christian thought and its application to everyday life.

The Protestant and Politics
William Miller
Understanding the Bible
Fred J. Denbeaux
The Significance of the Church
Robert McAfee Brown
Modern Rivals to Christian Faith
Cornelius Loew
Life, Death, and Destiny
Roger L. Shinn
Prayer and Personal Religion
John B. Coburn
Making Ethical Decisions
Howard C. Kee
A Faith for the Nations
Charles W. Forman
The Christian Man
William Hamilton
Believing in God
Daniel Jenkins
Barriers to Belief
Norman F. Langford
The Meaning of Christ
Robert C. Johnson

Easy to read — completely nontechnical

Easy to buy — only $1.00 each, clothbound

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

JULY 4, 1959

THE points of departure were many: from temple steps, from the side of a boat, from a table in an upper room, from the midst of a crowd, or from a hillside classroom at Jesus' feet. But whatever the location, it was always the temporary capital of the kingdom he proclaimed, and from it they could go forth, two by two, in every direction and by every road. They were commissioned and challenged and charged with a gospel to proclaim, a program to inaugurate, and a ministry to render. Yet they never went alone, and they were expected to bring back to their Master some report of their experiences. . . . Today he meets persons in many places, and, if the meeting is meaningful, once more he sends out his disciples to announce a kingdom that should reign supreme in the hearts of men.

Three Lions



Gospel Messenger
"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

JULY 4, 1959

Volume 108 **Number 27**

In This Number . . .

Editorial —

Two by Two 1
Arrested for Publishing a Prayer 5
Laymen's Revival 5
Sheriff Without a Gun 5

The General Forum —

The Time So Urgent. John D. Long .. 3
Presence (verse).
Ernestine Hoff Emrick 4
Responsible King.
William G. Willoughby 6
Wanted: Peace Evangelism.
C. LeRoy Doty, Jr. 10
A Modern Parable
Virgil D. Weimer 11
The Larger Patriotism.
Edwin T. Dahlberg 12
If I Could Do Anything in the World.
Ralph Freeman 14
Reviews of Recent Books 16
Anniversaries of Calvin's Birth 21

News —

Kingdom Gleanings 17
News and Comment From Around the World 18
Overseas Report ... From Latin America 20
Church News 28

Toward His Kingdom —

Charter Day at the Charlottesville Church 22
Parcels to Pioneers 24
A Bible for the Family 25
Station CBM Garkida Calling Brethren Missions 26
Sending Small Gifts to Missionaries.. 27
Training Opportunity for Mission Education Leaders. 27

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Recognition of Red China

Seldom have I been pulled in two directions so painfully by an issue as I have been by this matter of recognizing Red China. I am a Christian believing in the necessity for peaceful reconciliation of differences in international affairs as well as between persons and I am one thoroughly convinced that war can never be a justifiable means of resolving differences. I see a real need for a relationship with the powers-that-be in Peking on the part of the United States government which will allow for fruitful communication between the two political bodies and between the two peoples.

I also see the present power of communism in China as resulting from a tremendous complex of physical and social needs among the Chinese which was not challenged by any group besides the Communists who at least had promises and a revolution to offer. I recognize the traditional unconcern of Americans and westerners in general for the welfare of Orientals reflected in our history from its start to the present.

During our first year of study at Bethany Seminary in 1956, the Refugee Relief Act was still in operation which made provision for dispossessed peoples of countries then under communism to immigrate to the United States. During that year in Chicago we helped friends and relatives of refugees in Hong Kong and Europe send in nineteen assurances of responsibility for resettlement in co-operation with the First Church of the Brethren. By the end of the law's duration the two European families had arrived in the States but not one of the seventeen Chinese cases had moved. Our government really did not want them to move. We don't want the Asiatics here but we are willing to pour many dollars into the wobbly-kneed regime of Chiang Kai-shek. . . .The threatening reports of Communist power in China only point the long, bony finger of judgment at us Americans for our deeds and attitudes, past and present. It seems that we owe the Chinese some kind of recognition.

Then we see Tibet, an innocent, freedom-loving people ground under a ruthless Chinese boot. Was this deed the will of the Chinese as a people who have tasted injustice and are dealing out injustice in revenge? Churches in China a boarded up and Christians are kill and dispersed and lost in the ma of New China's social shake-up. this voluntary apostasy from t good news of Christ in favor of t good news of materialistic equalit Families and homes of centuries-lo stability are wrenched loose fr their roots, as members are herd into communes where they are f like sheep and worked like oxen. this revolt from the years of patern control at home?

No, all these things are hardly tr expressions of the longing of t typical Chinese heart. Further, th cannot be approved by those Chine whose judgment we must respe most — our brothers in Christ. T nature of their faith and their o desire for freedom to worship wo alienate them from such deeds. stead, there seems little doubt that we must recognize the lead of the present government as ruthl men who are obsessed by unwort motives that contradict the Christi faith and who toss into the trashc of inefficiency and irrelevancy things of human decency and m rality.

To recognize this government to condone it and to recognize full right to legitimate existen This means a certain amount of a proval. We haven't been eager recognize the puppets of Hunga So why should we drop our cons ency and do so for China? Did t early Christians start a movement recognize Nero while he was feedi them to the lions in the arena? C we recognize the present governm of Red China in our hearts? The wonder about doing so with our li

It seems that there is a more p found form of recognition that owe our Chinese brethren. First all, we can approach God repenta ly for the failures of the past t have created the unfortunate con tions of the present in China. can maintain a constant prayer these people, both the oppressor a the oppressed. We need to evalu and overhaul our own attitudes a prejudices concerning the Orien We can put more of our church's ergy into a broader ministry to Chinese, perhaps in Hong Kong a Formosa.

It is our intention as a church

Continued on page 27

sus rose early in the morning to ay; he prayed when his disciples ept and sometimes he spent the ght out on a hillside in prayer



George Mueller — Three Lions

John D. Long

THE TIME SO URGENT

CAME to cast fire on the earth and would that it were already kindled. I ve a baptism to be baptized th and what tension I suf- until it is accomplished." e baptism to which Jesus re- s is not his baptism in the ver Jordan at the beginning his ministry, but a baptism t was to come at the end of ministry which involved the ual offering of his life. These rds, therefore, have costly aning in them. By this bap- n, Jesus meant that he would himself into conflict with l and dangerous powers ich likely could have been ided if he had remained in lilee.

The logical conclusion of the ristian faith is a wrestling that is "not with flesh and blood, but with principalities and powers and the rulers of the darkness of this world." There is no escape to some beautiful realm where all is peaceful and calm. Jesus moved in the thick of the fight. God sent his Son into a real world with real pains and problems. It is a world we will move into after a pleasant week by the seaside.

There was an urgency that burned like a flame in the life of our Lord. He said, "I came to cast fire on the earth and would that it were already kindled." There was a fire burning in his own soul which he would transmit to others. There was an ardent spirit in him, a fervor of mind, a divine enthusiasm.

Often we read of the inner compulsion that was in him. He said as a lad of twelve, "I must be about my Father's business." They wanted him to stay in Capernaum, but he insisted, "I must preach the kingdom of God to other cities also." They wanted him to stay away from Jerusalem because it was dangerous there. But he knew he must go to Jerusalem and he "set his face steadfastly" to go. He felt the time was short; so he said, "I must work the works of him that sent me while it is day, for the night cometh when no man can work."

How intense his life was! He was filled with a divine enthusiasm. It is seen in his prayer life. He rose early to pray. He

prayed late at night. When he chose the twelve, he spent the whole night in prayer. Sometimes he would forget to take food. His disciples would say to him, "Master, eat." He would answer, "My meat, my food, is to do the will of him that sent me and to finish the work."

It was a kindled heart that made Peter and John say, "We cannot help but speak the things we have seen and heard"; that made Luther say, "*Hier stehe Ich, Ich kann nicht anders. So hilf mir Gott*" (Here I stand; I can do nothing else. So help me, God.) It was a kindled heart, strangely warmed, that sent Wesley to preach to the workers in the coal mines for he insisted that they too were the children of God. There was a passion in Jesus and in those whom his spirit kindled to do God's will.

How different this is from our "beat" generation where we have the "cult of the unthink, the unfeel and the unspeak," where people cannot seem to find a cause in which to invest their lives. There was an urgency that burned like a flame in the heart of our Lord to do the will of God.

We sense this urgency in a new way in our time. Of course, there are those who have become calloused and insensitive to crisis because all of our lives we have heard of troubled times. On the other hand, there are those who become overanxious with tension and pressure. It has been said that the American people consume four million pounds of aspirin a year, which gives us an idea of the size of our national headache, and our international headache is even greater.

The trend toward early marriages and large families points to the need people have for comfort and companionship in this lonely, troubled world. As we look at the world, we sense this need for fire in our own souls because it may be later than we think. If this is true, the fire of decisive action needs to burn within us.

One of the real reasons we need to be on fire with a new urgency is found in the fact that we dropped the atomic bomb in 1945. We fear a world being split to pieces by atomic fission. We know of split atoms, split families, split personalities, split churches and nations. But sometimes we do not know that there is a gospel for a splitting world. Paul said to the Colossians: "In Christ all things hold together."

In this fragmentized world, we do not understand one another. Democracy, freedom, peace mean one thing in the United States and something entirely different in Russia. We need a cohesive power that can hold the world together, because the word *split* has an ominous meaning today.

There is an urgency for the people of the world to be fired with a new passion because we of this generation must make some fateful decisions as to whether this vast new power of the atom will bless or curse the world. We surely have a voice in helping to decide whether it is to be civilization or shambles, whether there is to be a golden dawning for the world or a fiery hell. This decision is squarely in the hands of this generation. Nobel prize winner, Linus Pauling, in a speech at New York recently estimates that the United States has a stockpile of 75,000 nuclear weapons, enough, he says, to annihilate every inhabitant of the earth twenty times over.

"I came to cast fire upon the earth," said Jesus. But he was not talking about the blinding blast of nuclear fire and fallout. Commentaries say that the words of Jesus about fire, and wishing that it were already kindled, suggest impatience in Jesus. If he was impatient then, surely he must be speaking to the comment of a modern Christian who looked out on the current world scene and said, "I can't help but feel that we are living in the midst of some colossal stupidity."

The 23rd Psalm says: "Yea, though I walk through the valley of the shadow of death." We all walk there these days. We sense urgency in a new way in our time. In this urgent time Christ would use us to kindle the hearts of others. What can a Christian do in such a time except to witness to the saving grace of God in Jesus Christ. One thing is certain, we Christians need hearts that are kindled by the spirit of God, with hearts set ablaze by his spirit will kindle other hearts too and set them aflame with the same spirit.

Continued on page 9

PRESENCE

ERNESTINE HOFF EMRICK

There was a time when God seemed far away,
So high above this spot where I hold sway,
And how I prayed that he would come and be
A living Presence, very near to me.
But now I know what cannot be forgot:
He was here all the time — but I was not.

EDITORIAL

Arrested for Publishing a Prayer

ASBURY HOWARD is a deacon and Sunday school superintendent in his church in Bessemer, Alabama. Currently he is erving a sentence on a chain gang because he ranged to have a cartoon made into a poster. he picture shows a Negro whose wrists are ound together by restrictions reading "You n't enter here, you can't ride here, you can't ork here, you can't play here, you can't study ere, you can't eat here, you can't drink here, ou can't walk here, and you can't worship here." he Negro, however, can still lift his hands in ayer and his prayer is, "Lord, help all Ameri-ns to see that you intended human beings erywhere to have the same rights."

For the "crime" of asserting these sentiments vhich, incidentally, are set forth in the Constitution of the United States) Asbury Howard was rested and assaulted by a mob of some forty hite men while city officials looked on. When s son tried to protect his father, he too was rested for "disturbing the peace."

Apparently Asbury Howard got into trouble cause he saw a graphic way of telling the ith. You need not go as far south as Alabama see the signs that deny equal rights and privges to certain minority groups. The truth is ways unpleasant when it cuts across our prejices and when it discloses that a certain "way life" we have chosen is not as harmonious and t as we have pretended. We can be thankful Christians, wherever they live, who refuse to ep quiet about the injustices and cruelty that ir fellow men must endure. We ought to supt their efforts to secure equal rights for every son. The time may come soon when each of will be called on to stand up and be counted. K.M.

Laymen's Revival

A CITY church reports that its "laymen's revival" was successful. Included among the visiting speakers were a personnel ditor for a power company, a farmer and stockn, a plumbing and heating supplies salesman, dairyman, a life insurance salesman, and a atcutter for a grocery. Each one gave a ndid witness for Christ.

Perhaps the evangelistic messages lacked ne of the language of piety that congregations e come to expect, but we doubt that the loss great. Instead there must have been the sharing of insights and the force of conviction that comes when Christians speak not as experts in exegesis but as men and women answering a call to witness.

We hope that the laymen who listened and the laymen who spoke as well as the ministers who stood by were all revived. Their fervor ought also to show itself in the daily contacts each one shares, thus broadening the influence of the church and extending its ministry. Just imagine how dynamic the witness of a personnel manager can be, not only in his church, but also in the policies he develops and the persons he reaches. Or think how effective a salesman can become when he turns his persuasive talents toward reaching those on his church's responsibility list.

The potential that a layman brings to his church is slowly being recognized for the power that it may become. But the potential that lies dormant in a layman's daily work, as a force for Christ and as a power for righteousness, is even greater and yet so seldom has that dynamic been fully realized. A laymen's revival is a step in the right direction. But it is only one step. Pray that it become a movement. — K.M.

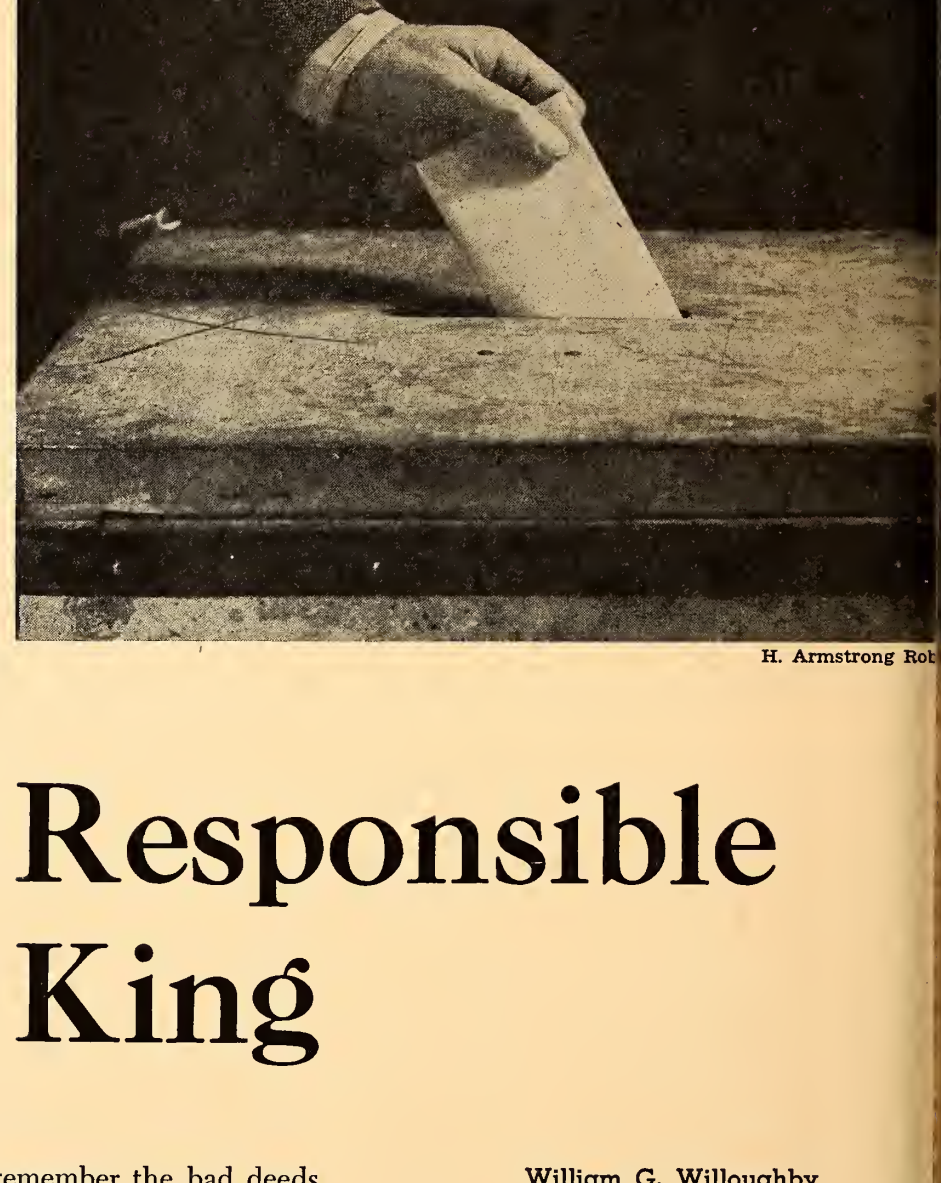
Sheriff Without a Gun

THE producers of "westerns" on television might give us a change in diet and certainly more reliable history if they looked into the record of the sheriffs of Murray County, Minnesota.

Recently the third sheriff of that county's history of 101 years retired at the ripe old age of 76. George Nelson never carried a gun and neither did his two predecessors. Yet they survived more than a century and they came in contact with some rough customers. Nelson had many occasions to track down escaped convicts and dangerous criminals but he would even omit handcuffs when he delivered them to the state reformatory. Instead he served them coffee at his home before the trip. Nelson puts it this way, "There's a way to win a man's goodwill that works a lot better than handcuffs or a gun."

We wish the millions of youngsters who gaze in admiration at the shabby characters of the Old West they see on TV could make the acquaintance of a genuine hero like George Nelson, sheriff without a gun. — K.M.

The morally sensitive churchman votes, participates in political campaig accepts public office, using the political authority God has given to h



H. Armstrong Rob

Responsible King

William G. Willoughby

WE USUALLY remember the bad deeds of Old Testament characters rather than their good ones. Most of us remember King Ahab's selection of the pagan Jezebel as his wife and his unscrupulous seizure of Naboth's vineyard for himself. But not many of us can recall even a single incident from the life of Jehoshaphat, the meek, quietly effective king who ruled the Southern Kingdom at the same time Ahab ruled in the North.

Jehoshaphat came to the throne when he was only thirty-five, and ruled from 873 to 849 B.C. During his reign, he served his country well, initiating a program of religious instruction, maintaining order in his kingdom, and establishing a judicial system for the promot of justice.

Jehoshaphat was not brilliant or perfe But he was good! He sought to know and to d the will of God. One time when Ahab wan him to join forces in a war against Syria, Jehc aphat insisted on first consulting God. recognized above his own kingship the ov arching sovereignty of God.

To make the social and political life of Juc more harmonious with God's will, "he appoin judges in the land in all the fortified cities Judah, city by city . . ." (2 Chron. 19:5). Th "judges" were apparently carefully selected,

e individuals whom Jehoshaphat assigned to e cities of Judah. Each one was charged with e task of administering the law of the Lord.

In this exercise of political power, Jehoshhat early recognized what the Amsterdam sembly of 1948 later called our "responsibility justice and public order." For the last thirty rs the ecumenical conferences of Christenm have repeatedly stressed the idea of "the ponsible society." The Amsterdam Assembly o pointed out, in unmistakable language, that sons who are called by God "to hold political hority or economic power are responsible for exercise to God and the people whose welre is affected by it."

Approximately 2,800 years ago, Jehoshaphat s using his power to achieve in some degree responsible society." Today, in free, demotic America, every citizen wields some measof political authority. Every citizen sits a king's throne, and every citizen can profit m a study of 2 Chron. 19:4-11.

In appointing his judges, Jehoshaphat said: nsider what you do, for you judge not for n, but for the Lord" (2 Chron. 19:6). Jehaphat insisted that his representatives be n of devotion and obedience to God.

Likewise, the Christian's primary responsity to God whose commitment is clear: u shall have no other gods before me" (Ex. 3). The gospel clearly teaches that the Chris's first duty is to God in Christ — not to traon, church dogma, social customs, or the cts of party bosses. These standards have ir proper place, but that place is never first ce. Whoever has political power should lge not for man, but for the Lord."

God, furthermore, holds man responsible for world of nature. In the creation poem of esis 1, God said that man is to "have dominover the fish of the sea and over the birds of air and over every living thing that moves n the earth." The Judeo-Christian doctrines reation and judgment clearly hold man acntable for the stewardship of land, water, space.

Man is also responsible for his fellow men. rge F. Thomas points out that man's "reasibility to God requires responsibility for r persons. . . . Man is created for relaship with his fellows." Jehoshaphat was his her's keeper. He had an obligation to help blood brother if he were sick, but he also an obligation to give aid to a subnormal herd boy in an obscure Judean village who mistreated by his neighbors.

Jehoshaphat believed no doubt that obedience to the law of God was indispensable to the survival of his country and the religion of his fathers. His major purpose, therefore, in establishing a judicial system throughout Judea was probably to make God's law more effective in community relationships. Jehoshaphat almost certainly did not think of a world order of peace and justice, or of turning Judea into an ideal community. He was content to minimize injustice and exploitation in the cities and villages of Judea.

Many people today, however, accept goals that are unattainable or unrealistic. They dream of that day when men will no longer steal, when factories will not be used to make weapons of mass destruction, when the lion and the lamb will lie down together. Such dreams, inspiring though they may be, are not immediate goals. "Biblical realism" can help very much in the formulation of more modest and attainable objectives.

"Consider what you do, for you judge not for man but for the Lord; he is with you in giving judgment. Now then, let the fear of the Lord be upon you; take heed what you do, for there is no perversion of justice with the Lord our God, or partiality, or taking bribes. . . . Thus you shall do in the fear of the Lord, in faithfulness, and with your whole heart: whenever a case comes to you . . . concerning bloodshed, law or commandment, statutes or ordinances, then you shall instruct them, that they may not incur guilt before the Lord and wrath may not come upon you." — Jehoshaphat's instructions to judges.

The immediate goals of the responsible Christian are realizable. He determines them in the light of God's guidance in a given situation. Paul never agitated for a Roman law to prohibit the offering of meat to idols. But he did work enthusiastically for the purification of those persons who had committed themselves to Christ. To work for national prohibition at the present time would probably be a waste of energy. To establish a more modest goal, such as

the elimination of liquor advertising from periodicals and newspapers, would be much more realistic.

The immediate goals of the responsible Christian are as good as they can be. In the political arena they may frequently represent compromises with the ideal. But the Christian sets his sights as high as he can. The most general failing of Christians is not that their goals are too lofty, but that their goals are smothered under a blanket of complacency.

Jehoshaphat expected a high level of ethical conduct from his appointees. "Now then," he commanded, "let the fear of the Lord be upon you; take heed what you do, for there is no perversion of justice with the Lord our God, or partiality, or taking bribes" (2 Chron. 19:7). Jehoshaphat, whose attitude was very unusual for a king of his day, believed that partiality or taking bribes betrays justice. His motto, had he lived today, might have been: "A public office is a public trust." In recent years there has been much publicity about extravagant gifts, such as deep freezes and vicuña coats. The man who gives them or receives them or profits from them is not acting responsibly. The moral law proclaimed by God through Moses, the prophets, and Christ is abundantly clear on this issue.

It is true that many social problems are morally confusing. Recently Protestant churchmen testified on both sides of a censorship bill in Ohio. The complexity of our civilization taxes the moral wisdom of the most sainted men. And it is also true that politics frequently reflects a "dog-eat-dog," "look-out-for-number-one," philosophy.

But we may be thankful to God that there are men in public office who recognize the relevance of the gospel in making decisions, and who sincerely seek to follow God's will.

All Christians, though, in a free, democratic country are in a sense public officials. Paul states that there are no political authorities "except from God, and those that exist have been instituted by God" (Rom. 13:1). The Christian citizen does have a measure of political authority, and is under a holy obligation to use it wisely.

The morally sensitive churchman, therefore, will eagerly vote, work in precinct committees, participate in political campaigns, accept public office under certain conditions, and appear before legislative committees, doing whatever God calls him to do in using the political authority given him by God. Of course, one should not engage in political activity to the neglect of his own person, his family, or his church — except in unusual situations.

In all his actions, the Christian seeks to achieve justice. Unfortunately, many people are aware of injustice only wh their own personal rights violated.

Apparently, Jehoshaphat v sensitive to the demands of j tice for even the least person his kingdom. He "appoint certain Levites and priests a heads of families of Israel, give judgment for the Lord a to decide disputed cases" Chron. 19:8). Jehoshapl wanted his judges to act in t best spirit of justice. "D courageously," he said to the "and may the Lord be with t upright" (2 Chron. 19:11).

A Christian, indeed, goes b yond but never leaves justi His just acts are always expr sions of love. From the vie point of a third party, there m not be much difference betwe a just action and a loving de that is just. But to the perso involved, there is a world f difference.

Verbal expressions of love t the downtrodden are enough, nor are coins tossed the beggar. A very wise m once said: "Acts of lovi kindness are greater than ch



God holds man responsible for his stewardship of land, water and space

Religious News Service

y. . . . Charity is something man does with his wealth; acts loving-kindness he carries out ith his wealth and by means his own person."

Jehoshaphat, we believe, had genuine love for the common tizens of Judah. "By means of s own person" he used politi-l power responsibly. He adily shared that power with her competent persons.

When the crisis of captivity me to the Northern Kingdom, out a century after Ahab's ath, Israel disintegrated and sappeared. When the crisis captivity came to the South-n Kingdom about 250 years ter Jehoshaphat's reign, Judah as purified and regenerated. rose to the emergency with e greatest prophetic vigor und in the Old Testament.

May God raise up more Je-shaphats and fewer Ahabs for sitions of political leadership our day!

The Time So Urgent

Continued from page 4

If the church is cold, you ght need to melt the icicles the heart of the preacher. It said years ago in Scotland en anyone went to sleep in urch, the usher would take e long stick used to open win-ws and he would reach into e pew to poke the sleeper. hen anyone goes to sleep now church, the usher takes that g stick and comes up to the lpit and pokes the preacher. e kindled heart sets a flame rning in another.

Someone said, "Preaching is e discharging an eye-dropper of a window on the tenth or of a building in the hope t the medicine will hit some-ly in the eye who needs it ten rs below." But not all aching is like that. Some aching hits the mark better n that. The Christian believes in God's good time the seeds he sows will bear fruit and bring a harvest. You believe this in the spring of the year when you see seed sown. You must believe this also in the work of Christ and the church.

A turning point came in the development of civilization when early man planted a seed in the ground and waited. Man never co-operated with the forces of nature like that before. A new day dawned when man found he could thus relate himself to eternal forces and depend on them. It worked so well that now we have enough wheat in storage in this country to make 464 loaves of bread for every person in this nation.

We sow the seed in faith, believing that God will bring a harvest. All teaching and preaching are based squarely on this belief, that seeds sown by one kindled heart and mind will bring forth fruit.

One cold winter Sunday in England the roads were clogged with snow. Only a few people were present in church. Some wondered if they should dismiss the service altogether that day and go home. But a man with very little formal training or experience entered the pulpit and preached on Isa. 45:22: "Look unto me and be saved, all the ends of the earth, for I am God and there is no other." In the providence of God, it was the right time and the right place for such an invitation to be given, for there was one boy in church that day who opened his heart to Christ. The seed was sown by one kindled heart and it took root that day in the life of Charles Haddon Spurgeon, one of the greatest preachers England has produced. One never knows how God can use one life to touch another life.

In the parable of the Last Judgment, Jesus refers to the deeds of kindness that were done by those on his right hand. They were surprised: "Lord, when did we see you hungry, thirsty, in need of clothing, or sick or in prison, and ministered to you?" They had long since forgotten. But the King had not forgotten. He said, "Inasmuch as you did it to one of the least of these, you did it to me."

We sow in faith but we do not see the final harvest. We sow the seed, but God gives the increase in his own good time. God would kindle your heart and mine and use us to touch other lives.

We must break the conspiracy of silence and inertia that hang like a fog over the modern church. Some people do not care to put emphasis on numbers, but the fact remains that the witness of the early church brought in the people. A church that cannot win people is spiritually sterile. In a day when the Communists and secularists are shouting their wares, why should the Christian be silent? Why should we be listless and lethargic, we who have a God who came down into time for us and our salvation, who was made flesh and dwelt among us, who lived, and rose again, whose spirit cannot be imprisoned by the evil of men?

A man rescued at sea after being lost for many days, said, "My only hope was that I knew I was being sought." This is the hope of a reeling world. This is the gospel. God has entered into our life with redemption in view. Jesus said a shepherd had one lost sheep, a woman had one lost coin, a father had two prodigal sons. Why did he give these marvelous parables except to say that we have a seeking God who continues the search? Our only hope is that we know that we are being sought.

A "works of peace program" would place emphasis up economic aid, medical research, a ten-year food progr

Wanted: Peace Evangelism

C. LeRoy Doty, Jr.

HUBERT H. HUMPHREY (Minnesota), chairman of the Senate Subcommittee on Disarmament, recently stressed the "need to try to disarm the international atmosphere of some of the distrust that is in it." The United States needs "peace evangelism" and a "works of peace program" which places greater emphasis upon economic aid, an international effort in medical research, and a ten-year-food program.

Disarmament and outer space control are items in the East-West struggle which are constantly before our top policy makers. The reasons for this are twofold: (1) a widespread fear among the leadership of both Russia and the United States of accidentally starting a third world war through human error; and (2) a growing awareness of the need to solve some of the basic problems causing international friction instead of expending all our time and money for defense purposes.

As Christians there are several basic attitudes which we can encourage in our own congregations and among those with whom we associate which would do much toward creating a favorable climate in which real peace and disarmament might be achieved.

A proper reverence for all of life. During World War II a moral reversal of human values took place when our military and political authorities adopted the policy of exterminating by bombing hitherto advocated and practiced only by the Fascists and the Nazis. This policy sought not just to conquer the enemies' armies but to slaughter at random the entire enemy population. If, as Lewis Mumford says, we can cold-bloodedly exterminate 180,000 human beings (Hiroshima, Japan), as if they were so many noxious insects, why should we not be prepared to exterminate 180,000,000?

Our present national policy is based on this premise. We console ourselves with looking upon this policy as merely a deterrent threat. We must reverse this "massive disregard for individual human life and give it the reverence which God intends it to have, or we are not a whit different from the Communists or the Nazis or Fascists.

Trust in God. European Christians like Kathleen Lonsdale and Andre Trocme are impressed with two things when they visit the United States: (1) the way Americans go to church; and (2) the seeming widespread belief in America that God is weak. This belief implies that he will surely fail in this world, so that totalitarians will successfully spread atheism, unless Americans sufficiently bolster him up by outfrightening everybody else in his name.

We need to realize that God is not helpless in the world without America's threats of "massive retaliation" and a willingness to go to the "brink of war." There are many indi-

ions that God is working be-ind the iron curtain, is still in ontrol of that which he has reated, and prefers that we ersuade and win over our ene-ies rather than destroy them.

Faith in the ultimate triumph f truth. We need to learn new the New Testament faith hat evil contains the seeds of s own destruction; and that, onversely, truth and righteous-ess contain the seeds of their wn growth and immortality. If e really believe in the truth nd superiority of the demo-ratic system we ought not to e afraid to come to grips with ommunism or any other "ism" n the world's stage in a peace-lly competitive effort to show at the world's standard of liv-ng can best be raised when an's spirit is free and inde-pendent. This cannot be done, however, when we are spending over forty billion dollars a year for armaments and less than two hundred million dollars in what Senator Humphrey refers to as "works of peace program."

I personally believe that we as a nation can do more than just "muddle through" from one crisis to another — hostages of a demonic arms race which can only end in disaster. I believe that a positive solution can be found — that we are not limited to either co-operating with totalitarianism on the one hand or aiming annihilation at millions of human beings who are its victims on the other.

I believe that we in the United States have only one weapon that no one else has — the power to help meet the needs of a large part of the world. We are the only country in the world, the only country in history, with surplus productive capacity. I believe that we must use this capacity for peace to fulfill our responsibilities to ourselves and the world before it is too late.

According to Leon H. Keyserling, former chairman of the President's Council of Economic Advisers, the only way we can disarm is to stop arming. The only way to stop arming is to find something else to do that we agree is important. I believe that using this suplus productive capacity for peace is that "something else."



UN from Monkmeyer

resettled refugee and two of his four children stand in the main door their home in Riziani, Greece, a formerly abandoned village in which fugees were resettled with the help of the UN high commissioner for fugees and the Greek government. Local officials, voluntary agencies, d religious communities contributed in kind or in services, and funds ere granted by the Ford Foundation to buy tools and equipment

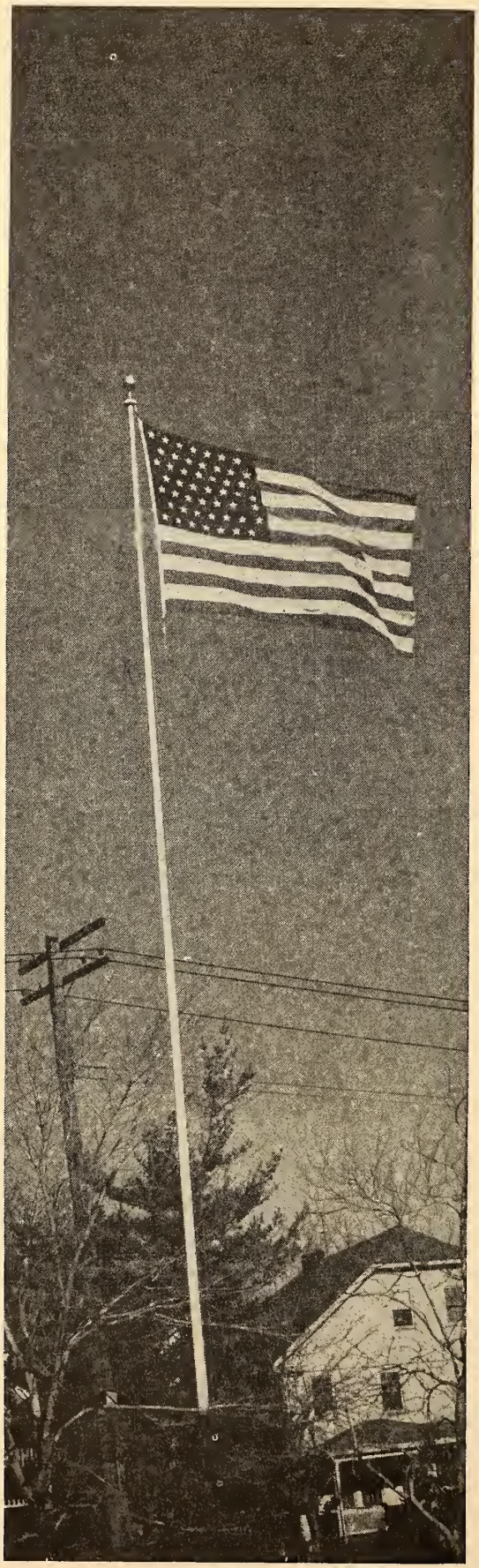
A Modern Parable

Virgil D. Weimer

TWO men went up to the temple to pray, the one a white man, the other a Negro. The white man went to that part of the temple reserved for the people of his own race and prayed thus with himself, "God, I thank thee that I am not like this Negro whose skin is black, whose ancestors were slaves, and who still bears the mark of servitude. I am a son of the freeborn, a slave to no man, enjoying all the liberty and freedom of a freedom-loving people."

The Negro, forced by custom, entered the segregated portion of the temple and with bowed head prayed, "God, be merciful to me a sinner and make me grateful for this land of freedom and equality of opportunity; grant me always the privilege of serving thee and my fellow men after the spirit and example of Christ, my Lord."

I tell you, this man went down to the house justified, a much better son of freedom than the other.



Max Baughman

The Larger Patriotism

Edwin T. Dahlberg

SOON there will be hoisted up the flagpoles of th nation a flag with two new stars – one for Alask one for Hawaii. This means an immensely larg America – a fifty-star Republic. If we should supe impose the map of Alaska on the map of the forty-eigh states of the Union as they were, the base of Alaska bird-shaped head would rest on Florida, the head c northern Minnesota, and the Aleutian Islands bea would reach up the coast of California. Now Hawa is added to the rest, extending our nation far into th Pacific Ocean towards Asia.

Such an expansion of the American Union cal for an expansion of the American soul. No longer ca we think of our American traditions in terms of th Pilgrim fathers alone or the American Indian or th Negro or the immigrant stock of Europe and oth lands. Suddenly the Alaskan and the Aleut, the Eskim and the Hawaiian, have become our countrymen. T the forty-niners of the 19th Century we add the fift niners of the 20th Century.

To incorporate all these new citizens into our cu ture and into the body politic will call for infini wisdom and patience. There will need to be a gre widening of our capacities for fellowship, a enlargement of our concept of patriotism, and new understanding of what we mean by the America way.

This is the beginning of a splendid adventure. Lik Abraham of old, we are journeying into a new an better country. Let our prayer be that we might b delivered from the ambitions of national power an pride. Now, if ever, we need to "do justly, and lov mercy, and walk humbly with our God." It is Go who is the Author of our liberties. Only his might ca permanently protect us, and preserve sweet freedom song.

As we lift our eyes to the new and even mo beautiful banner that will soon be unfolded to th sky, let us invoke the blessing of God upon it, an pledge to it our highest allegiance, that we may forev be a people whose God is the Lord.



With the admission of Alaska to the Union the flag had to be redesigned to provide for forty-nine stars. The pictures on this page show two steps in the making of a flag. Here the stars are being placed on the spots of glue which were put on the exact position of each star



After the stripes are sewed together and the star field is ready the two sections are joined and hemmed. With the addition of a band at one side the flag is complete. On the facing page is a preview of the new forty-nine star flag, already outdated since Hawaii has been admitted as our fiftieth state

Photos by Three Lions



Luoma

A teacher can learn through th things his students write and th discussions in the classroom son of their dreams and aspirations

Ralph Freeman

"If I Could Do Anything in the World"

AS A playground instructor and later as a magazine writer who made fairly detailed investigations into subjects pertaining to youth, I have had intimate talks with hundreds of teen-agers. I have learned that the massive questions which are faced by adults in a multitude of ways are likewise faced, in their own manner, by boys and girls.

Not too long ago, while teaching English in a West Coast high school, I asked a sophomore class, whose age averaged between fifteen and sixteen years, to write a short composition on What I Would Do if I Could Do Anything in the World.

There had been discussion on the subject before the assignment was given and when several students asked incredulously: "Anything?" I replied: "Anything. A trip to the moon, a climb to the peak of K-2, a voyage around the world — I give you a blank check." And that was all the discussion we had.

The papers were turned in the following day. Several of the students had their hearts set on traveling, a quiet boy wanted more than anything in the world to be an All-American football player, a scholarly young lady wanted to "further my education, have a happy family life, and do things for other people," and a snip of a bespectacled lass with braces on her teeth, who had hitherto shown an abysmal lack of imagination, was set on "searching for sunken ships." She wrote a long and exciting paper on scouring the seas for battered hulls and treasure chests, and when I plied her with question after question she richly elaborated. After that I had no re course but to treat her with th respect one gives to an explore

Only one student, a restles boy, was for having war. H was anxious to "fly in a jet goin faster than sound and drop bomb on the Kremlin."

Let me list the feeling of som other students on the questio of war and peace. You will se that several of these boys an girls are concerned with socia problems, too.

Girl — "I have many wishes but this is the one I'd like most It seems that the older genera tion has willed to us, the young er generation, a succession o disputes and wars with othe nations. I wish, by the will o God, we may have the wisdon to sail our Ship of State throug good weather and bad and final ly bring her to rest in a quie harbor. May we learn to live i harmony with our neighbors

nd may we have peace."

Boy — "What I would do is to top all wars and hatred in the world. This would make a much better place out of this world we live in."

Boy — "If I could get rid of one thing on this earth, I would get rid of wars."

Girl — "If I could do anything in the world I wanted to would first wipe out prejudice. f there's anything I dislike, it s people being shunned because of race, religion or otherwise. Secondly, I would ask for peace. A nation with peace is a prosperous one and a happy one. Third, I would rid the world of disease and clear the hospitals of the sick."

Girl — "If I could do anything in the world, I would like o stop all wars forever. I would ure cancer, T.B., etc. I would elp the insane. I would help he poor people in foreign lands nd in the United States."

Boy — "I would destroy every omb and use atomic energy for eace. Why cannot the powerul things in life be used to nake life better? I think life ould be happier for all."

Girl — "I would fly around he world with a magic wand nd touch everyone's heart, disolving the hatred and putting ove in instead. Love will stop vars, poverty, broken homes, rime and people hating each ther because of their color, beause all these things are caused y hate."

Boy — "I would tell all the eople in the world who want ar to shoot it out and let the st of us alone."

Several of the students gave radication of juvenile delinuency a highest priority on heir wishes. A lad wrote: "Kids re not as bad as they are ainted. They cannot be. They re still living. I would wipe ut delinquency by treating the ids with some respect. If you get respect you give respect."

A girl, fresh from a tiny mining camp in the eastern part of the state, wrote: "It is a hard world to grow up in, and I would make it easier for teenagers to grow up, which would do away with most of our problems."

Allied to the subject of juvenile delinquency is the subject of broken homes. Pondering this, a girl said: "If I were a magician and could just say, hocus-pocus and poof, could do anything my heart desired, I would make all the homes in the whole wide world happy homes. There are so many that are broken and unhappy. The children suffer and the parents suffer. A home should be a place where a person can relax and laugh and enjoy himself. It should be a place with people in it that you can come to for comfort in times of trouble and sadness, not just a place to eat and sleep in."

We have seen that the questions of health and hunger trouble the minds of youth, and how young humanitarian hearts react to these troubles. Several of the students combined a desire for travel with "doing good" as they visited the "fascinating countries of our geography books and the movies."

A boy wrote: "I would gain knowledge and cures for all leading sickness, such as polio, cancer, and others. I would like to travel around the world and spread goodwill and cheer by giving medical help."

And a girl stated: "I would like to travel around the world and give people who need it food and medicine."

And lastly, to sum up what I have tried to say in the beginning, and what ought to be taken to heart by all of us, is this trenchant comment from a fifteen-year-old boy: "If I could do anything in the world, I would make adults understand that teen-agers have eyes and brains, and that they think, too, like other human beings, and that they ought to talk about things that worry their parents and other adults without being told they are too young to know anything."

If you had been in my class, how would you have answered? If you could do anything in the world, what would you do?

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, Church of the Brethren General Offices, Elgin, Illinois?

FUN ON BICYCLES

CHILDREN like to ride bicycles and so do many adults. This not only provides fun and one of the best forms of recreation in the great out-of-doors but slows one down enough to enjoy it.

This can be done quite at one's leisure or can be done quite extensively. Many families enjoy riding bicycles to a park, out into the country off the main highways, or to some picnic area for a family picnic, while many others, particularly in the European countries, use this mode of transportation for business as well as for pleasure. Many families in Europe and some in the United States and other areas over the world use bicycles for their vacations, traveling great distances into many areas of their own countries and to many other lands. They thoroughly enjoy "roughing" it and being so close to nature. In this way they delight in the closeness of family fellowship and sharing together. — *by Eleanor Wooters.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

*Your Family and Christian Stewardship. Florence M. Sly. Bethany Press, 1958. 96 pages. 75c.

This book grew out of the conviction that stewardship is a way of life. The author takes the position that everyone is a member of a family; the idea that one's family is a stewardship carries through the thirteen chapters.

This ninety-six-page book is a worthy addition to the library of parents with children or young people in the home. It is especially helpful also to teachers and counselors who work with children, young people, or parents. The book is developed under thirteen chapters for elective use in church school classes or as an evening study text. Various chapter combinations may be made to fit it for a month's to six weeks' usage in schools of family living or stewardship. Adult conferences and family camps will find it to be an excellent basis for group discussions. A discerning reader will see in this book animated treatment of the principle that stewardship, to the Christian, is central in his understanding and purpose of life.—*Harl L. Russell.*

*Boys. Roscoe Filmore Stott. Standard Publishing Company, 1957. 91 pages. $2.00.

Written in a unique and fascinating way, this book is especially good for any leader of boys—Scouts, 4-H, Future Farmers, church school, etc. It is full of information and inspiration. Its aim is to help workers with boys to lead their boys' groups into Christian manhood. "Theirs is one of the greatest opportunities in America today." Readers will find it intriguing because of its clever and easy reading style, applicable because of its illustrations, and challenging because of its genuine appreciation of the "potential-packed" boy.—*Glee Yoder, McPherson, Kansas.*

*The Child and His Play. Hazel Kepler. Funk and Wagnalls, 1952. 309 pages. $3.75.

Play activities fill by far the largest portion of a young child's working day and provide him with his most dynamic experiences and opportunities for learning. The right play materials provided in the right environment in the right way and at the right time contribute to the all-around development of all his abilities and body, mind, and soul. One's earliest opportunity of finding pleasure in creative activity and achievement is in the play of childhood and if he does not find it there, he will not find it later in his work. The book has hundreds of sound ideas and rewarding activities for children two to fourteen years. Parents and teachers will find this most profitable reading and an excellent book to have for reference.—*Glee Yoder, McPherson, Kansas.*

*Meeting Children's Emotional Needs. Katherine D'Evelyn. Prentice Hall, Inc., 1957. 176 pages. $3.75.

The author describes the particular emotional needs of the average child during the early school years, with an emphasis on teacher-child relationships. The simple, concrete description of the emotional needs of the average child and the relationship between these needs and learning are excellent. The particular symptoms of emotional disturbances that certain children develop are discussed. An excellent book for teachers, church school teachers, and parents.—*Glee Yoder, McPherson, Kansas.*

Women of the Bible. Church World Press, 1958. 76 pages. $1.00.

There are many books on the women of the Bible. This one is unique in that it has the basic purpose to "promote a fuller understanding of the roles played by the women of the Old and New Testaments through the medium of art." The masterpieces of art which speak to the pointed message in the brief account for each woman add something new to a small concise book.

It could be helpful in devotional areas. — *Anna Warstler.*

New Prayers for a Woman's Day. Josephine Robertson. Abingdon, 1958. 80 pages. $1.00.

This book follows a similar one by the author of Prayers for a Woman's Day. The contents are alike in that there are prayers but the occasions for which brief pointed prayers are written differ. These speak to the everyday, down-to-earth experiences of women.

This book is small and easily carried in a purse. — *Anna Warstler.*

A Second Reader's Notebook. Ge ald Kennedy. Harper, 1959. 3(pages. $4.95.

Gerald Kennedy has done anoth notable service in producing th Second Reader's Notebook. As in h first one, he has given us the crea quotes of his reading, which cove a vast scope of time and a broa selection of books and material Usually such attempts produce work that has a staleness and a la of vitality that, to the person wh selects his illustrative materials car fully, leaves him cold and disinte ested. But not so with this materia It is most usable and fresh. Kennec states in his preface to the book h conviction that "man still lives b words in spite of television. Th world's destiny is being determine by speakers and writers, for better worse." On the basis of this convi tion, he gives a wealth of materi that covers more than twelve hu dred entries, under more than fo hundred headings, so alphabetize that they are most accessible to th speaker, be he minister or layma

This volume, along with the fir Reader's Notebook, fills a worth space on any speaker's shelf. *Charles E. Zunkel, Port Republic, V*

Two Together. Robert C. Dodd Thomas Y. Crowell, 1959. 14 pages. $2.50.

This is a very sensible book o marriage. There are, of cours many similar books now being pub lished. The unique features of thi book are its sections on "Practica Tips," and "Books for Further Read ing," at the end of almost ever chapter. These are well selected A few other areas covered are als unique, such as "Humor and Com promise," "Change," "Handling So cial Problems," and the treatmen of some similar subjects often over looked. As well as being sensibl it is also religious in its approach. *W. Glenn McFadden, Elgin, Ill.*

Meditations for the Sick. E. W Bloomquist. Judson, 1958. 31 pages 35c.

This is a paper-bound booklet de signed for the pastor to give to per sons who are ill, persons before sur gery, and those who must spen time in the hospital. It is a collectio of helpful poetry, hymns, Scriptur meditations and well-written prayers This represents one of the best piece for this purpose that is available Pastors will find it quite helpful i their ministry to the sick. — *Stewar B. Kauffman.*

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 8 and 15. This means that announcements normally intended for these issues should be sent to our office no later than July 15 so that they may appear in the issue for Aug.1.

A declaration rejecting "any doctrine which, like arxism, proclaims that man is for man a supreme ing and recognizes only human power in founding ociety" was adopted by the 400th anniversary Synod the Reformed Church of France.

Women college graduates of the class of 1957 who nt into religious work received an average starting ary of $3,167 a year, according to the Women's reau of the U. S. Department of Labor. These rkers receive salaries that average almost twenty r cent less than those of their classmates, as a whole.

The English cathedral of Coventry and the Russian thedral of Stalingrad are exchanging gifts. Coventry sending a cross made of nails from the part of the thedral destroyed by bombing in 1940. It has reived an ikon with an inscription stressing the unity of Christians.

Moscow churches were overflowing on May 3, the thodox Easter. Special police had to be assigned direct traffic in front of the Jelokhovsky cathedral ere the main services were conducted by Patriarch exius. From 25,000 to 30,000 persons attended ster services in the Troitsky monastery at Zagorsk, out 50 miles north of Moscow.

Some 10,000 Protestant and Catholic youths from est Germany and West Berlin took part in a pilgrimae to the notorious concentration camp of Bergen-lsen in the Lueneburg Heath near Hamburg, to pay bute to victims of the Hitler regime. They laid ndreds of wreaths and flowers at the memorial elisk and the mass graves which held an estimated 000 corpses, mostly Jews.

A firsthand encounter with hunger, squalor, and titution in Cuba has resulted in speeding an exded relief program on the island by Church World vice. One million multivitamins, 20,000 pounds of tonseed oil, and clothing were sent for distribution thousands whose homes and possessions were deoyed by Batista's army. The Havana churches in Cuban Evangelical Council have sent clothing to ne areas and the Ministerial Association, denominaial and local government leaders in Cuba are doing at they can. Plans are under way to obtain U. S. ernment powdered milk and cornmeal but it will be eral months before U. S. surpluses can get there.

The Church Calendar

July 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: A Nation Under God (Deuteronomy) Deut. 4-12. Memory Selection: You shall therefore love the Lord your God, and keep his charge, his statutes, his ordinances, and his commandments always. Deut. 11.1 (R.S.V.)

July 5-10 Home and family life institute, Manchester College, Ind.

July 6-11 Eastern Maryland laboratory day camp, Baltimore, Md.

July 10-12 District meeting, North Dakota and Eastern Montana, Surrey, N. Dak.

July 10-12 Central Region CBYF conference, Camp Mack, Ind.

July 12-16 Southeastern regional conference, Bridgewater, Va.

July 13-18 Central Region CBYF leaders conference, Manchester College, Ind.

July 16-19 District meeting, Texas and Louisiana, Roanoke, La.

July 17-18 Southeastern Region district CBYF officers training, southern section

July 18-25 Chicagoland laboratory school in Christian education, Naperville, Ill.

July 18-22 Older adult conference, Brethren Service Center, New Windsor, Md.

July 19-26 Camp Mon-Dak leadership training and youth camp, Dunseith, N. Dak.

July 24-25 Southern Region CBYF officers training, northern section

July 25 — Aug. 1 Religious drama workshop, Lake Forest College, Ill.

July 26-31 Children's workers laboratory school, North Manchester, Ind.

July 28-30 District meeting, Southern Virginia, Coulson

July 31 — Aug. 1 District meeting, Western Pennsylvania, Camp Harmony

July 31 — Aug. 1 District meeting, Northern Virginia

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Galen Lehman of North Manchester, Indiana, at Swan Creek church, Swanton, Ohio, July 12.

Bro. D. B. Osborne of Mt. Airy, North Carolina, at Limestone church, Limestone, Tenn., July 1-11.

Bro. Cecil Showalter of Woodstock, Va., in the Wakeman's Grove church, Pleasant View congregation, Va., August 5 to 16.

Gains for the Kingdom

Two received by letter in the Salunga church, Pa.

Two baptized in the Cedar Creek church, Ala.

Five baptized and five received by letter in the Quakertown church, Quakertown, Pa.

Six baptized in the Bear Creek church, Accident, Md.

Three received by letter in the First Church of the Brethren, San Diego, Calif.

News and Comment From Around the Worl



At this year's commencement Bethany Biblical Seminary granted two honorary Doctor of Divinity degr
Above, at left, David Wieand and William Beahm adjust hood for Kurtis F. Naylor (kneeling), pastor of
Prince of Peace church, Denver, Colorado, who will become European director of Brethren Service
Church of the Brethren representative to the World Council of Churches. At right Anna Beahm Mow
congratulated by President Paul M. Robinson. Mrs. Mow is a former member of the Bethany faculty
the department of Christian education. She lives now at Roanoke, Virginia, and is in demand as a lectu

German Christian Youth Workers Holland Bound

Twenty-seven young Christians from East and West Germany are going to Holland as the first contingent of young volunteers who will work abroad in repentance for the suffering caused by Nazi tyranny before and during the last war. The work effort is known as "Token of Repentance Action."

The initial group consists of fourteen youths from the Soviet Zone and thirteen from the Western Zone and West Berlin. For one year, they will work in Southern Holland together with the members of the Dutch Reformed Church to rehabilitate a one-time flooded area. Some 100 young Christian men and women from throughout Germany have offered to help build churches, hospitals, and welfare institutions or perform other work symbolic of reparation.

Refugee Year Committee Gets More Religious Representatives

The International Committee for the World Refugee Year has increased its membership to include representatives of fifty religious and other voluntary and nongovernmental organizations. According to Dr. Elfan Rees, representative of the World Council of Churches, the increased membership means that the refugee year now commands the greatest support ever given on an international level to any single effort on behalf of refugees.

Churches Discuss Parent Responsibility in Mounting Populations

Protestant and Eastern Orthodox leaders from nine countries attended a special conference in Oxford, England, dealing with the problems of responsible parenthood in relation to mounting world populations. The conference was sponsored by the World Council of Churches and the International Missionary Council.

The conference will make recommendations for future study and action which will be sent to officials of the churches. Special attention was given to the question of the family in areas where population pressures are increasing.

European Lutheran Churches to Exchange Stewardship Workers

A systematic exchange among Lutheran Churches in Europe of pastors and laymen active in stewardship work was planned at the f
Stewardship Conference for Eu
pean Lutheran Churches held
Germany. The conference also m
arrangements for intensified
change and co-operation in the fi
of Lutheran literature.

There was general agreem
among the participants that Eu
pean churches can no longer
ciently fulfill their Christian ta
because of a "one-man system"
Germany under which the aver
ratio is one pastor to 5,000 par
members.

Churches Mark 200th Anniversary of Handel's Deat

Religious and secular gro
throughout West Germany joined
commemorating the 200th anniv
sary of the death of George Fri
rich Handel, renowned German-b
composer. Even in East Germa
the Communists paid tribute to H
del's memory but obviously for
purpose of making political cap
out of the anniversary.

Special remembrance progra
featuring accounts of Handel's
and performances of his works w
aired over the German radio n
work. Handel was born in 1685
Halle, which is now in East G

any. He spent most of his life, owever, in England, and it was ere that he created his best known orks.

36 Billion Cigarets Smoked During 1958

Americans smoked more than 436 llion cigarets during 1958, which an all-time record, according to the epartment of Agriculture. This presents an increase of twenty-ven billion over the previous year. is nearly three times the total oked in 1939.

In addition to domestic consumption the United States sent more an thirteen billion cigarets to members of the armed forces overseas, d also shipped more than eighteen llion cigarets to foreign countries. garet consumption now averages out 185 packs annually per man d woman above the age of 15 the United States.

ays Reports Increased eligious Liberty Latin America

Brooks Hays, president of the uthern Baptist Convention, reorted that he found a great increase religious liberty in six Latin Amern nations during a tour undertaken behalf of the Southern Baptist ard of Foreign Missions.

Mr. Hays said that conditions have proved in Colombia, formerly a uble spot for Protestant groups, ce the overthrow of dictator Rojas ellas. He noted that a social volution in Latin America is inevible, and the question troubling th political and religious leaders is w it can be channeled into demotic paths.

overnment Asked to Stop ding Colombia, Spain

An appeal to the federal governnt to stop financial aid to Colomand Spain until the "persecution evangelical minorities in those ntries is corrected" was made by National Association of Evangels at its seventeenth annual vention in Los Angeles. The asiation, which represents forty convative Protestant denominations, posed any compromise with the erican principle of church-state aration.

aribbean Conference Called Prepare Curriculum

A conference on Christian educan in the English-speaking areas he Carribbean will be held in October in Jamaica. The conference will be one in a series sponsored by the World Council of Christian Education to aid local leaders to produce curriculum and other program materials, closely related to the areas where they will be used.

New material is necessary because of the need to challenge Islam, Hinduism, and other active religious sects and faiths with the Gospel of Jesus Christ, and to help deal with non-Christian attitudes.

Russian Baptist Wants Christian Peace Conference

Alex Karev, general secretary of the Baptist Union in the USSR, has advocated the holding of a world Christian peace congress. In an article in a Moscow trade union monthly, he draws attention to efforts by churches in the West to promote peace. Resolutions passed by the Second Assembly of the World Council of Churches at Evanston and by the council's Central Committee at New Haven are singled out for mention.

Dr. Karev also refers to peace questions placed on the agenda of the Baptist World Alliance meeting in the USA this summer. Dr. Karev writes, "The success of a Christian peace congress of this kind depends mainly on the co-operation of the World Council of Churches."

Resolution Deplores Exclusion of Urban League From Community Activities

The executive board of the National Council of Churches' Division of Christian Life and Work has gone on record as deploring moves in some Southern cities to exclude the National Urban League from community chests and councils. The board pointed out that the long-established Negro welfare agency suffered a financial loss of over $3,000 as a result of actions in five cities excluding the League from the chests in those cities, and local units of the Urban League have suffered a loss of over $73,000 in 1958."

Mission Leadership Passing From Britain to U.S.

Leadership of Protestant foreign missions around the world has passed from Great Britain and the old world to the United States and the new world, according to a British-born missionary leader. Eric S. Fife reported that today two thirds of the missionaries come from the United States and only one third from Britain and the old world. Mr. Fife is now missionary secretary of Inter-Varsity Christian Fellowship, a movement to evangelize college students.

Mennonite World Population Reported 392,000

Baptized members of all Mennonite bodies throughout the world number approximately 392,000, according to the new 1959 Mennonite Yearbook published by the Mennonite Publishing House. The tabulation includes baptized members in thirty one countries.

Mennonite population in the United States is 159,000; in Canada, 53,000. Russia is estimated to have 40,000 Mennonites. Other countries with large Mennonite populations are Holland, 39,000; India, 29,000; Belgian Congo, 26,000; and Germany, 12,000. Latin America is the home of nearly 20,000 Mennonites.

German Church Opens All Ministerial Appointments to Women

A woman may one day succeed Pastor Niemoeller as president of the Evangelical Church in Hesse and Nassau, at least in theory, under a new law passed by the church's synod meeting at Frankfurt. Under the law, the church's women theologians are not only entitled to serve as pastors but also are eligible for all other ministerial appointments, including that of the presidency.

However, the synod recommended that the law should not be realized "too rashly" in order to "give parishes time to get acquainted with the new situation."

The law stipulates that only unmarried women may be appointed to ministerial posts. A woman minister who marries while holding office must resign or take up a non-ministerial assignment. Ordination of women has been approved by the synods of various other regional Evangelical Churches in Germany recently to relieve an acute clergy shortage.

Catholics Contributed $17,000,000 for Missions in 1958

A total of $17,000,000 was collected in Rome by the Pontifical Society for the Propagation of the Faith in countries throughout the world last year. The society maintains a special reserve to meet demands for new churches, chapels,

schools, and hospitals in the mission areas, as well as emergency needs arising from floods, fires, and other catastrophes. Some 700 dioceses will be aided by the funds subscribed in 1958.

Rabbis Cite Shortage

More than 500 rabbis attending the 59th annual convention of the Rabbinical Assembly of America heard a plea for more scholarships, tuition aid, and encouragement to counter the desperate shortage of rabbis abroad and in nonmetropolitan centers of the South and Midwest. Recruiting of eligible young men is a major concern of the conservative group which serves some 650 congregations with 1,250,000 members in the United States.

Overseas Report ... from Latin America

Merle Crouse

ECUADOR — The well-known evangelical radio station, HCJB, of Quito, is slated to make the first Ecuadorian telecast in August of this year in connection with a fair to be held there commemorating early movements for national independence. According to the popular Latin American magazine, Vision, the fair is to be organized by the National Union of Journalists and will feature the TV on a public circuit for the duration of the exposition.

The radio station, which sends religious messages in several languages to many parts of the world by short wave and has a full schedule of local programs of a cultural and religious nature, hopes to receive permission soon from the Ecuadorian government to televise regular public programs. According to government sources, permission has been delayed because of "the lack of adequate legislation." A number of important international conferences are to be held in Ecuador next year which they hope to cover with TV. Some Ecuadorian businessmen, anticipating the arrival of TV in Ecuador, are making plans for the installation of receiving sets in public places.

SOUTH AMERICA — Plans are being developed for the coming of Billy Graham to South America early in 1961. Tentatively, he is to hold campaigns in twelve major cities in eight nations over a period of six weeks. His campaign will begin in Caracas, Venezuela, and conclude in Rio de Janeiro, Brazil, with from three days to a week being spent in each area. Since high altitude is not agreeable with Mr. Graham's health, he will not be able to carry his ministry into the regions of Quito, Ecuador, or Bolivia, which are located at heights of 9,000 feet or more.

During much of 1960, national workers in each area will be in intensive training in order to serve as counselors for the new converts produced through the campaigns. The Protestants of South America are looking forward to Billy's ministry as a time of inspiration, enrichment, and growth. A similar campaign in recent years in the Caribbean area has apparently produced good results in terms of a stronger church and a more united Protestant witness.

CHILE — The national congress of Chile recently appropriated a grant of about $15,000 to Chile Church World Service as aid for their program of distributing food and clothing to needy Chileans. The money was granted in accord with an agreement between the governments of Chile and the United States since the relief goods are contributions from the States. The ministry of Chile Church World Service reaches out over the entire country to people chosen because of poor economic conditions without any discrimination based on religious affiliation. It is very seldom that governments in the Latin American hemisphere agree to any kind of sizable government aid to be handled by Protestant organizations.

COSTA RICA and PANAMA — In April, eighteen American Methodists spent two weeks working in the churches of their denomination in Costa Rica and Panama. In the group were one layman and seventeen pastors including two Negroes, all of whom were sent by their home churches as extensions of their ministry to their sister churches in Central America. Each man was sent with an interpreter to a particular area, where he lived with the lo pastor, assisted in visitation evan lism, preached daily, and gave wh ever aid possible to help strength the churches.

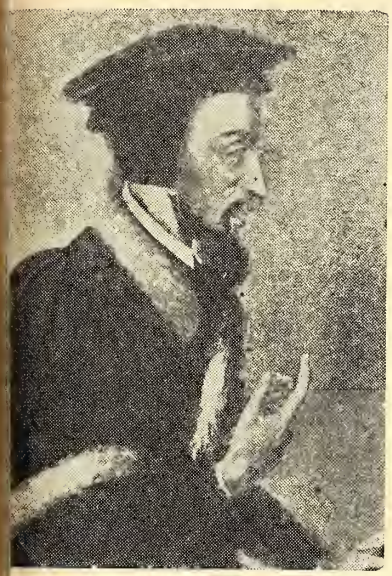
Good reports have come in as results of these simultaneous effo have been evaluated. Most of visitors concentrated on instruct local national leaders on visitat evangelism and church organizati One American was able to help small mission expand from a Sun school to an independent congre tion with three new outposts dur his stay, by helping local peo realize their own potentiality and guiding them in organizing th leadership advantageously. Anot pastor helped a local worker set a new preaching circuit of th points.

The meetings, held in seven Pa manian churches and eleven Co Rican ones, resulted in 380 n members, 123 coming into church through the evangelistic forts of the visiting layman alo In San Jose's largest church, evangelist, a Negro and for seminary classmate of Martin Lut King, Jr., was well received by people. His manner of preaching a personal contact had unusual app for the Costa Ricans and they h to have him return in another ye Although this is only the sec year for this type of temporary vi ing ministry, the Methodists Costa Rica and Panama are beg ning to look to these visits as high point of their year.

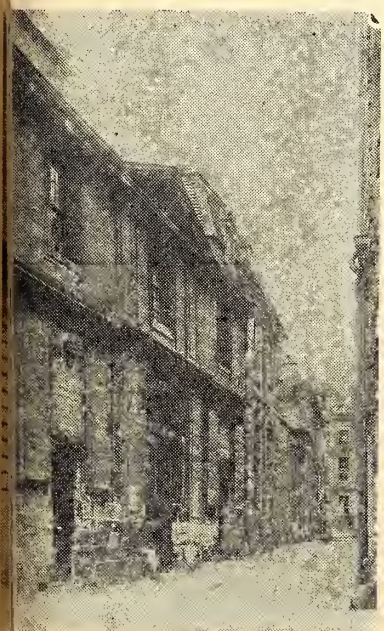
COSTA RICA — Recent visit and chapel speakers at the Langua School for Missionaries in San J have included Methodist Bish Sante U. Barbieri of Argentina, w is a president of the Central Co mittee of the World Council Churches and who was visiti among the Christians of his chu here; American Baptist Rola Brown, who is now serving ma Christian groups as a resource le er on prayer and the devotional li ex-Congressman Brooks Hays Arkansas, who was visiting the w of the Southern Baptist Conventi in Latin America in the capacity president of that body; and the spected missionary leader from t Assemblies of God, Melvin Hodg who is well-known for his writi and study on the development the indigenous church, which ha been accepted by missionaries many groups.

nniversaries of Calvin's Birth, nstitutes, and Academy

July 10 will mark the 450th anniversary of the birth of John Calvin. his year is also the 400th anniversary of the founding of the Calvin cademy and the publication of his mous Institutes of the Christian eligion. Celebrations are being eld in various parts of the world to ark these anniversaries.



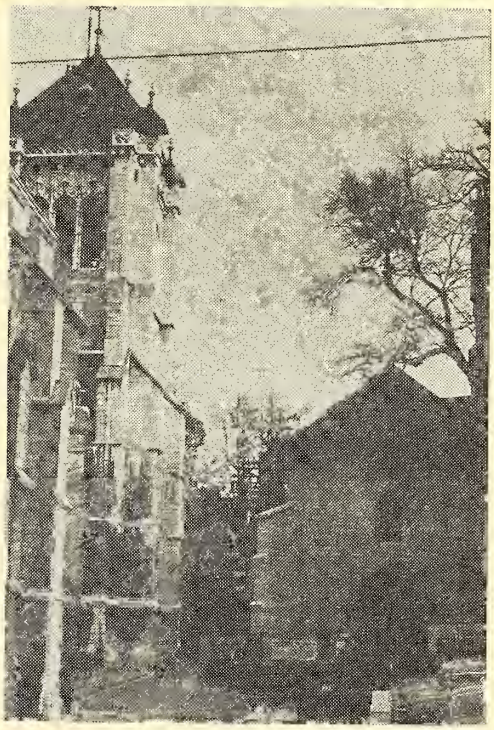
e artist shows John Calvin, the eat reformer, lecturing or perhaps eaching at his academy in Geneva



ture above shows the site of Cals home at 11 Rue Jean Calvin, neva Switzerland, where he lived il his death in 1564. The original ding was destroyed by fire in 1706

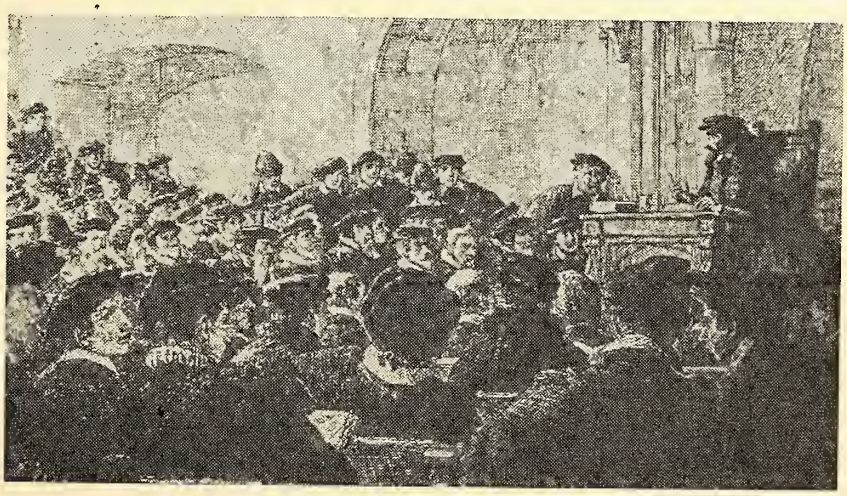


During Calvin's lifetime there was little separation between church and state. Above he is shown conferring with the Geneva city council



Newly restored, historic Calvin Auditorium (right), where John Calvin and other famous Protestant Reformation leaders preached, was dedicated on June 1 in ceremonies marking a number of Presbyterian and Reformed anniversaries. The $150,000 project, spearheaded by the World Presbyterian Alliance as a memorial center, includes a museum as well as a chapel for religious services in various languages. At left of picture is the tower of the Cathedral of St. Pierre

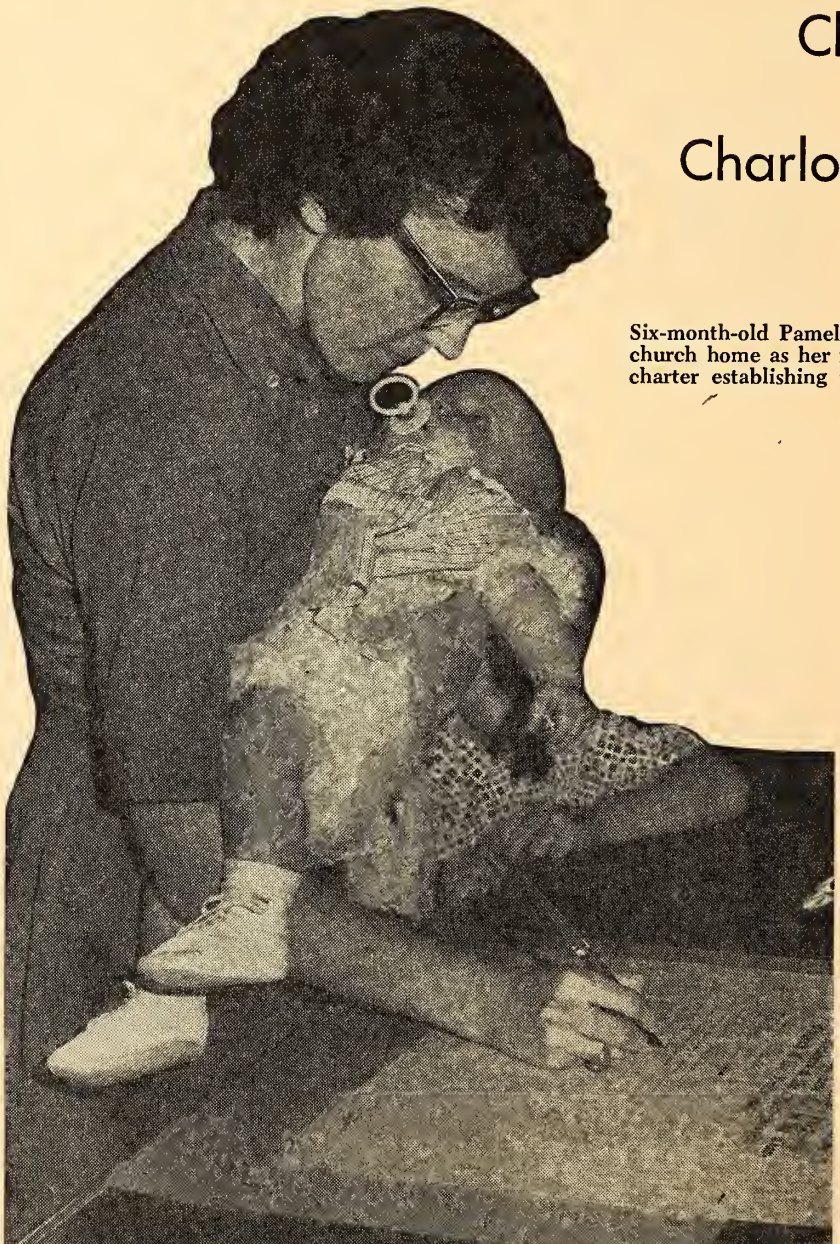
When John Calvin lectured in the historic church now known as Calvin Auditorium, up to 1,000 persons often crowded into classes to hear him



TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

Charter Day at the Charlottesville Church



Six-month-old Pamela Morris is assured a Sunday school a church home as her mother, Mrs. Wellman Morris, signs th charter establishing the Charlottesville congregation

CHARTER day for the Charlottesville Church of the Brethren in Virginia came on Sunday, May 17. This birthday of a new congregation was celebrated with special afternoon and evening services that included a fellowship dinner. Guest speakers were Charles Zunkel, pastor of the Mill Creek congregation and moderator of the new congregation; and Robert Sherfy, pastor of the Harrisonburg church.

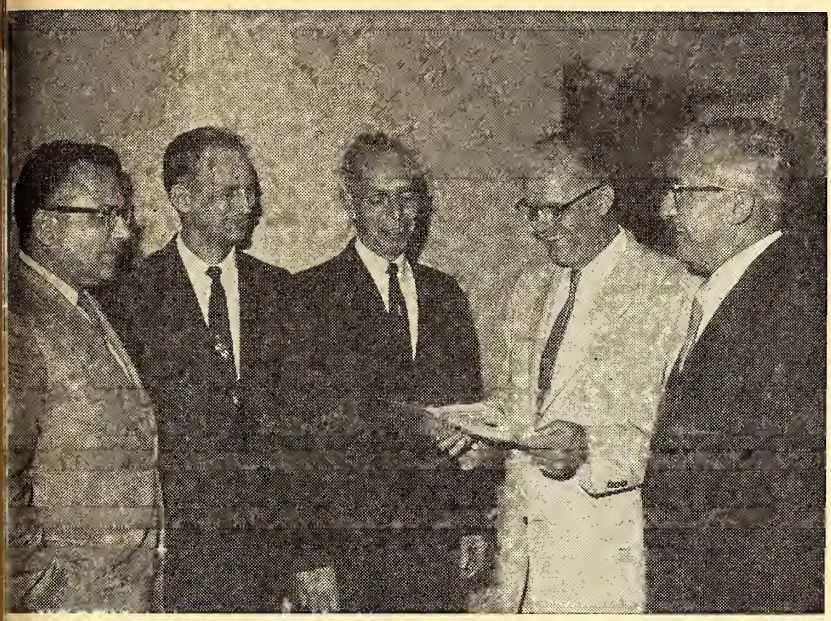
Signing of the charter was a highlight of the afternoon service. Sixty-three persons are now members of the congregation. Of these, forty-six were received by certificate of membership from Church of the Brethren congregations, six by certificate of membership from other denominations, and eleven by the rite of baptism.

The fellowship had its first meeting on Sept. 29, 1957; began Sun morning services at Easter, 1958; a secured a full-time pastor in Sept ber 1958. In recent months aver attendance on Sunday mornings been fifty-five. Giving by local me bers is approximately $125 per w and continues to increase as membership grows.

A church building site of six ac has been purchased in a rapi growing area of new homes no of the city of Charlottesville. Bu ing plans are being completed, a construction of the first unit of church building is scheduled for t fall.

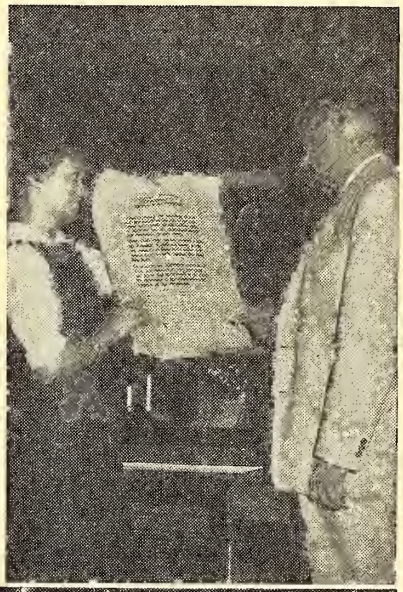
Charlottesville, located in Eastern District of Virginia, has l the enthusiastic support of the trict. Direct grants for land purch and building construction have b made by the district, and for past support by the General Brotherh Board and the district. A loan building the first unit of the chu structure was approved by the G eral Brotherhood Board in its A meeting.

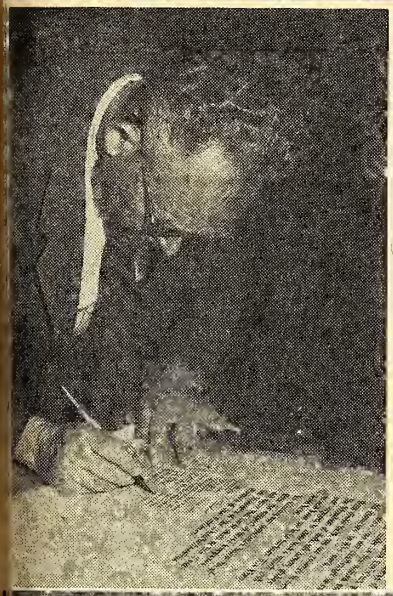
A good start has been made by Charlottesville church. Writing the congregation, the pastor, W dell Flory, says, "We believe it God's will that we have a stro deeply spiritual, self-supporting c gregation of the Church of the Bre ren in this strategic spot in Brotherhood. There is much h work ahead, as the members velop a real fellowship in Ch among members from many tr tions and communities and begin serve their community."



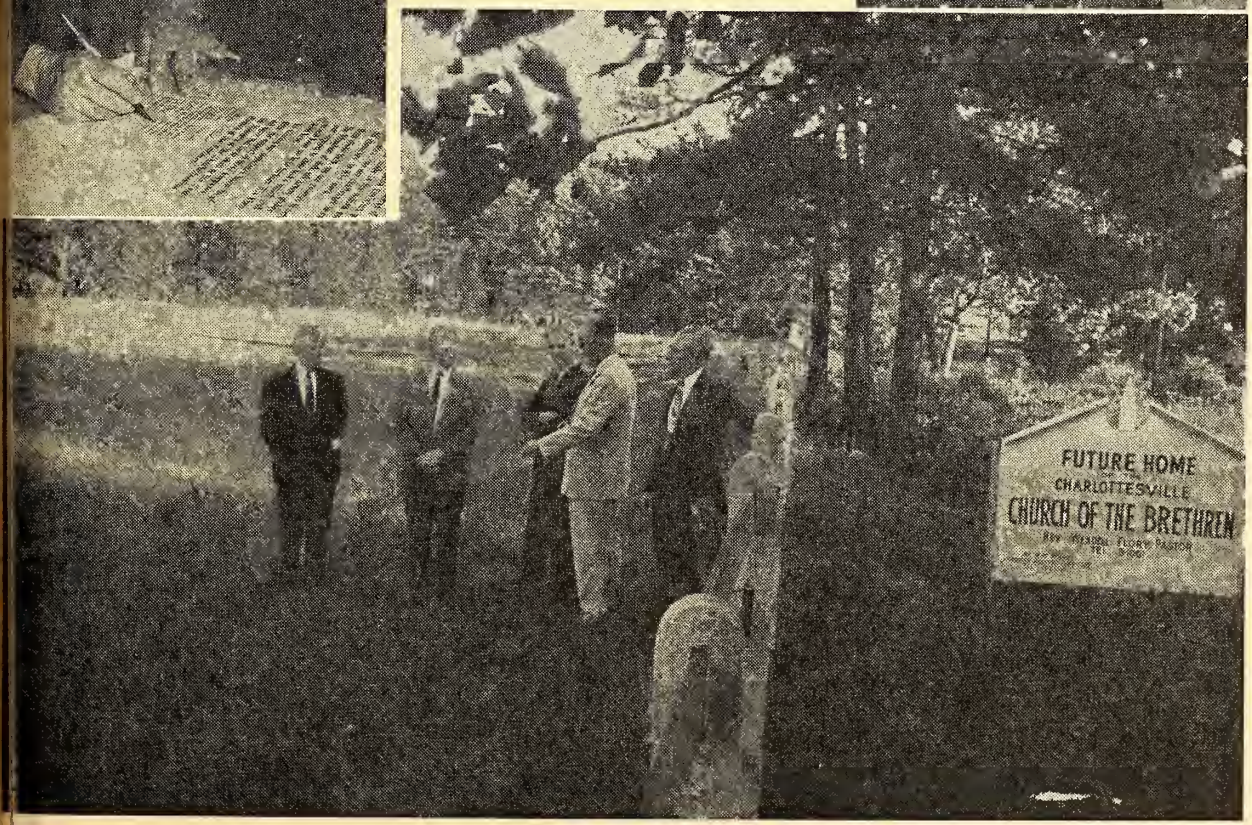
Among participants in the charter day services were: William Smith, who brought greetings from the Southeastern Region and the Brotherhood; Wayne Buckle, moderator of Eastern Virginia; Robert Sherfy, guest speaker; Wendell Flory, pastor of the congregation; and Charles Zunkel, moderator of the church and guest speaker (from the left)

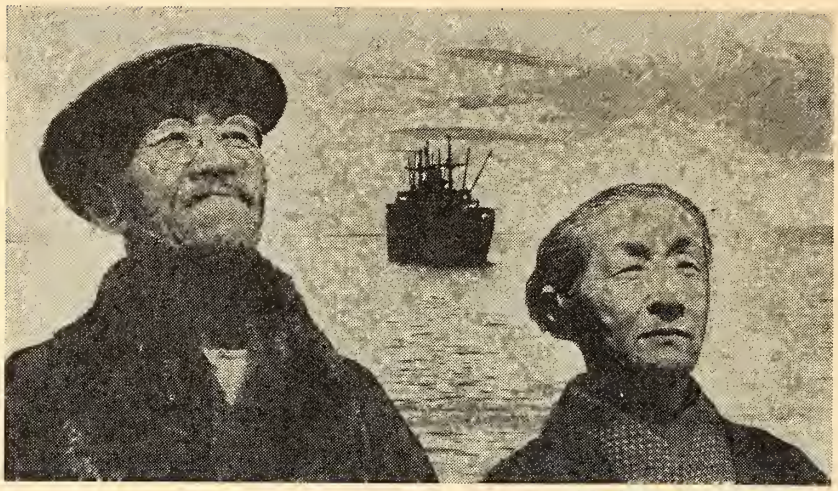
Ann Mauphin, a CBYF'er of the new congregation shows Pastor Wendell Flory the new charter she and sixty-one other persons signed on May 17





W. W. Moore, chairman of the church's building committee, adds his name to the charter. Construction of the first unit is scheduled for this fall on the location shown below in the beautiful, rolling countryside of North Charlottesville. Viewing the site are Glen Weimer, W. W. Moore, Wayne Buckle, Wendell Flory, and Charles Zunkel (from left)





Monkmeyer; Galloway

Each year between 8,000 and 10,000 Japanese people leave their homeland to settle in Brazil

BRETHREN SERVICE

Parcels to Pioneers

THOUSANDS of Japanese "pioneers" make their way to South America each year to begin a new life. As the ships carrying these emigrants stop in the Los Angeles harbor before continuing on their journey, they are met by a representative of Church World Service and the Southern California Council of Churches. Each family is presented with a packet containing such items as sewing supplies and personal items for the women, shaving supplies for the men, school supplies, a toy and some candy for the children, and various other daily necessities.

Also contained in each parcel is a Japanese New Testament provided by the American Bible Society. This New Testament provides for many their first and a rather impressive touch with Christianity.

For centuries the peoples of Japan have struggled with a critical problem of overpopulation. As a partial solution to this problem, thousands are now seeking new homes in less populated countries. The governments of Brazil and other South American countries, with vast areas of improperly developed land, are welcoming the Japanese who have long experience in sound farming methods.

Eighty per cent of these pioneers must sell their meager possessions and borrow money to pay transportation costs. As they have almost nothing to begin on and settle mostly in areas that have to be cleared before they can be cultivated, the items which we take for granted in our daily living become extremely valuable to them.

The pioneer parcels are assembled at the Brethren Service Center in Modesto for Church World Service and are delivered monthly to the Los Angeles harbor, where the ships dock for one to two days. The materials are donated by churches or purchased with donations designat for this ministry.

The appreciation of the Japan government for the help given these emigrants was expressed the presentation of ceremonial dc to the founder of the project, Jam T. Smith, who is associate gene secretary of the Southern Californ Council of Churches, and to BVS Dave Cheal, representative Church World Service.

Also many letters of appreciati have been received from the er grants themselves. The followi letter to the American Bible Soci provides an example of the witn which the church is often able make through these gifts of love:

Dear American Friends:

I trust that you are all well. Wh I arrived at the port of Los Angeles June of 1957, I received a wonder present from your organization. I wa to express my deep appreciation for t wonderful gift that showed me the ki and warm heart of America. Kin pardon my long silence in not ackno edging your gift.

At the present time I am working a farm near San Antonio, Parana, Bra As I was not used to manual labor had many misgivings during the fi few months after arrival. Many are t times that I wondered why I had er grated to Brazil. However, as I beca adjusted and acclimated, I began enjoy my work.

Amongst the practical gifts enclos in the comfort kit I found a Japan Bible. In the beginning I used to read few passages. This was the first ti I ever knew the contents of this Bo Gradually I became aware of Go message. I must confess I had ne



Rev. James T. Smith presents a gift to Japanese emigrants on board the ship

Courtesy of Southern California Council of Protestant Churches



Eager and wondering faces are seen as the Japanese children reach from the ship to the gift extended in love



Dave Cheal (center), BVS'er serving as Church World Service representative for the Southern California Council of Churches, and James T. Smith, associate general secretary of the council, receive ceremonial dolls from Japanese Consul General Yokio Hasumi in appreciation of aid to Japanese emigrants to South America

d the Bible before. Now I find that nust read it daily, and I look forward the time I can read it after my 's work.

This new outlook is due entirely to kindness of your people in the ited States. Thank you from the tom of my heart.

— Katuichi Hoshino

Persons interested in information on how to participate in the Japanese Pioneer Parcels program may write to the Brethren Service Center, P. O. Box 2455, Modesto, Calif.

Dr. Theodore P. Ferris, rector of nity church in Boston: "In spite he many changes Christianity has wn it is adaptable to its environnt. The big problem today is to if it can be transplanted to Amerand still remain itself."

EMPLOYED WOMEN AND THE CHURCH

A fascinating study guide entitled Employed Women and the Church has been prepared by Cynthia Wedel, former president of United Church Women. Such pertinent questions are asked as: What does the increase of women in the labor force mean for society? for the churches? What does the increase in the number of employed married women mean in men-women relationships? in family life? in such community problems as juvenile delinquency?

This study guide is recommended for men as well as women. It would be very appropriate for joint study by men and women. It may be obtained from the Church of the Brethren General Offices, Elgin, Ill., at 35 cents per copy.

Out of the Mailbag

■ The Garkida church has called a new pastor and is just now discovering what is involved in making living arrangements for a pastor from away. The church is building a compound — three mud huts, with the usual goat house and the familiar round granaries for their guinea corn. Forty-three of the church women came out today to put in floors, a process involving gathering and laying several layers of small stones, covering all this with a deep layer of leaves off a certain tree (to keep out moisture) covering that with several inches of fine dirt, over that goes a mixture of mud, straw, cow manure, and bark of a certain tree that when smoothed down seems almost like cement. The women enjoy a cooperative project and the fact that it was 109 degrees did not dim their enthusiasm.

A Bible for the Family

THE Bible Society for India and Ceylon for the past two years has carried on a plan whereby poor Christians may receive Bibles at a reduced rate. The rules were as follows: (1) No other Bible in the family; (2) one Bible only per family under the plan; (3) some one in the family able to read; (4) that the family be Christian; (5) a small token payment from the family (two rupees or 40 cents suggested); (6) a gift from the church of which the family was a member; and (7) applications signed by the pastor.

Effort was made to reach all members of the church through the district managers, pastors, and evangelists. Before the plan ended on March 31, 1959, many churches had responded and a total of seventy Bibles was purchased.

A few months ago a Sunday school class of another denomination in the States sent a small gift to the Raj Pipla area mission work. In consultation with the pastors and evangelists it was decided to subsidize the sale of Bibles, New Testaments, and Christian songbooks at half price at a one-day institute held in Umalla. That day 43 Bibles, 64 New Testaments, and 128 songbooks were sold.

How important it is to have a Bible in the home! There is still much work to do before every Christian family has a Bible.



Robert Hess

THUS, at 7:45 a.m. the short-wave radio communication system of our mission in Nigeria goes into daily operation. Station identification is followed by a scripture meditation for the day. Then the rapid-fire exchange of messages related to mission business proceeds for a period of from ten to twenty minutes.

Radio communication between eleven mission stations of our church in Nigeria is now entering its second year of service. Transmitters have been installed at Garkida, Lassa, and Waka and three more will be added when funds are available. There is now three-way conversation each week day at 6:45 a.m. (Greenwich Mean Time) or 7:45 by clocks in Nigeria. Each of the other eight stations have radio receivers which make it possible for the centrally located transmitters to send messages to any missionary on the field. Since no outpost lies more than twenty-five miles from a radio now, messages for them are sent to the nearest receiver and relayed by car or foot messenger.

Our mission field in Nigeria covers a large area and is connected by roads that are impassable for periods of from several hours to a month or more during the rainy season. Previously, foot and bicycle messengers provided weekly or emergency contact with other stations. But now radio waves easily leap the miles of rock or mud to bind our mission family into a more efficient team. The radio has also brought comfort and an assurance to families who work at lonely outposts. The doctor can be called and advice promptly received.

Intermission co-operation exten the thrilling practicality of rad communication to points far fro Garkida. Any of our transmitte can call the Sudan Interior Missior our sister mission, at their ma transmitting station in Jos, over 2(air miles or 400 miles by road fro our mission area. Since Jos is trade center, parts needed for repa ing breakdowns or supplies whi are urgently needed can be sent their way in a matter of hours. R cently a supply of whooping cou vaccine ordered by radio was d livered to Waka from Jos in time ward off an epidemic. A repair pa arrived within fourteen hours. Fc



In the operation of a program including forty schools, a teacher-training college, more than a dozen organized congregations with an average of twenty preaching points in each church, two full-fledged hospitals and a score of out-patient clinics, a motor pool for maintenance of machinery and vehicles, an agricultural extension program, messages must get through! Part of the answer has been found in the installation of a short-wave radio network connecting our mission stations in Nigeria. Missionary Herbert Michael is at the short-wave transmitter in Garkida

erly, the order alone would have quired a week or more to reach Jos. Sitting beside the transmitter, one rills at the matter-of-fact way in hich this device aids the modern issionary. You might hear: "CBM 'aka calling Garkida. Will you ease tell Dr. Pfaltzgraff that he is be sure to stop at Shafa in order see a person who is very ill." Or 'his is CBM Lassa calling Garkida.) mission headquarters, will you ease send an extra battery along ith the car which is coming today?" This message recently went to Jos)m a rural mission station: "Please nd cable to Mr. and Mrs. A. H. oyer, Waynesboro, Pa., as follows:)ianna Kulp arrived Feb. 12, 1959, eight 7 lb. 13 oz. Doing fine." ithin a day of the event, the grand-rents knew the baby had arrived d all was well.

Now we are looking forward to the ne when radio may be able to wing our messages to America in a matter of minutes by the help of "hams" who will relay the call from one station to another.

The missionary of thirty years ago could not have dreamed of such rapidity of communication. Often his program was held up while awaiting supplies or equipment. He spent lonely hours in the knowledge that his fellow missionaries were hours or days from him and that word from his homeland took months to arrive. Radio intercommunication is one way in which modern technology is spectacularly serving the church to carry out its mission in all the world.

• • •

Dr. Jack M. Lorenzo, Catholic school psychologist: "It's not unusual for teen-agers to have problems, but many of them can be overcome if parents will listen to their children more."

Sending Small Gifts to Missionaries

FROM time to time individuals or groups request information about the best way to send packages to missionaries. At other times we learn indirectly that some missionary has received a parcel for which he or she had to pay customs charges which were higher than the value of the contents of the package. Usually the missionary, out of gratitude and appreciation for the thoughtfulness of the donor, pays the duty charges and no one ever learns about it.

To avoid the problems involved in sending parcels to individuals abroad and yet retain the fellowship values of such sharing, we have worked with missionaries on the field in preparing a list of token gifts which are appreciated and which can be sent without customs charges. The following items are suggested:

Dried soups
Kool Aid
Dried Yeast
Handkerchiefs (one to a parcel)
Vegetable or flower seeds (to Nigeria only)
Plain Gelatin (to Ecuador only)

These items should be sent to all fields as first-class letters either by sea or air mail. Air mail postage to India and Nigeria is 25c per half ounce; to Ecuador, 10c per half ounce. Postage by sea mail is 8c for the first ounce and 5c for each additional ounce or fraction thereof.

In sending these letters to India or Nigeria, the contents and the value should be declared on the card which the postmaster will give you. It will not be necessary to complete a customs declaration form for parcels to Ecuador, but they should be marked *No Commercial Value.*

If you have further questions regarding sending packages to the missionaries, write to: Foreign Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

Training Opportunity for Mission Education Leaders

TO PROVIDE an opportunity for ministers, Bible school teachers, mission education leaders, and other lay leaders to study under competent leadership, a World Mission Institute for the midwest area will be held on the campus of Northwestern University, Evanston, Ill., Aug. 3 to 7, 1959. The leaders for this five-day institute have been chosen from various denominations including the Church of the Brethren.

The basis of the conference will be the 1959-60 mission study themes: Africa and The Church's Mission in Town and Country.

It is expected that more than four hundred men and women representing local churches and districts of the various denominations will attend these sessions. The registration fee is $7.50. The cost of room and board is $33.50 for the full time of the institute. Registrations should be mailed in advance to Mr. Robert B. Hanson, 1725 Orrington Ave. Evanston, Ill.

Information concerning similar institutes in the other regions of the United States may be found in the June issue of the Brethren Leader, page 8.

Readers Write

Continued from page 2

work in points that will send a ministry of love and understanding behind the Communist lines such as in Berlin, Austria, and Poland. Does not the bamboo curtain need this kind of penetration as much as the iron curtain? Besides our Indian mission field we have a few points of contact in Asia, but they cannot compare with our work in Europe in terms of personnel, budget, or strategic position.

When the Cleveland World Order Study Conference advocated recognition of Red China, the Christians of Formosa saw in it betrayal and abandoned concern on the part of American Christians for their Chinese brethren. At the time of the announcement I felt a kind of victory as if the Christians of America are reaching a higher level of Christian discernment in world affairs. Surely they are, but now uncertainty is in-



STREAMS OF HEALING

LESTER R. LILES

A book of comfort containing 138 short meditations to help those confined to their homes or hospital rooms by illness, age, or accident find spiritual strength in the face of pain and adversity and to open their hearts to God's love and healing power. **$2.50**

CHURCH OF THE BRETHREN
GENERAL OFFICES
Elgin, Illinois

creasing as I see the validity of "betrayal" and as I review the lack of reality in recognition of Peking's leaders as a form of Christian concern. It seems to me that a deeper dimension of recognition is called for, one that responds to the real desires of the Chinese people. — Merle Crouse, Casilla 455, Quito, Ecuador.

Obituaries

Hollinger, Daryl Kent, son of Harold and Ruth Hollinger, was born Aug. 8, 1958, and died April 5, 1959. He is survived by his parents, paternal grandmother, and maternal grandparents. The funeral service was held at the West Greentree church, Pa., by Brethren Abram N. Eshelman and James Ober. Interment was in the West Greentree cemetery. — Ruth Brownsberger, Mt. Joy, Pa.

Hoover, Sara, daughter of Daniel and Susan Stayer Replogle, was born at Potter Creek, Pa., April 15, 1878, and died at Miami Beach, Fla., April 12, 1959. On April 28, 1901, she was married to William E. Hoover, who preceded her in death. She was a member of the Church of the Brethren. She is survived by eight children, twenty-eight grandchildren, seventeen great-grandchildren, and three sisters. The funeral service was held in the Roaring Spring church, Pa., by Brethren John Clawson and Berkey Knavel. Interment was in the Albright cemetery. — Mrs. Otha Reffner, Roaring Spring, Pa.

Hopkins, John A., was born Jan. 2, 1883, and died April 3, 1959. He was a member of the Greenmount church, Va. He is survived by six children, thirteen grandchildren, and four sisters. The funeral service was held from the E.U.B. church by the undersigned, assisted by Bro. W. E. Wolfe. Interment was in the Singers Glen cemetery. — M. J. Craun, Harrisonburg, Va.

Huffman, Emma Jane, was born Aug. 22, 1872, and died April 5, 1959. She was a member of the Greenmount congregation, Va. She is survived by one brother. The funeral service was held from the Linville Christian church by the undersigned, assisted by Bro. I. C. Senger. Interment was in the church cemetery. — M. J. Craun, Harrisonburg, Va.

Ickes, Joseph L., son of William and Barbara Graybill Iches, was born in Bedford County, Pa., May 10, 1874, and died Feb. 21, 1959. In January 1904, he was united in marriage to Viola Fry, who preceded him in death. He was a member of the Roaring Spring church, Pa. He is survived by seven children, thirty-eight grandchildren, and fifteen great-grandchildren. The funeral service was held in the Miller funeral home by Bro. Berkey Knavel. Interment was in the Greenlawn cemetery. — Mrs. Otha Reffner, Roaring Spring, Pa.

Kneisly, Susan E., was born May 25, 1867, and died Feb. 14, 1959. On Aug. 3, 1890, she was united in marriage to Levi B. Kneisly, who preceded her in death. Surviving are three daughters, two sons, six grandchildren, and six great-grandchildren. The funeral service was held at the Mountville church, Pa., by Brethren N. K. Musser and Harry Enders. Interment was in the Silver Springs cemetery. — Mrs. Jay H. Rohrer, Columbia, Pa.

Lehman, Esther, daughter of George W. and Effie Sprenkle Heefner, was born Jan. 29, 1895, and died April 22, 1959. She was a member of the Waynesboro church, Pa. She is survived by her husband, Lester H. Lehman, one son, one granddaughter, her mother, and two brothers. The funeral service was held from the A. K. Hoffman funeral home by George L. Detweiler. Interment was in Green Hill cemetery. — Thelma W. Widdowson, Waynesboro, Pa.

Logue, Nora M., daughter of Martin Luther and Ann Elizabeth Shank Greenawalt, died April 20, 1959, at the age of eighty-four. She is survived by one sister. The funeral service was conducted from the Grove funeral home by George L. Detweiler. Interment was in Price's church cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Longcor, Blanche M., was born near Decatur, Ind., Oct. 22, 1886, and died April 6, 1959. Her husband, William E. Longcor, preceded her in deat Surviving are two sons, seven gran children, three brothers, and four s ters. Bro. Clarence Fike conducted t funeral service at the Culp funer home. Interment was in the Ed cemetery. — Mrs. Lewis Dixon, Goshe Ind.

Martin, Bertha, daughter of Geor and Susan Price, was born in Breme Ind., Nov. 18, 1887, and died Mar 23, 1959. Her husband, Ralph Marti preceded her in death. She was member of the Church of the Brethre Surviving are one son, four brothe and two grandchildren. The funer service was held in the Bremen chur by the undersigned. Interment was the Bremen cemetery. — Jack Klir Bremen, Ind.

Musser, Lloyd B., son of Jacob and Lizzie Bender Musser, died home at Mt. Joy, Pa., April 26, 195 at the age of fifty-three years. He w a member of the Salunga church, P and a trustee of the cemetery board the church. Surviving are his wi Edith Ginder Musser, two sons, o daughter, four grandchildren, and o sister. The funeral service was he in the Salunga church by Brethr N. L. Bowers and Richard Hackma Interment was in the Salunga chur cemetery. — Mrs. Stanley W. Hosl Salunga, Pa.

Church News

Northern Indiana

North Winona — The Warsaw hi school chorus gave a sacred musi program one Sunday evening. Fo have been baptized. Sister Cal Bright of Richmond, Ind., deliver some pre-Easter messages. The l evening she presented pictures a told of their work on the China m sion field. At our spring communion o pastor, Bro. Lester Young, officiate Bro. Leonard Custer was in charge our spring council. Bro. Lester You represented our church at Annual Co ference. The Call program of o church has been completed. At t mother-daughter fellowship Miss I Neff told of her three years in Niger — Mrs. Russell Hanawalt, Piercet Ind.

Osceola — The Call program has be completed. Bro. Robert Knechel he a preaching mission in March. Ten ha been baptized and four babies de cated. The conference for section thr of Northern Indiana youth was held our church. Jerry Royer was the spea er. For our family night the baseme was decorated in Japanese motif. drama was presented by the young pe ple. Bro. Jim Rose spoke to the you people in Sunday school. Vacati Bible school started June 1. —Mrs. Ma Rhodes, Elkhart, Ind.

Roann — The quarterly council me ing voted to support for one year t daughter of John and Dortha Ham missionaries in Africa. We had dedic tion services for the new organ whi was purchased by the young marri peoples' class. The ladies' aid co pletely finished thirty-two comforte

d prepared and sent kits to the Mexi- Church of the Brethren Home. We d a series of meetings on Sunday enings on evangelism. Pre-Easter vices were held with communion on ursday evening. We elected Bro. a De Lauter for our new pastor as). Joel West is leaving this fall. The ther-daughter banquet was held on y 14, with Sister A. Blair Helman as guest speaker. — Edith Hoppes, bash, Ind.

Southern Indiana

Northview — The district speech con- was held in our sanctuary on March with three young people in the rict taking part. The theme was re to Be Different. The women's k meeting in Area Two of Southern iana was held in our church. Sister e Harris was the speaker. The an- l meeting of the Church Federation Greater Indianapolis was held in ianapolis on April 28 with four egates from our church. Bro. Stew- Kauffman, director of ministry and ngelism, was guest speaker May 22, and 24. — Annis Heiny, Noblesville, .

Northeastern Ohio

kron, Eastwood — Bro. Jacob Dick he Springfield church held our spring ngelistic meetings, and Bro. C. B. e of the Goshen City church will d the fall meetings. Bro. A. H. ler was in charge of the spring munion. Our ladies gave two com- ers for flood relief victims. Dona- s were given to the Haven of Rest ue mission, and the American Bible iety. Vacation Bible school is being d June 29 — July 10. Sister Evelyn ss is the director. Geraldine Mills Janet Tobias will be leaving this for BVS. Bro. Gale Snyder is filling pulpit for the summer. Our regular ister, Bro. Wilmer Petry, is recup- ing from his recent illness. — Doro- Gibbons, Akron, Ohio.

Southern Ohio

ear Creek — Sister Ivan Eikenberry her daughter were with us and told eir work in the Africa mission field. church is participating in the Call itness for Christ program. Our pas- Bro. G. W. Phillips, attended the o State Pastors' Convention. Rev. ur Hughes was the guest speaker e father-son banquet. Harvey Wea- and Sam Erbaugh were our dele- s to Annual Conference. Our or served on the Standing Com- ee. Bro. Don Royer of Manchester ege was with us for two services. mother-daughter banquet was held May 1. Twelve were received into church by baptism. — Mrs. Hugh is, Dayton, Ohio.

lack Memorial — We are now occu- g our newly completed Christian cation building, which was dedi- d on Dec. 14, with A. Blair Helman king at the morning and afternoon ices. The choir gave a cantata h was followed by a sermonette our pastor, Bro. Raymond Peters. Jan. 18, Bro. Raymond R. Peters installed as our regular pastor by Moyne Landis. Earl M. Bowman, former pastor, resigned in the fall an illness. He now is recovered is accepting the call to the pas- torate of the Heatherdowns church in Toledo, Ohio. Brother Peters has been conducting classes for church member- ship for juniors, junior highs, and adults. Quite a number participated in the Anniversary Call of visitation. — John A. Layman, Dayton, Ohio.

North Atlantic

Green Tree — A consecration dinner was held in church prior to the every- family Call visitation program. Two were received by letter. Eight babies were dedicated on Mother's Day. North Atlantic district women's work met in Green Tree church for a missionary retreat. Speakers in the morning were Sister John Grimley and Sister Velma Jane Dick. They also showed colored films of Africa. Sister Charles Hauser, a migrant worker, spoke in the after- noon. Our pastor and his wife, Brother and Sister Wayne Dick, served as dele- gates to Annual Conference. Bro. John Grimley brought a message and showed films about Africa. — Mrs. Harry Buck- walter, Norristown, Pa.

Eastern Pennsylvania

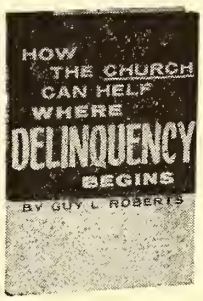
Chiques — A Bible institute was held by Bro. Earl Kurtz, of Elizabethtown College. A group from our church at- tended the leadership training school at Lancaster. Two of our young men, Ronald Shreiner and Robert Bradley, are serving two years in I-W service. Reverend Towland, a Negro minister, accompanied by a trio from his church, were with us recently. Twenty-five persons spent a day at New Windsor assisting in the processing of clothing. Pre-Easter services were held by Bro. Paul Greene, Jr. Bro. Henry Bucher was guest speaker at our father-son fellowship. Our women have been sewing cut garments, making cancer pads, and knotting comforters. Four babies were dedicated on Mother's Day. Sister Martha Martin was guest speaker for the mother-daughter fellowship. Bro. Roy Forney officiated at our love feast, assisted by Brethren Rufus Fahnestock and Allen Whitacre. — Mrs. John K. Stauffer, Lawn, Pa.

Ephrata — Our morning services are being broadcast over the local radio station. Bro. Wm. M. Beahm held a preaching mission, and six were bap- tized. The Easter sunrise service was followed by breakfast served by the CBYF. Our congregation participated in the One Great Hour of Sharing, the Week of Prayer and the Lenten sacri- fice. Our anniversary Call has been completed with an every-member visitation. Guest speakers have been Paul Rummel, Ivan Eikenberry and his daughter, and Barbara Kruse, an ex- change student. Bro. Lester Schreiber officiated at our love feast. Our moth- er-daughter fellowship was held. Seven children were consecrated on Mother's Day. Concerts in our sanctuary have been presented by the East Petersburg a capella chorus, the Elizabethtown College chorus and the Fellowship House of Reading. The golden year group was entertained and given a dinner by the women's work. We had a reception for sixty-one new mem- bers received during the past year. Brother and Sister Robinson are repre- senting us at Annual Conference. — Mabel M. Myer, Ephrata, Pa.

HOW THE CHURCH CAN HELP WHERE

DELINQUENCY BEGINS

GUY L. ROBERTS



The thesis of this book is that delinquency begins in the home. It is an outgrowth of love which is inadequately expressed. The author says that churches have a unique role in helping parents and children to love each other, to find the redemptive values in life in the redeeming fellowship of the church. **$3.00**

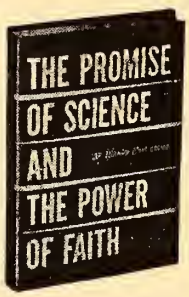
An excellent book for study and suggestions.

Church of the Brethren
General Offices
Elgin, Illinois

Fredericksburg — Clair Graver and Mary Kathryn Gibble showed pictures that were taken while on the Brethren heritage tour last summer. The evange- lism committee made a visit into every home prior to revival. The Fredericks- burg chorus presented programs of music in the Bethel E.U.B. church and in the Bunkerhill church. The Bethel E.U.B. church rendered a musical pro- gram in our church. A congregational prayer service was held on Palm Sunday evening preceding Holy Week evange- listic services by Bro. Alton Bucher of Heidelberg. Two have been received by baptism. At the CBYF hymn sing in the Meyer church, special music was presented by groups from Little Swatara, Midway, and Reading. The Fredericksburg chorus has visiting nights to spread Christian cheer and build friendship. At the Christian education session, Bro. Paul M. Forney of Midway spoke on Our Families and God. Bro. Rufus Fahnestock of White Oak was guest speaker at the Mother's Day program in the Fredericksburg church. The visiting ministers at our

THE PROMISE OF SCIENCE

AND THE POWER OF FAITH



M. Holmes Hartshorne

The answer to an old question, How can we be saved? is the substance of this compelling and enlightening book by a Colgate University professor. We may ask the question differently now under the immediate emergency. How can we get out of the mess that we are in, what with sputniks soaring overhead? How can the forces that threaten to destroy the meaning of our lives be overcome? But they all add up to the same age-old question. To this end the author lays out a series of distinctions which will reward the serious Christian not only with clues to the meaning of his commitment in the present crisis, but also with insights into the significance of modern scientific endeavor and the basic quality of the Christian faith. **$3.00**

CHURCH OF THE BRETHREN
GENERAL OFFICES
Elgin, Illinois

love feast on May 16-17 were Brethren Howard Bernhard of Florin and Roy McAuley, of Elizabethtown. At the mother-daughter fellowship the guest speaker was Sister Donald Rummel. — Grace E. Meyer, Ono, Pa.

White Oak — Our spring revival services were held in the Manheim house by Bro. Roy Hawbaker. As a result, two have been received into the church. Our official Brethren visited in all the homes of our congregation this spring. Bro. Abram Eshleman preached a temperance sermon for us, and Bro. Howard Bernhard a sermon on missions. Brethren Kenneth Hershey and Harold Martin were recent guest speakers. A group from the church traveled to New Windsor and helped with the processing of clothing. Clothing and furniture were collected for the Flat Creek mission. The young people of the church presented a program for the guests at the Neffsville Brethren Home. Our love feast was held in the Graybill house with Brethren Ammon Merkey and Bro. Paul Smith as guest speakers. — Mrs. Alvin Diffenderfer, Manheim, Pa.

Middle Pennsylvania

Altoona First — The young people presented a program on Mother's Day. All mothers were given a potted plant. The second phase of the Call program will be put into effect after the summer vacation. Pastor Linford Rotenberger will be our evangelist during the last two weeks of October. Our fall love feast and communion service will be on Nov. 1. The church has installed a new furnace in the church and parsonage. Six persons have been baptized and two received by letter. — Sulia H. Eyer, Altoona, Pa.

Carson Valley — We have received two by baptism. Bro. Howard Whitacre of Mechanicsburg was our evangelist. We are occupying our new church building, having held our first service on Easter Sunday. Brother Wareham is with us again as our part-time minister. — Gladys Halbritter, Altoona, Pa.

Dunnings Creek, New Paris and Holsinger — Our spring revival was held at the New Paris house by Bro. J. Stanley Earhart. Four were received by letter. Love feast was held at New Paris church on May 3. A number of ladies attended the women's work banquet at Martinsburg. Bro. James Manges showed interesting films of Europe at Holsinger church. Bro. Harold J. Bomberger, our Eastern Region secretary, was guest minister on May 3. A number of young people from both churches along with two teachers and our pastor were at New Windsor to learn more of BVS. Our pastor, Bro. Fred Driver, and Sister Madolin Taylor represented us at Annual Conference. — Thelma Wentz, Alum Bank, Pa.

Southern Pennsylvania

Lost Creek — We participated in the Week of Prayer services. Since we are without a pastor at the present time, we have visiting ministers filling the pulpit. Our young people very ably took charge of the services on several Sundays. Brethren Earl Kipp and Glen Gingrich officiated at our love feast on Palm Sunday. Bro. James Renz of Elgin conducted a temperance workshop. Bro. David J. Markey was our evangelist. Six were baptized following the meeting. The CBYF had a fellowship supper for their parents which was followed by an interesting discussion. A district leadership training workshop was held. Women's work met one day a week during the winter to quilt and make comforters for relief. Our mother-daughter banquet was held on May 15. Brother and Sister Ira Brandt were delegates to Annual Conference. — Elsie K. Leonard, McAlisterville, Pa.

Shippensburg — Dr. Clyde W. Meadows was the evangelist for our revival meeting. Prior to the revival, an every-member visitation program was carried out. On Easter morning we had a consecration service for three infants. Our senior choir gave a cantata during the Easter season. The CBYF had a round table discussion recently on church attendance and tithing. Our pastor, Bro. Ross D. Murphy, and his wife, attended Annual Conference as our delegates. — Mrs. Norman Besore, Shippensburg, Pa.

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisting dividuals or families to relocate or cure employment in Brethren comm nities. It does not provide for t advertising of goods or property sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

This service is part of the Broth hood program, assigned for administ tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility can assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

Farming

No. 406. A young farmer with sm family desires a position as farm m ager or farming on the percenta basis. Lifetime experience with co and machinery. Contact: Brethr Placement Service, Church of the Bre ren General Offices, Elgin, Ill.

Housekeeping

No. 407. Lady of 75, who lives in t home on a rented farm near Merc Calif., desires an honest and ki hearted woman as a companion. car is a necessity for going shopping a to church. Will give room and bo and $60 per month. Contact: Mrs. J. Pishney, R. 1, Box 51, Le Gra Calif.

No. 409. Housekeeper, age 40 to live in, separate quarters. Mod home, good residential section in sm Pennsylvania town. Meals, laund light housekeeping. Care for and l preschool child while father wor Room and board, salary open. Conta Brethren Placement Service, Church the Brethren General Offices, Elgin,

Banking

No. 408. Position desired: You German man desires to immigrate America and secure position in bank or related vocation. Has good ba ground with Export-Import bank experience and is now employed currency exchange department in bank in Germany. Is personally kno and can be highly recommended. C tact: Allen Weldy, Brethren Serv Commission, 5 Witzenhaeuserstra Kassel, Germany.

Western Pennsylvania

Salisbury — During the week of M 3-10, Bro. Guy Wampler conducte preaching mission. Prior to our me ings, five persons were baptized and c received by letter, and two babies de cated. A bulletin board presented the young adult class was dedicated memory of Bro. Ernest Miller. F students from Juniata College w guests at a Sunday morning servi Chalmer Dillinger, student minis was the speaker. Bro. John Grimley returned missionary to Nigeria, Afri brought us a very inspiring mess

showed pictures of his work on the ign field. — Ada P. Maust, Salisbury,

ipesville — We had a study of mis- s during the Sunday school in Feb- y. A service in observance of Week rayer was held. A group went to the f center at New Windsor, Md., for ay of work. The women's work is ing bandages and comforters. Four- comforters were sent for relief. Clarence Rosenberger of Juniata lege was with us on Juniata day. J. Kenneth Kreider, who spent ral years in Brethren Service in ope, was in our church. Our pas- attended the regional conference at mbersburg. On Palm Sunday the r gave the cantata, The Gospel Song aster. We closed Holy Week with love feast. On Easter evening, one baptized. Our church sent three ers given by the Sunday school ses. Bro. Wayne Eberly was the ker for the father-son banquet. rch membership classes are being on Sundays for junior and junior ages. Brother Brubaker held a k of meetings at the Rummel ch. Sister Maud Shafer was our ker in the absence of the pastor. A ram of home talent was given at the er-daughter banquet on May 7. church conducted a service at the dber home and at the Somerset ty home. Bro. John B. Grimley, ionary to Nigeria, West Africa, ed pictures of their work on the Vacation Bible school was held irst two weeks of June.— Mrs. A. G. st, Sipesville, Pa.

Mardela

ston, Peach Blossom — We received ty-three new members by baptism two by letter since the beginning of hurch year. A visit to the members, ll-day prayer vigil, and a service membership renewal marked the to Witness in our church. A district rship training school was held in church. The Bridgewater College ets presented a program in March. Floyd Mitchell conducted mem- ip classes for children, youth, and s during the Lenten season. Lay tion was conducted by trained rs just prior to Palm Sunday and just before Pentecost. Six babies consecrated on Mother's Day. had a family night supper and tion for the new members on cost evening. Mr. and Mrs. Oscar amyer were our delegates to An- Conference. The ladies' aid gave comforters to relief and gave y to a family who lost their home e. The film, Bitter Welcome, was a to the young adults followed by ssion. The men's work served fast to more than a hundred per- on Easter morning. This was ded by a sunrise service in the nary. — Mrs. Oscar Mankamyer, n, Md.

Western Maryland

rview — Three have been bap- For our last revival the evangelist Bro. Wilmer R. Hurst, of Morgan- W. Va. Our church was host to kshop for children's workers and CBYF round table. Our women's group has purchased new table and new silverware for the church kitchen. The pastor, Eugene Matthews held a baby dedication on May 17. Visiting ministers have been: William Dewitt, Bailey Dodson, Daniel Spade, and Zenie Cosner. — Freda Knotts, Garmania, W. Va.

First Virginia

Crab Orchard — We dedicated our newly remodeled church building on Dec. 14, 1958. This included brick veneer on the outside, new windows, and new furniture for the sanctuary. New carpet has been laid by the women's circle. An electronic system by which chimes are broadcast in the community has been installed and dedicated by the young adult class. Bro. James Butterworth of Roanoke, Va., held our spring revival and we have also had a one-week fellowship meeting. We participated in the Call program. Each fifth Sunday night our music department sponsors a music program. — Cleta Wood, Sprague, W. Va.

Pleasant View — Officials for the men and women's work were with us on March 6. There have been two services of baby dedication held since Bro.

A memorial to all — not just to one

Shepherd of the Cowlitz

BY EZRA WHISLER AND GERALDINE ELLER

IN A SPECIAL SENSE this volume is a memorial to the life and work of Elder Ezra Leroy Whisler, a self-supporting minister of the Church of the Brethren, in the Cowlitz Valley in Washington, for over forty years.

BUT IN ANOTHER SENSE it is also a memorial to the countless thousands of other self-supporting ministers who have carried or are still carrying heavy responsibility in the ministry of our church. **Price, $2.50**

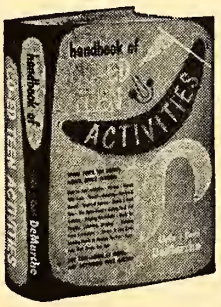
CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

HANDBOOK

of Co-Ed Teen Activities

The Jumbo 640-page how-to-do guide to all kinds of teen fun

Edythe and David DeMarche



Here are more than a thousand ways to help teen boys and girls enjoy all kinds of real fun, socially maturing fun, geared to the interests and needs of today's near adults. You will find the "how" in this mammoth, one volume, easy-to-use, uniquely co-ed funbook that teens will grab and parents and youth leaders will be grateful for.

Every church library and recreation leader should have a copy. $7.95

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Classified Advertisi

FOR SALE — Ocean Grove ro ing house, one block from oc overlooking lake, consisting of apartments and twelve sleep rooms. Hot air oil burner h three apts. Basement has la dining room and kitchen suit for restaurant. Property has b in family for forty years and good following. Owner retir For further information cont Mrs. A. Hanlon, 45 Broadw Ocean Grove, N. J. Prospect 6-7

Enos Griffith has been our pastor. Six babies were dedicated. We feel that the Call program has been a blessing to our church. At our March council meeting we decided not to plan for a home-coming service for 1959 but to begin thinking about one for 1960. Our new baptistry has been completed. Vacation Bible school was held June 1-5. The young adult class sponsored the purchase of hymnals for our congregation. — Bertha M. Hitchcock, Oak Hill, W. Va.

Roanoke, First — Our church and the Peter's Creek church had a combined leadership training school for five Sunday nights. On National Youth Sunday, Bro. Don Jordan preached his first sermon in our church and our youth had charge of the worship service. In February our church started an evangelistic program. Teams have been visiting in the homes of members and prospective members. We had a membership renewal service. On Palm Sunday nineteen new members were received by baptism and letter. Eighteen more were received on Pentecost Sunday. During Holy Week, our church had a laymen's revival with guest laymen as speakers each night. Five of our laymen went to other churches to help in the district-wide laymen's revival. Brethren O. S. Garber and H. L. Rice were our guest speakers while our pastor, Bro. S. Earl Mitchell, was holding an evangelistic service in the Linville Creek church. Nine of our young people attended the regional youth round table at Bridgewater College. Ten babies were consecrated on Mother's Day.— Mrs. E. E. Wilson, Roanoke, Va.

Second Virginia

Staunton — The response to our to Witness emphasis has been enc aging. Since Oct. 1, we have rece fifty-one new members. The visita program is being carried on e Monday evening. Our new churc the northern section of town is nea completion and we hope to be mo in by the middle of the summer. Clarence R. Bowman, our pastor's held classes in song leading and companying for one night a week six weeks. The CBYF presented play, Simon the Leper, on Easter ning. We had our child consecra service. — Mrs. W. Elton Cline, Defiance, Va.



Express your Christion Trusteeship well by
☐ o bequest in your will
☐ o gift onnuity
☐ o reol estote deed (reserving life use)
☐ o stock or bond gift (reserving life income)

General Brotherhood Boord,
Church of the Brethren
H. Spenser Minnich,
Director of Speciol Gifts
1451 Dundee Avenue, Elgin, Illinois

Send informotion to me confidentiolly
ond without obligotion

.....
Nome
.....
Address

The autobiography of a marriage



In All Love and Honor

This is a warm, sensitive autobiography of a happy marriage. The author uses various phrases of the marriage vow as chapter heads.

In the first few years of their life together, Scud and Beth lived the life of an average couple and found it to be a "rat race." They decided to begin all over again in new surroundings and a new vocation where they could put into practice the guiding principle of their lives.

A Brethren minister's wife says: "This book is wonderful for all homemakers, husbands and wives, who desire the best for themselves and their children. Would-be homemakers will hereby also be inspired to great family living."

SCUDDER M. PARKER

$2.95

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

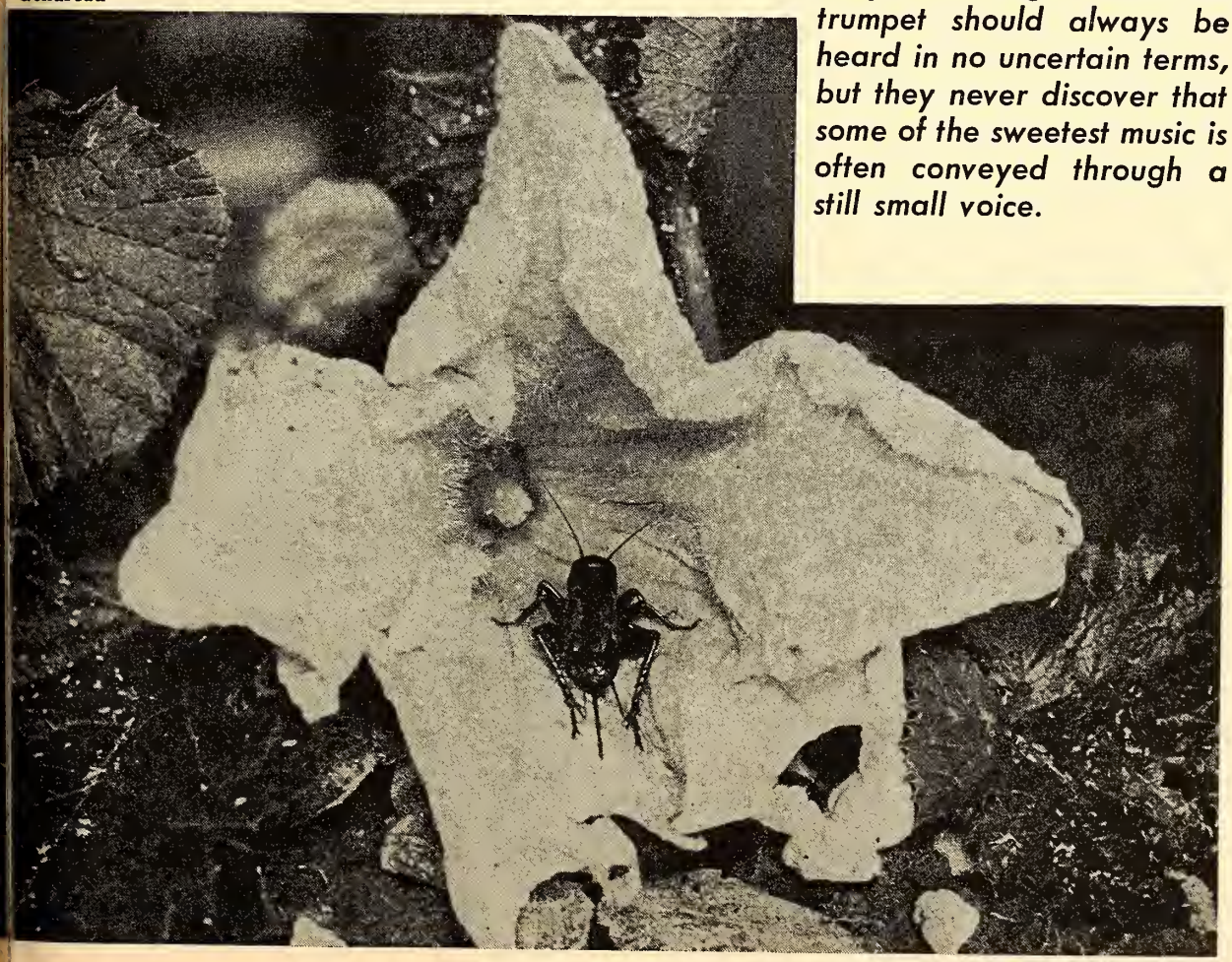
Church of the Brethren
Gospel MESSENGER

JULY 11, 1959

Natural Amplifier

A CREATURE as adept at noisemaking as a cricket must have some secret knowledge of how to pick a proper amplifier for his nightly song. At least this one has the answer in a pumpkin blossom expertly designed for a deep-throated speaker. Of course, he may be annoyed during the day by the buzzing of bees, but at night the bloom in the garden provides him with perfect acoustics for his not-so-perfect performance. . . . The cricket, whether on the hearth or in the pumpkin patch, reminds us of persons who seem always to be reaching for a microphone. They are eager that the trumpet should always be heard in no uncertain terms, but they never discover that some of the sweetest music is often conveyed through a still small voice.

Gendreau



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

JULY 11, 1959

Volume 108 **Number 28**

In This Number . . .

Editorial —

Natural Amplifier 1
Only Craftsmen 5
Consistency Is a Rare Jewel 5

The General Forum —

Meaning of the Sabbath. Marian L. Kuns 3
The Call to Witness. A. Blair Helman 6
What Color Christianity? Carroll M. Petry 9
Where Does Your Family Dollar Go? T. K. Thompson 10
Family Fun Fare 12
The Joy of Fidelity (verse). Kirby Page 12
Masters of Sacred Music: Brahms ... 13
She "Paints" With the Materials of Nature 14
The Family Counselor 28
Reviews of Recent Books 28

News —

Kingdom Gleanings 17
News and Comment From Around the World 18
Overseas Report From West Africa. H. Stover Kulp 21
Church News 29

Toward His Kingdom —

Still Will I Love Him. Mary Ann Kulp 22
Annual Conference in Nigeria. Ruth Mary Halladay 23
Thirty-two Months in Full-Time Evangelism. Russell G. West 24
Our Chosen Field 25
Christian Family Series 25
Is It My Responsibility? Ralph Smeltzer 26
New Speech Contest Theme 27
Annual Social Education Theme 27

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

The Pastor and His Code of Ethics

Recently the writer was in conference with another pastor. The discussion was confined almost entirely to the somewhat painful situation a parish minister encounters, initiated not by members of his congregation, but the result of failure on the part of some pastors to restrict their ministerial activities to their own parish — "meddling," so to speak — in affairs outside their jurisdiction, refusing to wean themselves from members of a former parish.

At one point in the conversation my brother pastor remarked, "I know what you mean," indicating that he was sharing my concern. As a matter of fact, this pastor also shared with me difficulties he had experienced in a parish where the elder monopolized most of the wedding ceremonies and funeral services. I do not hesitate to claim that such encounters are duplicated much, much too often. Many pastors refrain from showing concern and remain silent rather than to defend themselves against what I would refer to as unexcusable.

What, for example, can a pastor do in a situation where one's predecessor insists on having a long mailing list of former parishioners, visits for a week among them during Christmas, and renders professional service in the congregation without mutual agreement or consultation?

I have often wondered why the Brotherhood, in preparing the Manual of Worship and Polity felt compelled to include in it a code of ethics for ministers unless at some time or other ministers took liberty which was not theirs to take; infringing on another's right. The Code of Ethics in question is found on pages 292-94 in the aforementioned manual. I have wondered, also, how many ministers are familiar with the contents of this manual, and how many are concerned what it contains.

Two paragraphs in the manual, namely, 9 and 17, are brought to mind as important to reprint here. They shed light on discrepancies which should be illuminated to prevent difficulties arising in the future from one's disregard for them.

Paragraph 9 reads: ". . . He (the minister) should not render professional service in the congregation of another minister without the consent of that minister, except in an e gency. Professional services in mer parishes should rarely, if be performed, and then only consultation and mutual agreer with the present pastor."

Paragraph 17 reads: "It is ethical for a minister to "meddl the affairs of a church after lea its pastorate or to keep up cont which may hamper the new p in winning the hearts of his pe When a pastor leaves a church should leave it."

It is assumed that a man calle God to the ministry should als called to a disciplined compli with certain standards such as Code of Ethics demands. One well imagine why it is that in s congregations church discipline sharply to impress worshipers are trying to find a spiritual ex ence. One cannot help feeling a number of parish ministers w like to be spared the discourtesie volved when they have to second, or worse, third fiddle.

Once the writer heard a p make a profound and sensible gestion to his congregation pri his departure upon terminatio his pastorate, "Welcome your p and make him feel at home. De on him to marry your sons and daughters. Let him bury your a Don't call on me to do these thi There should be more of this of noble men.

There are some pastors who welcome this reminder and co the conviction that something o to be done. — Robert Winkler, Nocona, Texas.

An Invitation

Hurray, Hurray,
For Mr. Barclay
Threw rocks at the faith
and ran away.

His words are true,
His mind is keen;
But he's kind of a prophet
without any spleen.

Here's an invitation
to Mr. Barclay,
To get in the fight
Before knocking the fray.

— Earle W. Fike, Jr.
3560 Congress Parkway,
Chicago 24, Ill.



Meaning of the Sabbath

Marian L. Kuns

God has planned for us to spend Sunday in worship, fellowship with one another and rest

THE Sabbath was the seventh day of the Hebrew week and lasted from sunset on Friday to sunset on Saturday. It was celebrated as a holy day, a day of rest and rejoicing. Profanation of the Sabbath was punished by stoning to death. The Pharisees forbade even the plucking of grains of corn on that day, the healing of a sick man, or the walking of a cured patient carrying his pallet. According to the Mishna even a broken bone was not to be set on that day. Healing was forbidden unless there was danger the sick one could not live till sundown when the Sabbath ended. Jesus had plainly ignored these rules.

Jesus believed the Sabbath was made for man's well-being. Acts of mercy most certainly were to be performed on this day. There are

The Pharisees accused the disciples of disregarding the Sabbath laws when on the Sabbath they plucked grain, rubbing it between their fingers before eating

Bruno Bramanti
Three Lions

several events recorded whereby Jesus performed "deeds of mercy." We find one of these in Mark 3:16. It happened while Jesus was in the synagogue on the Sabbath. A man with a withered hand was there. With the Pharisees watching to see whether or not he would perform a healing on the Sabbath, Jesus said to the man, "Stretch out your hand" (Mark 3:5b). He stretched out his hand and it was restored. The Pharisees, who were looking for fuel to flame the fire of their hatred of Jesus, went out immediately to plot with the Herodians to destroy Jesus.

Mark 2:23-28 relates another happening on the Sabbath which caused the Pharisees to question Jesus' behavior. On this particular Sabbath, Jesus and his disciples were going through some fields of grain. As they walked along the disciples began plucking some ears of grain and after rubbing them in their hands, ate the grain.

"Plucking," the Pharisees said was reaping, and "rubbing" the ears in their hands was threshing; therefore, it was work. It was wrong to do these things on the Sabbath. But Jesus told them "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27). And then added, "So the Son of Man is Lord even of the Sabbath" (Mark 2:28). This incident coupled with others filled the Pharisees with fury, the end result being a conspiracy against the life of Jesus.

At this point we need to be very careful lest we assume that because Jesus disregarded certain Sabbatical rules the Sabbath was of little importance. Jesus felt the Sabbath was of great importance. He shows elsewhere how the Sabbath should be kept; primarily for worship and prayer, and after that for doing good (Mark 3:4). Jesus does place man in his essential needs above the law.

The Sabbath is a gift of God's. It is not man's to use in whatever way he wishes. God made man. He made the Sabbath for man. It is a special time set aside for man in order that he might find rest for his body and soul. It is a time for man to be aware anew of God's nearness and strength. It is "the Lord's day" (Rev. 1:10).

As I write these words *the Lord's day* I feel that it almost has a hollow sound for our time and age. Not that it should, but it does. Many people find this special day to be a day of rushing, strained nerves, and television! Of course we go to church, after pushing, urging, and finishing the family into readiness. The fact that we did not get up on time does not help. At last we are ready to "go to church" but hardly ready for an experience of worshiping God.

Some of us stay for the service of worship especially if our small children are cared for or if nothing else interferes. Very many of us slip out after Sunday school. Oh, we have good reasons: "Company coming for dinner," "Don't feel well," "Those benches are just too hard," "The children do not like to stay for church," "The sermons are boring," and so on, *ad infinitum!*

By the time we get home from church our "nerves" are really frayed. There are still the jobs of helping the children change their clothing, taking care of the baby, getting dinner, eating our meal, clearing the table, washing and putting away the dishes.

The remainder of the day is usually spent watching television. Of course, there are church services in the evening. Sometimes the church even takes our special problems under consideration and provides care for our children. It is nice of them but we just could not go through all that again. This is the Lord's day!

Continued on page 9



Most of us feel that we have done all that is required for keeping Sunday when we attend the service of worship the church plans for us

Religious News Service

EDITORIAL

"Only Craftsmen"

BRETHREN people have often taken pride in their rural heritage, even to the point that our farm background has been used as an excuse for failures to establish city churches. No one would deny that rural values have been central in the past experience of our Brotherhood or that these values have contributed immensely to the stability and character of our church life.

But we are mistaken if we assume that Brethren have always been rural or that the convictions we hold precious cannot just as well take root among day laborers and tradesmen as among true sons of the soil. Indeed, the more we learn about the European origins of our church, the more we discover that our Brethren movement arose not among farmers but among villagers who were tradesmen and craftsmen. Among the Pietists in the area of Schriesheim, where Alexander Mack grew up, were men labeled as button makers, joiners, sackmakers, millers, weavers, wool spinners, shoemakers, bakers, tailors, clerks, and vintners, as well as farmers and shepherds. Those who were called before civil and church authorities to testify to their faith included a wigmaker, a spurmaker and a needlemaker.

One charge brought against these early Pietists was that they were "only craftsmen" who had no time to devote to religious questions and problems as did the "learned clergymen" whom the church recognized. Their reply to this charge was that clergymen could not resolve their doubts any better than they could themselves and, furthermore, the first Christian teachers "were also common people like fishermen and rug weavers."

It was among tradesmen as well as farmers that Jesus found a response for his teaching. It was among craftsmen in Corinth and other cities that several of the first Christian churches were started. It was among shopkeepers, millers, and weavers, as well as among farmers, that movements like our own were successfully launched. There is no reason to assume that today, even in our highly industrialized society, when the old distinctions between city and country are gradually disappearing, we cannot minister just as well to human needs in one area as another. — K.M.

Consistency Is a Rare Jewel

IT HAPPENS almost every time. The speaker sounds his warning and calls for discipline and denial. But the menu and the program fail to support his appeal.

We read about the dinner opening the American Heart Association's annual drive for funds. Dr. Paul Dudley White warned the association officials and workers there that fatty foods may be deadly contributors to heart disease. Then a few brave souls took note of the dinner they had just consumed. It included a salad with oil dressing, turkey with heavy brown gravy, mashed potatoes with butter, and pumpkin pie with whipped cream.

Apparently the situation is little different when the American Cancer Society meets in a smoke-filled room to hear the latest on lung cancer or when a relief agency throws a banquet in order to get more food for the hungry abroad. Many a congregation has thrilled to stories about Korean Christians standing for hours in an unheated building in winter to hear the gospel, but if the thermostat in the home church is set below 72° on a November morning the custodian can expect to hear plenty of complaints.

In church activities our inconsistencies are just as obvious. We read the scriptures concerning the scribes and Pharisees who loved places of honor and chief seats and salutations and being called "doctor," but in our academic and conference processions it often appears as if an expert on protocol has lined us up to give proper place to title and rank. We love to repeat the words of Jesus, "He who is greatest among you shall be your servant," but our salary scales and office appointments all too often contradict the sentiments we express. More frequently than we like to admit, a congregational meeting opens with a prayer for brotherly kindness and unity, but before the evening is over the battle lines are drawn and the atmosphere is more reminiscent of Judges 5 than of Matthew 18.

Lest anyone, having read this far, is tempted to point a finger of accusation at his brothers, blaming them for their inconsistency, let him ponder his own shortcomings and remember that Jesus had just as severe a rebuke for the self-righteous as he had for pompous hypocrites. — K.M.

The Call to Witness



A. Blair Helman

THE commission of Jesus to his followers was clear. He charged them "to preach the gospel to every creature." The Acts of the Apostles includes his last instructions to his disciples. To these who were to carry on his work, he said, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). As Christians, we too are called to witness.

We are called, first of all, to share the gospel with men everywhere. When we realize that there are more non-Christians in the world today than there were when Christ gave his instructions and that the percentage of Christians in the world's population has been declining in recent years, we begin to sense the urgency of our mission around the world. A population explosion that is adding 5,000 to our world population each hour and 44,000,000 each year presents a

Devaney

ırther challenge. The fields re indeed white and ready for ıe harvest, but the laborers re few.

At no time in recent history as the church had opportunities to make a positive witness in so many areas where ew nations are being born and ıe future of masses of the orld's people is being deterined. Unfortunately, at the ıme time the resurgence of ther religions, coupled with ıe rising tide of nationalism, is ausing doors to swing shut for hristian missions. We must ork now while it is yet day r the night is fast approachg. All of us have a responsiility to undergird the work of ır missionaries in these areas y our prayers and our subance.

Within our own land there is crying need for a vigorous proram of evangelism. Even ıough the church has had me glorious chapters of regious revival, there are still me 72,000,000 people, or four ıt of every ten Americans, ithout church affiliation. Most these come in contact with hristian people.

In the communities in which e live there are people who e lonely, who have a sense of nptiness and a feeling of insigficance. There are those with deep sense of insecurity, fear, ıd anxiety. Some have a feelg of futility about life and ve no hope. Others are exriencing the deep pangs of iritual hunger and are living despair. Facing the stern reity of sin, they are waiting to ceive the gift of God in forveness.

On the part of the Christian, mself a recipient of the blessg of God, there must be a ep conviction that God is er seeking to bring his chilen into right relationships with him. He must cut through the veneer of vague religiosity and sophistication which characterizes many silent witnesses, and he must proclaim with the Apostle Paul, "I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith . . ." (Rom. 1:16). The Christian must see himself as an evangelist of God, who is on an eternal quest to redeem the lost.

In a time when materialism and secularism have subtly but effectively found their way into our education, our institutions, our way of life, and our values, we face no easy task. Jesus defined his mission when he said, "The Son of Man came to seek and to save the lost" (Luke 19:10). As his witnesses we must sense as he did a compelling urgency to unashamedly and enthusiastically share the good news.

We are also called to witness that the gospel has relevance to every area of our society. In a day when people around the world are asking penetrating questions about religion, the answer must be clear and convincing. While every generation of Christians has the task of applying the gospel to the contemporary scene, ours is an unusually complicated task because of the rapidly changing nature and complexity of modern life.

Casual observers are quick to note the remarkable resemblance between Christians and non-Christians so far as patterns of thinking and living are concerned. The trend toward conformity looms large in our culture. Modern man seems inclined to pray, "I thank you God that I am just like other men."

While there is evidence that the church has influenced our institutions, there is also evidence that the church has come to feel the insecurity which the world feels and has taken on the protective coloration of its environment. One of our novelists, referring to a church in a small town, says, "It is Sunday noon and the church on the corner of Court House Square is giving up its dead."

We are called to share the gospel with all men, witnessing to its relevance for all of life and to its hope for a troubled world

Samuel Butler in The Way of All Flesh speaks of a church in which one would be "equally shocked at hearing Christianity denied or at seeing it practiced." An English critic describes an average congregation as "the uninspiring spectacle of a docile and mild-mannered gentleman trying to persuade a docile company of people to be still more docile." I do not for a moment accept these attempts at analysis of the church as accurate or conclusive, but there is enough truth in them to cause us to pause for sober reflection.

There is evidence that the struggle between the East and the West, between the Communist world and the free world, may be shifting from a technological and political struggle into a great spiritual

struggle. The contest for the minds and souls of men is being intensified. Unfortunately, millions of Christians have already, if not by profession at least by practice, accepted the proposition that the gospel is irrelevant to many areas of life and have made an easy peace with the world.

The Christian witness must grow out of a deep conviction that the church was placed by a creative act of God in the world to reveal his plan for the salvation of the world. The church does not exist to save the world the way the world wants to be saved. It does not prove its usefulness to our civilization in terms of our civilization's own demands. The church dare not be blended into the culture but must be a director of culture, a seed plot of creative, constructive, revolutionary forces in the world. Christians thus find themselves at tension with the world and are prophetic witnesses of the kingdom of God.

During a time when the nations of the world are perilously close to war, we must make a strong witness for peace. In a day of great social tensions we must make our witness of the brotherhood of man. When we see man's exploitation of man, we must speak of social justice. Our Christian concern must continue to reach out to alleviate hunger, pestilence, ignorance and superstition. Often our deeds, rather than our words, become our best witness.

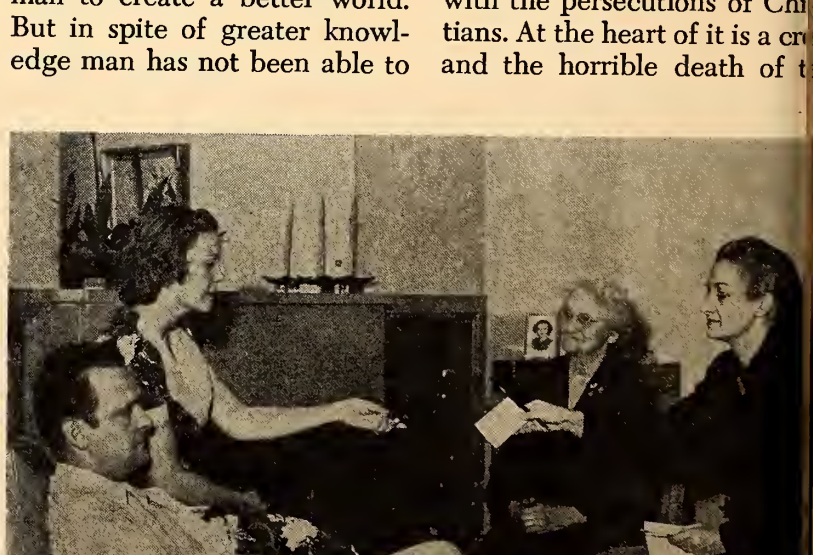
I like to go to the RCA building in New York City. Three murals adorn the entrance. They depict the three great periods in man's conquest of the material world. Everything in the picture seems to point to a scene on a hill which is surrounded by people from all walks of life. They look with hope and expectation to Christ on the hill. In the lower left-hand corner the artist has put these words: "Man's ultimate destiny depends not upon whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught him 2,000 years ago." This ultimately is the faith of the Christian who is called to witness that the gospel of Christ is relevant to all areas of our society.

There is yet another area for the Christian witness. In our age of great scientific development, anxiety and fear have grown to a point where hope is regarded by many as romantic sentimentalism. We are called, therefore, as witnesses to bring an optimistic hope to our troubled world.

The twentieth century began as a century of optimism. There was great faith in the ability of man to create a better world. But in spite of greater knowledge man has not been able to solve his problems. Our tec- nology and scientific develc- ment have created a bet r world in many ways, but th have also created the means f our destruction. Man is n t good enough to control s knowledge. This situation h s prompted many observers f the contemporary scene to po t out that our civilization har s by the thinnest of threads.

But this is not the first ti e in history that man has fac l an age of anxiety. The chu n was born and nurtured in su n an era. Paul writes to the C- inthians: "We are afflicted n every way, but not driven n despair; persecuted, but not f- saken; struck down, but n t destroyed" (2 Cor. 4:8-9). Per- cution of these early Christia s was met with hymns of joy l- cause they had an optimis hope.

The New Testament is a sto of people with hope who t- umph over trouble. In its fi t pages is the story of the killi g of little children, and it clo s with the persecutions of Chr- tians. At the heart of it is a cr s and the horrible death of t



Luoma

In all our communities there are lonely persons, some living with a se of insecurity, with deep pangs of spiritual hunger, some without hop all waiting to hear the good news of a God who cares and who redee

Savior. Yet the words of Jesus are reassuring, "In the world you have tribulation, but be of good cheer, I have overcome the world" (John 16:33).

In the Book of Revelation we see the rider on a white horse going forth "conquering and to conquer." To the Christian there is the assurance that "the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15). Our age needs the assurance that ultimately the triumph will belong to God; it needs witnesses to proclaim this optimistic hope.

The Call to Witness comes to all of us. It is the call of Christ to his followers. We are called as witnesses to share the gospel with men everywhere. We are to witness that the gospel is relevant to every area of our society. We are called to bring an optimistic hope into a troubled world. To those who answer the call there is the assurance of Christ's abiding presence and the power of the Holy Spirit. Let us, as our Maker was, be about our Father's business.

WHAT COLOR CHRISTIANITY?

Carroll M. Petry

WELL, the time is here! Now we shall see if all the Sunday school answers our people give are in keeping with what they really believe. Are all men brothers, no matter what color they are? Recently we all agreed that they are, and that it is a shame the way the Negro is being treated in the South. The problem was far enough away from us that we could self-righteously criticize.

Oh, we have published in the paper many times that our church welcomes people of all races, and we have had visitors from all over the world. We have had Negroes many times. Just a few weeks ago our CBYF was host to a group of ten Negroes from Chicago for an entire week end. All of these experiences were temporary, however.

But now an opportunity presents itself for more growth in the area of race relations. A young Negro college student is working in one of our factories. He had to drop out of an Ohio college and work a while because of lack of funds. He had been here two weeks and no one would rent him a room or an apartment. That is, no one would until a couple of our church people were contacted.

The woman immediately phoned me. "What should we do? He's a fine young man with excellent references. No one else will give him a room." I urged her to consider his references and not his race, and promised to back her up in case of any trouble.

In the meantime, I talked with the teacher of our older youth fellowship who is a local businessman. He also checked on the young man and found him to be of the highest moral caliber. Knowing this, I phoned my parishioner and said, "I am satisfied that he is the kind of renter you would want. I'll be happy to visit him and invite him to church when he moves in."

Well, as I said, the time is here! A while ago a call came to tell me that the young man had moved in. I have already visited him and invited him to worship with us.

If he comes, how will he be accepted? What color is our Christianity?

Meaning of the Sabbath

Continued from page 4

Perhaps we would be better off if we really searched for right answers as the Pharisees did concerning behavior that would be pleasing to God. True, they went overboard at times. For example, it was solemnly debated whether a man with a wooden leg might walk on the Sabbath at all. Some of the authorities believed that the wooden leg was a burden and it was unlawful to carry burdens on the Sabbath. Others said, "No, this is not so," for the wooden leg is part of the man. This, of course, is childishness, but on the other hand, perhaps we have gone too far in the opposite direction.

Most of us feel that we have done all that is required of us if we attend the service of worship our church plans for us. Nowhere does our Lord say the Sabbath is from 9:30 to 11:30 a.m. Yet, if we were to look impersonally at our actions, would we not be forced to admit that these two hours out of a possible twenty-four constitute our Sabbath?

Any one of us could go on at great length and list numerous definite actions we could take which would improve our present ways of spending the Sabbath. This is important. But it is even more important for us to understand that Sunday is truly "the Lord's day" and not ours to do with as we please, that God planned for us to spend the day in worship, in fellowship with one another, in rest. He has given us direction. But as in all other areas of our relationship with God, the final choice is up to us. Which shall it be, our way or his?

MONTH May YEAR 1959

DATE	INCOME: SALARY	INCOME: OTHER INCOME	PAYROLL DEDUCTIONS: SOCIAL SECURITY	PAYROLL DEDUCTIONS: INCOME TAX WITHHELD	ITEM	RENT	LIGHT, FUEL TELEPHONE	FOOD	TRANSPORTATION CARFARE, RR. FARE	CLOTHING DRY GOODS	HOME FURNISHINGS & SUPPLIES	LABOR SERVICE
1	650 00		16 25	68 80		150 00		39 90				
2								24 30				
3									3 12			
4								4 85				
5										1 68		
6								2 18				
7												15
8							6 07					
9												
10										4 95		
11								6 53				
12									1 00			
13								2 78				
14							18 25					
15								28 34				
16										8 50		
17												
18								7 29				
19												
20								3 76				
21												
22								41 73				
23										10 95		
24												
25												
26												
27												
28												
29								92 69				
30												
31												
TOTAL												
BUDGET												
+ OR −												

Where does your family dollar go?

T. K. Thompson

IF YOUR family income is between $4,000 and $10,000 per year you represent approximately half the nation's families, and this article can be for you.

Since the publication of Vance Packard's book, The Hidden Persuaders, America has become acutely conscious of the vast advertising and communication industry with its pressures to change the spending habits of her people. This is nothing new, but rather a new consciousness of the problem.

The first question to be asked is, "How do Americans actually spend their money?" In the United States, families in the $4,000-$10,000 range divide their income as follows (these figures exclude federal income-tax payments, hence represent "disposable" income):

Item	*Net Income Spent*
Food	30-40%
Shelter	15-25%
Household operation	5-10%
Home improvement	3- 4%
Clothing	10-15%
Medical care	5-10%
Personal care	3- 5%
Transportation	6-15%
Education and recreation	5-10%
Gifts and contributions	2- 5%

The second question is, "How do these expenditures measure up to a Christian standard?" It is somewhat difficult to define "Christian spending," inasmuch as our religion gives us a great deal of freedom in the interpretation of values and in individual differences. Christianity is not a legalistic faith prescribing exactly the same answers for the same questions. Some help, however, is afforded in the definition of Christian stewardship used in circles of the National Council of Churches:

"Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God, to be used in his service for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love."

If this definition is extended to mean not only "giving" but also "getting and spending" there emerges a well-rounded Christian conception of the proper handling of economic

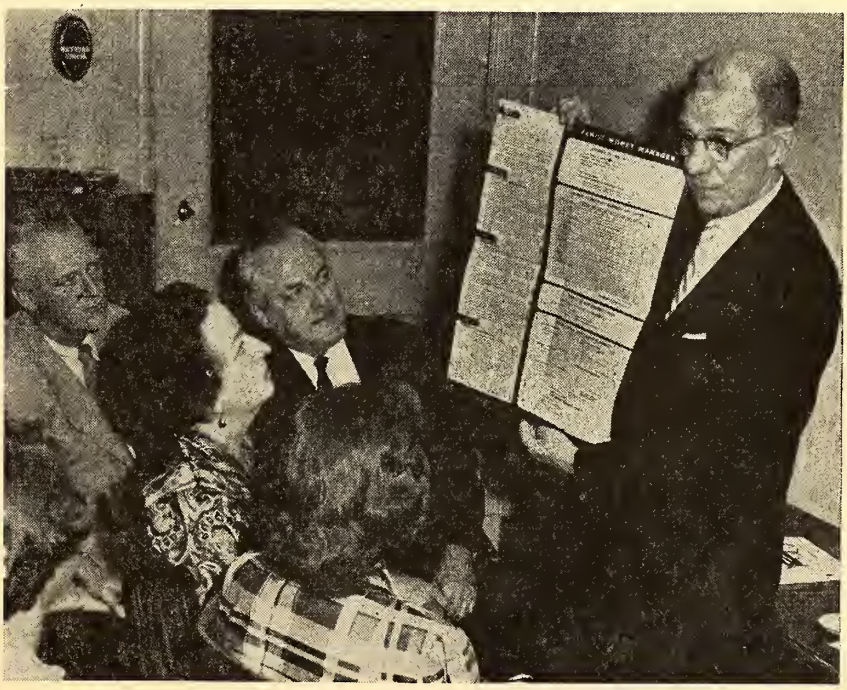
problems. Stewardship is really based upon three assumptions: (1) that God is owner of the world and everything that is in it; (2) that the Christian is a steward, or manager, and not an owner of his property; and (3) that the Christian — indeed all men — must some day make an accounting to his Master, the owner, for his stewardship, or management. In the light of this understanding of Christian stewardship let us examine some of the spending habits of the American family.

1. *Food.* One of the striking features of the American economy is the low proportion of consumer expenditures for food. The average American housewife spends only 33 per cent of her family income for food, whereas in India the agricultural laborer spends 86 per cent. In countries such as Austria, France, and Puerto Rico slightly more than half of the income goes for food. Although there is undoubtedly considerable luxury and unnecessary expenditure in the food field, on the whole this does not represent a major problem in Christian stewardship.

2. *Shelter.* The United States is unique among the countries of the world in the high amount of expenditure in the shelter field. The average American family spends about 13 per cent in shelter; in Paris, the average is about 5 per cent, with French farmers spending only about 1½ per cent. In Ceylon the average is about 4 per cent. Privacy, cleanliness, study habits, and moral living all require, or at least point in the direction of, increased expenditures for shelter. Again, although there is undoubtedly an artificially high standard in respect to housing — with "social climbing" reflected in expenditures — on the whole spending for shelter does not represent a major problem in Christian stewardship.

3. *Cars and transportation.* Surely the most conspicuous symbol of American culture is the automobile. The American Automobile Association estimates that a moderate-priced new car costs $1,000 a year to run (including insurance, depreciation and repairs) at about 10,000 miles a year. Many American families spend 10-15 per cent of their annual disposable income on automobiles. In last year's recession a national campaign was built on the theme "You Auto Buy Now." The idea was simply that every loyal American citizen ought to march to his neighborhood dealer and buy a new car in order to keep the economy moving. Cars are necessary, of course, to fulfill business, family, and social functions; in the opinion of this writer, however, a Christian standard of values would mean spending perhaps less than half the current rate on automobiles and transportation.

4. *Installment buying.* A great deal of fuzzy thinking takes place in the "time-payment" field. Many consumers think they can afford to buy automobiles, refrigerators, clothes, and other costly products only on the installment plan. They feel that there is some magic in reducing the mathematics to a small, weekly payment while, actually, time payments add greatly to the cost of doing business. First, there is the interest charge, usually more than 12 per cent per year. Then there are the additional bookkeeping and administrative costs. In the end, installment plans often add as much as 25 per cent to the cost of the article. American consumers simply do not realize that when they buy "on time" they are actually buying financing and administrative services at a very high figure. A sensible and more businesslike pattern



Religious News Service

The church can give help to the family and to individuals to develop a Christian stewardship of all of life and to plan the best use of income

for the average American family would be to save more of its money and also do its own banking.

5. *Education and recreation.* The financing of Christian higher education in America today is one of the great problems confronting denominations, church colleges, and individual Christian families. It is quite apparent that Christian people have not faced squarely the cost of education. In the family budget, much more should be set aside for this important function. The same is true of family recreation. The only way a Christian family can have a really adequate vacation — say a trip of several hundred miles in the family car to a state park or camping area — is to budget soundly the time and money needed. Most families get from two to four weeks of vacation; this requires a sizable expenditure which should be clearly written into the family budget. Growth in Christian living as a family calls for a much larger proportion to be spent for recreation.

6. *Giving.* For years philanthropic activity in America has remained at a level of about 2 per cent of the national income. A little over 1 per cent is given to religion and religious causes. As a result religious, social-welfare, and educational institutions are greatly impoverished in contrast to the considerable affluence of other institutions of American life. Today very few American Protestant leaders advocate a tithe in the legalistic sense, but almost all religious leaders recommend that in accordance with well-recognized principles of Christian stewardship at least a tenth ought to be set aside for church and charity. Certainly the average American family could multiply at least fourfold its giving to church and charity.

America is a great democracy. This democracy expresses itse partly at the ballot box, but pr marily at the cash registe What the Christian spen speaks louder than what h says.

Reprinted by permission of The Chur Woman

The Joy of Fidelity

Kirby Page

Joy comes from loyalty,
And peace of soul from
Fidelity. But steadfast
Devotion to the good
Sometimes brings collision
With this world's standard
And practices. Jesus came
To be the most feared man
In all the land and was
Crucified as an enemy of the
Community. Eleven of the
Twelve apostles met death
By martyrdom. Saint Paul
Suffered much opposition
Before his own execution.
For more than two hundred
Years the early Christians
Were feared, suspected, and
Some were thrown into the
Arena with gladiators and
Wild beasts. Martin Luther
Was imprisoned. George
Fox spent much time in jail
And fifteen thousand Quaker
Were imprisoned. John
Wesley was subjected to
Violence from hostile
Crowds. Roger Williams
Was exiled into the snowy
Wilderness of New England
Christian missionaries
Have often met with
Persecution. Many of the
Faithful have suffered
Under totalitarian tyranny
Some citizens have endured
Loss for refusal to sign
Loyalty oaths. Some young
Christians have been
Imprisoned for refusal to
Register for the draft.
Some ministers and teachers
Have lost positions because
They opposed segregation.
Perilous remains the advice
"Be not conformed to this
World," and "Come ye out
From among them, and be
Ye different." Still
Ringing down the centuries
Are the words of our Lord,
"I give you my own peace,
And my gift is nothing like
The peace of this world."

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, Church of the Brethren General Offices, Elgin, Illinois?

HOBO HOBNOB

SUMMER'S warm days are here. With that thought in mind many families will want some ideas for parties that can be held out of doors. One of our favorites is the Hobo Hobnob, which is planned by the whole family.

The younger folk are in charge of invitations, made by tearing brown paper bags into pieces and slightly burning the edges. After this, they can print the message in black crayon.

On the day of the party, the children can turn a part of the yard into a hobo camp by placing clean gunny sacks or newspapers on the grass for seats and by placing several lanterns around the yard for lighting.

Dad and grandfather can lead the games and judge the costumes. Give some peanuts in a bandanna pack sack for first prize. Mother and grandmother are commanders-in-chief of the food. Roasted weiners and hot chocolate or chocolate milk are hobo favorites. And don't forget the newspaper napkins and old tin pie pans for dishes.

Any type of out-of-door games would be appropriate. Toward the end of the party, gather the guests around the campfire for some singing which can gradually lead into a small worship service.

This party is a family project, and will be as much fun for them as it is for guests. — *Submitted by Carole Shelly.*



Three Lions

lasters of Sacred Music

BRAHMS

THE most popular portrait of Johannes Brahms, showing the bearded composer seated before his piano, is the work of a ennonite artist, Willy von Beckerath. The ayon drawing was probably made in 1895, hen Brahms stayed at the home of von Becker-h's mother.

During the last twenty years of his life Jo-nnes Brahms was often in touch with several ominent Mennonite families who lived in refeld, Germany, a city where Mennonites had ed for more than two centuries. (It was in refeld that a Brethren congregation flourished r a few years, 1715-19, before controversey set and resulted in the leaders emigrating to nerica.) By the middle of the 19th century ennonites controlled much of the industry and ealth of the city and were among its cultural aders. Not only Brahms, but other prominent usicians like Joseph Joachim, Clara Schumann, d Max Bruch were intimately associated with ennonites there.

From a Mennonite author, Rudolph von der yen, who often accompanied Brahms on his ncert tours, we learn that the composer was devout student of the Bible. When Robert humann was dying in a mental hospital near Bonn, he called for a Bible but his wish was denied. His friend Brahms said of the incident later, "What the doctors did not realize was that we North Germans find our Bibles in the dark."

It is not surprising then that Brahms could make such effective use of Biblical texts in his German Requiem and in his "serious songs," in motets and other sacred compositions. His Requiem differs from Catholic masses for the dead in that it says little about the day of wrath and the last judgment but speaks more affirmatively of resurrection and reunion. Its theme is often repeated, "Blessed are they who die in the Lord." Perhaps the most popular number in this massive choral work is the chorus, "How Lovely Are Thy Dwellings," which was selected as one of the numbers to be sung by the choir at this year's Annual Conference.

Yet present-day hymnals are more likely to include Brahm's simple cradle song (No. 127, Brethren Hymnal) than any of his choral works, which are anthems rather than hymns. Fortunately the familiar theme from his First Symphony has hymnic qualities that a Brethren writer captured in an arrangement that most congregations can sing (No. 30). Similar to Beethoven's Hymn of Joy this superb song of triumph though written for the concert hall deserves a place in the music of the church. — K.M.



Mrs. Charlotte Ludwig poses with one of her finished landscapes. She is surrounded by her material

She "Paints" With the Materials of Nature

Photos by Berni Schoenfield from Three Lions



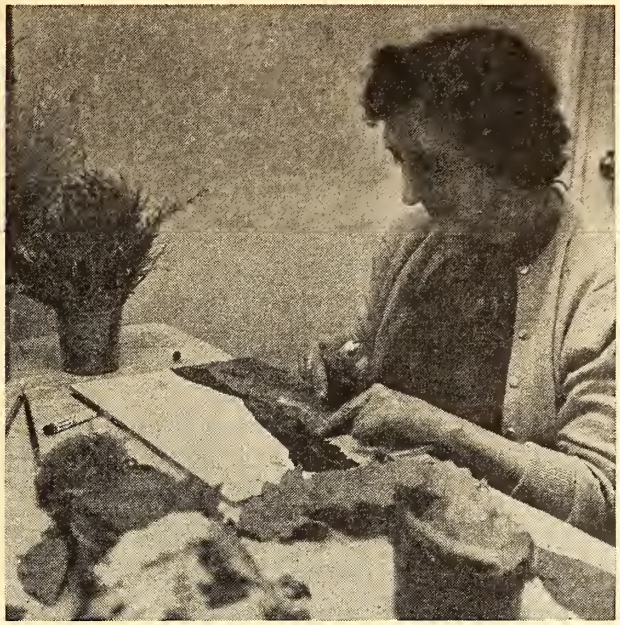
Mrs. Ludwig looks over her supply of materials and chooses the ones she will need. She collects these in the summer months during her stay at the Jersey shore



Mrs. Ludwig uses paints on occasion for the skies in her canvasses. All other materials are from nat



Neighbor's children watch in fascination as the artist selects a dried leaf for use in a picture



Leaves, twigs, and other materials are usually glued to the background, in this case a piece of plywood

The conventional materials of a painter, oil nd canvas, never seemed quite appropriate to Irs. Charlotte Ludwig of New York City. To ıake her landscapes as close as possible to the eal thing, she began to use grass, leaves, bark, vigs, peelings. She soon evolved a new tech- ique which she finds most appropriate, paint- ıg with nature itself.

To get her paints she tramps the woods in the ımmertime at the New Jersey shore, where she nd her husband, John, have a cottage. Mrs. Ludwig's materials cost her merely the exercise necessary to collect them.

The technique of "painting" with dogwood, blades of grass, and other materials from nature is relatively simple. After choosing the items she wants from her collection she merely applies them judiciously to a surface, usually plywood, and glues them in place. The whole is then sprayed with a plastic seal to preserve it. Occasionally Mrs. Ludwig deigns to use oils for her skies. All other materials come from the woods.



This piece which she alls "Wind Swept" is made of birch bark, sea grass, apple and rown potato peelings

KINGDOM GLEANINGS

Ray Petersime, former member of the National Council of Men's Work, underwent surgery in an Indiana hospital on June 19. Brother Petersime's home is at Gettysburg, Ohio.

Robert A. Byerly, chairman of the department of Bible and philosophy at Elizabethtown College, was granted the degree of Doctor of Sacred Theology by Temple University in June. Dr. Byerly is also director of religious activities at the college and writing clerk of Eastern Pennsylvania.

George G. Canfield died June 23 at Peru, Ind., according to word received in our office. The funeral service was held at the Plymouth church, Ind., on June 26. Brother Canfield was a well-known evangelist and served churches in many areas of the Brotherhood until ill-health caused his retirement.

The Fourth Ecumenical Institute for the Southern States will be held at the Blue Ridge Assembly, Block Mountain, N. C., July 19-24. This is sponsored by the Southern Office of the National Council of Churches. This year's theme is Our Unity in the Church. Dr. J. Quinter Miller, a Church of the Brethren minister, is among the conference leaders. The conference is open to all church leaders. For further information, write to Rev. J. Edward Frantz, Executive Director, Southern Office, 63 Auburn Ave. N. E., Atlanta 3, Ga.

Two grants were recently received by Manchester College, it was announced by President Blair Helman. The National Science Foundation gave $5,800 to be used in a research project under the direction of Dr. William R. Eberly, assistant professor of biology, aided by a student research assistant. The sum of $1,464 was given by the U.S. Atomic Energy Commission to purchase equipment and materials to be used in the field of nuclear technology as applied to the life sciences.

Coming Next Week

H. H. Helman, a retired minister living at New Carlisle, Ohio, points out in an article entitled *Look! Your Senility Is Showing* the marks of one who grows old ungracefully and gives suggestions of how to be alive until the end of our days.

Why does a church die? This question W. Cecil Findley answers in the article, *Why the Church Died.*

Also in the July 18 issue will be the preliminary matter on Annual Conference. This includes the *General Brotherhood Board Meetings; Camp Meeting by the Ocean,* background information about the place of Conference; *Consultation on the State of the Church,* the Sunday meeting of Standing Committee, Brotherhood Board, and its staff.

The nation's capital has 518 places of worship a cording to a census taken by the Capital Area Coun of Churches. However, the metropolitan area Washington now has 1,251 churches and synagogu Included in the survey of churches in the capital ci area were seven congregations of the Church of t Brethren.

The South African government has decided to ta over the management of the hospitals for nonwhit which are located in white areas, a decision affecti most of the hospitals in the Transvaal. Twenty-tv mission hospitals in the Transvaal, and three hospit with nurses' training schools belonging to the Chur of Sweden in Zululand and Natal must be hand over to the government.

The ending of nuclear weapons testing throu international agreements and more urgent attention Protestant churches to problems of peace were urg by delegates to a Life and Work Conference sponsor by the National Council of New Zealand. A conferen resolution said, "It is at least doubtful whether nucle war would be the 'lesser evil' or whether it can be 'just war' as defined by the church fathers."

Victor Olsen, chief of the Administrative Division Selective Service and administrator of the alternati service program, died of a heart attack on June He had been related to the alternative service pr gram since the early days of Civilian Public Servi to the present. J. Harold Sherk and W. Harold Ro have extended sympathy to the family and to Selecti Service in behalf of the National Service Board f Religious Objectors and the Brethren Service Commi sion and have expressed appreciation for the unde standing and helpful way that Mr. Olsen handled th program for conscientious objectors.

Licensed and Ordained to the Ministry

Gerald R. Carpenter, licensed in the Douglas Pa church, Chicago, Northern Illinois and Wisconsin.

Richard Jacobsen, licensed in the San Diego churc Southern California and Arizona.

Mrs. Madoline B. Taylor, ordained in the Holsing church, Dunnings Creek congregation, Middle Penn sylvania.

Dean Miller, licensed in the Eaton church, Souther Ohio.

Merle E. Kuns, ordained in the Ft. McKinley churc Southern Ohio.

Dedications and Home-coming

Swan Creek church in Northwestern Ohio, dedica tion, July 12, at 2:00 p.m. Galen T. Lehman wi bring the message for the dedication of the ne educational unit. He will speak also at the mornin service.

Cocalico church, Springville congregation, in East ern Pennsylvania, home-coming in observance of it fiftieth anniversary. Ray Kurtz of Richland will spea at the morning worship service at ten o'clock and Ralp W. Schlosser of Elizabethtown, Pa., at the 2:00 p.m service. At 7:30 p.m. a program of sacred music wil be given.

Brotherhood Theme: Brethren Under the Lordship of Christ

T. Wayne Rieman, director of religious activities ıd head of the department of religion and philosophy Manchester College, was granted his Ph.D. degree Religion in Higher Education in June by North- estern University.

The article, The Call to Witness, by A. Blair Helman, ›pearing on page 6 of this issue, is the text of an ldress given on Thursday night at Annual Conference. hn D. Long's article in the issue of July 4, The Time › Urgent, and Responsible King, by William Willough- ', are also copies of addresses given at the recent ınual Conference, the former on Sunday evening and e latter at the adult Sunday school hour on Sunday ›rning.

›levision Programs

Look Up and Live returned to the air on July 5 with four-part series, And All That Jazz. Experimental in ture, the series attempts to explore the vast divide at seems to lie between the minds of today's parents d their teen-age children. The Rev. William Kirk- ıd, professor of Christian ethics at McCormack eological Seminary, Chicago, Ill., is the host and ırrator. Scripts were written by John Block. The ›gram, Look Up and Live, is a CBS network pro- ction, shared co-operatively by the three major faiths. is aired at 10:30 a.m., ET, each Sunday morning t may be on delayed time on many stations in the st. Check your newspapers for the time.

unions of Conscientious Objectors

A meeting of all conscientious objectors will be held the Red Hill church, near Roanoke, Va., on July 19. ul Myers, who recently made a tour of the Holy nd, will speak at the morning and afternoon services. ther Myers is an elder and evangelist for the Dunker thren Church and lives at Greentown, Ohio. In the ening the film, Alternatives, will be shown.

The World War I conscientious objectors of Camp ade, Md., will hold their annual reunion on Aug. 9, the Black Rock Retreat,, on route 472, four miles th of Quarryville, Pa. There will be morning and ernoon meetings, and all are asked to bring their n noon meal.

A CPS reunion will be held on Sunday, Sept. 20, Lord's Park on the east side of Elgin, Ill. All ex-CPS n and their families are invited to attend. For litional information contact: Oliver J. Hem, R. 2, ora, Ill., or Bernard W. Land, 25 S. Worth Ave., in, Ill.

The Church Calendar

12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Decisions Determine Destiny (Deuteronomy). Deuteronomy 29 — 34. Memory Selection: It is the Lord who goes before you; he will be with you, he will not fail you or forsake you; do not fear or be dismayed. Deut. 31:8 (R.S.V.)

12-16 Southeastern regional conference, Bridgewater, Va.

July 13-18 Central Region CBYF leaders conference, Manchester College, Ind.

July 16-19 District meeting, Texas and Louisiana, Roanoke, La.

July 17-18 Southeastern Region district CBYF officers training, southern section

July 18-25 Chicagoland laboratory school in Christian education, Naperville, Ill.

July 18-22 Older adult conference, Brethren Service Center, New Windsor, Md.

July 19-26 Camp Mon-Dak leadership training and youth camp, Dunseith, N. Dak.

July 24-25 Southern Region CBYF officers training, northern section

July 25 — Aug. 1 Religious drama workshop, Lake Forest College, Ill.

July 26-31 Children's workers laboratory school, North Manchester, Ind.

July 28-30 District meeting, Southern Virginia, Coulson

July 31 — Aug. 1 District meeting, Western Pennsylvania, Camp Harmony

July 31 — Aug. 1 District meeting, Northern Virginia

Aug. 2-8 Eastern Region workshop and laboratory schools for workers with children and junior highs, Juniata College, Pa.

Aug. 2-8 Church leadership laboratory, Bridgewater College, Va.

Aug. 3-8 Bethany Seminary extension school, Juniata College, Pa.

Aug. 6-8 District meeting, Middle Indiana, place undecided

Aug. 6-8 District meeting, Eastern Virginia, Arlington

Aug. 7-9 District meeting, Northern Indiana, Camp Mack

Aug. 10-13 District meeting, Tennessee, Easley, Ala.

Aug. 11-13 District meeting, Southern Indiana, Union Grove

Aug. 13-15 District meeting, North and South Carolina, Camp Carolina

Aug. 13-16 District meeting, Colorado, Haxtun

Aug. 13-16 District meeting, Southern Missouri and Arkansas, Broadwater

Aug. 14-16 Family camp leadership training, Camp Mack

Aug. 14-16 District meeting, Middle Iowa, Dallas Center

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. John C. Hurst of Union City, Ind., in the LaMotte Prairie church, Ill., July 26 — Aug. 2.

Bro. William C. Eicher of Martinsville, Va., in the Fairview church, Va., July 31 — Aug. 9.

Gains for the Kingdom

One baptized and five received by letter in the Tucson church, Ariz.

Four baptized and two received by letter in the Bremen church, Ind. One baptized in the Chippewa Valley church, Wis. Twenty-three baptized and four received by letter in the Eaton church, Ohio.

Two baptized in the Mechanicsburg church, Pa. Fifteen baptized in the Upper Codorus church, Pa.

News and Comment From Around the Worl

Portuguese Dedicate Huge Monument Honoring Christ

More than half a million pilgrims witnessed the solemn unveiling of a statue of Christ the King — said to be the largest in the world — on the south bank of the Tagus River outside the small town of Almada in Portugal.

The statue, which is more than eighty feet high, represents the fulfillment of a vow by Cardinal Cerejeira, the patriarch of Lisbon, and the Portuguese bishops during World War II that they would erect a monument to Christ if their country could stay out of the war. The statue can be seen for a distance of thirty-five miles in any direction.

Religious Leaders Urge Church Support for Desegregation

Church support for desegregation of schools, housing, public acommodations, and recreational facilities was asked at an Interracial Southwide Conference of Religious Leaders held in Atlanta, Ga. Sponsored by the National Association for the Advancement of Colored People, the conference also called for "more racial inclusiveness within churches."

Professor Everett Tilson of Vanderbuilt University, Nashville, told the conferees that "integration is the one answer to the racial problem which can be reconciled with the demands of Christianity."

Merging Lutheran Groups Told Church Name Limited

Four Lutheran bodies merging into a new 3,000,000-member denomination are still without a name for the united church. Legal obstacles have eliminated four out of six suggested names, leaving the commission two for possible consideration.

Merging are the American Evangelical Lutheran Church, Augustana Lutheran Church, Finnish Evangelical Lutheran Church, and United Lutheran Church in America. The commission added an article to the new church's constitution providing for one official periodical to be published by the denomination.

The joint commission on Lutheran unity hopes to have the constitution and bylaws ready for submission to the conventions of the four merging churches by 1960. If these documents are ratified the new church's constituting convention is planned for 1961 and the denomination is expected to begin functioning late in 1962 or early in 1963.

Missionaries Criticized for Imposing Western Standards

The Christian and Missionary Alliance which supports 832 missionaries in 22 foreign lands sponsored an outdoor parade of 120 missionaries before a rally in Kleinhans Music Hall in Buffalo, N. Y. at the time of the Alliance's general council meeting.

Louis L. King, director of foreign missions for the Alliance, said that natives in some foreign fields get the idea the gospel is a system of law because missionaries impose "a code of morals and ethics," usually based on Western standards. He warned that the tendency of some missionaries to impose Americ moral standards and concepts church organization on natives l ders building an indigenous chur

Mr. King suggested that inste of giving native churches "our w thought-out and cut-and-dried f mulas . . . the better method wo be to let them develop by the tr and-error method."



Helena B. Kruger has been assigned to the visitation program of the Heifer Project, Inc., in Germany. She will visit the families who have received heifers during the last five years and will also be responsible for planning the distribution of 150 head of donated cattle which will be sent this year to Germany. Born in Russia, Mrs. Kruger and her husband, Peter, came to the U.S. in 1924 as refugees. She worked with refugees in Europe in 1946 under the auspices of the Brethren Service Commission, with the resettlement program for four years at New Windsor, and for two years with her husband in Greece under Church World Service. Mrs. Kruger's knowledge of languages will aid her in her work

Date of Hazor Conquest Supported

The date of Joshua's conquest Hazor in northern Galilee, along w his triumph over Jericho when Israelites crossed the Jordan Ri into the Promised Land, has b newly established by recent exca tions, according to an Israeli arch ologist.

Dr. Yigael Yadin, lecturer at I brew University, said discovery Mycenaean pottery in the Ha diggings put Joshua's campa about 3,300 years ago. This co cides with the account in the Bo of Joshua, chapter 11. The pott was imported from the ancient Gr city by the Canaanites in that c tury. Hazor is the thirteenth in series of twenty-one cities that h been uncovered. It matches brief Biblical description as " head of all those kingdoms" (Josh 11:10).

Religious Leaders Urge Establishing Country Life Commission

Religious leaders have urged C gress to establish a Commission Country Life to study problems the family-owned farm before it crushed by competition from corporation farms using platoons low-paid migrant laborers.

Former Representative Bro Hays of Arkansas, who was presid of the Southern Baptist Conventi has urged the establishment o commission similar to that wh President Theodore Roosevelt set fifty years ago. He said, "The wo has tended to go off and leave little farmer on the hillside, suffer the ravages of erosion. Economic spiritual values vital to the survi of our way of life are here at stak

Summerfield Seeks Church Aid in Combatting Obscenity

Postmaster General Arthur Summerfield recently urged the tion's women to help his departm

ombat the rising menace of porno-raphy. If present trends continue, e said, between 700,000 and 1,000,-00 children will receive advertising irculars through the mails this year nviting them to purchase obscene naterial.

Mr. Summerfield declared that eddlers of smut are deliberately iming at teen-agers and even ounger children. They obtain ames and addresses of children by ffering in a legitimate ad the sale f a product of interest to a boy or irl. Later the child receives lewd olicitations through the mail.

The peddlers also buy prepared sts of children's names, often com-iled from high school yearbooks. In ne recent raid in New York City hich yielded seventeen tons of in-ecent pictures and books, the pur-eyor had been using a mailing list 100,000 high school students.

The Postmaster General called on omen to support a four-point ac-on program: (1) draw maximum ublic attention to the nature of the cket; (2) urge parents to watch r such mailings and turn them over postal inspectors immediately; 3) mobilize community support be-nd adequate law enforcement; 4) rally public opinion behind new nd stiffer legislation against ob-enity.

otestant Council Holds vangelistic Rallies

The Protestant Council of the City New York has launched a series three night evangelistic rallies med at reaching the unchurched the metropolitan area. The over-purposes of the meetings are to r church members to greater prac-al commitment to Christianity d to create an atmosphere of in-easing awareness of Protestantism roughout the city.

The council's Church Planning and search Department estimates that ore than 7,000,000 persons in the eater New York area are not iliated with any church or syna-gue, including 4,000,000 within e city's five boroughs.

ble Still Unpublished in ver 1,000 Languages

There are more than 1,000 lan-ages and dialects in which no rt of the Bible has yet been pub-ned, according to the 143rd annual port of the American Bible Society. the end of last year, Scripture ctions were published in 1,136 gues. But there are more than 3,000 languages and dialects spoken in the world. The Bible Society last year set an all-time record with the distribution of 16,629,486 Scriptures in 201 languages throughout the world.

Churches Urged to Give Architects Greater Freedom

Protestant churches have been urged by architects to give them greater freedom in planning the construction of new houses of worship. The recommendation was made in a statement issued by an international conference of church architects held at the World Council of Churches' Ecumenical Institute at Bossey near Geneva, Switzerland.

Attending the conference were thirty-four churchmen and designers from eleven countries, including the United States. The conference said, "Since the church must speak to the world as well as to itself, men who know the world as well as the church are to be preferred to those who know only the church."

New Armed Forces Hymnal in Distribution

A new Armed Forces Hymnal is now being distributed which marks the completion of more than eight years of research and editing of music and words. The printing of the new hymnal represents the first printing of any hymnbook by the military since the early days of World War II.

The most recent edition is composed of three sections — Catholic, Jewish, and Protestant — and contains Scripture, Psalms, prayers, and order of worship, as well as hymns of the three faiths. Some hymns and scriptures are common to all three traditions.

Controversy in Japan Over Ise Shrine

Proposals to revive prewar state protection for the shrine of Ise, Japan, have provoked strong opposition in Christian circles and elsewhere. The shrine, a special place of worship associated with the royal family, was turned into a place of homage under the state Shinto patriotic cult in the years before World War II. The allied ocupation abolished state Shinto and reduced the status of the former national shrine to one among many Shinto religious centers. The Japanese constitution guarantees separation of state and religion.

News Briefs

A sixty-eight-year-old Miami numismatist claims to have all sixty of the coins mentioned in the Bible. Edward L. Weikert, a retired department of labor counselor, said that they are among more than 16,000 coins and bills which he has collected since he was six years old. Mr. Weikert said he has pieces from as early as 700 B.C. when the first coin was struck.

Membership in the Evangelical Lutheran Church reached 1,119,000 in 1958, representing a gain of 3.35 per cent over the previous year. The church continues to grow at its fastest rate on the West Coast and in Canada. Almost one third of the church's membership is concentrated in Minnesota.

Headquarters of the United Church of Canada have been moved from downtown Toronto to a new $1,750,000 nine-story building in that city. The building was dedicated on June 11 on the thirty-fourth anniversary of the formation of the church, when Methodists, Congregationalists and seventy per cent of the Presbyterians merged. The church has nearly a million members.

Lutheran Brotherhood, fraternal life insurance company with headquarters in Minneapolis, now has more than a billion dollars of insurance in force.

Roman Catholics in the United States, Alaska, and Hawaii currently number 39,505,000, representing an increase of more than 3,000,000 in the past year. The new total embraces all Catholic families of the defense forces both at home and abroad as well as diplomatic and other services overseas.

The Lutheran Church — Missouri Synod has become the largest body of Lutherans in the Western Hemisphere. However, the United Lutheran Church in America remains the largest Lutheran group in the United States, its possessions and Canada. The Missouri Synod membership increased last year to a total of 2,442,-933. The increase was 3.7 per cent over 1957.

In Amsterdam, Holland, on May 7 Baptists celebrated the 350th anniversary of the baptism of John Smyth, Thomas Helwys, and their English companion refugees, who in 1609 formed the first English Baptist Church, forerunner of the present world-wide Baptist community of twenty-three million people.

A cry for help from the cyclone-wracked island of Madagascar, where 50,000 are reported homeless and 3,000 dead was answered by churches around the world. Church World Service sent $10,000 to the Madagascar Christian Council.

President Sukarno of Indonesia was reported to have firmly declined an offer of a new Indonesian religious sect to become its "prophet and leader." He told the sect, which calls itself the Pure Javanese Religion of the Republic of Indonesia, that such offers must not be repeated.

Five European clergymen — four British and one Austrian — will exchange pulpits this summer with as many American Methodist pastors in a program arranged by the World Methodist Council.

Quotes in the News

Dr. Carl F. H. Henry, editor of Christianity Today: "In colonial times higher education found its incentive and inspiration in the Christian revelation of God and the world. Today, on the great American campuses Biblical religion is engaged in a constant battle for survival. Thus, one can well understand, even if he cannot justify, the misgivings about higher education that crowd many of our devout evangelical homes."

Dr. Paul Tillich, professor at Harvard Divinity School: "There is a need to liberate the ministers from club activities of the church and give him time to prepare real sermons. Young people's and old ladies' organizations and charity clubs are good things. But ministers shouldn't be eaten up by them. Church administration should be done as much as possible by laymen."

Senator Hubert H. Humphrey: "It is about time we junked the theory of 'massive retaliation.' We don't have anything to lose by being kind. We ought to be interested in helping people because they are people. We ought to put up our spiritual leaders against those of the Communists. We are almost hiding our light under a bushel. We ought to encourage idealism because that is the only realism."

David Ben-Gurion, premier of Israel: "But for the Bible Israel would never have returned to its land. No book has ever exerted such influence on any nation as the Bible has on Israel."

Bishop Hanns Lilje, of Hannover, Germany: "In East Germany, the young people have to carry out the appearance of accepting the Communist philosophy, but the truth is that inwardly, as the result of this pressure, they have a real spiritual vitality. As our people in both East and West Germany are seeing communism for what it is, the result is a deep and healthy quickening of the spirit. The church has fina come to the realization that its pe ple in East Germany have to acce at least in part, the political dicta of Communist leaders if they wa to eat, work, or receive education."

Dr. Edwin T. Dahlberg, pr ident of the National Council Churches: "It was the vigoro pronouncements Jesus made on cc troversial matters that sent him the cross. If he had confined hi self to little Mickey Mouse mora he would never have been hea of."

Miss Helen Turnbull, a member the staff of the United Chur Women: "Out of the millions Protestant, Anglican, and Orthod Christians in the world, the 1 member churches [of the Wo Council of Churches] have elect or appointed only 6 women memb to the 90-member Central Co mittee. The senior staff percentage just as low."

Dr. Albert Shirkey, pastor, Mo Vernon Place Methodist chur Washington, D.C.: "A pastor m not allow himself to be caught up intimate fellowship with a lit select group all of the time. Ev one must feel the clergyman is leader and friend. The shephe must never be obligated to anyo He must be obligated only to t Lord who called him into servic





BROOKVILLE CHURCH COMPLETES BUILDING PROJECT

The Brookville church, near Dayton, Ohio, dedicated its $180,000 facilities on May 10. The old building had been completely remodeled and a three-story Christian education building and new chancel area added. A. Blair Helman, president of Manchester College, delivered the dedicatory sermon in the afternoon. The Festival of the Christian Home and the dedication of the people were observed at the morning service, when the pastor, Fred Hollingshead spoke. The new building contains a sanctuary seating fi hundred, twenty classrooms, a chapel, administrati rooms, a fellowship hall, and a modern kitchen.

The Brookville congregation was organized on N 2, 1910, when the Wolf Creek church, which dat back to 1811, was divided. The present membersh is 440, a growing church with vision, dedication, a courage. It has doubled its giving to the Brotherho Call and is committed to $1,000 for district chur extension. The congregation is interested in maki the new facilities a tool to do greater and better wo and serve the community and the district and chur

Overseas Report ... from West Africa

H. Stover Kulp

• The Northern Region of Nigeria ame self-governing on March 15, 59. With a population of over 000,000 it is the biggest auton- ous administrative unit in Africa th of the Sahara. Some three fifths the population are Moslem. Be- se March 15 this year is in the slem month for fasting, self-gov- ment celebrations were held May 20 at the capital city of Kaduna e Duke and Duchess of Glou- ter represented the British queen he celebrations. There was a very rful durbar in which some 3,000 semen rode past the royal pa- on. Other important features of celebrations included a great ibition, described as a modern ans of recalling the rapid advance he past fifty-six years and an in- t into the mechanical, technologi- and other developments of the ure.

President Tubman of Liberia been renominated for that office. there is practically no opposition, s sure of re-election. He has been ident since 1944. He is now hing his third term. In Liberia first term for the president is t years and subsequent ones are years each. Liberia with a popu- n of about 2,000,000 is probably the fastest developing country in t Africa. This is largely at- ted to the leadership of Presi- Tubman.

When he became president in 4 the annual revenue was less one million dollars; now it ex- ls twenty million dollars. Fire- e has a million acres in rubber tations but Liberian farmers e taken up rubber planting and rubber output will soon exceed of foreign-owned plantations. Nimba is an entire mountain of lously rich blue iron ore. Pro- ion is at present two million tons ar. This will rise to twenty mil- tons in ten years when a mile railway, entirely radio con- ed, will carry 2,000 trains a year e new iron port of Buchanan.

In Northern Nigeria 3,640,384 le have registered for the forth- coming federal election. This is esti- mated to be nearly ninety-five per cent of the eligible voters, that is all males over twenty-one years of age. This high percentage of registration shows the general interest of the peo- ple in political matters in Nigeria. In the coming federal election, it will be the first time that a secret ballot will have been used. To conduct such an election in a country with ninety per cent illiteracy will be a formidable task.

• Dr. Bargery, the renowned Hausa scholar, who has been in charge of the new translation of the Bible being made in that language, has retired at the age of eighty-two years. He first came to Nigeria as a missionary of the Church Missionary Society in 1904. The revised trans- lation of the New Testament is com- pleted and is in the press. Much work has been done on the Old Tes- tament. The work is now in charge of Mr. Cyril Sanderson.

• The Theological College of Northern Nigeria was formally opened on Feb. 13, 1959, with twenty-two students.

• Dr. Billy Graham is planning to visit several countries in Africa in the early part of 1960. Plans are being made for him to have meet- ings in a few of the large cities in Nigeria.

• Industrial developments con- tinue in Nigeria. The Kaduna tex- tile mill in Northern Nigeria is work- ing twenty-four hours a day, produc- ing at the rate of 12,000,000 yards a year. Extensions are now being built which will increase the output fifty per cent. Two modern abat- toirs will come into operation soon in Bornu province of Nigeria. An asbestos factory to make pressed roofing and other products is being developed near Lagos.

• Recent alarming advances of the tsetse fly threaten cattle raising in certain parts of Northern Nigeria. A request has been made for techni- cal assistance and for funds amount- ing to £ 300,000 from U. S. International Co-operation Adminis- tration.

• Mt. Cameroun, the only active volcano in West Africa, some 13,350 feet high, is in eruption again this year. The last big eruption was in 1922. There has been no destruction and the flow of lava is now reported to have stopped.

Agreement Sought for Putting an End to Attack on Evangelical Missionaries in Ecuador

From an article appearing in El Comercio, Quito, Ecuador, April 1959

SINCE December 1958, acts of violence have occurred, culminating on March 25. It is possible that a meeting will be held today of local authorities, land owners, Indians, and mission directors. The mission will insist upon freedom to carry on its activities.

In the police headquarters in the Province of Chimborazo court, pro- cedure is being carried out in the case of the attack on three evangelical missionaries on March 25 in the Parish of Columbe. Yesterday, a meeting was to be held with missionaries, landlords, Indian representatives, called by the governor of the province. But the meeting was called off because of the absence of the governor.

In the charges brought by the evangelical mission following said attack, article 168 of the constitution of Ecuador was appealed to. The article calls for freedom of conscience and freedom of worship. The Protestant work in the community where the attack took place was begun in 1955 by Dr. Donald Dilworth, medical missionary who made visits to that community, giving free services to the sick. The Indians in the community began to have confidence in him and built their own chapel on their own land.



Doctors and nurses in the hospitals and dispensaries are not always able to save the patients brought to them, sometimes because they cannot discover the cause of the illness, sometimes because the patient may be brought too late

NIGERIA, WEST AFRICA

Still Will I Love Him

Mary Ann Kulp

AN ANXIOUS, pathetic couple, they paused at the doorway of the dispensary. The father stood hesitantly, twisting his cap in his fingers. The mother, weighed down by advanced pregnancy, carried on her back a child, obviously too large to be carried, but too ill to walk. Three months before, the child, whose name was Yarnamachahyel, had broken her leg. It did not heal properly and she had not walked since. This, however, was not the extent of her troubles. She was seven years old, but smaller than most five year olds. Severely undernourished, she had symptoms of anemia and an enlarged spleen and liver. She had had a constant fever, which drugs did not check. In spite of treatment she had received at another dispensary, she failed to improve.

Gradually her story, and the tragic story of her family, unfolded. Kubili, the mother, had given birth to eight children. Of these, six had died, some in infancy and some in early childhood, leaving only this seven-year-old girl and an older brother. Why had the children died? The parents did not know exactly, nor did the doctors at the hospital to which they had made repeated trips with this child as well as with others. Nothing could control the pattern of illnesses to which the children succumbed.

Now their only living daughter was seriously ill. The droop of the father's shoulders, the anxious, weary expression of the mother, the vacant, suffering gaze of the child, all bespoke the past agony and promised little hope for the future. But for ten days Yarnamachahyel came to the dispensary to receive her vitamins and other medications, and at the end of this time she seemed improved. On the eleventh day she died.

As I sat in the early dawn with the grief-stricken mother, and l as I saw the small, solitary mo of earth that marked Yarnamach yel's resting place on the windsw hill behind Waka village, I could help thinking that this was ind about the most severe test of f that could come upon a Christ

The next day Kubili was inc solable, beside herself with g "The Lord does not love me," cried over and over again. Nea sat her husband, mute with his c sorrow and unable to help her. ready he had told his wife that she wished, he would release and dissolve their marriage. Fea that he was in some way to bl for the apparent inherited weak in their offspring, he was willing free her, that she might have an portunity to bear living, heal children to another husband.

Thirty years ago, before Ku and Musa had heard of Christian this probably would have happe They would have severed their n riage and parted in their sor he to a life of emptiness and sh one of remorse and likely contin unfulfillment. But because they h heard of the way of the cross, cause their faith was firmly es lished, this was not the case. T have chosen to remain toget caring for their son and never c ing to pray for the safety of t unborn child.

Kubili and Musa realize that th too, may be called to follow t brothers and sisters. But they have, in their simple manner, cepted the fact that whatever h pens is the will of God. It se almost providential that they named their daughter Yarnamach yel. Translated from the Bura means: "What can I give God?"

Wife of Philip Kulp, second-generation missionary. They are serving their first term in Nigeria.

• • •

Brooks Hays, president of Southern Baptist Convention: "public school system as we k it is in jeopardy. Popular gov ment cannot survive without po lar education."

Annual Conference in Nigeria

Ruth Mary Halladay

THE thirty-sixth annual conference of the Church of the Brethren mission in Nigeria, ıder the leadership of Dr. Roy altzgraff, met at Garkida Jan. 21 27, 1959.

Sixty-two adult members of the ission attended the meetings. It ıs a most refreshing and revitaliz- g experience to meet again old ends and learn to know new mis- ıaries, all of whom had come from r scattered stations in Northern geria for this week of fellowship d inspiration, sharing of concerns, veloping new ideas, and seeking r guidance in order to do a better ɔ in the coming year. Our experi- ces were enriched by the presence not only the regularly appointed ssionaries but also our BVS and V workers. And it was good that eachers and evangelists, builders, ice workers, teachers, and medical ff could all share together their oblems and desires.

ward Christian Citizenship

Because Nigeria is soon to receive r independence and the northern gion has attained self-government, was especially fitting that the me of the conference should be e Build With Thee, with We ould Be Building as the conference mn. Perhaps the greatest task t our mission faces today is that helping our African brothers to their responsibilities as Chris- ns in their rapidly changing coun- .

undations Examined

The morning and afternoon ses- ns were generally spent in discus- n and disposal of conference busi- s, but our days began with morn- meditations before breakfast and led with worship services and ad- sses which provided much food thought. Stover Kulp's opening dress, Will These Foundations ld? clearly reviewed the work of mission in the past and gave us urage to move ahead with the ng foundation of faith. The next ning Charles Bieber challenged with his talk, Foundations Still Undone. Moderator Pfaltzgraff the following night gave us many reasons to keep us from feeling complacent in our work, as he spoke of his recent trip to Japan, our mission in India, and our relationship to world affairs. In a second talk, Dr. Pfaltzgraff also spoke more directly about our church's work in India, helping us to feel much closer to our fellow-workers there.

On Sunday morning the entire conference was free to attend the service at Virgwi, our leprosarium congregation, or the local Garkida church. In the afternoon the women of the mission met to review women's work of the past year and also prepare for the coming year's activities.

Fraternal Delegates

Mr. and Mrs. Ed Smith of the Sudan United Mission were our guests for the week. We were pleased to have Mrs. Smith share with us some of the women's work of her mission group, also. On Sunday evening Reverend Smith gave us an inspirational sermon that helped us to realize that we are not alone with a gigantic task but are part of a great movement with many unknown co-workers under the Fatherhood of God.

Headquarters Building Dedicated

During one afternoon we were privileged to attend, along with the children from Garkida schools and other local friends, the dedication of the new headquarters building. The very hot afternoon sun certainly brightened the new building, which already seemed to gleam with its newness in comparison to the nearby brown mud buildings.



Max Baughman

Choir at annual meeting in Nigeria directed by Elsie Hall

Conference Arrangements

Much credit should go to the Garkida staff for their many efforts in making lodgings available for the conference, for supervising meal preparations and serving, and for being gracious hosts. Elsie Hall gave both those who sang in the choir and those who listened much pleasure through her efforts as choir director. Conference officers, worship leaders, speakers, musicians, recreation and music committee members all had a vital share in making the conference a memorable one.

Consecration to the Task

The highest point for those attending came on the closing night at the consecration and prayer service. As a part of this service, the moderator's gavel was given by Dr. Pfaltzgraff to Robert Hess, our newly elected moderator. This act symbolized not only the new year ahead with all of its challenges, but also the need for complete dedication in our work of building God's kingdom in this part of his earth.

• • •

Methodist Bishop John Wesley Lord: "In every community there are hundreds of lost souls, lost to themselves, to their families and to the world. These are the alcoholics, the socially unacceptable, the misunderstood and the lonely, the sinner and the delinquent. In Christ they can be saved, redeemed from their sin, rehabilitated and restored to life and to their families and their communities as useful citizens. The Christian gospel affirms the guidance of God's Holy Spirit in the affairs of men."

h M. Halladay, teacher at Waka cher Training College, Nigeria

Thirty-two Months in Full-Time Evangelism

Russell G. West

EARLY in 1956 I mailed brochures to all Church of the Brethren pastors to tell them of my plans for a period of work in full-time evangelism. Sixty-four of our busy pastors submitted written suggestions on how to make an evangelistic preaching mission successful. All of the regional secretaries were helpful in the general planning. Although not employed by the General Brotherhood Board, I received full co-operation from the Brotherhood department of ministry and evangelism. Now, after thirty-two months in this rather intensive program, it occurs to me that the entire Brotherhood might be interested in a few observations.

The Response of the Members

The response of the members to the preaching of the Word has been gratifying and, at times, thrilling. In most cases the attendance has been excellent. For example, following are some facts regarding a twelve-day meeting held this past spring at the Jones Chapel church in Southern Virginia. The church has a resident membership of 100. The meeting opened on a cool, stormy night with seventy persons present. On one night attendance reached 175, making necessary the use of extra chairs in the narthex. Pastor William Eicher reported that the average attendance was 117. Of the 100 resident members an average of fifty-five was present at each service.

In all of these preaching missions across America, judging by the attendance, the response at the door, the reports of pastors, the many written expressions of appreciation, and the number of members reactivated and reconsecrated, the over-all response of members was encouraging.

The Response of the Unsaved

Most of us know, although we do not understand why, the unsaved and unchurched people of the community do not, as a rule, attend an evangelistic preaching mission. And while it is true that many unsaved people are accepting Christ and coming into the fellowship of the church during these meetings, most of them are children and young people of our own families, and often members of the pastor's class in church membership. There are exceptions, of course, as all who conduct evangelistic meetings will tell you, in which new families and individuals are brought under "the Lordship of Christ." However, the response of the unsaved in today's evangelistic meeting is not very encouraging. Therefore it would seem, that the evangelistic mission in our day must become a part of the total program of evangelism.

The Response Financially

In my brochure to pastors I emphasized that the matter of finance must be kept in the background — that my services would be available to all churches regardless of how small or weak. This policy I followed. Since I have never heard of an independent full-time evangelist of our church submitting a financial report, I feel this will be interesting and helpful to the entire Brotherhood. (One region, I understand, has set a goal for their churches of a minimum of $125 per week, plus travel expenses for those who conduct evangelistic meetings.) Counting the actual number of weeks I have worked my average weekly income has been $81.95. Occasionally a church scheduled me for one week, but included two Sundays. This actually meant two weeks of my time since one cannot easily book another meeting for the remaining weekdays. However, offerings for my services indicated that these were considered one-week meetings. With very few exceptions, churches have been willing to leave the item of travel expenses entirely to the evangelist. And since I have driven my car 68,000 miles in this work, with gasoline costing as much as 42.9 cents per gallon in some parts of America, you see that I have every reason to remain humble.

I do not want to be misunderstood. This might seem to cast a reflection on our churches, even those who have been so generous in backing my program. I do not intend it that way. I am just reporting.

A Few Suggestions

Since unsaved people are not attending preaching missions at this time, I would make the following recommendations:

Preaching missions should be planned and conducted for the inspiration and encouragement of the members of the church. Regardless of how good a pastor may be, it seems that there is still a need for the preaching mission on evangelism. It has been said that "preaching is taking the Word of God and hurling it against a present-day problem." Unless it deals with a present-day problem it does not involve the people; unless it is solved by the Word of God, it isn't preaching. Our present-day problem is to get our people to launch out into the community in a constructive program of winning people to Christ. Most members of the church know the worth of a soul, the length of eternity, and that our time for saving the lost is running out. Preaching must inform the mind, stir the heart, and move to action. In this program of evangelism the local church needs all the help it can get, both human and divine!

Meetings, in most cases, should be confined to one week, with the hope that every member might be induced to attend every service. In a two-week meeting members still say, "We hope to get started the second week." It might be helpful to be able to tell them there will not be a second week.

Most of my meetings have extended over two weeks. During the first week I have appealed to the members, and during the second week to the unsaved. I have come to believe that I could accomplish more for the cause of evangelism by restricting my work to one week and giving my full attention to the needs of the members of the church. After all, most of our problems are within our own hearts.

I have a growing conviction that every Christian should be a soul

nner. Evangelism must become e constant concern of every de- rtment of the church, every Sun- y school class, every home and mily, every individual, throughout e year and across the years. Every al church should have a time set art at least once each year for in- iration and consecration. For this rpose I favor a one-week meeting. More and more these preaching ssions to the members should be nned and conducted by the dis- ct for the churches within the trict. According to the latest Year- ok, most of our districts have a mmission on ministry and evange- n, and many have a director of angelism. This program is not w to some districts, but I believe it uld be extended and enlarged.

Not all churches within a district uld be interested in entering such o-operative program, but in most es there would be enough to make plan successful. A plan whereby district sets up a series of one- ek meetings (Monday through nday) with the evangelist going ectly from one congregation to ther would save time and travel l add momentum to the program ause of the concerted effort. This uld require long-range planning the part of the district, and careful paration and follow-up on the rt of each local congregation. s could be accomplished by in- ng a full-time evangelist, by call- ing on different pastors, or by using the local ministers.

Conclusion

Evangelism has to do with the outreach of the church in the local community. It, therefore, is concerned with the unsaved, the unchurched, the unconcerned, the inactive, the maladjusted. Among them are good, clean, honest, upright people who take an active, constructive part in the work of the community. Also among them are moral and spiritual degenerates, enslaved by vicious habits and ways of living that make them a menace to society. But whether good or bad or in between, they are all the object of God's redeeming love. For their salvation Christ went to the cross! For them we most forever go, preach, and witness — calling upon the unsaved everywhere to be reconciled to God.

• • •

Dr. R. L. Hunt, director of the Department of Religion and Public Education of the National Council of Churches: "Little by little all tokens of religious concern are being removed from public schools, conveying to the impressionable child the idea that religion does not matter and resulting in a curriculum marked by lack of religion as an official answer to ultimate values in life."

OUR CHOSEN FIELD

VERY ONE is given a talent of some kind. It is our duty to develop and use that talent in ay that it will do the most good f humanity and bring the most joy t one's self.

unday school teachers have a s cial opportunity to use their talent b teaching boys and girls and men a women, the most important thing ir life — the love of Jesus Christ. S day school teachers and Chris- ti workers in the church are priv- il ed people in that they are chosen t do the job to be done. Christ s , "You did not choose me but I ch se you."

o we face this teaching job as a ch lenge to do the very best that w can? Do we remember always th we are playing an important pa in forming the concepts of the Bi e and Christian attitudes in the minds of children, youth and adults?

When you are asked to be a teacher, or do some other job for your church, you may quickly answer, "I cannot teach a Sunday school class," or "I don't have the time," but you are teaching every day and someone is watching and listening. The greatest lesson that we teach is the way we live each day, not just on Sunday when we have on our nicest manners. We need to follow the example for Christian living that Jesus set forth in his teachings while he lived on earth.

Our need is for teachers — teachers who teach through instruction and who teach by example. Won't you consider using your God-given talent and your life to teach others? The laborers are so few. — *Mrs. Mary Bryant, in Central News, Roanoke, Va.*

Christian Family Series

THE first in the series of four Sunday evening programs centering around the Christian family received enthusiastic support on the evening of April 26. Following a meal the film, Faith of Our Families, was presented. The entire group participated in a discussion of the importance of family worship and outlined the procedures for establishing, continuing, and strengthening this practice in the families of our congregation.

The series continued on Sunday evening, May 3, at which time the pastor led the group in considering the theme, Music in the Family. How can music contribute to family unity? Do families group themselves around the piano to sing as they once did? Is it necessary to have a piano in the home for the family to sing? What about the kind of records we buy to play on our phonographs and our hi-fi sets? What about the music of the church? Do we feel that the church does not offer us an opportunity to sing the good old hymns any more? How can we teach our children to sing? How can we cultivate in them a love for the hymns of our faith? These and related questions were discussed.

The May 10 session featured consideration of leisure time activities in the Christian family. The committee observed, "It may be that families often feel that there is no leisure time available to them. The group looked carefully at this basic question and analyzed how it makes use of the free hours that are available to it." Also considered was a variety of activities available to the family during vacation.

The study series concluded on Sunday evening, May 17, with the presentation of a one-act play, Take Any Street. The play lifts up the problem of the family as it meets the social pressures which are applied in our time.

The emphasis on the Christian family was climaxed with a night of recreation on Friday evening, May 22, in the fellowship hall. Games and activities of interest to young and old alike were planned by the committee. A large group from the congregation shared in this informal and enjoyable event. — *Adapted from the Mount Morris (Ill.) Messenger.*

SOCIAL EDUCATION

Is It My Responsibility?

Snatches From a Conversation

Ralph E. Smeltzer

Preacher: We have personal responsibility for the things we do as citizens and for the actions of our government. Christian faith in the redeeming love of God revealed in Christ should enable us to live in the world as it is, to make hard choices between real alternatives without self-deception or despair, and, as receivers of the divine mercy, to bear the burden of the evil that is involved even in the best that we can find to do.

Parishioner: Personal responsibility! I may not have gotten the rest of that statement, but are you trying to say that I'm responsible for what those characters in Washington do? Don't give me that stuff!

Look at me — I'm just one citizen in a very big country. My opinions are insignificant enough in this town, but when you say I'm responsible for what happens in the rest of the world, you're all wrong. I refuse to accept the responsibility.

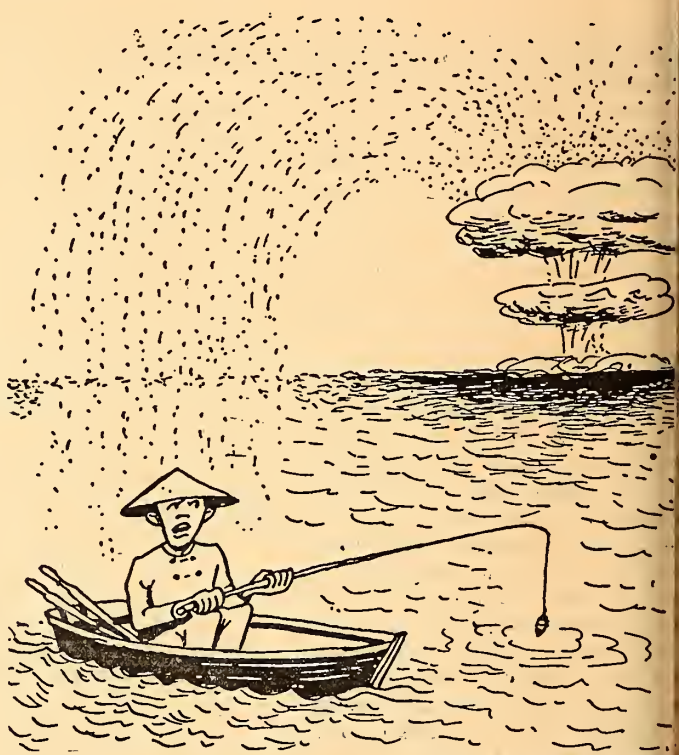
Preacher: Jesus said, "For he who does not love his brother whom he has seen, cannot love God whom he has not seen."

Parishioner: Now wait just a minute. Are you trying to say that I don't love my fellow man? Why, I've been going to church all my life, and I know that I'm supposed to love my brother, and what's more, I do. But what does this have to do with international problems? Those are things for diplomats and governments to worry about.

Preacher: Now wait just a minute. World problems concern people. In fact, it's not too extreme to say that the very existence of the human race is at stake.

Parishioner: Sure, it's those Communists who are causing all the trouble. If it weren't for them, we would have a peaceful world.

Preacher: There is much truth in what you say. But I'm afraid you make the world problems a bit too simple.



From Anti-Missile Missile

Do we have a responsibility for the actions of our government which influence the lives of people?

* * * *

Parishioner: I know what you mean, I've heard this talk about push-button warfare. It's frightening when you think how fast it could happen now. And, you know, when I stop to think, it will be human beings who will die.

Preacher: Yes, and it is human beings who are making the decisions in this nuclear weapons business. We have the hydrogen bomb, and so does Russia. People would push the buttons to destroy most if not all of the human race, and people can help to prevent such a holocaust.

Jesus said, "Love God and love your neighbor as yourself." One practical application of love is to do all in our power to prevent such a war in order that your family, your friends, and millions of neighbors you will never know can "have life and have it more abundantly."

Parishioner: Okay, I see what you mean. But I don't exactly have the ear of President Eisenhower or Mr. Khrushchev; they wouldn't listen to me. Remember, I'm just one person in a big country, so I don't see what difference it makes what I think.

Preacher: There is more conc now for human rights than ever fore, and the church, in its work preaching, teaching, missions, h pitals, relief, social action, and all many ways the spirit of Christ made evident, can serve as a lea The United Nations, for instan deals with human rights a great d and the churches have been influ tial there, and can be even more fluential.

Parishioner: I'm glad you m tioned the United Nations. I've s questions in my mind about organization. It seems to me all they do is talk over there can't see that much is being acc plished by all that talk.

Preacher: Would you rather h nations talk to one another or f one another? Remember what said when we started this conve tion about nuclear war? Right the United Nations provides main new resource for peaceful tlement and peaceful change.

* * * *

Parishioner: You know, I think eign aid is our annual give-awa other countries to keep them f going Communist. Frankly, I t it's pouring money down a rat h I can't see that it does any g

fact, I don't think the people even preciate it.

Preacher: Certainly your opinion one widely held. But why not look it this way? We are living in a unken world, and the troubles of h nation affect its relationships h other nations. When we sup- t the desire of peoples far from for economic fulfillment, spiritual edom, national justice — then we promoting life, hope, peace, free- n, order, and justice. Our church- and the nation must get under the rld's needs.

Parishioner: All right, all right. But 're getting pretentious again. I lize that the world has problems, t they affect me, that the United tions is a good organization and that, but how can I as a single erican citizen do anything?

ting Interested

The foregoing conversation illus- es the problems of personalizing ce and feeling responsible.

One of the great difficulties in the of peace and international rela- is is for individual persons to rea- that they can influence world irs as well as be influenced by n. How often we see the shrug he shoulders and hear the state- t, "It's too bad, but I guess e's nothing I can do about it."

Most persons — in or out of the rch — are primarily concerned ut the things that touch their onal lives, their families, and r pocketbooks. While they may both fear and futility about such stions as the control of H-bombs he Berlin crisis, they do not know to take hold of them. They are y to believe that foreign policies determined by processes in which have no voice or vote. Most ple fail to see how their personal s are affected by world events and how they can link purely personal interests with the larger public interests and responsibilities.

We all have a personal involvement in international affairs whether we realize it or not. If we have a son or a daughter overseas, we have a personal involvement in what happens in those countries. Persons working in industries with defense contracts are affected by the state of world affairs. All who pay taxes are affected when our government decides to build bigger missiles to keep up in the arms race. Our own personal concerns cannot be separated from those of people in other parts of the world. We need to see the broad social consequences of our personal problems and decisions and, in turn, grasp the personal dimensions of planetary problems.

Is God Concerned?

Is God concerned about the world, about peace between nations and groups, about what happens in international affairs? If so, how and through whom does he work to manifest his concern and his kingdom on earth? Is he trying to work through the church of Christ? The Church of the Brethren? Are we Christians especially called by God to help make this world a more Christian environment for ourselves, our children, and the rest of God's family around the planet? If so, do you and I feel this special call, this special opportunity, this special responsibility?

This year we as individuals, as a church, and as American Protestants have a beckoning opportunity to answer these questions through the 1959-60 interdenominational social education theme, Christian Responsibility on a Changing Planet. Let us study to find out what we can do. Let us make world affairs our affairs.

NEW SPEECH CONTEST THEME

► The theme of the 1959-60 Peace and Citizenship Speech Contest for school youth is World Affairs Are My Affairs. A subtopic of Christ s Us to Witness for Peace has been selected.

The 1959-60 theme has been chosen in the field of international rela- to correlate with the annual social education theme, Christian Re- sibility on a Changing Planet. Special study materials in this field are g prepared by the National Council of Churches and our own denomina-

The local, district, and regional contests will be held this fall and winter. national contest is held each year at Annual Conference. Additional mation concerning the speech contest will appear in the September October issues of the Church of the Brethren Leader.

Annual Social Education Themes

► A study theme has been selected for each of the next several years by the social education and action agencies of the member denominations of the National Council of Churches.

The 1959-60 interdenominational theme is Christian Responsibility on a Changing Planet. Brethren churches are being encouraged to develop a study program on this theme during this year and to join with other denominations through their local councils of churches in exploring this field. An article explaining the emphasis will appear in the September issue of the *Leader*. Advance mimeographed copies of this article are available from the Church of the Brethren General Offices, Elgin, Ill.

In 1960-61 the theme will be Religious Freedom and Responsibility. The 1961-62 theme will be The Common Christian Responsibility Toward Areas of Rapid Social Change.

Christian Responsibility Toward Persons with Special Needs will be the 1962-63 theme. The 1963-64 theme will be The Impact of the Accelerated Technology on the Economy and the People.

An article further explaining this cycle will appear in the September issue of the *Leader*. Advance mimeographed copies are available from the Church of the Brethren General Offices, Elgin, Ill.

• • •

J. J. Murray, Louisville Presbyterian Theological Seminary: "The church must be liable to the charge of insincerity when it speaks for principles but is not ready in actual practice to carry them out. A segregated church cannot speak with any sincerity or power about integration in education."

"The churches' efforts are rendered still more uncertain particularly in such a field as race relations by the fact that many of us in the church, loyal to the church and wanting to be true to Christian principles, have nevertheless not faced fully the contradictions between the Christian principles and the accepted traditions of the social groups in which we also have our membership."

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, Church of the Brethren General Offices, Elgin, Illinois.

Dear Counselor,

Doesn't Matthew 18 mean the same for ministers as for lay members? If so, how can they do the opposite and still try to teach others how to treat their fellow men? Because one can do things lawful, is it always right?

Puzzled

Dear Puzzled,

Since you do not make yourself very specific and Matthew 18 is quite a long chapter in which Christ deals with different aspects of living, we can only guess to what you are referring.

You are right in wondering if things lawful are always right. Since humans err the closest they seem to be able to get to true righteousness is through justice. True rightness, of course, could only be attained through true love. Since man is not perfect he often falls far short of knowing what true love is. Because of this he goes back to legalistic attitudes and written laws. No, lawfulness is not always right, but until men bcome more perfect, they will use it as second best.

Since ministers are human, which some people forget, they will sometimes err on the side of the "second best" rather than attempting to strive for the best. This does not mean that it is the most acceptable way of living in light of what our Lord taught, but it does make such an attitude more understandable. It may also help people realize that ministers are no better or worse than anyone else. Even though they have more intensely studied the best does not mean they are more able, in actual situations, to apply it. The minister might feel more guilty because, being imperfect, he knows he cannot always live up to the high moral standards that are expected of him.

If you feel deeply that your minister is really doing so differently from what he teaches or preaches and need not, it might be helpful for you to speak frankly to him about his feelings. Try not to antagonize him, but simply tell him you do not understand why he does thus and so. It may be helpful to both of you to clear the matter up and you may gain a real friend. If the minister is highly defensive, you can well know that he is unhappy about his actions but does not know quite how to handle them. Perhaps you can help him. Even if you think you have failed in speaking to him, you can realize you did well to express your feelings honestly.

Clyde and Kathy Weaver.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Larger Parish and Group Ministry. Marvin T. Judy. Abingdon, 1959. 175 pages. $3.00.

This book is written to answer an urgent demand for "a more definitive statement on co-operative plans for administering the work of the church in town and country areas." If an adequate rural ministry is to be provided, one which will challenge the mind of rural people and be a loyal witness for the Christian faith, such a program is necessary.

In 1946, the author was asked by the leaders of the Methodist church to leave a happy pastorate in St. Louis to become the "director of the Harrison County Missouri Larger Parish." Actually he became pastor of eight congregations and director of a parish of twenty-seven churches with six ministers; it was, in fact, a group ministry. While serving there he made a systematic study of the literature of the rural church, did graduate studies at Iowa State College in rural sociology, attended many conferences on the rural church in United States, Mexico, and Europe, and in close co-operation with leaders in the field of the rural church developed the manuscript which became this book. It provides the necessary historical material, is full of insight and information, will prove invaluable to those chu men, executives, and pastors seek answers to solving the probl which seem insurmountable, fronting rural churches. — *Charle Zunkel, Port Republic, Va.*

Prayers for Christian Servi Carl A. Glover. Abingdon, 1 176 pages. $2.25.

This concise handbook of pra for public worship will be of l to ministers who take seriously t preparation for leading pra There is no place in the leade of worship where the average pa is so weak as in the art of pu prayer. The prayers in this b are written by a minister who a rich experience in this area. prayers are beautifully written, they contain a wide range of sp ual achievement.

Pastors will not read these pra in their own services, but the re ing of them will stimulate m thoughtful preparation and be public prayer. And we all nee say to God and to his gifted s ants, "Teach us to pray!" — *Edu K. Ziegler, Roanoke, Va.*

***The Three Meanings.** Harry erson Fosdick. Association P 1949. 713 pages.

The Three Meanings is, of cou a new edition of the three b once published, dealing with meaning of Prayer, Faith, and S ice. The book on Prayer was wri thirty-five years ago, at a time w Dr. Fosdick, as a beginning pa in Montclair, N. J., was searching his own answers to the problem prayer. To his congregation, preached the issues with his peo Then one summer, on vacation, wrote the book which has been ci lated in eighteen different langua The book on Faith was written ing the first world war, when were certainly needing a faith. day, it still speaks to one of deepest needs of each of us. Likew the book on Service was wri about thirty years ago to stir C tians to do more than talk a Christianity — to express their fait deeds. It still is a needed study day.

Now in one comprehensive ume, covering Prayer, Faith, Service, this book will be a n welcome aid to the persons or gro who really seek to find reality in t aspects of their Christian life. probing, searching, and devotiona *Charles E. Zunkel, Port Republic,*

Church News

Northern California

McFarland — On Good Friday there is continuous prayer in the church sanctuary during the day, climaxed by the love feast services in the evening. Easter started with a sunrise service on the church lawn. The Call to Evangelism was presented through the filmstrip, Extra Dimensions. Since Jan. eighteen have been received by baptism and eight by letter. A reception for the new members was held on Pentecost Sunday evening. The Frederich Rex family, recent arrivals from Kassel, Germany, who plan to make their home here, were also introduced at this reception. Joseph Jennings and Joe Bell met the boat at Port Wilmington with 480 emigrants aboard from Japan en route to Brazil to establish homes. As the boat docked here each man, woman, and child received a parcel of useful articles. All adults also received a Japanese New Testament with Christian greetings from Church World Service. We look forward to the coming of our summer assistant, Bro. Richard A. Livingston, a student at Bethany Biblical Seminary. Our church will be represented at the Annual Conference by Brother Jennings and his son, Gary. — Mrs. A. R. Grober, McFarland, Calif.

Southern Iowa

Salem — Our new pastor, Bro. Leonard Lutz, his wife and two sons, came in November. Our church has charge of services at the county home once a month. Bro. William Stonebach held an evangelistic meeting before Easter with love feast on Good Friday evening. An all-day prayer vigil was held on March 25. The Call program is in full swing in our congregation. The young people had Easter sunrise services. The mixed quartet of McPherson College presented a varied program. We had our father-son banquet. The ladies' aid meets every two weeks for work, worship, and fellowship. They made comforters and took clothing to the Christian home in Council Bluffs. — Mrs. Alvin I. Gray, Lenox, Ia.

Northern Illinois and Wisconsin

Douglas Park — Our pastor, Bro. Calvin E. Cheek, was ordained on May 17 during our morning service. Our women's work group sponsored a potluck dinner in his honor. We had one baptism following our evangelism meeting. Our CBYF group sponsored a BVS workshop. Slides were shown and also the film on alternative service. Our CBYF sponsor, Bro. Ron Beverlin, finished school at Bethany and will be leaving us for a pastorate this fall. Upon his resignation we elected Bro. Fred Ilan. — Sharon Keith, Chicago, Ill.

Menomonie — At our spring council meeting, we completed some changes that have been in the making since the fall spring and fall council meetings. The district is helping with our pastoral support. Along with the help of Brother and Sister Peden, our congregation have been busy this spring decorating the church inside. Our ladies aid had a basket social, served lunch at an auction sale, and had a rummage and gift sale. — Mrs. Alonzo White, Menomonie, Wis.

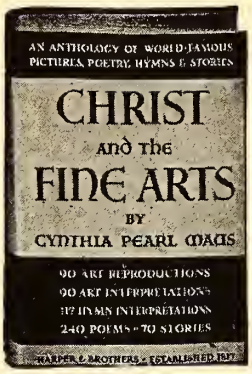
The revised,

enlarged edition of

CHRIST and the Fine Arts

. . . a year-in, year-out best seller

Cynthia Pearl Maus



Printed from all new plates, with picture reproductions done from improved photographs, with 10 exceptional new pictures added, and with additional picture interpretations, stories and poems, this enlarged edition is presented at no increase in price.

It includes the original material, with some revision, and now has 100 art reproductions and interpretations, 117 hymns with interpretations, 256 poems, and 76 stories. The useful format, handy indexes and sturdy binding have been retained along with the handsome silver and blue jacket that has become a trademark.

$5.95

Companion volume —

THE OLD TESTAMENT AND THE FINE ARTS

An anthology of world famous pictures, poetry, music and stories inspired by the great themes of the Old Testament. From the Genesis story of creation through to the return of the remnant to Jerusalem, the work of the scribes, and the awaiting of the Messiah — the high lights of the Old Testament are retold.

Regular price, **$5.95.** This book is offered to you at **$3.00** (half price) with the purchase of *Christ and the Fine Arts* — a total value of **$11.90** for **$8.95.**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Southern Illinois

Champaign — Our love feast was held on Maunday Thursday. The young people conducted the Easter sunrise services with a breakfast following in the fellowship hall. We had an all-day prayer vigil. Our church was host to the United Council of Church Women in their observance of World Day of Prayer. The young people of our church entertained the Southern Illinois youth rally in April. On May 10 nine children were dedicated and on May 17 seven were baptized. Our pastor and his wife, Brother and Sister Harry Eshelman, were our delegates to Annual Conference. — Mrs. Mary Slade, Savoy, Ill.

Oakley — Ten have been received by baptism and three by letter. We joined with other churches of our district in a prayer vigil on Ash Wednesday. Vacation Bible school was held June 1-12. We participated in the Anniversary Call program. An every-member visitation was conducted. Our pastor, Bro. Earl Traughber, and Bro. W. T. Heckman conducted pre-Easter services. Our pastor officiated at our communion service on April 5. Our church joined with other churches in Cerro Gordo for Good Friday and Easter sunrise services. We had family night and a dedication service for the remodeling of our church basement. On May 19 we had a mother-daughter tea. — Neva Snoke, Oakley, Ill.

Eastern Pennsylvania

Florin — Universal Week of Prayer services were sponsored by the Mount Joy Ministerial Association. We held an evaluation meeting in January. A number of our members attended a six-week community leadership training course. Bro. Albert Gray from Elizabethtown College was guest speaker at one of our men's work meetings. Ann Hummer, who served one year in our home mission at Flat Creek, Ky., showed slides and told of her experiences there. Bro. Roy McAuley from Elizabethtown College was speaker at our Bible institute. We had a

HOW TO BUILD A CHURCH CHOIR

Charles H. Heaton

Analyzes the purpose, rules, and procedure of choir groups. **$1.00**

HOW TO BUILD A CHURCH LIBRARY

Christine Buder

Offers suggestions on financing, equipping, ordering, circulating and promoting books. **$1.00**

Church of the Brethren
General Offices
Elgin, Illinois

VACATION CHURCH SCHOOL IN CHRISTIAN EDUCATION

Elsie Miller Butt

A leadership education text describing what makes up a good vacation church school. First-hand accounts are given of actual visits to a kindergarten and a junior department, showing the principles that should apply in working with children at various age levels. Guidance is given in helping teachers see what part special events play in relation to a well-rounded vacation church school program. Other chapters show how the vacation church school belongs to the church, to the community, to the home, and what its past history has done to lay a foundation for the present and the future. Practical guidance is given to show how to discover and enlist, train, and supervise leaders. **$2.00**

CHURCH OF THE BRETHREN
GENERAL OFFICES

family night at which we wrapped bandages and packed layettes. We had a prayer vigil the first day of Lent. Bro. Robert O. Hess brought us our temperance message. Earl Dibert showed slides of his two years of BVS work in Nigeria, Africa. Bro. Elwood Shelly of Akron, Pa., was speaker at our pre-Easter services. — Mrs. Mae E. Greiner, Columbia, Pa.

Little Swatara — Bro. Galen Kilhefner was guest speaker to interpret the Call to Witness program. Sister Rebekah Schaeffer, of Bareville and the Conestoga male quartet, gave us an interesting Sunday evening service. We had a series of meetings on evangelism for the visitation teams who went out on the Call to Witness. Bro. Enos Heisey of Sheridan, Pa., was our evangelist. We had nine baptisms and four transfer of letters. Our elder had a class in church membership for the new members. Guest ministers for our love feast were Brethren Enos Heisey and Ray Kurtz. The young people had charge of our Mother's Day program. Women's work is making comforters and quilts for relief. Sister Ammon Myer was guest speaker at the mother-daughter fellowship. — Mrs. Carl Brightbill, Myerstown, Pa.

Middle Pennsylvania

Everett — Our church was host to the community Week of Prayer service at which Rev. Ray Utterback was the guest minister. Five our our youth accompanied Bro. Fred Bowman to the youth seminar in Washington, D. C., and New York City. Bro. Berkey Knavel instructed us in our Call evangelism visitation program. Bro. Harold Bomberger was guest speaker for our anniversary Sunday. We had a service of membership renewal. Bro. John Grimley, missionary to Africa, showed pictures and gave an address. Members are busy in our Call to Witness for Christ visitation. Bro. W. K. Kulp was the minister for our Holy Week services. Ten were baptized. Our communion was on Thursday evening of Holy Week. The men's work served the mother-daughter banquet on April 2. Our council elected four delegates to Annual Conference. The men and women's work joined in a family night fellowship. Two of our youth will be entering the June BVS training unit. Seventeen have been baptized and twenty-two received by transfer of membership. — Mrs. Freda Harclerode, Everett, Pa.

Woodbury — Our pastor gave us a series of messages on the Lord's Prayer. A district one-day leadership training conference was held at the Holsinger church. At all the three churches we had service of membership renewal and membership classes. On youth Sunday the youth had full charge, speaking on Dare to Be Different. Both the Curryville and Woodbury churches served a meal at the Morrison's Cove home. Evangelistic meetings were held at the Holsinger house by Bro. Fred Driver. Guest speakers have been Wayne Zunkel, Roy Forney, Merle Detwiler, Berkey Knavel, Stephen Margush, and Clayton Wallace. R. W. Schlosser held a Bible institute at the Curryville house. Gladys Weaver spoke at all three churches on Juniata College day. The new Christian education addition to the Woodbury church was dedicated, with Donald Shank as speaker. Lavina Amick, Donna Snyder, Sarah Sell, and Robert Hoover represented us at Annual Conference. — Rena R. Stayer, Martinsburg, Pa.

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assisting dividuals or families to relocate or cure employment in Brethren comm nities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offic

This service is part of the Broth hood program, assigned for administ tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

Farming

No. 406. A young farmer with sm family desires a position as farm m ager or farming on the percent basis. Lifetime experience with co and machinery. Contact: Breth Placement Service, Church of the Bre ren General Offices, Elgin, Ill.

Housekeeping

No. 407. Lady of 75, who lives in t home on a rented farm near Merc Calif., desires an honest and ki hearted woman as a companion. car is a necessity for going shopping a to church. Will give room and bo and $60 per month. Contact: Mrs. J. Pishney, R. 1, Box 51, Le Gra Calif.

No. 409. Housekeeper, age 40 to live in, separate quarters. Mod home, good residential section in sm Pennsylvania town. Meals, laund light housekeeping. Care for and l preschool child while father wor Room and board, salary open. Conta Brethren Placement Service, Church the Brethren General Offices, Elgin,

Banking

No. 408. Position desired: You German man desires to immigrate America and secure position in banki or related vocation. Has good ba ground with Export-Import banki experience and is now employed currency exchange department in bank in Germany. Is personally kno and can be highly recommended. C tact: Allen Weldy, Brethren Servi Commission, 5 Witzenhaeuserstras Kassel, Germany.

Social Work

No. 410. Would like employment a Brethren Children's Home or Ho for the Aging within the next year house parents or assistant manager superintendent. Good references a qualifications furnished. Contact: Bret ren Placement Service, Church of t Brethren General Offices, Elgin, Illinc

Southern Pennsylvania

Codorus — During our pastor's a sence the pulpit was filled by Brethr

M. Hartman and George W. Keeney. twelve-week school of music was ponsored by the music and worship ommission and a concert was given at ne close of the school. Dr. and Mrs. aul Hoover and Bro. Earl Dibert were uest speakers in our school of mis-ons and showed pictures of their work n India and Africa. Our church par-cipated in the all-day vigil of prayer. ro. James Renz of Elgin, Ill., brought s a message on Our Jericho Roads. everal men and women and eleven BYF'ers spent a day at New Windsor rocessing clothes. Our women's work ade eighteen comforters for relief. ro. Eugene Hartman is serving his lternative service with a BVS unit in alifornia. Our church and pastor par-cipated in the community Lenten rvices. Bro. William Longenecker as guest evangelist for our pre-Easter eaching mission. Two were received y baptism and two by letter since our st report. Bro. Guy Wampler, Jr., as speaker on May 3 for our rally ay service. Sister Lois Norris of Han-ver, Pa., was speaker for our mother-aughter banquet and Bro. Ronald owersox for the father-son banquet. ur moderator, Bro. M. Guy West, fficiated at our love feast and com-union. — Ruth B. Hartman, York, Pa.

Lower Conewago — The youth of our urch presented an Easter play to-ther with the church choir. At our mily fellowship supper the film, The rst Steps in Religion was shown, and e guest speaker was Bro. Robert alover. Delegates to the Annual Con-rence were Brethren Charles Eichel-rger and O. Wayne Cook. Men's ork sponsored the service of the ening on April 26, at which Bro. urray Lehman spoke on evangelism. ne preparatory service for our love ast on May 3 was conducted by Elder bert Cocklin. We were happy to be st again to the Faith Presbyterian urch of York, Pa., on May 24, when rogram of music based on the life of rist was given. — Mrs. Mary Groce, ellsville, Pa.

lorida, Georgia, and Puerto Rico

Sebring — We just completed the cond phase of the Call program. This gram was followed by a service of ledication and membership renewal. o filmstrips were shown, Extra Di-nsions and Souls in Conflict, by ly Graham. The men's chorus and choir sang at Okeechobee two hts during their revival. Our youth t with the BVS workers at Belle de and the Okeechobee youth for evening of fellowship. We co-oper-d with the churches of the city in od Friday services and an Easter rise service at the pier. The women's trict rally featured a workshop in morning session and an inspira-al talk on spiritual enrichment in afternoon. Our project was band-s and squares for our hospitals in st Africa. Friends and members e raised money for a proposed me-rial to Drs. Raymond and Laura trell to be erected on the hospital pound in Bulsar, India. The pastor onducting two membership training ses. Our love feast and communion held on April 26. A district work-p on stewardship was conducted on May 2. Three members were added to the church by baptism and eight by letter. All birthday offerings are to be used for the support of a native Indian worker. John and Wilma Forbes, social workers in Puerto Rico, were guest speakers in our church. David Bollinger showed slides of Castañer. Five babies were dedicated on Mother's Day. The young adults of the district held a work camp at Camp Ithiel. — Mrs. Joseph P. Eckstadt, Sebring, Fla.

Eastern Maryland

Frederick City — Our evangelistic meeting was held by Bro. Nevin Zuck of Elizabethtown, Pa. As a result of these meetings, ten were baptized and six received by letter. Bro. M. R. Zigler was guest speaker at a district meeting. A training school for those interested in social education and action was conducted by a group of people from the Brethren Service staff in Elgin. Representatives were present from Eastern Virginia, Mardela, and Eastern Maryland districts. A group of our young people attended the Southeastern Region CBYF round table at Bridgewater College. Our women's fellowship and service guild made twenty-four comforters and forty-nine baby quilts for relief. We held our vacation Bible school June 23-July 3. — Bertha E. Nicholson, Frederick, Md.

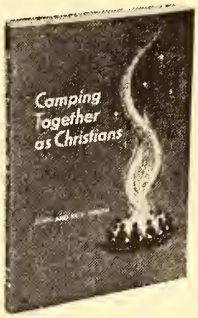
Middle Maryland

Longmeadow — Bro. Glenn Shank, missionary to Africa was our guest.

► **CAMPING TOGETHER AS CHRISTIANS**

John and Ruth Ensign

Junior High leader's book covering three-year cycle of themes on Christian Community, Christian Stewardship, Christian Growth. Designed to take the place of all three of the program guidance books. Attractively written, specific helps and resource materials. Hardbound cover. **$2.95.** *Camper's books on each theme may be purchased for 35c each.*



► **HANDBOOK OF CAMP MAINTENANCE**

Alan A. Nathans

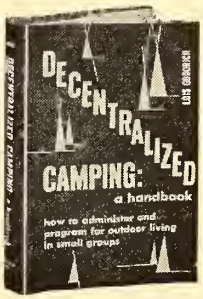
An all-in-one guide and checklist to basic maintenance programs and procedure for camp equipment, buildings and grounds. Loose-leaf binding for easy, durable use. Alert camp directors cannot afford to overlook this book. **$7.95.**

NEW - BOOKS FOR CAMP LEADERS

► **DECENTRALIZED CAMPING**

Lois Goodrich

Here is basic information on how the decentralized camp can be administered, how staff is selected and trained, how health and safety are insured, how campers and parents are prepared, how small group camp living develops, how programming gets underway and grows. All the details involved in planning, organizing and running a decentralized camp are covered realistically — advising on short cuts and ways to avoid pitfalls. Excellent! **$4.75.**



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

PROPERTY INSURANCE
FOR CHRISTIAN PEOPLE
Fire and Extended Coverage, Legal Reserve, Non-Assessable. Churches, Dwellings, Household Contents, Mercantile, Farms. Cost has never been more than of State Published Rates. Over 40 years in business. Seven Church denominations participating. Write for information.
BROTHERHOOD MUTUAL INSURANCE COMPANY
120 W. WASHINGTON ST. • FORT WAYNE, INDIANA •

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

This was sponsored by the women's work. Open house was held at our parsonage. Members have been visiting the Fahrney-Keedy home. The women have been knotting comforters and collecting clothing for the needy. A prayer vigil was held on Feb. 11. Bro. Arthur Scrogum was the guest minister for our preaching mission. Sister Pauline Rowland has been sharing her slides from her trip abroad. The CBYF was in charge of the worship service during Holy Week. Six new members have been received by baptism and one by letter, and three babies have been dedicated. A Bridgewater College deputation team had charge of the morning service on April 5. Representatives from our church attended the Brethren Service conference at Frederick and the district vacation Bible school training school. — Mrs. Frank Bywaters, Hagerstown, Md.

Southern Virginia

Jones Chapel — Our church co-operated in the Anniversary Call program in both phases. On Feb. 13, an all day prayer vigil was held in our church and at night a prayer service for everyone. Five of our number attended the district leadership training conference at Topeco, five, a workshop for vacation church school workers at the Williamson Road church; nine, the school for Christian living at the Bassett church. Pre-Easter services followed by the love feast were conducted by our pastor. Our revival services were held by Bro. Russell G. West. Thirteen were received by baptism and seven by letter. Bro. L. A. Bowman represented us at Annual Conference. — Lulu N. Bowman, Martinsville, Va.

First West Virginia

Shady Grove — A fellowship din was served after church on March Bro. Earl Dietz of Alabama came i Sandy Creek congregation on a visit mission and later was called to be pastor. He came on April 1. Our vival and communion were well tended at Shady Grove, with Breth Robert Houff and Bro. Earl Di officiating. Brother and Sister Rob Spear attended the dedication of new chapel at Jackson's Mill. Plans being made for vacation Bible sch with Sister Mabel Cale as director. installation service for the pastor held on April 24. The children g a program honoring mothers on Mo er's Day. Eighteen persons atten the leadership training conference Oakland. A temperance program planned for our June women's meeti — Mae Darby, Bruceton Mills, W.



Express your Christion Trusteeship well by
☐ a bequest in your will
☐ a gift annuity
☐ a reol estote deed (reserving life use)
☐ a stock or bond gift (reserving life income)

Generol Brotherhood Board,
Church of the Brethren
H. Spenser Minnich,
Director of Speciol Gifts
1451 Dundee Avenue, Elgin, Illinois

Send informotion to me confidentiolly and without obligation

.....
Nome
.....
Address

The Story of the BRETHRE

by VIRGINIA S. FISHER

This book, written especially for boys and girls of junior and junior high age, will help them find answers to many of the questions which they have had about the Church of the Brethren. Not only will it give youth a new feeling of happiness at being a part of the church but will help them find out how they can share in the church's work now and when older.

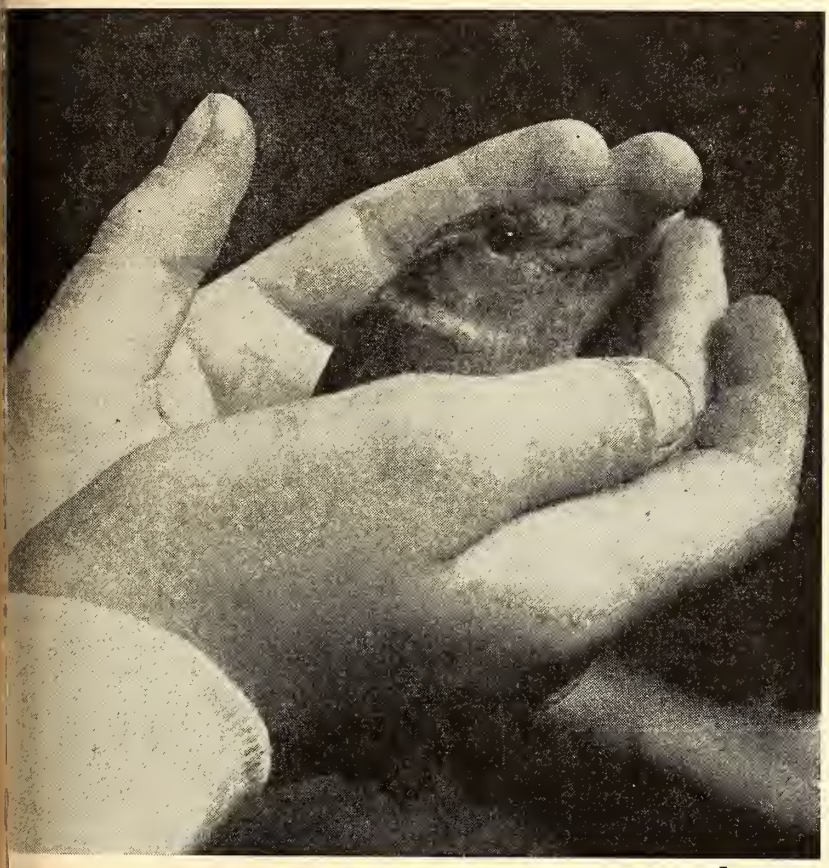
There are many pictures to add to the interest which will be found in this delightful book.

Cloth, $2.00; paper, $1.25



Church of the Brethren General Offices . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 18, 1959



Luoma

In His Hands

MANY a poet has been overwhelmed by the awesome majesty of God's vast universe, and many a prophet has trembled at the thought of the eternal ather's righteous indignation. But psalmist and prophet join in bearing testiony to God's infinite concern and unending patience with even the least significant of his creatures. In his hands, they tell us, are the depths of the earth; nd no one has dared measure the waters in the hollow of his hand. But in his ands are also the birds of the air. There is a refuge, even in his altars, for the parrow and a nest for the swallow. Not a sparrow falls without his noticing; not ne is forgotten. The same God who sits above the circle of the earth, before hom the nations are like a drop in the bucket and accounted as the dust on the ales – the same Lord will gather the lambs in his arms and gently lead those that e with young. Though it can be said, as the familiar spiritual puts it, that he is the whole world in his hand, yet it must be asserted also that with infinite nderness God regards each individual creature he has made – including the eak and the weary as well as the righteous and the wise.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

JULY 18, 1959

Volume 108 **Number 29**

In This Number . . .

Editorial —

In His Hands 1
Pilgrims by the Seaside 5

The General Forum —

Look! Your Senility Is Showing. H. H. Helman 3
Why the Church Died. W. Cecil Findley 6
Blessed Are the Pure in Heart (verse). Jean Hogan Dudley 7
Prelude to Annual Conference Camp Meeting by the Ocean 10
General Brotherhood Board Meetings 11
Reviews of Recent Books 12
Consultation on the State of the Church Ministers for a Mature Church 13
Districts Report 13
Gummy Gadgets. Percy Hope 15

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —

World Refugee Year Begins. Shirley D. Hamilton 22
Town and Country Convocation 23
Mission-Grams 24
Program for Training Older Adult Leaders 24
Out of the Mailbag 24
Christian Witness in the Community. Mary Philip 25
Fellowship of Prayer 27

Jesus' sense of mission was so compelling that it eclipsed all other obligations. We guide our conduct by what will give us pleasure. Jesus had no such standard. He did what he did because it was the will of God. — Burton Metzler.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

A Lifetime Practice

I am a member of the Evangelical United Brethren Church but am also a faithful reader of the Gospel Messenger, through the thoughtfulness of a godly father-in-law and mother-in-law. Consequently, I am fully aware of the wonderful work of your church. However, I cannot fully agree with the article on "Church Nursery," by Joyce Snyder McFadden. We are worshiping in a pew in our church which had been filled by five generations. I feel that the reason that this is true is simply because we have been taught from infancy that there is where we should be as a family on Sunday morning, and because we have been taught through habit that that is where we should be, it is now the place where we want to be. I think that the sweetest music that is made in the worship service is made by the small children learning to worship. I wouldn't spend my time in this letter trying to convince anyone that it does not at times deter from attention of the service, but I will maintain that there is more chance that they will grow up to make this a practice in their lives rather than being lost in the transition between going to just Sunday School and staying for both services. One of the finest provisions made for the family to worship together that I have seen was made in a Plymouth, Ind., church where a glass separates the families with children from the rest of the church. They still, however, are able to worship as a family and this is the most important thing. Unless your church has such a provision I believe that the family should be together regardless of the small distractions. Let the rest of the people realize that they too were infants once and had to learn to mature in Christian worship. — Oliver J. Hem, Aurora, Ill.

A Catholic for President

We are writing you in regards to your editorial in May 16 issue of the Gospel Messenger (Can a Catholic Become President?) . . .

We must remember the Jews, Mormons, and Quakers that you speak of do not believe they must make the rest of the world, Jews, Mormons, or Quakers, by force if need be. Nor do they claim to have the only way, which you know the Pope proclaims. True many Ca olics in public life do believe in se ration of church and state, but wl they say or believe does not co when it differs from the Pope.

We write this with no hate for a Catholic, but only a prayer in hearts that our Christian faith mi be theirs also. We know the histo faith in our Lord has changed tions. — Mr. and Mrs. Percy Fi frock, R. 1, Box 90, Barnum, Mi

In Protest

This letter is written in prot to the letter by David Barclay Los Angeles in the May 30 issue the Gospel Messenger. Mr. Barcl has the wrong conception of t church. The church with which has come in contact may be at fa but if he would read his New Tes ment sincerely and reverently would discover that the church more than organization; in real it is an organism (the body Christ). To say that one would ne hitch up with this organization a to call it palsied is a fearful a irreverent statement to make. publish such a letter in a so-call Christian magazine is either a res of a too liberal attitude towa other persons or a lack of kno edge of what the church really is. Amos A. Hummer, 38 N. Poplar S Elizabethtown, Pa.

Essential Truth

A friend recently sent me a co of the Gospel Messenger in which called my attention to the let printed May 30, written by Da Barclay of Los Angeles. I read with a great deal of interest a pleasure and would like Mr. Barcl to know that I believe it states t essential truth of our times with greater force and simple clarity th I have read anywhere.

This evening my wife and I h four friends in for dinner, and af the meal we took the opportunity read them Mr. Barclay's letter. Th reactions were just as enthusiastic mine. Ours would be a better co temporary society if everyone co read and understand this. We wo all like Mr. Barclay to know t respect in which we hold his vie and the admiration we have for t vigor with which he states the — William Norton, 14253 Sun Blvd., Pacific Palisades, Calif.

Practicing self-cultivation, looking and planning ahead, maintaining interests are the marks of "modern maturity"

Look!

Your senility is showing

H. H. Helman

I READ of a club made up of persons over sixty-five. It issues a bimonthly magazine called Modern Maturity. This implies that there is an old-fashioned maturity which is outdated. There is. Modern maturity must be a maturity in which the age is not overly conspicuous, in which it does not show too much. This kind of maturity identifies the older people who have not stopped the clock, who still practice self-cultivation, who look ahead and plan ahead, who expect to maintain their real selves to the very end.

If we have this modern maturity our senility will not show too much. There are some mannerisms that seem to give our age away. They give away our feeling of disgust at being old, an attitude of having given up, a viewing age as a "pain in the neck."

It is a good thing to be aware of the typical shortcomings of the golden ager. They can be distorted emotions, distorted ideas, distorted hopes, burning hates and fears and animosities — animosities that tend to fester into mental running sores — exposed feelings that get injured by any challenge to the absorbing self-interests which they breed, thought mechanisms which become crystallized patterns that yield neither to light nor to sense, prejudiced-inspired conventions which have become ingrained through years of practice.

Psychologists tell us that many of these shortcomings root back to emotional interference in earlier life, which destroy the capacity to appreciate, to love, or to accept an idealism beyond selfishness. Many never stop to think whether there is a way out of these shortcomings, and so surrender, in old age, to the burdens they impose. Then we become "senile orphans" — orphaned from that which makes life abundant and inspiring during the golden years.

It is not easy to free oneself from the tinge of senile habit formations. If there is no fight left in one, no hope of winning against bad habits, no desire to deflect the power of wrong impulses, no urge to curb the mental biases, then surely the senility will be showing, and badly. But if one believes that God can give the power to sweeten life, to uproot the most entrenched habits, which he can, then one lives in sin if one does not try to lift the golden years out of these ghastly doldrums. God can still be at work in the golden ages both to will and to work for his good pleasure.

Within the bounds of the aging process there are possible great areas of change through self-achievement. There is still the choice between good and evil, between selfishness and unselfishness, between whimpering and smiling, between constructive and destructive thinking and procedures. The right of choice is the most significant and the most sacred quality of the human spirit. We have minds by which we can intelligently choose our manner of living, our attitudes, our interests.

But we will not change unless we see the need of changing and really want to change. Our senility shows most when it is noticed that we do not want to change, do not want to

adapt to the realities about us. We need to look at ourselves, our habits, our prejudices, our desires, and measure them against what ought to be.

The lack of adaptation lies at the root of most of the difficulties of the aging. So many things often are riding in the saddle that need to be dismounted. Habits, good or bad, get a terrific hold; mind sets are rooted deep; defects or excellence in character become imbedded. The qualities, noble or ignoble, that are brought into the sunset years from the former years will bless or harass us. If we have nurtured hate, hate will try to stay with us. If we have cultivated unhappiness and misery they will stick closer than a brother. If we have been inclined to practice pettiness it will fight to remain. If we have been inclined to be suspicious and to make accusations they will want to harbor with us.

These things will keep us miserable. They will prevent us from adapting ourselves amicably to the realities and certainties that we face day by day. The lack of adaptation will create difficulties, so it is important to develop a technique (mostly will power) for acquiring the ability to adapt. Adaptation is simply the process or method of training the mind to understand that the focus of attention needs to be turned to a different point of action.

A widowed mother, in her later sunset years, said, "I am going to live with my daughter and I know I will hate it." She did hate it, and so her daughter hated it. The home became a house of hate. Hate won because there was no desire to adapt. Suppose she had said, "I am going to live with my daughter and I am going to love it." She would have loved it, the daughter would have loved it and the home would have been a house of love. She might not have preferred to live with her daughter, but being a "practical romanticist" she would have found that this kind of adaptation paid off.

Our senility will show if we narrow our interests too much. It takes more effort to have varied interests during the golden years than in the earlier years. Why? Because both society and the aging process tend to shut us off from wider interests. There is a tenden to isolate us, to set us apart fr the stream of events and acti ties. We should not let t happen.

By every process or mediu possible the interests should maintained and multiplied. T can help, but it can also becor so absorbing that our intere will be limited to the distortio of life it so much depicts. T Bible, the magazine, the new paper, the world scene, the s mon, politics, charities, poet the neighbor's needs, the ch dren's laughter, the flowers, t

Continued on page 15



Religious News Service

E. Stanley Jones, Methodist missionary evangelist and author (rig exchanges the three-finger corporate greeting which means "Jesus is Lor thus beginning another day with members of a week-long ashram, religious retreat which he pioneered during his early days in India. I more than fifty years he has been a missionary, and though seventy-f years old he spends six months in America and six months in the Ori

EDITORIAL

Pilgrims by the Seaside

FOUR weeks ago several thousand Brethren gathered at various points on a "Pilgrim Pathway" while the 173rd recorded Annual Conference was in session at Ocean Grove, New Jersey. Now that most of these pilgrims have returned home, it is appropriate to reflect on some of the predominant themes of that gathering. Detailed reports of Conference and Conference sessions begin in this issue and largely fill our next one.

Some pilgrims who journey to Annual Conference make the trip chiefly for the purpose of meeting other pilgrims. But there were delegates and officers, pastors and lay leaders, friends and fraternal visitors who came not only to experience togetherness but to think and pray and talk about the church and its calling, about how ably or how poorly it was becoming in truth as well as in name "the body of Christ." As we listened to their thoughtful discussions, both in regular and informal sessions, we concluded that throughout our Brotherhood there is some cause for rejoicing, some cause for concern, and a sense of responsibility for giving both a personal and a prophetic witness.

Cause for rejoicing. Brethren could rejoice in the heartening response to the Anniversary Call emphases. There was evidence during the current year of better stewardship and increased financial support of Brotherhood programs. This has not yet reached the goals set a few years ago, but progress is unmistakable. Even more important as a cause for thanksgiving was the enthusiasm for the current "Call to Witness." Many more baptisms are reported in most districts and many more churches are facing seriously their responsibility to commend Jesus Christ to their neighborhoods and to win men and women as new converts. Pastors and their wives spent a day with Nels Ferre as the leader who sought to guide them in giving evangelism a dimension of depth.

Cause for concern. The great appeal at Ocean Grove — you heard it from field workers, educators, pastors, delegates, from almost every corner of the Brotherhood — was for more dedicated and trained leaders. The fields are white unto the harvest but now, more than ever before, the laborers are few. In seeking both immediate and long-range solutions the Conference approved a strong emphasis in the Call program on recruitment and commitment for service, giving special attention to the needs for trained workers and leaders in all aspects of the church's ministry.

A personal witness. From the opening service of worship until the final Hallelujah Chorus on Sunday evening the inspirational messages at Ocean Grove carried a repeated emphasis on witnessing for our faith. An important aspect of that witness is personal. As Murray Wagner put it in the opening address, "Only the ancient method of our Lord will bring in the harvest — meeting one at the well, a few on the beach, one by his plow, someone by his bench." Yet at the same time Moderator William Beahm reminded us, "We need also to explore new ways of pressing the gospel claim upon our turbulent and restless world." Repeatedly the Conference heard testimonies concerning the eager steps that laymen were taking in the interest of winning men to Christ.

A prophetic witness. Our witness is not confined to our neighbors alone, however. It involves a testimony to the world around us and, on specific issues that concern the church, to governmental leaders and agencies. At the Conference Brethren raised a question of conscience about the paying of taxes for military purposes. The delegates urged the abolition of capital punishment and registered their strong opposition to continued nuclear testing. They took a look at the tensions that have been created over segregation in many parts of the country and they asked their leaders to "instigate and promote" a large-scale program through mass media to support justice and goodwill for all races and minority groups. They heard Andrew Cordier from the UN and Howard Sollenberger from the U.S. State Department explain how our Christian faith can contribute to world understanding, to reconciliation, and peace.

No one overwhelming issue confronted the pilgrims who went to Ocean Grove last month, but they took some pretty important soundings there, listening not only to each other but also for signs of the moving of the Spirit of God. They returned home both encouraged and a little sobered by the tasks which remain, tasks which are gigantic simply because the opportunities for Christ and his church are so tremendous in our time. — K.M.



Harmo

There were more people present at the inquest than had been on hand for many Easters

Why the Church Die

W. Cecil Findley

IT WAS a beautiful Sunday morning. The day dawned bright and clear, and, as the time for services in the church approached, a few of the old faithful could be seen making their way toward the sanctuary. As they arrived at the front door of the church, they read a notice posted on the door and then moved away and talked quietly in small groups. People always speak quietly and in a subdued manner when standing in the presence of death.

Indeed, these good people gathered before the church on this particular Sunday morning were standing in the presence of death. For this is what the notice on the door proclaimed:

THIS CHURCH, HAVING BEEN UNSOUND OF BODY, MIND AND SPIRIT FOR SOME TIME IS HEREBY PRONOUNCED DEAD. THIS PRONOUNCEMENT RECOGNIZES WITH SADNESS AND REGRET THAT IN TRUTH THERE HAS BEEN NO LIFE IN THIS CHURCH FOR MANY MONTHS. FUNERAL SERVICES WILL BE HELD TUESDAY.

The people went away sadly, for we are always sad when we receive news of the death of one who has been a friend. They knew there was nothing they could do about it, for death is not only inevitable, but also always final and irrevocable.

Sometimes there is good cause for the death of a church. If there is no more mission for a church, then its death, while always regretted, may be inevitable and even beneficial. But in the case of this church that had died there were many people around it who should have been reached for Christ.

There were many children w needed its Sunday school. e- cause this church still had a b to do many were puzzled a ts death. It should have lived n and should still be working n.

Because of this puzzlem t an inquest was held to de r- mine the cause of death. x- perts were there to do e analysis and diagnosis. M re- surprising, the people w re there in great numbers. Th re were more people there t n had been at church for m y Easters. It always seems t happen that people come t better to pay tribute at a u- neral and give more flow rs after a friend has died.

There was a stir in the r m

Pastor of the new Evangelical U ed Brethren mission church in Manha n, Kansas, which serves both the to n people and the students of Kansas te College

the first expert got up to eak. He began by pointing t that in all likelihood no e illness or malady caused e death by itself. He wanted e people to understand that ough he was going to single t one fatal illness in the deased, the illnesses to be deribed by the other experts no ubt had as much to do with e death as this one. Let us en in as he continues:

"In my considered opinion," begins the diagnosis in a rmed manner, "here is a ar-cut case of sleeping sickss. It is characterized in its rly stages by sleeping in urch. As a matter of fact, the m *sleeping sickness* is just a hnical term and it matters le whether it is actual sleep, daydreaming or what have u; the deadly symptom is inention in worship. The adly thing is when people me to worship without worping."

"Do you mean to say," piped a voice from the audience, "at this matter of not paying ention in worship is sufficient se for death?"

The expert answered: "There precedence for this in the e of Eutychus, where it ms that an attack of sleeping kness in church proved fatal. l had preached long – it s after midnight – and Euthus went to sleep and fell out the third-story window. He was taken up dead, the report reads, although Paul saw to it that he was revived and given another chance.

"The tragic thing is that death by sleeping sickness happens again and again in the church today. When people do not really worship, life loses its glow. When they do not actually make contact with God regularly, they lose all contact with him and their spiritual life is dead. This is why I say that sleeping sickness is one of the contributing factors in the death of this church. Where people do not really worship, where they just go through the motions without making their hearts into altars in which the fire of God's love can burn, there can only be creeping death for that church.

"But even more" (this is still the expert speaking) "sleeping sickness has advanced stages in which the symptoms include sleeping at home, without even bothering to come to church to sleep. Remember again that *sleep* is only a technical term here, for mowing the lawn or playing golf or many other things are just as deadly. The illness is characterized by a yawn and a 'Who cares?' whenever church and worship are thought of (which is progressively less and less in this type of patient). Whenever the people do not really worship – and therefore do not care whether they go to worship or not – it is sleeping sickness and the result is eventually death."

The expert sat down. The people who had not been in church for a while and had not worshiped for even longer suddenly were giving their attention to their fingernails or their shoes. The presiding magistrate at length spoke above the coughing and rustling of clothes to ask the expert: "Sir, could you give us any prescription for the prevention or cure of this sleeping sickness?"

After a moment's deliberation the expert said, "I think the prescription is very simple. Take at least one worship service on Sunday whenever possible. Give it your full attention, not only staying awake but really praising God as you sing the hymns, really praying in the periods for prayer, really listening for the Word of God as the Bible is read. Even hope – against hope if need be – that the sermon will have something valuable for you to take home with you. If everyone will take this prescription, most any church can recover."

"CIRRHOSIS OF THE GIVER"

Again he sat down, and this time the magistrate was calling on the second expert. This second man stood, and he too looked very learned as he began to diagnose the cause of death. "One of the things that most clearly caused the death of this church," he said, "is a disease called 'cirrhosis of the giver.'"

"Of the *giver*?" someone asked, supposing that he surely must have said "liver." "Yes, cirrhosis of the giver," was the answer.

He went on. "It is character-

Blessed Are the Pure in Heart

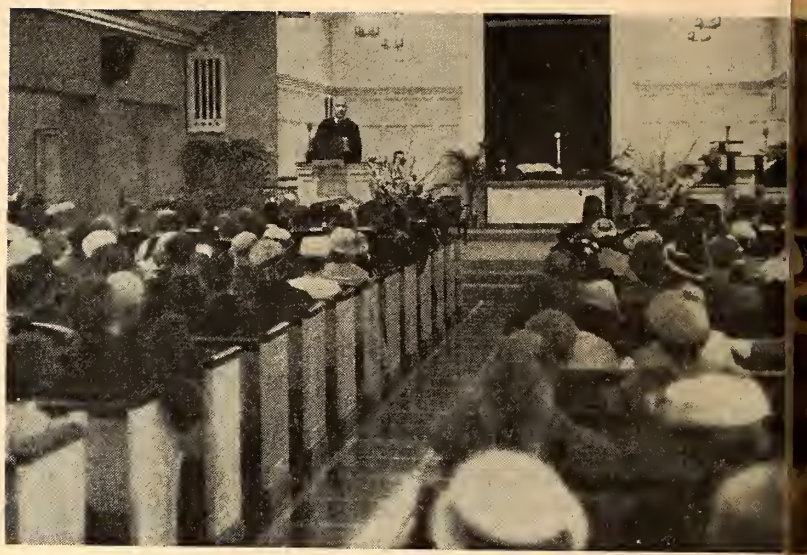
JEAN HOGAN DUDLEY

Tread softly in the realms of prayer —
No rough footfall, no force or blunder —
Come reverently, free from care,
Come quietly, with awe and wonder,
With hope as shining as a star,
With childhood's deep expectancy,
For God is where the pure hearts are,
Waiting in love's humility.

ized by extreme pain around the billfold area, especially on Sunday mornings. You know how it is said, 'We all give till it hurts; some of us are just more sensitive to pain than others.' The victim of this disease is extremely sensitive to this particular pain. This disease is sometimes accompanied by certain forms of paralysis, rendering one unable to reach for anything larger than a one dollar bill (and sometimes extending down to smaller denominations of coin). It is also characterized by a dulling of the judgment, which allows one to think that his fifty cents a week is just as good now as it was in 1939 when he started giving it.

"Now if you have been wondering if this disease is ever fatal," continued the expert, "just consider the case history of Ananias and Sapphira. You remember how they tried to withhold some of their goods that rightfully belonged to the work of the Lord and the result was, in the plain words of the record, they 'fell down and died.' I am afraid that this is all too true of the spiritual life of many of us. When we try to withhold that which belongs to God our spiritual life 'falls down and dies.' And when the spiritual life of the church people is dead, the church is dead whether it knows it or not."

This expert did not wait to be asked for a solution but said, "As for a prescription, I could only urge that every member have a shot, a shot of new concern for the church and its work. When each one has this kind of concern he will want to do his share in the work of the church. It will even ease the acute pain around his billfold area. Those who submit to this shot of new concern find that there is no longer a question of how much must I give (implying the question of how little can I get away with). There is only the question: How can I ever give enough? Some people who have been thoroughly treated with this wonder drug of concern have settled on the tithe only because they cannot afford to give more."



Attending worship service at least once a week and really praising God keeps the individual's spiritual life vital and the church alive

As this expert sat down, there was silence except for the shuffling of feet and shifting in chairs. Most everyone there had the uncomfortable feeling that the expert had been talking about him.

HARDENING OF THE HEART

The third expert was a short man with a kindly face. You felt a gracious spirit as he spoke but his words struck home. "One of the most deadly illnesses in this church," he said, getting right to the point, "is hardening of the heart."

The magistrate looked up and asked, "Is that as bad as hardening of the arteries?"

"Much worse," replied the expert. "It makes the church fail to be the church. It makes it fail to live up to its purpose of being a redeeming fellowship in which people are helped along the rough places in path of life. When the hear a church has hardened, it c more for its own program its own comfort than it does the fact that outside its d stomachs are empty and he are breaking. It even fail care that all around it ther only emptiness and frustra in lives at that point wh there ought to be the pe that passes understanding.

"One of the symptoms snobbishness, when a chu comes to care only for its kind, or own color, of peo Another is when a little sys of thou-shalt-not's crowds the great positive demands the gospel; when love and giveness and kindness are but forgotten in much busy about such items of concer card playing and dancing." this point the expert was re getting warmed up to his s ject, and he almost shouted he said, "Be concerned ab whatever you will but do let the great concerns of l be crowded out! When you hardening of the heart has in, and you have a dy church."

"Well, then," said the ma trate, venturing to offer a s

on on his own, "it would ppear that a good prescription ould be to take seriously the eat commandment to love od and, along with it and inparable from it, to love your ighbor as yourself."

"Yes, that's right," agreed the pert. "Also needed is to take riously and really follow the ample of Jesus. This is the tamin supplement our hearts seem to need. And believe e, it does the job – there is hardening of the heart if you ly follow the Master. One of e commonest symptoms of rdening of the heart is not y kind of meanness, but just ack of concern, just plain not ring. This lack of concern is possible if you truly follow is one who literally poured t his life for others."

Some of the people who had me to the inquest had hardng of the heart in such adnced stages that they did not ow the expert was talking out them, but others had rs in their eyes as they were de aware of their own lack concern and of how they had ped to kill the church.

At this point many thought inquest must be at an end, they had heard enough to t any church to death, spiritly if not physically. But re was one expert more, who s now rising to speak. He re thick glasses and had an of earnestness about him.

RITUAL MYOPIA

This fourth expert started t off by saying, "Perhaps can see that my eyes are strong and that I need thick sses in order to see. What I t to say to you is about poor t; this church died because a more deadly kind of inaty to see. In medical terms as been variously diagnosed piritual myopia, or cataracts he eyes of faith. This dimness of sight in the church has done as much as anything to cause this death.

"The dimness of sight I am talking about is that which causes us to fail to see the possibilities of what can happen to people when they are really in Christ, or when Christ is in them. Symptomatically, it is a denial of the power of God to change human lives.

"I say this is an illness of the first order, because we must have eyes of faith that can see that God's transforming power can be at work in people – even in what we call the hopeless cases. Yes, even in yourself."

At this point the crowd began to murmur, and the murmur became an uproar. The people were saying, "But we believe that. We believe that anyone can be born again, that his life can become new. We do believe that God can change our lives!"

"Ah, yes. That is the sad thing," said the expert. "We all believe it, but not really. We believe in conversion, then make it just an act that happened at some point in our personal history, and then never matters again, except as a point of reference in testimony meetings. We believe in being born again, but in the way we live and in our lack of faith in others, we show that we do not take the possibilities of the new life seriously. I say this church died because it did not get excited over the possibilities of the new life which is in Christ. It did not have the clarity of sight that could see the possibilities that lie in every man when his life is touched by God. It paid verbal tribute to the new life, of course – every church does – but it's impossible to see what it means without getting excited about it; so it died."



When we try to withhold that which belongs to God our spiritual life "falls down and dies"

You could see that the expert himself was excited about it. He was in dead earnest about his belief that if we but had the eyes of faith, we could see the great life-changing power that is in the Christian gospel. Now he sat down, with head bowed. The people too, were reverently quiet.

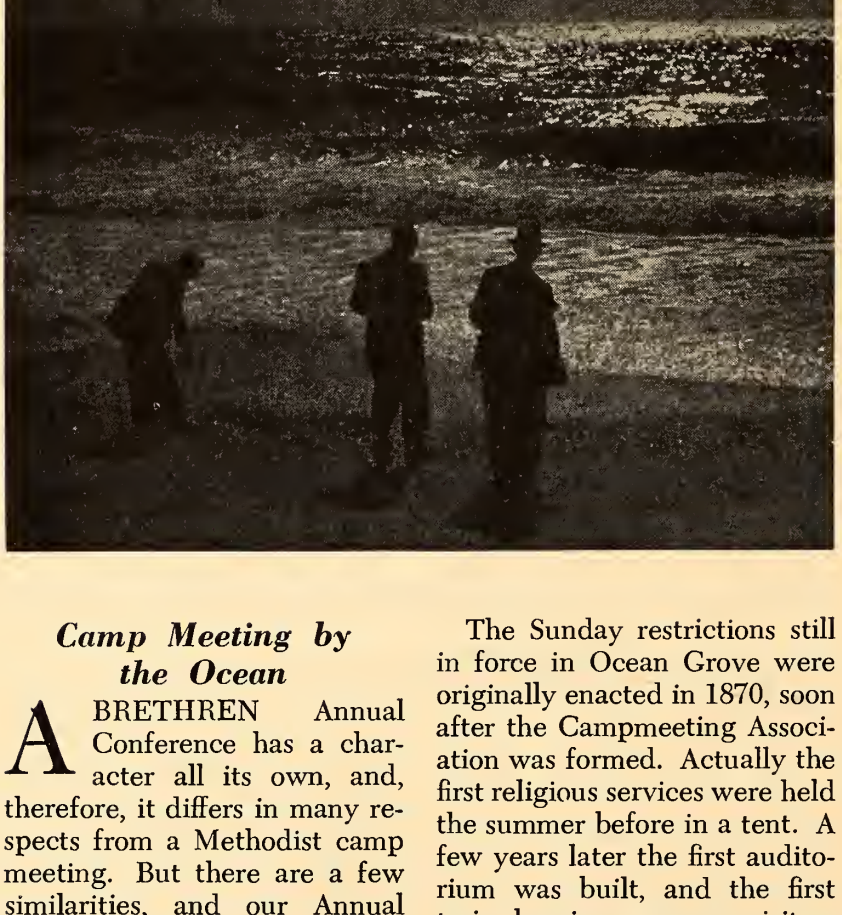
At length the magistrate broke the silence with a question. "What do you suggest," he asked, "as a prescription to prevent this disease?"

The expert said simply, "Each one should have his eyes fitted with glasses of faith through which he can see clearly enough to take the gospel seriously. When we can see that our own life can be transformed, and so can the lives of those around us, we will no longer be bothered with this malady. We have to be able to see clearly enough to discern that the Bible really means it when it says that if any man is in Christ Jesus he is a new creature – literally a brand new creation. When this can be seen clearly, any church can recover."

At this point our story ends. It might be the story of any church, anywhere. But it need not be the story of any church. He that has ears to hear, let him hear.

Copyrighted by the Christian Century Foundation and reprinted by permission of The Pulpit from the issue of January 1959

Prelude to Annual Conferenc



Camp Meeting by the Ocean

A BRETHREN Annual Conference has a character all its own, and, therefore, it differs in many respects from a Methodist camp meeting. But there are a few similarities, and our Annual Meetings often need some of the facilities that a large conference center provides. This may be one reason why four of our Eastern Conferences since 1940 have been held in Ocean Grove, New Jersey.

If a visitor arrives at this seaside town on a Sunday he notices immediately that no cars are on the streets and no bathers are battling the breakers along the beach. There will be many summer visitors in evidence along the boardwalk but many more are taking advantage of the weekly services of worship held in the large auditorium a few blocks from the ocean.

The Sunday restrictions still in force in Ocean Grove were originally enacted in 1870, soon after the Campmeeting Association was formed. Actually the first religious services were held the summer before in a tent. A few years later the first auditorium was built, and the first train bearing summer visitors arrived from New York.

For ninety years the tradition of providing worship services and evangelistic messages for large audiences has prevailed in this town that now numbers 4,500 year-round residents, but that also entertains around 50,000 at the height of the summer season.

The center of the Conference activities is the large auditorium that was dedicated in 1894. The hurricanes and storms that blow in from the Atlantic have brought some damage to the building through the years, but it has been reconstructed and now boasts an aluminum roof that was part of the reconstruction following a 1953 storm. The building has 262 wind and doors, provides seating 9,000 at one time, and offer altar rail 144 feet long. auditorium pipe organ ha four-manual console and is of the largest in the world

Brethren speakers and t guests on the Conference form this year might often reflected on the nation known preachers and ora who once stood there be auditorium audiences. Pop evangelists like T. deWitt mage, Gypsy Smith, and Sunday have spoken here well as many prominent sp ers of recent times. On the form have been other such tables as William Jenn Bryan, Theodore Roose William McKinley, Wood Wilson, and William Hov Taft.

Conference singers and leaders can take their cues such concert artists as Mad Schumann-Heink, Galli-C Grace Moore, John Mc mack, and Lawrence Tibbet name only a few who have before audiences here. W the traditions of a Meth camp-meeting center may to some to be rather restric no one can deny that this side community has had a for genuine cultural intere

This was the setting for 173rd recorded Annual Co ence of the Church of Brethren. It was approp that before the 250th ann sary year would have been gotten, Brethren from all of the country — and from abroad — should journey t Eastern coast, only a few from the familiar spots w the church had its Ame origin. In one sense the w

astern Region was host for the nference, but more specifically the North Atlantic district uld call attention to the stragic location of four present- y churches as well as to its aim to three of the four oldest ngregations in this country. Where our churches began in nnsylvania and New Jersey the 18th century, there is w developing a vast urban d suburban population around such metropolitan centers as New York, Newark, Trenton, Philadelphia and Wilmington. Concentrated here are more than twelve million persons — and many millions are outside the fellowship of the church. A Conference meeting in Ocean Grove, New Jersey, in June 1959 must be just as conscious of the challenge of today's world as of the splendor of its colonial heritage.

General Brotherhood Board Meetings

GUIDING the world-wide program of the Church of the Brethren is the ficult assignment that Anal Conference entrusts to its neral Brotherhood Board. ch year at Conference time e Board holds one of its regul meetings, giving special attion to matters of program d policy that must be rewed and considered by delees in the regular business sions that follow.

Most of the Board members re on hand for the opening sion on Friday, June 12, in North End Hotel in Ocean ove. In addition to Board mbers, also in attendance re regional and some district retaries, as well as members the general staff.

Discussion of the Anniver- y Call emphasis and what ommendations concerning future should be brought to nual Conference received t consideration at the rd's sessions. Reports of stewardship and evange- l aspects of the original Call gram were regarded as enraging by Board members, ough the final reports are yet in and the church must e great strides before it ches the goals that have n set. Board members were nimous in insisting that the phasis upon stewardship and the emphasis on evangelism should continue and even increase in the future.

At the same time the Board decided to propose to Annual Conference that the third phase of the Call, which would begin in 1960, should be centered primarily in the area of commitment to Christian vocation and leadership in the service of the church. The Board was not satisfied with *leadership* as the most satisfactory term to describe the kind of life commitment and full-time service that should be lifted up in this aspect of the Call program. In specific planning to implement this emphasis if Conference approves, the Board decided that personnel should be secured and literature and materials prepared so that the program might be well started in 1960.

From the Brethren Service Commission came a recommendation to the Board urging that the Church of the Brethren begin making explorations with agencies of government in order to find some acceptable alternative for persons who, because of religious training or belief, are conscientiously opposed to the payment of the portion of their income taxes that goes for military defense. It was pointed out that there is a growing interest among Brethren in finding such an alternative and that there is an increasing concern with regard to the large amount of tax money that is used for war preparation and various forms of military defense. The Board recognized this interest and approved the recommendation that came to it. It was pointed out that the difficulties confronting such a proposal would be extensive, but that a start should be made. The church will attempt to work with other organizations having a similar concern, but if necessary, the church will proceed by itself to try to find some alternative to paying war taxes.

How can the church best maintain its ministry to nonresident members? This was a matter of concern for the Board as it reviewed the activities recently carried by its Ministry and Home Mission Commission. Board members were agreed that persons moving to new communities should identify themselves immediately with a church in the new community and wherever possible with a Church of the Brethren.

They also agreed that the local church could give better guidance to members who move than could a national office. In the past the commission has maintained a mailing list of nonresident members and has sent them periodic bulletins. The Board recommended that more responsibility be placed with local churches in keeping a contact with the nonresident members, and that the department of evangelism be asked to create materials that would help churches prepare members for the time that they would move and would also keep related to their nonresident members until their membership would be placed in another congregation or another denomination.

The Board gave major attention in these sessions to responsibilities carried by staff members, particularly in areas of Christian Education and of Brethren Service. According to the plan adopted by the Board, the work of the Christian Education Commission staff will be carried under two major divisions. One of these will be known as the division of departmental program activities. This will include the various age group programs and also stewardship education. It is proposed that adult work in general should be carried along with women's work and that the concern of family education should be carried along with men's work.

The second general division will be called the division of curriculum development and publications. This will require a general editor of publications and will provide for editors of various age-group publications as well as an editor of book publication and a director of audio-visual education. It was pointed out that no new personnel would be required to fulfill this plan of organization and that it would enable the Christian Education Commission to be more efficient in carrying out its functions.

The Brethren Service Commission also reported to the Board that it had reviewed its various staff functions in order to give a stronger place to the peace witness and peace education in its entire program. Some changes were made in the assignments to various departments so that the commission staff will now include a department of peace and social education, a department of volunteer service, a department of international service which will include relief and rehabilitation work, and a department of social welfare. Since Dan West is retiring from active service, some of the responsibilities he has formerly carried will now be assumed by a person who will be known as a peace counselor. The Board expressed the hope that this person, when he is obtained might be able to give a major amount of his time to field contacts, working with the district and local church leaders in the interest of peace education and action.

The Board took time at these sessions to pass special resolutions and to read citations concerning the service of staff members who were either resigning to take other positi or retiring from active servi Rufus B. King and Ed C were recognized because e will be terminating his serv with the Board in Septeml and accepting other positi with the church.

Special recognition was g en to four employees who h been in the service of the Bo and related agencies for ma years. These are Edith Barn who began her service in 19 Dan West, who served in v ous capacities for twenty-ei years; M. R. Zigler, who serv for forty years; and H. Spen Minnich, who began his serv with the Board in 1918.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does necessarily constitute an unqualified recommendation. Purchase can be m through the Church of the Brethren General Offices, Elgin, Illinois. T recommended for church libraries are marked with an asterisk (*). — Ed

Christian Family Living. Hazen G. Werner. Abingdon, 1958. 128 pages. $1.00.

Bishop Werner, chairman of the Methodist Church Committee on Family Life, is well qualified to write on Christian family living. The book's emphasis on religion in the home is very helpful and needed. Many illustrations help to make the ideals of Christian family life more applicable in everyday situations. The book will be found helpful for study groups, as well as for families who have an interest in finding enrichment for their home. — *W. Glenn McFadden, Elgin, Ill.*

Healing and Wholeness Are Yours. Genevieve Parkhurst. Macalester Park, 1957. 206 pages. $3.00.

Frank C. Laubach's introduction to and endorsement of this book by a minister's wife, who claims to have been miraculously healed of cancer calls it to the serious attention of all Brethren who have cherished our traditional emphasis upon anointing for healing. The publisher states this is a book on "how to claim the radiant wholeness that is yours!" What it has to say about prayer, faith, trust, obedience, confidence, full surrender, and acceptance of the power of Christ is perhaps the most convincing part of the book. There is, I suppose, no reason to doubt the testimony Mrs. Parkhurst gives regarding her own healing and th of a score of others, but I wish evidence could be confirmed by c petent medical science. Never less, the witness of this book is what Brethren with their doct of the anointing have for the n part believed. Our faith may have had the abandonment expres here. Thus the book can be a sp ual tonic. It is written with humil is Christ-centered, and has provo tive things to say about forgiven — *Harold Z. Bomberger, Harrisb Pa.*

Little Bruin Keeps House. Haa Christensen. Abingdon, 1959. pages. $1.75.

Another delightful picture b from Norway, the third one to about the lovable Bruin family. tle Bruin and his playmate, Mich the Fox, play at keeping house an island. What fun! (For child ages 4 to 7.) — *Hazel M. Kenne*

Once Upon a Holiday. Li Moore. Abingdon, 1959. 96 pa $2.50.

Eight stories and four poems t the young reader through a yea holidays. These are special sto and poems for special days, and delight the 5- to 8-year-old whet he reads them himself or eag listens to another read them to h — *Hazel M. Kennedy.*

Consultation on the State of the Church

AS HAS been the custom for a number of years, Standing Committee invited the Brotherhood Board and its staff to share with them in the Consultation on the State of the Church and the worship service which preceded it. This consultation was the first, but informal, session of Standing Committee on Sunday afternoon and evening before the opening of Conference when reports from the districts and Board were heard. Participating in the morning service were Robert L. Sherfy, alternate moderator, worship leader; A. Stauffer Curry, pianist; Stewart Kauffman, song leader; and Edward K. Ziegler, pastor of the Williamson Road church, Virginia, minister.

Ministers for a Mature Church

NOW is the time for us to grow up," said Edward K. Ziegler, after he had noted some of the evidences of our adolescence as a church. Brother Ziegler, using three verses (13-15) of Ephesians 4, pointed up the nature of a mature church and its ministry. Paul's emphasis in this letter is on the unity of the church. This is not a "dead and tiresome uniformity, but a unity of spirit, of faith, and of knowledge of Christ." The speaker described the mature church as a "given" church, not a "do-it-yourself" institution, for it is God's, not Alexander Mack's or ours.

Not only is the mature church aware that it is a gathered community, but Brother Ziegler added that it recognizes that it is a part of the whole body of Christ, "with a deep sense of debt to it, of our membership in it, of our involvement in its heritage and mission, and of our obligation to be a responsible part of it."

Furthermore, its maturity is shown in its acceptance of the fact that Christ has broken down all barriers which formerly divided us. The speaker asserted that a true church does not seek its own salvation and permanence by erecting walls of doctrines and ordinances, declarations and heritages; "a church that maintains high walls between the races, the sexes, classes, and age groups serves an idol."

An understanding of the nature and purpose of the mature church determines its ministry. The speaker insisted that we are all ministers, that we all have the responsibility of witnessing, of prayer and praise, of stewardship and service. The goal of such a church as Brother Ziegler described was that all be prepared "for the work of the ministry until all attain to the oneness of the fullness of Christ." No member is to be a spectator, only on the receiving end of evangelism; each is to be a growing, ministering, witnessing member of the body of Christ, "walking worthily of his high calling" as a part of the "fellowship of the sent."

Such a church, concluded Brother Ziegler, "can proclaim and bring community in a crazy, disordered world. It can take into itself the poisons of unredeemed men, heal their hurt, bind up their wounds, be the cross bearer of the world."

Districts Report

The Sunday afternoon session of the annual Consultation on the State of the Church provides an opportunity for the various church districts to report concerning their activities and their problems which have developed in the past year. The various districts previously make their individual reports to the five regional secretaries, who then have the responsibility of summarizing these district reports and bringing them to the attention of Standing Committee and the General Brotherhood Board.

The alternate moderator, Robert Sherfy, was assigned the responsibility of studying the various regional reports and summarizing them at the end of the afternoon session. He noted that there was considerable concern regarding the witness of the church, and that practically every district indicated that churches were not adequately meeting the opportunities that they saw, although there were many indications of progress and some very encouraging reports. He noted that in some areas even the vision of what could be done has become rather dim.

In general he summarized the reports as indicating first that there had been a good response to the Anniversary Call program, and that lay participation in this program was quite significant. In the second place, he observed that practically every region reflected its growing need for dedicated men and women who would give leadership to the program

of the church. In most cases there are too few pastors, and many who are actually serving as pastors are contending against some difficulties.

In the third place, the alternate moderator noted that there is a widespread concern that the church strengthen its outreach and extend its ministry through the establishing of new churches. Some districts had encouraging reports of church extension, but some others had little to report. In the fourth place, it was observed that the spiritual health of some local churches is not good, that there are many which are small and which are lacking in leadership and also in a sense of stewardship and commitment. The alternate moderator also observed that many expressions of appreciation were indicated for the contacts with Board personnel and staff membership.

On the basis of this summary, Brother Sherfy suggested that one of the questions for discussion on the part of Standing Committee should be: "What lessons have we learned from the Call?" There was some discussion here as to whether it was a mistake to place the first Call emphasis upon stewardship, when some felt that evangelism should have had the first place. Others pointed out that this reaction might actually have been an excuse for not facing up to the full implications of stewardship.

In general there was agreement that no matter where the emphasis was placed originally, these two concerns for stewardship and for evangelism belong together and should continue. One Board member observed that the Call experience indicated how important it is to define a task for the churches, how expert planning can be helpful, how important it is to relate any appeal to our central Christian responsibility, and how essential it is that plans b followed through and con pleted.

Also, during the time of th consultation questions we

A number of significant statements were made by the regional secretaries as they brought their reports. Among them were the following:

"More churches participated in the Call to Witness than in the first phase of the Call. Reports at the present time would indicate that there will be a greater increase in members this year than for a long period of time or perhaps ever."

"A very great need is for capable, consecrated, well-trained ministers who recognize that at the same time they are serving the local church they are also an integral part of the Brotherhood."

"The church and the college must work together closely. They are twins in a great character-building enterprise."

"One difficult situation which our entire region is facing is racial integration. Unfortunately, hatred and prejudice have been created in an attempt to gain political power. Often the real issue is hidden. This problem can be solved only by Christian people of both races who will remain calm and work co-operatively for the good of all. We are anxious that our church, along with others, may give the type of leadership needed to bring about a Christian solution."

"As our reservoir of self-supported ministers diminishes our pastoral shortage grows more acute."

"Our failure to establish and maintain churches in exploding population centers, as rural churches disintegrate, can be our undoing. A totally new strategy and psychology must be developed. Our nostalgia for rural life and our fear of urban life must be abandoned. The smell of new-mown hay is not the only appropriate ecclesiastical incense."

"No doubt the most significant single program within our region has been the 250th Anniversary Call. In some areas the response was not enheartening, but when the whole church and region are examined, there is reason for rejoicing."

"The Church of the Brethren is growing on the Pacific Coast. It is evident that the greatest growth is taking place in the large centers of population. What this means for the future, we cannot tell. However, we are convinced that the expenditure of money and personnel should be in locations where the greatest number of people may be reached with the Christian message."

"Much progress has been made in the Central Region this year due to the Call emphasis in both the fields of stewardship and evangelism. Unfortunately, some of the churches that are most in need of this program did not co-operate in the training program and the implementation at the local level."

"One district in our region that was launching on a very ambitious program doubled its commitments for benevolent work, including the Brotherhood Fund, by having a professional fund-raising campaign on the district level."

"A study in the Central Region of the highest-giving churches as compared to the lowest-giving churches shows that there is a very close relationship between the stewardship level of a congregation and its rate of growth."

"Churches that have become immune to change, who insist on maintaining the status quo with business as usual, not desiring to be disturbed, and with little concern for outreach into the community, find it increasingly difficult to secure capable pastoral leadership."

raised concerning the number of young people and capable church members who are offering themselves for full-time leadership in the church. Some concern also was expressed as to why ministers who have been trained for the pastoral ministry leave it for other occupations. No final answers to these questions were given.

No report on the state of the church would be complete without information concerning the churches overseas. Speaking for the churches in India, Glen Campbell emphasized the importance of literacy in the program of Christian education and evangelism in that part of the world. He indicated that Christians in India, although the church has been there for many years, still live under certain pressures. There are signs of growth in the church and now some of the churches are already self-supporting. It is expected that at least two thirds of the churches in India will reach that goal by 1963. Although there have not been outstanding membership gains, there have still been evidences of substantial growth. Brother Campbell indicated that the greatest need of the churches there is a spiritual one. They need love, the prayers of Christians everywhere, and constant encouragement.

Speaking for our churches in Nigeria, Ira Petre, who had just arrived in this country for a furlough, indicated that in Northern Nigeria, where people have begun to experience independence in their government, missions are expected to have a continuing place in their new government. He emphasized the leadership training program that has been undertaken in the churches there and noted that membership of the churches in Nigeria has doubled within the last few years. There are now twenty-one congregations with seven ordained ministers and three leaders are studying in a theological college there.

Benton Rhoades, who lived in Ecuador until recently, reported for the church there. He indicated that Protestants in Ecuador give strong emphasis to the Bible in their church life and the Bible is now accepted by them as having an exciting and revolutionary message. He indicated that, in the membership of thirty in the church, there are six who take turns in lay preaching. It is an integrated church and it is a joyful church, but it is not without its problems.

Gummy Gadgets

Percy Hope

IT'S come! I always knew it would! It's right here on my desk. It's a newspaper clipping that says in Alice, Texas, some progressive young minister has found the secret of how to increase church attendance. Any ideas as to what he did? He is offering Green Stamps, good old S and H green stamps to those who attend.

Can't you imagine his publicity? "You get more for your time at our church. You get the good news plus S & H green stamps. Or perhaps something like this: Save yourself and S & H green stamps too."

Maybe I'm old-fashioned, but I'd rather people would come to fill their spirit than a Sperry and Hutchinson book. And I'd rather they'd come to use their tongue to sing real praise of God than just to lick the back of a green stamp. Because I have a feeling that the final redemption of assets is going to depend on something more than the number of books we have filled with gummy gadgets for church attendance.

So don't get your hopes up. We won't be offering them at our church. We hope you come because you need to come.

Your Senility Is Showing

Continued from page 4

trees, the birds, the sunset, the God of the golden years, the Christ of our redemption — these and hundreds of other interests are at our bidding and will enrich the golden years beyond measure.

Another way in which our senility may show is in an attitude of resignation and withdrawal. It is a sort of quitting one's hold on life and its interests. It is taking leave of all that matters, a kind of shutting up shop and hanging up a sign: *Closed for the remainder of the season.* It almost means vacating the house of this tabernacle before it is dissolved. Browning put it this way:

> I give the fight up, let there be an end,
> A privacy, an obscure nook for me —
> I want to be forgotten.

Really it is too early to quit until the tabernacle actually is dissolved. The abundant life is ours to the very end if we want it. So often when we want others to forget us it means that we want God to forget us. He does not forget us and he will not. There is no need for any older person to live out the years alone and with little left but a dull spiritual-mental ache. It is better to stay current and keep on winning.

So let the bones ache, let the eyesight dim, let the hearing decline, let the steps falter, let the friends forget, let the children neglect, let the worst happen — there is still God and his love, and heaven closer than ever before. If senility must show let it be with a bright optimistic glow.

KINGDOM GLEANINGS

Annual Conference this year elected Edward K. Ziegler as moderator for next year; Charles Zunkel will serve as alternate moderator. A. Stauffer Curry was chosen secretary for a three-year period.

The playlet, The Call, by Mrs. Herbert Ruthrauff, given in one of the women's fellowship sessions at Annual Conference is available at 7 copies for $1.00. This number is sufficient for the required number of members in the cast.

Two Bridgewater faculty members received their doctoral degrees in June commencements. Fred F. Wampler was awarded the Ph.D. degree in education by the University of Maryland. Roger E. Sappington received a Ph.D. degree in history from Duke University.

A gift of shrubbery was given to Manchester College by Dr. Lee Smith of Lakeville, Ind., as a memorial to his parents, Leroy and Jennie Smith. The shrubbery is being used in the landscaping of the campus in front of the Administration Building and around the Otho Winger Memorial Building.

Manchester College has invited Dr. Reinhold Freudenstein of Kassel, Germany, to be visiting professor during the next school year. He will teach two sections in intermediate German and two in world civilization. He is currently teaching at a high school for girls in Kassel; he is also a free-lance journalist for German newspapers. Mrs. Freudenstein is a licensed kindergarten teacher.

A letter from the Department of Racial and Cultural Relations of the National Council of Churches calls attention to the fact that the recent decision in Florida convicting the four white men for the rape of a Negro woman is a hopeful sign. Upon the recommendation of mercy, these men have received life sentences. This is still evidence of unequal justice, as there are four Negroes awaiting execution for rape in Florida. The letter suggests that petitions be sent to the governor of Florida urging commutation of the sentences of these men to the same sentence which was meted out to the white men. This would be in the interest of equal justice.

Coming Next Week

The issue of July 25 will bring the report of Annual Conference under the headings: Annual Conference Delegates Come Together for a Family Meeting; Annual Conference: Spiritual Uplift and Worship; Annual Conference Considers Business; Special Interests; Table Talk. There will also be pictures and information about many of the speakers. Pictures of events and scenes will illustrate the reporting.

G. L. Wine and his daughter, Mrs. Galen B. Ogde wish to express appreciation for the many thoughtf remembrances they received following the death Mary Stoner Wine.

Mr. and Mrs. Roy Neher of Oswego, Kansas, fle to Puerto Rico on June 23 to begin a year as visit workers at the Castañer project. Mrs. Neher will tea in the unit school, and Mr. Neher will assist in t agricultural program.

Three hundred twenty persons attended the Unit Nations seminar held on June 22 following Annu Conference. About a hundred additional persons h to be refused registration because the facilities cou not accommodate more. The program for the d included visits to various foreign delegations at t UN, a tour of the United Nations buildings, visiting session of the Trusteeship Council, a talk by Andre Cordier, and a panel discussion.

Organization of the General Brotherhood Boar

Five new members were elected to the Board Annual Conference: W. Donald Clague, Southeaste Region, Dale W. Detwiler, Eastern Region, James Beahm, Western Region, Kent E. Naylor, Weste Region (to fill an unexpired term), and B. Way Crist, Pacific Region. Russell V. Bollinger, Centr Region, was re-elected. The organization of the Boa resulted as follows: Raymond R. Peters, chairma George L. Detweiler, vice-chairman. The commissio are:

Brethren Service
Desmond W. Bittinger, chairman
Paul H. Bowman, Jr.
Moyne Landis
M. Guy West
Mrs. Naomi Will

Christian Education
Russell V. Bollinger, chairman
Calvin C. Bright
Calvert N. Ellis
Mrs. Dessie M. Myers
Kent E. Naylor

Finance
Harold D. Fasnacht, chairman
W. Donald Clague
Dale W. Detwiler
Vernon Kinzie
F. Willard Powers

Foreign Mission
Paul M. Robinson, chairman
William M. Beahm
B. Wayne Crist
George L. Detweiler
Paul E. Miller

Ministry and Home Mission
Robert L. Sherfy, chairman
James H. Beahm
S. Earl Mitchell
Raymond R. Peters
Nevin H. Zuck

The executive committee of the Board is mad up of the chairman, the vice-chairman, and th chairman of each commission.

Gifts to **Bridgewater College** from July 1, 1958, to ay 31, 1959, amounted to $102,368 in cash gifts d pledge payments. Of this amount $27,259 came m 695 alumni. In addition the college has received m the Virginia Foundation for Independent Colleges e sum of $29,891.

Four members of the Juniata College faculty at-ded the Danforth Foundation campus community rkshop at Colorado Springs. Attending the three-ek session in June were Ronald L. Cherry, instructor economics; John R. Comerford, associate professor biology; Morley Mays, dean of the college; and Miss iriam A. Schlegel, associate professor of education.

W. Newton Long, a trustee of Juniata since 1923 d a prominent layman in the Church of the Brethren, s elected chairman of the board of trustees of Juniata llege to succeed the late Henry B. Gibbel. John W. igart of Huntingdon, Pa., was elected secretary to place Ross D. Murphy of Shippensburg. Elected also the board of trustees were Paul M. Robinson, presi-nt of Bethany Biblical Seminary; G. Arthur Hunn, stor of Meyersdale church, representing Western nnsylvania; and Berkey E. Knavel of Roaring Spring, presenting Middle Pennsylvania.

The Post Office Department announced recently at it is making use of a new postal law in connection th a sweeping new prosecution of alleged dealers in scenity. The department disclosed that it has ob-ned an indictment in federal court in Detroit of ee dealers in California on charges of mailing ob-ne pictures and printed material to persons in chigan. It is the first major indictment brought under e law enacted by Congress in 1958 permitting secution of mailers in the jurisdiction where the il is received as well as where it is deposited in the il.

ange of Address

J. R. Jackson, from Galax, Va., to Grantsville, Md. other Jackson is serving the Cherry Grove church the Western Maryland District.

Joseph M. Long, from Chambersburg, Pa., to 511 Weston Ave., Elgin, Ill. Brother Long will become e director of youth work for the Church of the ethren on September 1.

The Church Calendar

y 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Blessing for an Alien (Ruth). Ruth. Memory Selection: He executes justice for the fatherless and the widow and loves the sojourner, giving him food and clothing. Love the sojourner therefore; for you were sojourners in the land of Egypt. Deut. 10:18-19 (R.S.V.)

y 18-25 Chicagoland laboratory school in Christian education, Naperville, Ill.

y 18-22 Older adult conference, Brethren Service Center, New Windsor, Md.

July 19-26 Camp Mon-Dak leadership training and youth camp, Dunseith, N. Dak.

July 24-25 Southern Region CBYF officers training, northern section

July 25 — Aug. 1 Religious drama workshop, Lake Forest College, Ill.

July 26-31 Children's workers laboratory school, North Manchester, Ind.

July 27 — Aug. 1 Seminar on Christian Responsibility on a Changing Planet, Bridgewater College, Va.

July 28-30 District meeting, Southern Virginia, Coulson

July 31 — Aug. 1 District meeting, Western Pennsylvania, Camp Harmony

July 31 — Aug. 1 District meeting, Northern Virginia

Aug. 2-8 Eastern Region workshop and laboratory schools for workers with children and junior highs, Juniata College, Pa.

Aug. 2-8 Church leadership laboratory, Bridgewater College, Va.

Aug. 3-8 Bethany Seminary extension school, Juniata College, Pa.

Aug. 6-8 District meeting, Middle Indiana, place undecided

Aug. 6-8 District meeting, Eastern Virginia, Arlington

Aug. 7-9 District meeting, Northern Indiana, Camp Mack

Aug. 10-13 District meeting, Tennessee, Easley, Ala.

Aug. 11-13 District meeting, Southern Indiana, Union Grove

Aug. 13-15 District meeting, North and South Carolina, Camp Carolina

Aug. 13-16 District meeting, Colorado, Haxtun

Aug. 13-16 District meeting, Southern Missouri and Arkansas, Broadwater

Aug. 14-16 Family camp leadership training, Camp Mack

Aug. 14-16 District meeting, Middle Iowa, Dallas Center

Aug. 20-23 Kansas youth leaders training conference, Camp Mt. Hermon

Aug. 20-22 District meeting, Second West Virginia, Elkins

Aug. 22-28 Appalachian trail hike for Eastern Region

Aug. 24-26 Conference on Training Workers With Older Adults, Manchester College, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harold Martin of Spring Grove, Pa., in the Newport church, Va., July 29 — Aug. 9.

Bro. Owen Preston of Burlington, W. Va., in the Harness Run church, W. Va., July 30 — Aug. 8.

Bro. Russell G. West of Wiley, Colo., in the Mt. Vernon church, Va., Aug. 11-23.

Bro. William E. Walters of Mansfield, Ohio, in the Paradise church, Ohio, July 26 — Aug. 2.

Gains for the Kingdom

One baptized in the Douglas Park church, Ill. Seven baptized in the Elyria church, Ohio.

Nine baptized in the Bareville church, Conestoga congregation, Pa. Five baptized in the East Fairview church, Pa.

Seven baptized and five received by letter in the Christiansburg church, Va.

News and Comment From Around the Wor

Supreme Court Upholds Zoning Laws Barring Churches

The United States Supreme Court has upheld the right of a municipality to prohibit the erection of a church building in a residential area by enforcement of a zoning ordinance. Acting on two appeals brought by Jehovah's Witnesses, the court refused to review decisions of the Oregon and California Supreme Courts which held that such zoning ordinances do not violate freedom of worship. The Supreme Court in 1958 refused to review a similar case involving a zoning ordinance passed by a suburb of Pittsburgh, Pa.

Study Use of Laymen to Relieve Clergy Shortage

The Evangelical and Reformed Church is seriously considering commissioning lay leaders and lay readers in order to meet its acute shortage of ordained clergy. Dr. John R. C. Haas of Evansville, Ind., first vice-president of the church, observed that with the establishment of new mission churches and with more older ministers retiring than in former years many additional ministers are needed.

American Churches to Be Exhibited at Moscow Fair

The U.S. Information Agency has announced that pictures of American churches will be included in an exhibit of American architecture at the American National Exhibition in Moscow this year. The accompanying text in Russian will give facts and figures pointing out that the United States in the past 15 years has built 14 million single family homes, half a million classrooms, and 40,000 churches and synagogues.

Eight Million Children Expected at Vacation Church Schools

Some eight million children in this country and nearly 100,000 Canadian children will head for vacation church schools, day camps and work-and-play groups this summer.

The Committee on Summertime Activities of the National Council of Churches estimates that approximately 100,000 schools will be held this summer by individual churches or groups of churches. They will attempt to reach some of the estimated twenty-seven million children and youth in the U.S. and Canada who do not attend church.

In addition to the schools, some 6,000 church camps and young people's conferences will be held by denominations related to the National Council's Division of Christian Education.



Religious News Servi

Rev. Lewis Raymond (right) points to a sign of the "men only" Tues Noon Club as members stand on the steps of the Old Stone Presbyte church in Cleveland, Ohio. Highly pleased with the attendance at pilot meetings, Mr. Raymond has decided to make them a perma feature of the church's program. The program of lunch, fellowship, worship also features hymn singing and a short sermon

Hopi Indians Protest Threat to Way of Life

Six Hopi Indians — a delegation from the traditionalist faction of their tribe — arrived at the United Nations to protest what they regard as military and secular threats to their way of life. Since they are pacifists by religion, they want their ancient desert homeland protected "for the benefit of all righteous people." They are most concerned about a Defense Department plan to put a bombing range just south of the Arizona mesas where their ancestors have lived for centuries.

Southern Presbyterians Plan Mission to the Nation

A three-year "Presbyterian Mission to the Nation," culminating in the 1961 centennial year of the Presbyterian Church in the U.S. (Southern) was outlined at a conference on evangelism preceding the denomination's annual assembly. According to plans for the evangelistic effort, the present year will be devoted to deepening the commitment of Southern Presbyterians, next yea renewing the evangelistic fervo each congregation; and 1961 to all-out effort "to carry a mis of friendship and person-to-pe evangelism to the nation."

At the assembly sessions it reported that membership in Presbyterian Church in the U. S. year reached a record total of 8 000, an increase of nearly 21, over the previous year. Fifty churches were organized in 195

After two and one-half hours debate the General Assembly of church formally "disapproved" a posal by the Fifth World O Study Conference that this cou and the United Nations recog Communist China. However, commissioners by an overwhelm voice vote reaffirmed the assemb "basic support" of the Natio Council of Churches which sponsored the study conference. assembly also endorsed the c ference's right to speak on cur issues.

Commissioners approved the c tion of a committee to study section of the denomination's C fession of Faith dealing with traditional belief in "double" destination. The committee was thorized to recommend revisions i thought them necessary. In anot

tion, the assembly endorsed a ange in the Confession of Faith ich liberalizes the denomination's nd against the remarriage of vorced persons.

The assembly urged Southern esbyterians to defend the freedom whites and Negroes to gather luntarily "in unhampered assembly d genuine fellowship." Local Presterian churches were asked to rticipate in discussion groups of rsons representing different racial d cultural backgrounds. The plea more communication between ites and Negroes was issued in report approved overwhelmingly some 500 delegates at the assem. The host to the assembly was the uid Hills Presbyterian church in lanta, Ga., which in March apved the seating of Negroes at blic worship services on a segreted basis. The church previously s restricted to whites only.

ree-Way Lutheran erger Advances

Legal and technical problems inved in the formation of a new theran denomination with more n two million members were ined out at a meeting in Blair, br., of the Joint Union Committee the three merging bodies. They the American Lutheran Church, angelical Lutheran Church, and United Evangelical Lutheran urch.

The committee agreed that the w church will operate under a fied budget and that all assets of three bodies, estimated at $125,-0,000, would be turned over to merged organization. Combined dgets of the three merging churchthis year total about $15,500,000.

smissal of Budapest minarians Confirmed

The new government-appointed tor of a Roman Catholic seminary Budapest has confirmed the report t all students who refuse to dge obedience to the Communist ime have been dismissed from institution. The specific reason the removal of the students and chers was believed to have been ir refusal to support the activities n organization of pro-government ace priests."

The Budapest government has retly made public a decree which vides that all church appointnts are subject to state approval grants the government the right name officials if ecclesiastical authorities fail to fill a vacant post within thirty days. It also stipulates that all clergymen must take an oath of allegiance to the people's republic within ninety days after being installed in any church office.

One Million Dollars Received for World Council Headquarters

A total of one million dollars in cash and pledges has been received for the new headquarters building of the World Council of Churches in Geneva, Switzerland; $300,000 has come from member churches of the World Council.

Architect's plans for the new building will be presented to the Central Committee of the council when it meets Aug. 18-29 on the Greek island of Rhodes. Construction of the building is expected to get underway this fall with 1961 as the target date for completion.

The headquarters will be located between Geneva's airport and the United Nations building. The new site has been made available by the city of Geneva in exchange for the council's present property.

Obscene Mail Traffic Placed at Half Billion

Postmaster Arthur E. Summerfield has asked Congress to enact stronger legislation to curb a $500,-000,000 business in obscenity and pornography which he said is being carried on annually through the U. S. mails. The Postmaster General followed up his plea with a private showing to committee members and the press of some of the many tons of material seized from the U. S. mails in recent months.

The Postmaster General said that more than 50,000 complaints were received by his department from ministers, teachers, parents, and social workers last year, and that as a result of these complaints, more than 4,000 separate investigations were undertaken by the postal inspectors, resulting in the arrest and conviction of 293 persons for sending obscenity through the mails.

Legislation to Aid Student Exchange Program Advances

Legislation to allow a taxpayer an income tax exemption for a foreign student who resides in his home while attending high school has received further support as a bill was introduced in the Senate by Senators McCarthy and Humphrey of Minnesota.

The senators, both of whom are former college professors, said that the United States should give this inducement to persons who co-operate with the various student exchange programs being sponsored by Protestant, Catholic, and Jewish agencies. Nine members of the House have thus far introduced similar bills.

Prague Conference Issues Call for Christian Peace Assembly

A Christian Peace Conference held in Prague, Czechoslovakia, in mid-April, has called for a world-wide Christian Peace Assembly in early 1961. The one-hundred participants in the Prague meeting, most of them from Eastern European churches, authorized contact with "existing ecumenical organizations" including the World Council of Churches.

The conference message said, "We believe that the time has come for the churches to go beyond the present forms of co-operation and proceed together to an all-Christian peace assembly. The task of this assembly will be: to help establish a durable peace and, at the conclusion of mutual agreements, to help introduce general disarmament, set aside nuclear weapons, and continually act in the service of understanding and reconciliation between nations."

The conference considered the problems posed for Christians by the cold war. Professor Joseph Hromadka of Prague denied that the conference was an "undercover political organization." He said that Christians on both sides of the iron curtain must take the message of the gospel seriously.

The largest delegation at the meeting came from East Germany, but the twenty members of the group and the delegations from Western Europe came as individuals, not as official appointees of their churches. Three participants were from the United States.

2,275,931 Refugees Reported Still Needing Help

An estimated 2,275,931 refugees overseas still need help in resettlement or integration, according to the director of the Lutheran Refugee Service Commission. A little over a million of the nonintegrated refugees are in the Far East, a similar number in the Middle East, and more than two hundred thousand in Europe.

Vernon E. Bergstrom told the commission that more than 150,000,000 of the world's people have been uprooted thus far in the 20th century. He pointed out that even while the uprooted are being assisted, more become uprooted.

Polish National Church Leaders Study Reunification

The possible reunification of the Polish National Catholic Church of America with its branch in Poland is being discussed by officials of the two bodies. Formed in 1904 at Scranton, Pa., the Polish Church has about 300,000 members in the U.S., Canada, and Poland.

The mother church in America lost contact with the Polish branch in 1951, when the latter broke ties with the parent organization after Poland became a Communist country. First talks on reunification took place in 1957.

18,342 Leprosy Patients Successfully Treated

A news story in the Nigerian Citizen points out that since the beginning of the Leprosy Control Scheme in Northern Nigeria, in 1952, a total of 18,342 leprosy patients have been successfully treated.

The region now has 14 leper settlements and 835 treatment centers. All the fourteen settlements are run by missionaries while the treatment centers are shared by missionaries, native administrations, and the government. The government also gives annual grants-in-aid to missions to subsidize the running cost of the leprosy settlements.

In order to rid the region of its leprosy an extensive scheme to train leprosy assistants to open more treatment centers is being projected. Already forty-one leprosy assistants are undergoing a three-month course in Kaduna, the capital of the Northern Nigerian government,

Socialist Party Leader Urges Kerala Withdraw Education Law

The Socialist party leader in India, after a two-week visit to Kerala state, has advised the Communist government there to withdraw its new education law if such a step is necessary in the interests of peace. He made the recommendation in view of growing agitation against the measure by church authorities and leaders of a tribal community who oppose the law on the grounds that it infringes on the rights of private schools guaranteed in the Indian constitution.

Protestant Scouts to Worship in Huge Amphitheater

Some 4,000 Protestant youths attending the 10th quadrennial World Jamboree of Boy Scouts in July worshiped in a newly created outdoor amphitheater 35 miles south of Manila. More than 12,000 youths from 69 countries, including 250 from the United States, attended the gathering which is the first world jamboree held outside Europe and North America.

Spiritual leadership for the Protestant Scouts will be provided by thirty-five clergymen, including U.S. military chaplains and Filipino ministers.

Religious Freedom Stressed at East Asia Christian Parley

Delegates from forty-two Protestant churches and Christian councils in fifteen Asian nations were gathered in Kuala Lumpur, Malaya, in May to plan strategy for a common Christian witness. Delegates came together in a solemn setting of worship on the opening day to signify their acceptance of the constitution of the East Asia Christian Conference. Observers were present from Africa, Europe, United States, and Canada. The new regional, ecumenical association is the first of its kind in the world composed of independent churches and national Christian councils ranging geographically from West Pakistan to Australia. The conference was provisionally formed at a meeting in Indonesia in March 1957.

The one hundred native participants in the meeting were challenged by speakers to experiment boldly in bringing the Christian gospel to Asia in ways that are relevant to the people there. M. M. Thomas, a sociologist from India, called on Asian Christians to participate in the positive struggle for nation building in order to fill the vacuum created by the breakdown of old patterns. He said that Christians must ask themselves, "What is God doing in these national movements?"

Dr. Masao Takenaka of Doshisha University, Japan, emphasized the need for Christians to engage in a common search for "a real understanding of the problems of society." He said, "We Asians, in the past, too often uncritically accepted the Western form of theological struc which undoubtedly fitted the W ern situation, although much is getting to be out of date in Western context."

Bishop Lesslie Newbigin of land, general secretary of the I national Missionary Council and of the first bishops of the Churc South India, sharply challer many of the principles and prac on which the missionary mover of the past 150 years had been ba He said these were far removed f the type of missionary activity ried on by St. Paul in the first tury. He said that Asian chur are still suffering, even when i pendent, from the heritage of past with heavy reliance on f from outside.

However, Western churches, so-called older sending church were credited by Bishop E. C. brepena of the Philippines with s ing concord as well as discor Asia. A professor at the Universit Rangoon spoke to the confer about the resurgence of Buddh He said that Buddhists will be n impressed by the way Christians than by the gospel they preach.

Dr. W. A. Visser 't Hooft, gen secretary of the World Counci Churches, asked for constant c munication between the churche Asia and the world-wide Chris community. The message of the c ference declared that every a person has the right to profess propagate his faith and to cha his religious affiliation.

News Briefs

Two new languages were ad in 1958 to those in which the Bri and Foreign Bible Society has p lished Scriptures, according to society's annual report. They Guerze, for French Guinea, Teop for the Solomon Islands. brings the total number of langua to 853.

The Seamen's Mission of Evangelical Church in Germany operates more than sixty homes stations in world ports. At the of World War II, only six stati were left of a prewar total of nin During the past years, more t 200,000 seamen have annually u the facilities of the homes.

Eight Christian ashrams or treats will be held in various p of the country this summer un the leadership of Dr. E. Star Jones, a veteran Methodist missi ary evangelist and author. One



Critical problems confronting Indian-Americans today, the subject of a study by the National Council of Churches' Bureau of Research and Survey, are discussed by four delegates to a consultation convened by the NCC's Committee of Indian Work. Forty denominational mission leaders attended the meeting. Shown here are, from the left: Rev. Galen R. Weaver, consultation chairman and race relations secretary of the Congregational Christian Churches; Mrs. Anne O. Lively, research assistant who conducted the NCC Bureau study; Rev. Roe B. Lewis, a Pima Indian missionary who is pastor of the Indian Presbyterian church and a teacher at Cook Christian Training School, both at Phoenix, Ariz.; and Dr. Wilton S. Dillon, executive secretary and director of research, Phelps Stokes Fund

Religious News Service

the ashrams will be held at Bridgewater College, July 17-24.

The training of suitable women for the ministry has been approved by the Presbyterian Church in England at its annual General Assembly. The assembly instructed trustees of Westminster College to make arrangements for a ministerial curriculum and an adequate residence for the women students.

Protestant preachers on evangelistic tours in Italy have met opposition by local police and civil authorities in four towns, according to reports received by the Federal Council of Italian Evangelical Churches.

The dangers of religious and racial intolerance, anti-Semitism, totalitarianism, and nationalism were stressed in special community life classes which were introduced as part of the curriculum of the last grades of all West Berlin schools this spring.

Quotes in the News

Bishop Otto Dibelius, head of the Evangelical Church in Germany: "The message of Jesus Christ is still being preached and heard in East Germany. Whether that will continue so during the new year we do not know. That is in God's hands. The church can only pray him to help it through these times and to give it courage."

Senator Hubert H. Humphrey: "Every other sentence that Russian leaders speak when they visit America or other nations is peace, and they always picture us as the warmongers. Where is our ideological offensive? Where is the spirit that will carry our ideals before the world so that people can understand them?"

James McBride Dabbs, retired professor and writer living in Sumner, S.C.: "Our trouble in the South is our absolute refusal to face the necessity of justice. For years we have told the Negro we'd love him as long as he stayed in his place, but most of the loving of the Negro has been done with the idea of trying to keep him in his place."

Vice President Richard M. Nixon: "If our interest in the people of the underdeveloped countries is simply for our own selfish ends, they will see little to choose between us and the Communists. Out of our great Christian tradition, let us say to them that Americans have a humanitarian concern in the welfare of people and that we desire to share the freedom which we enjoy today as a result of the sacrifices of our forefathers."

Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany: "True peace and reduction of tensions can never be achieved through decisions by some few men, but only if mankind finds its way back to faithful obedience to God."

Edward R. Murrow, radio and TV commentator: "I would like to do a lot of reporting of this country to itself. As we both know, the lines of communication are broken down in the South between the white and colored people. To a certain extent they're broken down throughout the country. We are so concerned about what the Russians are doing that we are not paying enough attention to what we ourselves are doing and are capable of doing."

Dr. Everett Kircher, of Ohio State University: "There is no Protestant philosophy of higher education in existence. This phase of Christian philosophy has no academic responsibility even from committed Christians; therefore, state university educators often smile down their noses at religious educators. Even though state universities provide students with weapons for their battle of life, students often receive no challenge in the understanding of religious depth."

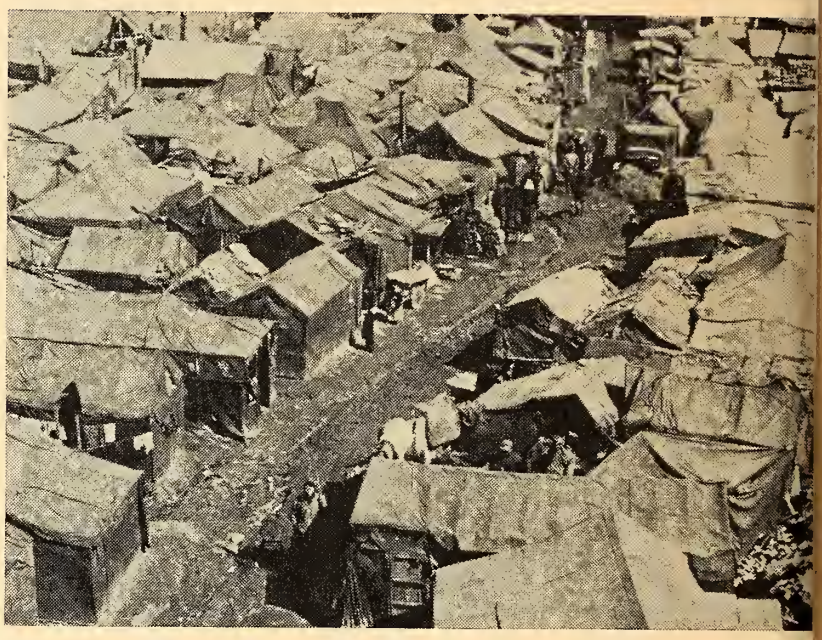
Dr. Edwin T. Dahlberg, president of the National Council of Churches: "How can we look up at the stars, and see in them a million burning mirrors of the will of God, without seeing beyond them the reflection of the divine Mind and Being? These vast pulsations and measures in time, beating through the stellar universe in the ancient past, the dynamic present, and the challenging future, what are they but the complete and perfect reproduction of the One who holds all creation in the hollow of his hand?"

Dr. Nels Ferre, professor of theology at Andover-Newton Seminary: "Only through children can the world be changed, but such a result cannot be obtained until we have the combination of people completely dedicated both to their families and to Christian truth. A conscious conviction of the value of the Sunday school has not been caught by our people. Church members must assume responsibility. If we are to wipe out juvenile delinquency, another requirement is that the home become Christian and the Christian home 'fully Christian.'"

World Refugee Year Begins

Shirley D. Hamilton

Photos by Church World Service



Thousands of homeless refugees find their only shelter in makeshift dwellin

LAST September, three young British men hit on a brilliant idea: "Since this last year has been a year dedicated to science — the International Geophysical Year — wouldn't it be good if next year would be dedicated to humanity — a World Refugee Year?" The three young men, Chris Chataway (England's famed athlete), Tim Raison, and Trevor Philpotts, are publishers of a journal with a very small circulation entitled Crossbow.

In one edition this idea was presented and fortunately was read by a man of action. By Dec. 5, the idea had been presented to the United Nations General Assembly and accepted. Now the whole world is learning of the plan and learning how they can help.

But before I tell you of the plan itself, perhaps you are curious as to why this action is of such vital importance. As of the count of January 1959, 175,000 nonsettled European refugees are "waiting" in Austria, France, Germany, Greece, Italy, the Near and Middle East including Turkey, and mainland China. Some have been waiting for fourteen years, raising up whole families within the confines of an unsanitary, demoralizing refugee camp. In addition there are 170,000 refugees in Tunisia and Morocco plus 1,000,000 Chinese refugees in Hong Kong. This makes 1,345,000 individual problems to be solved, not to mention the Palestine refugees. This is no small task to be accomplished.

Aims

The aims of the World Refugee Year as defined in the resolution adopted by the United Nations are: (1) To focus interest in the refugee problem and to encourage additional financial contributions from governments, voluntary agencies, and the general public for its solution; (2) to encourage additional opportunities for permanent refugee solutions, through voluntary repatriation, resettlement, or integration, on a purely humanitarian basis and in accordance with the freely expressed wishes of the refugees themselves.

It is the opinion of the United Nations High Commissioner for Refugees, Dr. Lindt, that the camps of permanent residence can be cleared by the end of 1960 if sufficient funds are available. Also he hopes to solve as quickly as possible the new refugee problems as they arise without leaving a residue. "Residue" refers to those individuals left in camps after a continuous skimming process. The most skilled and most employable are being taken first, while the less skilled and less able-bodied are being rejected by the selection missions of the immigration countries.

A Possible Solution

As a possible solution to this problem, Dr. Lindt makes this suggestion: "How would it be if a government appointed a group of integration specialists who knew all the possibilities of absorption within their own country and the financial resources that could be made ava able? Such a group would go to o specific center or camp, see a carefully evaluate all inhabitants the camp, and then do their utmo to fit them into their country's eco omy. A government would afte wards say not merely that they a cepted so many refugees, but cou say: 'Our country liquidated Cam So-and-so.'"

The story is told of a Yugosl refugee couple who had been various camps since the end World War II. They had five ch dren, age one to ten, all of whom h been born in the camps and h known no other life. The cost maintaining a refugee in a Europe camp ranges from $300 to $400 p year. Among them the members this family had spent a total of a proximately fifty years in the camp

The cost of maintaining this fami in degradation and idleness ha therefore, already exceeded $15,00 Had a small portion of this amou been invested in this family as rehabilitation grant ten or eleve years ago, the chances are that th would now be satisfactorily int

Material aid representative at Brethren House, Kassel, Germany

grated in some Western country, making a modest productive contribution to the society in which they lived rather than having to exist on charity.

New Zealand Accepts Handicapped

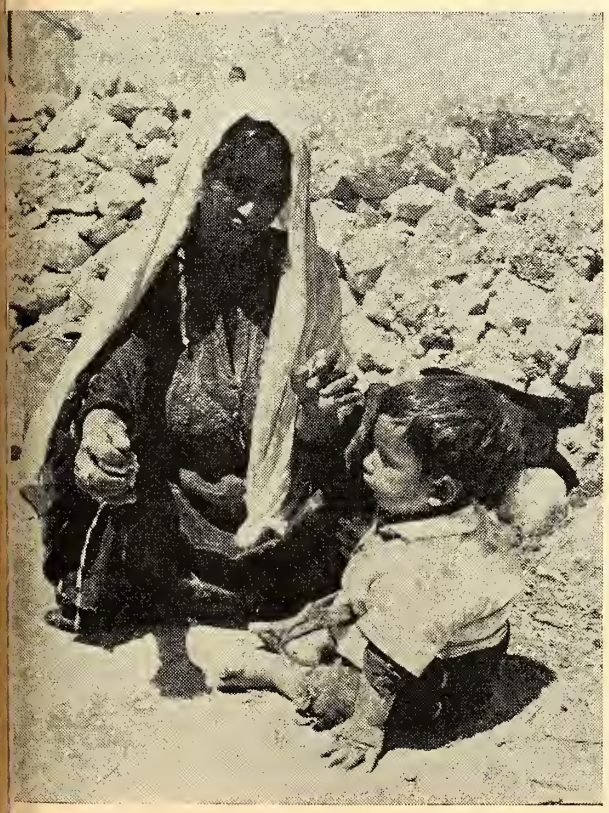
Recently New Zealand, with a total population of 2,000,000, granted visas to the largest single group of handicapped refugee families yet accepted by any non-European country. On April 22, 1959, forty-two persons having lived in camps in Austria, arrived in New Zealand to begin anew. Included in the group was a mechanic whose one leg was three inches shorter than the other as a result of a shrapnel wound. For this reason, he and his wife and child had been turned down by three countries before New Zealand accepted them. Another in the same group was an engineering draftsman who had previously been rejected by two countries because of a limp. One family was not accepted overseas because the wife had had some heart trouble in the past.

In a message of thanks to New Zealand's prime minister, the Right Hon. Walter Nash, Dr. Lindt said: "I fervently believe that other governments will be influenced by this example and that it will result in new doors being opened to refugees."

It might be interesting to Brethren to know that there is an almost automatic tendency to deny even eligibility to those young refugees, labeled delinquents, who say that they left Yugoslavia (or Poland) because they did not wish to serve in the army.

U. S. Committee Recommendations

By May, twenty countries had begun formation of their own National Committee for the World Refugee Year. On March 26, the United States National Committee for Refugees recommended to President Eisenhower: (1) a federal appropriation of at least $10 million over and above present outlays for refugee programs to be made to mark United States' observance of the WRY, which began on July 1, 1959; (2) a generous government allocation of additional supplies of surplus commodities; (3) new legislation permitting the annual immigration of 20,000 refugees beyond those authorized by existing quotas and including a fair share of "difficult-to-resettle" cases having suitable U.S. sponsorship; (4) intensified action by the voluntary agencies (which includes the Brethren Service Commission).



The World Refugee Year will seek to focus world-wide interest in the refugee problem so that refugees, such as this Arab mother and child, who have been existing in environments of hopelessness may be helped to help themselves

No matter how much we accomplish this year, we must remember that the refugee problem is one which will not end with this year, but it is a problem which will continue to need our prayers and assistance as long as our world is divided. The World Refugee Year will provide an unprecedented opportunity to solve a good many refugee problems and to alleviate a good many others. It will enable the goodwill of the world to be concentrated on achieving positive and useful goals, in which all can share, even by making a modest contribution. "It can bring new life to many thousands who have existed too long on hope alone."

Town and Country Convocation

► The Christian Witness in the Rural Revolution will be the theme of the first Town and Country Convocation of the United Church of Christ to be held Sept. 1-3, 1959, at Oberlin, Ohio. The Church of the Brethren has been invited to have a quota of five or six persons attend the convocation.

The purpose of the convocation is to analyze the social, economic, and technical revolutions which are currently sweeping across rural America; to appraise the impact of these social forces on rural people, their institutions, and ways of life; and to redefine the role of the church in the redemption of persons and the creation of the responsible society within the context of a rapidly changing rural community.

Brethren who are interested in attending may write to the Town and Country Department, 1720 Chouteau Avenue, St. Louis 3, Mo., indicating their denominational affiliation. The quota from our denomination will be filled by those who register first.

• • •

President Eisenhower: "The overseas relief programs of our religious organizations constitute a major portion of America's private aid to people in need around the world. For the hungry, the homeless, the sick, and for all who require a helping hand, these programs are a faithful source of life and hope."

MISSION-GRAMS

- Dedication services were held in May for the recently purchased church and parsonage of the new Columbus church in Southern Ohio. A major grant from the district made possible this significant advance. Included in the regular ministry of this young congregation is the student fellowship of Ohio University.
- Merle and Jean Crouse completed language study in San Jose, Costa Rica, on June 1 and proceeded to Ecuador, their field of service. Their first assignment is the direction of a work camp which has United States, Ecuadorian, and Costa Rican work campers as personnel.
- The District of Southern Ohio held a tour of home mission churches in the Dayton area on Sunday afternoon, May 24. Tour groups of interested persons from churches in the district visited the Townview mission, the Prince of Peace church in Kettering, and Huber Heights.
- The Lassa hospital now has six Nigerian registered nurses, and Dr. Paul Petcher writes: "I am proud of their attitudes."
- Mobile Bible schools aimed at the strengthening of Nigerian Christians and the training of church leaders drew crowds of up to 500 in certain areas.

Program for Training Older Adult Leaders

The program for the Brotherhood Conference on Training Workers With Older Adults to be held at North Manchester, Ind., Aug. 24-26, has been completed and is hereby printed.

The April 11 Gospel Messenger set forth the purpose of the conference and other details. Those planning to attend should send in advance registrations at the earliest convenience. The over-all cost is $8.00 for board, room, and registration. An advance fee of $1.00 sent in prior to Aug. 15 for registration will be applied to the cost.

Advance registration is urgently requested to facilitate arrangements and registration processing. Send to Director of Adult Work, General Brotherhood Board, Church of the Brethren, Elgin, Ill.

Theme: The Local Church and Older Adults

Monday Afternoon

4:00 Registration
6:00 Supper
7:30 Chairman, J. Calvin Bright
Worship, Mark Schrock
7:45 Orientation, Rufus B. King
8:00 Address, The Task Ahead, H. Claire Amstutz, M.D.

Tuesday Morning

8:30 Chairman, Ralph Delk
Worship, Sara Halladay
8:45 The Local Church and Older Adults, Virginia Stafford
10:00 Recess
10:15 Bible Hour, S. Loren Bowman
11:00 The Local Church and Older Adults, Virginia Stafford

Tuesday Afternoon

1:10 Discussion groups and leaders
1. The Pastor Ministers to Older Adults, Levi K. Ziegler
2. The Local Christian Education Commission Plans for Older Adults, A. Stauffer Curry
3. The Older Adult Faces Retirement, H. Mason Atwood
4. The Community Plans for Older Adults, H. H. Helman
5. Homes for the Aged Serve Older Adults, Mrs. George Kunz
2:40 Visit Peabody Home
7:00 Chairman, E. Paul Weav
Worship, Anna Warstler
7:15 Discussion groups
(Same subjects, same place same leaders as in afternoo

Wednesday Morning

8:45 Chairman, Samuel Harley
The Local Church and Old Adults, Virginia Stafford
10:00 Recess
10:15 Our Brethren Homes, Jam Renz
11:20 Bible Hour, S. Loren Bowm

Wednesday Afternoon

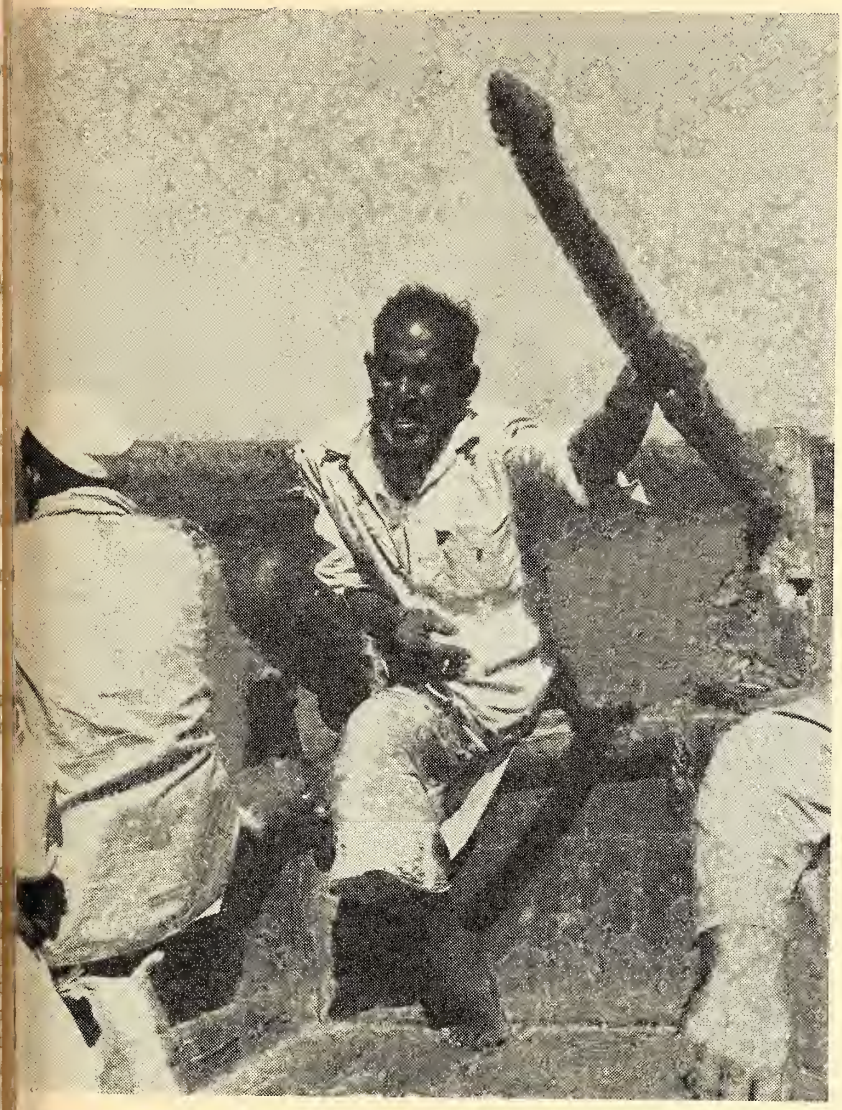
1:30 Chairman, Russell V. Bo linger
Reports from discussio groups
3:00 Findings and next steps
3:30 Worship, Moyne Landis
4:15 Visit Warren Methodist Hon or Brethren Home at Mexi (optional)

Out of the Mailbag

THEN THERE IS ANOTHE STORY in the episode with the o family of believers and the one fami of interested persons up in Guaill bamba, the first town north on t Pan American Highway. The fi Sunday I was back from Shandia, t church service was already plann for the group here with nationals charge of everything; so I decid to make a visit with them up the They had expressed interest seve times in having someone to come u

We had quite a conversation, Bib study, question and answer perio etc., for three hours or more. Th was one experience I thoroughly e joyed. In fact, I have a suspici that I much prefer that type of co tact than I do the more formal wo ship service — nor am I disparagi good, deeply worshipful commun worship services. I'm merely sayi that the above-mentioned type contact more readily fits my perso ality than does the latter.

All in all, these past weeks ha been good, full, and interesting. W hope all of you will continue in si cere prayer for the growth of Chris kingdom in the lives of individu here, as well as that we may be vessels, clean and usable, throu which his love and life may flow to others. — *Don Fike, Ecuador.*



rudder is useful only when the ship is moving. Like this Indian river boat, dia is on the move. The hope is that the church will help to give direction

DIA

Christian Witness in the Community

Mary Philip

TODAY Christian missions have come to a crisis in India. At this time, when various nal movements, "isms" and plans e in vogue, when all forces ailable in the country are pooled gether for the fast material devel- ment of the country, in what di- tion is Christianity going? Is it at standstill point?

With all the disruptive forces at rk, Christianity cannot die out in lia. It has a definite goal, namely, spreading of the gospel. This is ime when the Christians should w their unflinching belief in the h. Christianity has become a werful force in this growing land. How can each one of us witness for Christ in the present situation? By interpreting Christ to each situation.

The Indians realize the love and power of Christ. They know that he is the center of Christianity. This is clear from the fact that they wanted to give Gandhi — the father of the nation — an equal position with Christ. Gandhi himself respected the teachings of Christ. So the Indians seem to realize that there is some force behind Christianity.

The safest thing to do in the present circumstance is to allow the non-Christians to interpret Christ from their own viewpoint. What India needs is neither a copying of the Western Christian culture — which is quite alien to the East — nor the establishment of Western churches, but Christ himself. The one way to accomplish this is to teach about Christ frankly.

At present, the Christian schools are faced with a disappointing problem. The Christian schools had been the main institutions which taught Scripture to the growing young Christians. The very Christian atmosphere developed in them a deep-rooted sense of the beauty and force of the religion. The old order helped unhindered religious instruction and provided opportunities for practicing Christian principles.

It is very discouraging to notice that the new order of things looks upon religious instruction with a suspicious attitude and, in certain places, has completely stopped it. In spite of all restrictions, there are schools which carry on religious instruction before or after the regular class hours. One happy fact about it is that many non-Christian students attend the class, of course not with the permission of their parents, but to satisfy their Christian friends.

1. *In the present situation, how can Christians witness for Christ?* We must always remember that we are not merely Christians, but each one of us is *a follower of Christ.* That means that we must have the mind of Christ. In the day-to-day life, the teaching of Christ must be put down in all its aspects. The self must go from us and the vacuum should be filled with the Holy Spirit. Then only will the love of Christ flow through us to those in need. Until this is accomplished, none of us can be real witnesses for the love of Christ.

There are many earnest Christian workers serving him in utterly dark and despairing places and circumstances. What stimulates them to sacrifice all their comforts and go to such places, especially in the jungles of the tropics, tackle the language problem, learn the native viewpoint, and overcome all suspicions and try

Wife of Dr. K. K. Philip, a native of South India. Dr. Philip, who was a member of the medical staff of the mission hospital at Dahanu Road, India, 1956-58, is now employed as a physician by a commercial firm in Uganda, Africa

to show Christ to them? This bears strong witness to the flow of Christ's love through them for the less privileged people all over the world. Their sacrifice, their love and their fine living worthy of their high calling attract the people.

Each one of us must be conscious of suffering humanity. In India, where illiteracy, poverty, and sickness exist almost everywhere, it is the duty of each Christian to give whatever help — spiritual and physical — he can to his needy community.

Each can make the best use of all the opportunities to mingle with the non-Christians irrespective of caste, creed, or position. Only those who have real love for their people can do this in this caste-ridden land.

2. *Christ interpreted through experience.* To the spiritually sensitive Indian, this strikes at the very core of his heart. How should a Christian face crucial moments in life? Do we fall back or go up through these experiences? If we go up the ladder believing in his strength to comfort us and surrendering completely to his will, we are witnessing for our faith in him.

Not long ago a group of non-Christians were watching at the bedside of a young missionary lady. Throughout her illness, when the terror of death hovered over her and at the time when it actually happened, her husband showed such a wonderful courage and rose to the occasion with an unquestionable obedience to God's will that those who watched him wondered from where he could get such faith, courage, and hope.

An eighty-eight-year-old mother was at the coffin of her sixty-six-year-old son. When all those who were present had paid their last respects to him, this old mother stepped forward and at the top of her voice said, "God gave him to me; God has taken him away from me; let God's name be praised." There was a stir among the crowd. Her son had been taken away from her at a time when she needed him most. Who else could enlighten her in her perplexity and tragedy except the all-powerful Christ.

3. *The united witness of the church.* Numerous churches of various denominations are scattered all over India. Unless a union of all the churches is accomplished, there will be dissensions and oppositions among the churches. The main aim of each church is to give spiritual uplift to her congregation and also to preach the gospel to the non-Christians. The church activities must be the joint effort of all the members. Unless this collective enthusiasm bears fruit, the church cannot witness for Christ. The church must evangelize. Witness and service for Christ only will accompli this aim. That is the ministry of t church.

It is discouraging to notice th many of the churches do not acco plish this aim. The reason for t failure is the lack of understandi among the church members. Ma became Christians in the hope getting some livelihood in the m sion. Many of them lack that de

Taropa, Broach District, India
February 19, 1959

To the Respected Mother Church in America
Loving greetings from the Church in India

The fifty-eighth district meeting of the First District of the Church of the Brethren in India met at Taropa from the 17th to 19th February, 1959, under the chairmanship of Rev. N. V. Solanky.

Your loving and encouraging letter was read at the first session of the conference. We thank our Savior Jesus Christ that we could meet at Taropa under such happy circumstances to celebrate the fiftieth anniversary of the founding of the Amletha-Taropa church and to dedicate the new church building at Taropa.

Taropa is situated in a beautiful hilly section of what was formerly Rajpipla State. On every side can be seen beautiful fields of cotton and other crops and the village has an abundance of tall palm trees. A small stream flows between two parts of the village. According to our Indian thinking, this is like a mother who holds two beloved children on her lap.

On the banks of the stream and among the cotton fields, the local Brethren with great self-sacrifice have built a beautiful church by their own efforts. For a number of days prior to the dedication, the people worked happily day and night to get ready for the great occasion. The service of dedication was very attractive and glorious. We praise God that delegates, pastors, elders, and missionaries from all twenty-two churches were able to be present and take part in this service.

The theme of the conference was found in 2 Cor. 10:5: ". . . bringing into captivity every thought to the obedience of Christ." Including pastors and elders, who are delegates ex officio, there were seventy-three delegates present. There were also fraternal delegates from the United Church of Northern India and the Second District of the Church of the Brethren. By the help of God, the work of the conference was carried through successfully.

A small committee is carrying on negotiations with six other churches looking toward church union in North India. Rev. T. H. Lyle of the United Church of Northern India gave us much enlightenment on this subject. Rev. G. T. Johnson of the Methodist Church gave us several deeply spiritual messages. Both these speakers were a great blessing to us.

We thank God that our mother church has great concern for our welfare and encourages us in many ways.

We are somewhat concerned about the government of India's policy toward missionaries, but we have faith that God will continue to send missionaries to serve in this great and needy land. We pray that we may continue to receive encouragement to serve God and our fellow men.

We desire your guidance regarding the plan for church union in North India. "Greet the church that is in their house" Rom. 16:5.

Yours in Christ,

William D. Rajwadi, Shantilal P. Thakor, A. F. Bollinger
Committee on Greetings

spiritual feeling which will help hem to throw their ego away. They hink that it is the responsibility of he mission to support them because hey have become Christians. They lo not want to share the great responsibility of the church.

To overcome this, more and more ndians should be given adequate raining in theology and in administration of the church. The pastor nust enter into the life of the community and be a real shepherd of the people. They must instill into their hearts that the congregation as a whole and each individual member is an inseparable part of the hurch, on whom hangs the responsibility of showing Christ to the outsiders. Each member must order his or her life in such a way that the younger generation may see it and follow it without any doubt.

Apart from the various activities, here is that which comes from the inside of the congregation. The Christian experiences of various people are to be shared with one another. That makes the church strong. Personal testimony means saying to others what Christ has done for us. A close Christian friend of mine met a young Brahmin boy in the course of her college career. Both became great friends and ultimately they decided a lifelong partnership. The question of religion and caste stood as a barrier to accomplishing their desire. Finally, by her prayers and efforts, he became a Christian. The marriage took place in a very happy and hopeful atmosphere. To him it meant a lifelong banishment from his home. He is still regarded as an outcast by his family.

After his conversion, he entered with all his strength, mind, and soul into the new religion and he discovered immense joy and happiness. He dedicated his life completely to Christ's service. He completed his medical career and is now serving in one of the rural areas of India. His open testimony about how he found Christ, what he finds in Christ, has come much for many Christians in his church. To add to this, the happy, selfless life of the young couple is an example to the community. He often says that though his earthly father has cast him out, his eternal Father has given him shelter and he is happy and contented. How many of us can testify like that and wield a great influence on the fellow members of our church?

4. *Compassionate ministry.* Medical work always gives the opportunity to preach the gospel of love in the concrete terms of kindly and friendly service. Doctors and nurses have only to use the immense opportunities offered to them to witness for Christ. In India many mission hospitals are established in remote areas with a view of giving medical aid to the poor villagers and at the same time of witnessing to the love of Christ. Surely services done in the spirit of true love and brotherhood are highly rewarded.

The most encouraging fact is that Christ himself is behind us in all our attempts to witness for him. The sympathy and understanding of Jesus is touching the souls in India. They are slowly realizing that all other religions will pass away, but that Jesus will remain forever. To most sensitive Indians, he has become an "inescapable" personality. Thus Jesus is gathering the Indians also into his fold. It is the duty of everyone who is in his fold and is enjoying that peace and happiness found nowhere else, to help him to gather all the rest into the fold. The means to accomplish this is to witness for Christ wherever we get an opportunity.

FELLOWSHIP OF PRAYER

THE prayer fellowship of the First Church of the Brethren of Roanoke, Va., is made up of the women of the congregation. It is known as the Prayer Fellowship

It functions in this manner: A person who is a member of the devotional committee of women's work is chairman of the prayer fellowship. When anyone has a concern or burden and feels the need for united prayer, the chairman is called. She at once calls the first two names on the prayer list. They in turn call the next two names for whom they are responsible. This procedure follows through the entire list of persons to be contacted.

If for any reason one person on the list of names cannot be reached, the next two persons for whom that person was responsible are informed of the concern or burden so that the chain will not be broken.

The noon hour is suggested for the time of united prayer. If this is not possible, a time convenient to the individual is encouraged.

The plan for listing the membership of the women of the church is as follows: Name of caller and telephone number; and names of persons to be called and telephone numbers.

Each of the persons called is invited to call two other individuals. Thus the total membership of the women of the church is contacted within a very short time.

A prayer fellowship retreat was held recently. The group assembled at 10:00 a.m., at which time a discussion was held on the Power of Prayer. At noon a fellowship meal was enjoyed together. In the afternoon a period of quiet meditation and prayer was shared. The meeting closed at 2:00 p.m.

There are a number of Brethren churches in this area around Roanoke following this same pattern for a Fellowship of Prayer. There is also an interdenominational prayer group in the city of Roanoke sponsored by the Roanoke Council of Church Women. This group meets once a month in a private home. —Mrs. G. C. Lawson, president of Women's Work of First Virginia

Obituaries

McGinnis, Floyd and Viola, died April 12, 1959. Viola McGinnis was born April 3, 1886. Floyd McGinnis was born May 29, 1886. Both were members of the Pleasant View church, Ohio. They are survived by three daughters, two sons, eight grandchildren, and seven great-grandchildren. The funeral service was conducted by Bro. David Wampler in a Lima funeral home. Interment was in a Waynesfield, Ohio, cemetery. — Mrs. Paul Rusmisel, Columbus Grove, Ohio.

Miller, Benjamin Homer, was born June 13, 1882, and died Jan. 19, 1959. He was a long-time member of the Greenmount congregation, Va., attending service at the Fairview church and serving in the office of deacon. Surviving are his wife, two daughters, and three grandchildren. The funeral service was held from the Greenmount church by the undersigned, assisted by Bro. Robert Sherfy. Interment was in the Greenmount cemetery. — M. J. Craun, Harrisonburg, Va.

Miller, David R., was born Oct. 9, 1878, and died March 20, 1959. He was a long-time member of the Greenmount church, Va., serving for many years in the office of deacon. He is survived by his wife, four daughters, three sons, twenty-two grandchildren, and five great-grandchildren. The funeral service was held from the Greenmount church by the undersigned, assisted by Bro. I. J. Garber. Interment was made in the Greenmount cemetery. — M. J. Craun, Harrisonburg, Va.

Miller, Donald William, son of William and Gertrude Kauffman Miller, was born Sept. 20, 1927, near Pine Glen, Pa., and died April 15, 1959. He was a member of the Pine Glen church. Surviving are his parents, two brothers, and two sisters. The funeral service

Mirthful amusement for young church workers



YOUNG PILLARS

by CHARLES M. SCHULZ

Prepared by the award-winning creator of the popular "Peanuts" comic strip, this attractive new book will delight everyone. Mr. Schulz has turned his attention to church young people to present a wholesome message of well-rounded Christian philosophy of life. The 64 pages of cartoons are collected from the series so enthusiastically received in *Horizons* and other youth publications. They are gems of fun, poked kindly at the church's "young pillars."

Paper binding, $1.00

Church of the Brethren
General Offices,
Elgin, Illinois

was held in the Booth funeral home by Bro. David H. Markey. Interment was in the Pine Glen cemetery. — Mrs. William S. Kenepp, McVeytown, Pa.

Miller, George William, son of Winfield T. and Susie Clem Miller, was born Sept. 25, 1873, and died Feb. 19, 1959. He was a member of the First church, Baltimore, Md. He is survived by one sister. The funeral service was conducted by Bro. David Markey. Interment was in Mt. Olivet cemetery, Frederick, Md. — Frances C. Blough, Baltimore, Md.

Miller, Ira Jacob, son of John and Linnie Holsinger Miller, was born Jan. 5, 1885, and died March 23, 1959. He was married to Myrtle Bridendolph, who preceded him in death. Surviving are two daughters, one brother, and one sister. The funeral service was conducted by Brethren George L. Detweiler and Lowell Gearhart in the Waynesboro church, Pa. Interment was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Myer, Ida Fahnestock, daughter of John and Emma Royer Martzall, was born Aug. 25, 1890, and died April 16, 1959. She was twice married; her first husband, Isaac Fahnestock, died in 1947, her second husband, Bro. Diller Myer, also preceded her in death. She was a member of the White Oak church, Pa. Surviving are a son, a daughter, nine grandchildren, and three stepchildren. The funeral service was held in the Manheim church by the home ministers. Interment was in the Mohlers church cemetery. — Mrs. Alvin Diffenderfer, Manheim, Pa.

Ober, Andrew Curtin, died March 22, 1959, at the age of ninety-three years. He was married to Maggie Fyock, who preceded him in death. He was a member of the Manor church, Pa. He is survived by three sons, one daughter, twenty-four grandchildren, sixty-five great-grandchildren, and one great-great-grandchild. The funeral service was held at the Robinson-Lytle funeral home by Brethren J. I. Thomas and Leo Fisher. Interment was in Diamondville cemetery. — Mrs. Eugene Buterbaugh, Clymer, Pa.

Plotner, Rebecca Jane, daughter of John Taylor and Rebecca Myers Inherst, was born Dec. 15, 1876, and died April 26, 1959. She was a member of the Martinsburg church, W. Va. Surviving are her husband, Daniel C. Plotner, one daughter, two brothers, and one grandchild. The funeral service was conducted at the Brown funeral home by Brethren Robert L. Byrd and C. N. Grubb. Interment was in the Green Hill cemetery. — Doris A. Byrd, Martinsburg, W. Va.

Progin, J. Henry, died April 21, 1959, at Lebanon, Pa., at the age of sixty-six years. He was a member of the Lebanon church. He is survived by his wife, Addie Clouser Progin, two sons, and two daughters. The funeral service was conducted by his pastor from the Rohland funeral home. Interment was in the Ebenezer cemetery. — Carl W. Zeigler, Lebanon, Pa.

Riley, Chester A., son of Alex C. and Agnes Imes Riley, was born in Everett, Pa., Nov. 15, 1908, and died at Roaring Spring, Pa., Feb. 9, 1959. He was united in marriage to Grace Claar on Jan. 26, 1929. He was a member of the Roaring Spring church. He is survived by his wife, one daughter, two grandchildren, and one sister. The funeral service was held in the church by Bro. Berkey Knavel. Interment was in the Greenlawn cemetery. — Mrs. Otha Reffner, Roaring Spring, Pa.

Rinehart, Sarah E., was born Oct. 3, 1873, and died Feb. 9, 1959. She was a member of the First church, Baltimore, Md. The funeral service was conducted by Bro. David Markey. Interment was in the Mt. Zion cemetery, Lothian, Md. — Frances C. Blough, Baltimore, Md.

Roberts, Dorpha Anna, daughter of Thomas and Isabel Johnston, was born in Cass County, Iowa, March 14, 1890, and died April 5, 1959. On Jan. 25, 1911, she was united in marriage to Frank Kingery, who died in 1952. On Oct. 13, 1957, she was married to Jess Roberts. She united with the Mt. Etna church, Iowa, at an early age. S is survived by her husband, one dau ter, one granddaughter, two stepso two stepdaughters, and three siste The funeral service was held in t Mt. Etna church by Bro. W. B. Gah Interment was in the Mt. Etna ce etery. — Mrs. Lula Knee, Mt. Et Iowa.

Rudolph, Elmer E., died May 1959. A long-time member of the La wood church, Ohio, he served as a d con. He is survived by his wife a four daughters. The funeral service v conducted by the undersigned at t church. Interment was in the L Township cemetery. — Leonard Carli Perrysburg, Ohio.

Sencindiver, Joseph Allen, son of W liam and Mary E. Barrett Sencindiv was born on Dec. 28, 1890, and died Martinsburg, Pa., April 25, 1959. was united in marriage to Flore Grubb on April 12, 1913, He wa member of the Martinsburg chur He is survived by his wife, three so two daughters, five brothers, three ters, and a number of grandchildr The funeral service was conducted the residence by Brethren Robert Byrd and C. N. Grubb. Interment v in the Tuscarora cemetery. — Doris Byrd, Martinsburg, W. Va.

Shade, George Russell, was b Oct. 29, 1879, and died April 28, 19 in Stanley, Wis. On June 7, 1904, was married to Alice Heath, who p ceded him in death. In 1953, he v married to Grace Caswell. He wa minister of the Church of the Breth for forty-five years. Surviving are wife, one daughter, two stepsons, th brothers, seven sisters, thirteen gra children, and fourteen great-gra children. The funeral service v conducted by the undersigned. In ment was in the Edson cemetery. — nest Detrick, Stanley, Wis.

Shaffer, Paul R., died March 1959, at the age of seventy-two ye He was a faithful member of Shrewsbury church, Pa. Surviving three children, fifteen grandchildr and one great-grandson. The fune service was held at the Shrewsb church by Brethren Joseph Baug and Samuel Lerew. Interment was the Bowers cemetery. — Esther Kee New Freedom, Pa.

Sholty, Carl J., son of Wesley Susie Pullen Sholty, was born n Burlington, Ind., Dec. 12, 1911, died at Lafayette, Ind., April 11, 19 He was married in 1937 to Mary R pert. He was a member of the Bache Run church. He is survived by his w his mother, one brother, and two sist The funeral service was held at Cart funeral home by Bro. Dolar Ritch Interment was in Maple Lawn. — E Allbaugh, Bringhurst, Ind.

Sink, Nellie May, daughter of He and Mary Coulthard, was born Dec 1886, in Taylor County, Iowa, died April 13, 1959. She was a faith member of the Mt. Etna church, Io On Nov. 4, 1914, she was married Henry Sink. She is survived by husband, two daughters, one son, seven grandchildren. The funeral se ice was held at the Roland fune home by Bro. W. B. Gahm. Interm was in the Prairie Rose cemetery Mrs. Lula Knee, Mt. Etna, Iowa.

Spitzer, Hattie C., was born Nov

36, and died Dec. 28, 1958. She was member of the Greenmount congrega- n, Va., attending services at the Mt. n church. She is survived by her sband, Samuel Spitzer, and one ther. The funeral service was held the Mt. Zion church by the under- ned, assisted by Brethren I. C. Sen- and Ernest Gehman. Interment s in the church cemetery. — M. J. un, Harrisonburg, Va.

Sprouse, Jesse Summerfield, was born g. 18, 1909, and died April 27, 1959. was a member of the Little River urch, Va. He is survived by his wife, e children, five grandchildren, four thers, and two sisters. The funeral vice was conducted by the under- ned at the Little River church. In- nent was in the Estaline cemetery. — gar Stauffer, Bridgewater, Va.

Stahl, Maurice A., was born May 14, 4, and died April 26, 1959. He ved the church faithfully as a mem- of the deacon body, and also as a nber of the church planning com- sion. The funeral service was con- ted by the undersigned. Interment in the Mount Joy cemetery. — John Geary, Mount Pleasant, Pa.

Staver, Jacob, son of Daniel and abeth Crites Staver, was born near a, Ohio, Sept. 14, 1862, and died ch 1, 1959. He was baptized into Pleasant View church, Ohio, on ninety-fifth birthday. His wife, ia, preceded him in death in 1948. is survived by three daughters, two , fourteen grandchildren, twenty- n great-grandchildren, and one her. The funeral service was con- ed in a Lima funeral home by Rev. ald Hotzapple. Interment was in Allentown cemetery. — Mrs. Paul nisel, Columbus Grove, Ohio.

Swartz, Bessie Jane, daughter of A. nd Mary Holsinger Mongold, was Sept. 4, 1894, at Broadway, Va., died April 13, 1959, at Bridgewa- Va. She was married to W. Forrest tz on Jan. 20, 1923. She was an e member of the Bridgewater con- ation. She is survived by her hus- l, five daughters, one son, thirteen dchildren, one sister, and five ers. The funeral service was con- ed by Brethren Bernard N. King E. S. Coffman. Interment was in Lawn cemetery. — Mattie V. Glick, gewater, Va.

Summel, Jacob C., was born near nleafton, Minn., July 18, 1887, and in Harmony, Minn., April 21, . On Dec. 29, 1909, he was united arriage to Jessie Broadwater. He d as deacon of the church for al years. He is survived by his three daughters, two sons, fifteen dchildren, one brother, and one sis- The funeral service was held at Church of the Brethren with Bro. en W. Hoover officiating. Inter- was in the church cemetery. — Fishbaugher, Preston, Minn.

Walter, John J., son of Joseph and Walter, was born June 28, 1892, lied May 18, 1959. He was a mem- of the Sipesville church, Pa. Sur- g are his wife, two children, two s, and one brother. The funeral e was held at the Hay funeral by Bro. Earl C. Brubaker. Inter- was in the Jenner Cross Roads tery. — Mrs. A. G. Maust, Sipes- Pa.

West, Clarence Leslie, son of Ira and Maria West, was born Jan. 11, 1876, and died at Prescott, Iowa, May 10, 1959. He was united in marriage to Elsie Rogers on Dec. 27, 1905. He was a member of the Salem church, Iowa, and served as treasurer for forty-one years. Surviving are his wife, one son, two daughters, nine grandchildren, two great-grandchildren, one brother, and two sisters. The funeral service was held at the Salem church by Brethren Francis Shenefelt and Leonard Lutz. Interment was in the Salem cemetery. — Mrs. Alvin I. Gray, Lenox, Iowa.

Whitehead, Minerva K., was born Sept. 5, 1879, at Holmesville, Nebr., and died Feb. 12, 1959, in Beatrice, Nebr. She was a member of the South Beatrice church. She is survived by two daughters and four sons. The funeral service was held in the church by the undersigned. Interment was in the church cemetery. — John Ditmars, Holmesville, Nebr.

Wilkins, William G., was born March 12, 1879, and died April 11, 1959. His wife preceded him in death. The funeral service was conducted by the undersigned, assisted by Rev. Clyde May. Interment was in the Fairview Church of God cemetery. — John M. Geary, Mount Pleasant, Pa.

Williams, Rachel Anita, daughter of Jesse and Pearl Myers Williams, was born in Roaring Spring, Pa., April 10, 1930, and died March 16, 1959. She was a member of the Roaring Spring church, Pa. She is survived by her mother and one brother. The funeral service was held in the church by Bro. Berkey Knavel. Interment was in Greenlawn cemetery. — Mrs. Otha Reffner, Roaring Spring, Pa.

Wingert, George Alex, son of Peter and Catherine Brander Wingert, was born July 8, 1879, and died March 17, 1959. He was first married to Mabel Berry, who died in 1922. On March 14, 1928, he was married to Ethel Chappel. He was a member of the Ottawa church, Kansas, in which he was a deacon at the time of his death. He is survived by his wife and his twin sister. The funeral service was conducted at the Coughlin funeral home by Gerald Mease and W. B. DeVilbiss. Interment was in the Scott Valley cemetery. — Mrs. Roy Gerhard, Ottawa, Kansas.

Church News

Southern California and Arizona

La Verne — Our pastor, Bro. H. F. Richards, conducted consecration services for thirty-four La Verne college students for summer service and volunteer service work. Betty Lou Hershberger, director of Christian education and youth director, has resigned. Bro. M. R. Zigler brought a challenging message on peace. Several of our adjoining congregations joined us for the occasion. Our sanctuary choir presented a concert of favorite anthems when a tape recording was presented to our church as a gift in memory of Bro. B. S. Haugh. Bro. Larry Cunningham was licensed to the ministry. The service was conducted by our pastor. — H. M. Brubaker, La Verne, Calif.

A *must* book for the *camp kitchen* and *school cafeteria*



FOOD GUIDE and QUANTITY COOKING

for Young Children

by The Community Council of Greater New York

Here is the only book of its kind. Anyone concerned with feeding young children in groups will find this an invaluable source of appealing, easy-to-prepare recipes and a handy reference guide for solving the problems involved in feeding children.

In his foreword, Dr. Benjamin Spock says: "This book should prove a godsend to all those who are responsible for feeding young children in groups." **$4.95.**

Church of the Brethren
General Offices
Elgin, Illinois

Los Angeles, Imperial Heights Community — We have received six by letter, nineteen by baptism, and two by reclamation. We have a new library in our church. Our pastor, Bro. Henry Esbensen, is working with two scouts for the God and Country Award, Roger Hall and Gene Majors. Our new Sunday school class is in the age bracket between eighteen and thirty. The class is being taught by Bro. Kenneth Eby; for two months Brother Esbensen will be the teacher. — Mrs. Jay Gereaux, Los Angeles, Calif.

Idaho and Western Montana

Twin Falls — Our love feast was held on March 26. Ten have been baptized and two received by letter since the first of the year. The Berean circle is busy tying comforters and piecing

Inspirational Books in America

Popular Religion

Louis Schneider and Sanford M. Dornbusch

Books of salvation and inspiration have long been a striking phenomenon of American culture. The names of Peale, Sheen, Fox, Marshall and others are familiar to millions of people who have bought their books, and presumably found them satisfying.

What is offered by these books? What kinds of religious impulses and needs do they meet? How supportable are the claims of their authors? How have their themes changed over the years? What are their implications for religious and social action, for business morality, for mental health? Do they appeal more to the resources of magic than to the resources of religion? In an effort to answer such questions the authors have subjected a broad sampling of American inspirational religious literature published over an eight year period to a shrewd, systematic, and dispassionate scrutiny.

$4.50

Church of the Brethren

General Offices

Elgin, Illinois

quilts. The younger women have organized the Olivia Ikenberry circle. The district young people's rally met in our church. Our pastor, Bro. Robert E. Keim, represented the district at the dedication of the new general offices building at Elgin, Ill. Bro. Ben Hilton is serving as assistant pastor at present. A donation, designated for chimes, was made to the church. They have been installed and add much to the worship services. Bro. W. David Albright, pastor of the Nampa church, held a music and preaching mission for us. A young Polish exchange student is here studying the potato industry, poultry processing, and irrigation. Our daily vacation Bible school was held in June. — Mrs. Anna Irwin, Twin Falls, Idaho.

Northern Iowa, Minnesota and South Dakota

Kingsley — We made an every-member canvass as a part of the Anniversary Call program. The ladies' aid sponsored a chili supper which was followed by fellowship and a program. The youth had John Keshishoglau, a student from Greece, as guest speaker for their banquet. Six young people and our minister and his wife attended the tridistrict rally. The men of the church joined the two neighboring churches for a father-son banquet. We had union Lenten services. Bro. Lyle Albright was guest speaker on Ash Wednesday. The World Day of Prayer service was sponsored by the United Church women. Two were baptized. The women's work has rolled bandages, pieced and tied comforters, and sent clothing to relief. The women sponsored our mother-daughter banquet which was held on May 7. Gene Koth, a student at Westmar College, preached while our pastor, Bro. Berwyn Ottman, was filling the pulpit at Barnum, Minn. This year our church co-operated with the Congregational church for vacation Bible school, May 27-June 3. — Mrs. Harold Graham, Kingsley, Iowa.

Northeastern Kansas

Topeka, Rochester Community — Our pastor, Bro. Richard A. Bollinger, conducted a six-week church membership class. On Pentecost Sunday we received three by baptism and three by transfer of letter and on May 3 seven babies and their parents were dedicated. On May 24 the service of communion was made a part of morning worship. At our family night gathering Sister Bryce Miller presented slides taken at the mission field in Nigeria, Africa. Vacation Bible school was held June 1-12. Under the chairmanship of Loren Sibley we have completed the second phase of the Call program. We are fortunate to have Bro. R. Dale Ferris and family and Bro. Harold Statler and family as new members. Dr. Leslie L. Saylor and his mother, Sister Susie Slusher Saylor, received a certificate of merit from McPherson College at the commencement exercises. Sister Saylor is the oldest living graduate of the Class of 1906. At the quarterly council meeting James L. Galle and Fred Doyle were elected to represent the church at the Topeka Council of Churches. Our pastor served as delegate to Annual Conference. — Mrs. James L. Galle, Topeka, Kansas.

Northern Illinois and Wisconsin

Polo — Easter sunrise service was held in the churchyard with breakfast served in the fellowship hall. Carl Zigler and Mrs. Robert Poffenberger served as delegates to Annual Conference. The women of our church were hosts to the women's annual spring rally. Mrs. Rosa Page Welch was our guest at this time. Dr. Howard A. Book from Manchester College was a guest speaker in April. Vases for the altar were given by Mr. and Mrs. Price Heckman on ... fiftieth wedding anniversary. A ... mother-daughter tea, pictures on ... waii were shown. The new de... Max Plum and Bradley Witmer, ... their wives were installed on Pen... Sunday. Dr. Joseph Schechter, ret... missionary to India, was a recent s... er. Since Easter three have been ... tized and two received by letter. — ... Maynard Wisner, Polo, Ill.

Brethren Placement Service . . .

This column is conducted as a ... service in the interests of assisting ... dividuals or families to relocate o... cure employment in Brethren con... nities. It does not provide for ... advertising of goods or property ... sale or rent. Information on paid ... vertising may be obtained from ... Church of the Brethren General Of...

This service is part of the Bro... hood program, assigned for admin... tion to the Social Welfare Depart... of Brethren Service.

The right to edit and reject nc... is reserved. Since no verificatio... notices is made no responsibility ... be assumed.

When writing about a notice, ... necessary that the number be g... Write Brethren Placement Se... Church of the Brethren General Of... Elgin, Ill.

Housekeeping

No. 407. Lady of 75, who lives i... home on a rented farm near Me... Calif., desires an honest and ... hearted woman as a companion ... car is a necessity for going shoppin... to church. Will give room and ... and $60 per month. Contact: Mr ... J. Pishney, R. 1, Box 51, Le G... Calif.

No. 409. Housekeeper, age 40 t... live in, separate quarters. Mo... home, good residential section in ... Pennsylvania town. Meals, lau... light housekeeping. Care for and ... preschool child while father w... Room and board, salary open. Cor... Brethren Placement Service, Chur... the Brethren General Offices, Elgi...

Banking

No. 408. Position desired: Y... German man desires to immigra... America and secure position in ba... or related vocation. Has good ... ground with Export-Import ba... experience and is now employe... currency exchange department ... bank in Germany. Is personally k... and can be highly recommended. ... tact: Allen Weldy, Brethren Se... Commission, 5 Witzenhaeuserst... Kassel, Germany.

Social Work

No. 410. Would like employme... a Brethren Children's Home or ... for the Aging within the next ye... house parents or assistant manag... superintendent. Good references ... qualifications furnished. Contact: ... ren Placement Service, Church o... Brethren General Offices, Elgin, Ill...

Southern Indiana

Union Grove — The Muncie ladies' ir gave a Sunday evening program our church. We participated in the on service on the World Day of yer. Mrs. Paul Hiatt of Anderson e an organ recital preceding the lication of the new organ. Our loy- attendance campaign, which be- the first Sunday of Lent, greatly reased our attendance. Bro. C. E. vis of La Verne, Calif., was our ngelist during Holy Week. Four e been baptized and two received by er. A supper was given for our day school basketball team; Kenneth yden was the guest speaker. The men made baby clothing to be licated at the area meeting. The men e the program on Mother's Day. r vacation Bible school was held y 25-29. The men of the church farming the church farm this year. church will entertain the district ference on Aug. 11-13. Our home- ing will be on the last Sunday of tember. — Lula R. Tinkle, Anderson, .

Michigan

lint — Bro. David Landis, our pas- who was hospitalized in December a stroke, was stricken with a cere- hemorrhage on April 10. His con- n is critical, and we need to ember Sister Landis and the family ur prayers. Our pulpit has been d by Brethren Arthur Taylor and h Warstler. Bro. Harold T. Wenger erving our church this summer as or. The revised constitution was pted at March council. The dele- s for Annual and district confer- s were elected. Bible school was June 15-19. Eight persons were ized on Palm Sunday with love following in the evening. Our en's work group has sponsored a ion program, a family night fellow- , a mystery cheer sister club, and a t auction. The youth of the church the southeastern section of Michi- had a meeting in our church. The h group has had a bake sale and wash as projects, the proceeds of h will go for fees of the youth go- to camp. — Lydia C. Beam, Grand c, Mich.

Northeastern Ohio

nville — Our pastor, Bro. Robert er, resigned as of Sept. 1, 1958, took up the pastorate near Spring- Ohio. Bro. George Sheets of nd, Ohio, is very ably serving us we can secure a regular pastor. church has accepted the Call pro- and home visitation was carried An all-day prayer vigil was ob- d. We have voted to hold love semiannually. We had Holy k services, ending with communion. young people's group had Easter se services and breakfast at the h. We had dedication of five s on Easter. One convert has been ved. The mother-daughter tea was on May 12. Daily vacation Bible l, in which two neighboring hes participated with us, was held ir church. Our women's work donated ten comforters for flood- en homes in nearby Mt. Vernon. er Sheets was our delegate to Annual Conference. — Faye Motz, Danville, Ohio.

New Philadelphia — Our pastor, Bro. Willis Stehman, attended the Ohio Pastors' Convention. In observance of youth week, the CBYF had complete charge of the worship services one Sunday. Bro. William Longenecker was our evangelist for a week of services. A number of our members attended the Christian training school held at the Springfield church. Nine were baptized and two received on former baptism on Easter. The district peace rally was held at our church. A number of our young people attended the district youth rally at the Maple Grove church. Bro. Harlan Grubb presided at our regular business meeting in May. Our church took part in the clothing-for-relief program. Our mother-daughter fellowship was held on May 14. — Marjorie H. Landes, New Philadelphia, Ohio.

Northwestern Ohio

Poplar Ridge — In September our new pastor and his wife, Brother and Sister Floyd Emrick, began their work with us. The Poplar Ridge and Defiance churches joined in a 250th Anniversary communion at which Bro. Orville Noffsinger officiated. An electric organ was purchased for our church. A one-week revival was conducted by Bro. Clyde Mulligan, of Adrian, Mich. On June 27 we had an all-day service with communion in the evening. — May C. Garner, Stryker, Ohio.

Southern Ohio

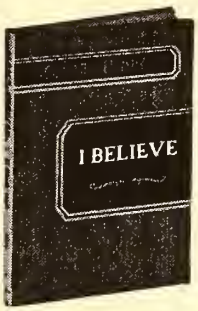
Salem — Our church was host to the district school of Christian living. Five of our young people attended the youth seminar. The World's Day of Prayer was observed by an all-day vigil in the prayer room of the church. Lenten services were conducted by Bro. Chalmer Faw of Bethany Biblical Seminary, with the communion and love feast on March 26. The Anniversary Call to Witness was observed by a number of teams participating in visitation evangelism. On May 3, two deacons and their wives were installed, the service being conducted by Bro. Moyne Landis. He also brought the message on Mother's Day, when there was also a consecration of babies. Since our last report, ten members have been received by baptism and eight by letter. Our Annual Conference delegates are Mrs. Foster Bittinger, Ann Warner, and Hazel Brumbaugh. A mother-son banquet was held on May 26. Bro. Don Miller, student at Harvard Divinity school, began his service as summer pastor on June 4. The daily vacation Bible school was held at our church June 8-12. — Hazel Brumbaugh, Union, Ohio.

Western Pennsylvania

Manor — The Anniversary Call program has been of great value to our congregation. As a result of the stewardship phase, our giving has been substantially increased. Also the Call to Witness has increased the attendance in both the Sunday school and preaching service. The evangelism visitations brought forth four life commitments. Bro. Jessie W. Whitacre of Columbia City, Ind., was the evangelist at the

Know Your Faith

SERIES



Here are inspirational treatments of important areas of the Christian faith, written to answer the average person's questions about his beliefs and to strengthen his faith.

I Believe
Gerald Kennedy
First in the series, this is an inspirational and warmly evangelical statement of what a Christian can believe, and why — and the enrichment faith can bring to life. *$1.25*

I Believe in Jesus Christ
Walter Russell Bowie, $1.25

I Believe in Immortality
John Sutherland Bonnell, $1.25

I Believe in God
Costen J. Harrell, $1.25

I Believe in the Bible
Joseph R. Sizoo, $1.25

I Believe in the Holy Spirit
Ernest F. Scott, $1.25

I Believe in the Church
Elmer G. Homrighausen, $1.50

I Believe in Man
Frederick Keller Stamm, $1.50

Church of the Brethren
General Offices
Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Diamondville church, May 3-10. A Mother's Day program was given at the Purchase Line church. Several members of the Manor congregation also enjoyed the fellowship dinner and supper on the same day. Our women's work has finished four quilts to be sent for relief. — Mrs. Lyle Wise, Clymer, Pa.

Monroeville — The combined choirs of the Lutheran, Methodist, and Brethren churches gave a program of sacred music at our church. On Feb. 22 we observed Youth Sunday with our young people having full charge of the morning service. Speeches were given for the national youth speech contest. Miss Sandra Beverlin placed first. Later she went to the district contest and placed second. On Palm Sunday we received fourteen by letter and one by baptism. Our spring love feast was held on March 26. On March 27, Ronald Beverlin was ordained to the ministry. A very inspiring Easter sunrise service was given by our youth group, portraying the crucifixion, death, and resurrection of our Lord. — Arlie Swatsworth, Verona, Pa.

First West Virginia

Tear Coat — The women's g sponsored the Call to Witness in M Bro. Harley Myers was in charge special dedication service for women who went out in teams of The CBYF group was host to West MarVa district round tabl April. Bro. Connell Chaney was el moderator for the church at the council. Our Bible school was June 1-14, with Sister Weldon Rob in charge. Edward G. Wenger of land, Md., held evangelistic mee July 5-15. Some of our guest spe have been R. V. Simmons, Frank der, Judge H. Gus Muntzing, and Maxine Strother. On Sept. 1, Bro. W. E. Hamilton of Accident, will become our pastor. — Mrs. R. Combs, Augusta, W. Va.



Express your Christian Trusteeship well by
☐ a bequest in your will
☐ a gift annuity
☐ a real estate deed (reserving life use)
☐ a stock or bond gift (reserving life income)

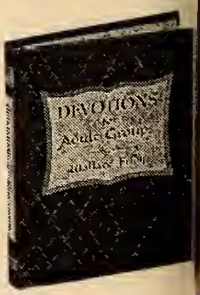
General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich,
Director of Special Gifts
1451 Dundee Avenue, Elgin, Illinois

Send information to me confidentially and without obligation

.....
Name
.....
Address

Devotions for Adults . . .

two
books
by Wallace Fridy



ADULTS AT WORSHIP

These twenty-three meditations are close to the everyday living of everyday people. Each of the brief talks averages about three pages in length and is followed by two hymn titles, a scripture lesson, and an appropriate prayer. Also there are seven selections for special days in the Christian Year: New Year's, Lent, Palm Sunday, Easter, Christian Family Week, Stewardship Sunday, and Christmas.

Although written especially to help the leader of devotional services, these meditations are suitable for private reading as well. Just published. **$1.75**

DEVOTIONS FOR ADULT GROUPS

Here is resource material for both group worship services and personal moments of quiet thought. Bible-centered and concerned with counsel on today's problems, the material is simple, direct, easy to read and understand.

As further help the author includes a section of Worship Aids after each devotion. Included for each devotion are two hymns, a Scripture lesson, and a prayer. A helpful index is a further aid to the worship leader in building his program and to the individual in seeking references of his meditation. **$1.50**

Church of the Brethren General Offices . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 25, 1959



Annual Conference in Review

SIGNIFICANT symbols help the church to understand its calling and its destiny. Annually the membership of the Church of the Brethren looks to its early summer Conference as an opportunity not only, through representative delegates, to transact necessary business, but also to assemble in the hope that divine guidance and a common inspiration will renew the church's spirit. So, as leadership changes from year to year, the moderator's gavel becomes a symbol of continuity as well as responsibility. And as delegates and visitors return home they attempt to share the understanding and vision they receive in conference. This issue is planned to supplement their reports by supplying news accounts and pictures of Conference in business session (see page 13), by introducing Conference personalities (see page 18), by reflecting comments and questions regarding the total Brotherhood program (see page 3), and by sharing something of the inspiration and instruction in general sessions (see page 6).

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

JULY 25, 1959

Volume 108 **Number 30**

In This Number . . .

Annual Conference

In Review 1
Special Interests 2
Delegates Come Together for a Family Meeting 3
Spiritual Uplift and Worship 6
Considers the Business 13
Personalities 18

Toward His Kingdom —

Introducing Inter-Church Service in Italian Villages 24
Meeting the Leprosy Problem 26
Now They Get Well. 27

GENERAL INFORMATION

Annual Conference Officials

Director, Alfred Replogle
Music and choir director, Nevin W. Fisher
Congregational singing leader, Paul Halladay
Publicity director, Donald L. Stern
Exhibit director, Wendell Eller
Organist, Miriam Carper Fry
Pianist, Hazel Beard Guyer
Director of photography and recording, Wendell Eller
Head usher, Clarence Rosenberger

Reporters for Special Interests

Paul Weaver, Camping and Recreation
Rufus King, Men's Work
Wayne Zunkel, Pastor's Retreat
Anetta Mow, Women's Work
Iva Hylton, Youth

Committee on Location and Arrangements

Harold Z. Bomberger, A. G. Breidenstine, Earl H. Kurtz, Lester Rosenberger, William M. Beahm (moderator), Chalmer E. Faw (Conference secretary), W. Harold Row (Elgin staff member of Program Committee)

Special Interests at Conferenc

Pastor's Conference

Church of the Brethren ministers had a unique opportunity at Annual Conference this year to listen to a serious and consecrated theologian speaking on a subject of significance for every one of them. The speaker was Dr. Nels Ferre and his subject, which was developed in three different addresses, was Depth Evangelism.

Dr. Ferre defined depth evangelism as the proclaiming of the whole Christ for the whole man and the whole world. He said that Christ lies both at the center of history and at the edge of history. We can never get beyond him and in this sense he is at the edge of history but he is also at the center. There is a danger in separating and concentrating on his manhood. The speaker said, "We may in our worship lift Christ into irrelevance or, by taking away that which is divine in him, lower him into impotence. The full Christology places him at the edge, in one sense, always ahead, and at the center, where we are, related to us."

According to the speaker there are two views of the Bible. One is the "one-level" view which says that all Biblical material is of equal import. The other is the "two-level" view which says that above the rest of the Bible stands Christ as the standard by which we interpret the general experience. The Bible is a real Bible, a mirror in which we see ourselves and see the standard by which we are judged.

Nels Ferre said that he has been criticized most for a statement that God is not a bloodthirsty God who needs to have his wrath satisfied, but a God who so loved the world that he gave his son. In closing the morning session he spoke specifically to the condition of the Church of the Brethren. He talked of the value and need in our world for the church's peace message.

Talking in a later session about the heart of the gospel, Dr. Ferre said that modern man is not sure of God. So much religion is perfunctory without a deep basis of what men believe and why. He said that fundamentalism is a dead issue and will not do; it is too closely tied with ancient cosmology. It conceives of God as a located God, a potentate needing satisfaction. On the other hand, the liberal which in the past generation often man-centered, is not adequ The God of the liberals was small, too near the world. T lacked understanding of sin and death. He said we must find authority not in the church o the Bible or in experience, bu Christ. Our theologies must i from him.

Dr. Ferre described contempo man as a doughnut — empty at center. He said there is deep l ing in man and only God can that longing.

J. Herbert Miller of Hers Pennsylvania, was elected an of of the Pastors' Association for next three years. Serving also Leland Nelson and A. Joseph C cofe, who were elected previou

Laboratory School Consultation

One of the special pre-Confere activities was a meeting of m than forty persons who discus and evaluated the laboratory sc program which has been carried across the Brotherhood. These sons met on Tuesday prior to beginning of Conference in o to look at laboratory schools to project long-range plans as the possible scope and pattern this type of training.

Throughout the day the gr emphasized the importance of couraging local church leaders take advantage of the various t of training opportunities that offered, such as laboratory sch held in the Eastern, Southeast and Central regions and the dist planned laboratory school in Western Region. Attention was en also to the numerous interden national training schools planne state councils of churches or National Council of Churches.

S. Loren Bowman, executive retary of the Christian Educa Commission, said that "we nee create a climate to give greater nificance to the task and pro by which our people learn to ser

Junior High Tours

Approximately 150 junior h age young people visited place

Continued on page 29



Annual Conference

Delegates Come Together for a Family Meeting

ONE of the marks of a mature family, according to Paul Keller, the chairman of the Annual Conference special presentation on Wednesday morning, is the provision it makes for members to communicate with one another.

The first session of Conference that brought all the delegates together was intended to provide a way for members of the Brethren family to communicate with one another. In this endeavor Paul Keller was assisted by a panel of questioners composed of Mrs. John D. Hostetter of Lancaster, Pennsylvania; Frank S. Carper of Palmyra, Pennsylvania; and Carl E. Myers, a pastor at Mt. Morris, Illinois. These interviewers were first of all given an opportunity to direct questions concerning the Brotherhood program to Norman J. Baugher, general secretary of the General Brotherhood Board, and the secretaries of each of the program commissions of the board. In turn, Robert Greiner speaking concerning financial and business concerns, Harold Row speaking for the service commission, Loren Bowman answering questions concerning Christian education, Galen Ogden dealing with Ministry and Home Mission interests, and J. Henry Long answering questions concerning foreign missions gave brief but specific answers to concerns put directly to them by the panel.

During this question and answer period ushers throughout the auditorium were busy collecting questions from delegates. These questions were handed to the chairman at a later time and many of them were also directed to representatives of the Board program. In introducing this unique program, Paul Keller pointed out that this was not intended as an inquisition, and that there was no attempt to stump the panel, but rather that this would provide an opportunity for members of the Brethren

family to put to church leaders the kind of questions that often are raised in local churches.

Following are some of the questions and answers that were sent forth in the two-hour period.

Question: Can we acclaim any solid achievement for the Call programs so far?

Norman Baugher: "We can report that every district had training sessions and by July of this year each district will have a follow-up workshop. As of June 1, our giving was twenty per cent ahead of a year ago and thirty-eight and one-half per cent ahead of 1954-55. There have been substantial increases in membership."

Question: Is it possible that the goal set for the Call program was too idealistic?

Norman Baugher: "It is the purpose of a goal to set a challenge and it may take more than a year in order to achieve the goal that was set, but it is not impossible."

Question: Why has a new department of interpretation been developed?

Norman Baugher: "Because of a need throughout the Brotherhood to share information. We do not want to center our efforts on promotion, but rather on the understanding of the entire Brotherhood program."

Question: We hear that new presses and new equipment were provided in the new General Offices building. Will they be used primarily for Brethren needs or for those outside the church?

Robert Greiner: "Our new offset printing equipment will enable us to double the speed of printing, and other equipment will improve our work in many respects. At least eighty-five per cent of our equipment is used for Church of the Brethren work."

Question: Does the General Brotherhood Board follow a policy of deficit spending?

Robert Greiner: "The Board tries to keep its program within the funds that come from the church. Although it is necessary to estimate this income at least fifteen months ahead in planning budgets, the Board has kept within its income during the last ten years."

Question: What are the implications of the rapid growth of our church in Nigeria?

Henry Long: "It is obvious that the church is confronted with the psychology of success with a rate of increase last year of about forty-two per cent. We must remember that it is important that we train and develop our new members as well as that we provide new leaders for new Christians."

Question: Why are Brethren starting new mission work in Indonesia? Is there danger that we may spread ourselves too thin?

J. Henry Long: "Remem- that only three per cent of Indonesians are Christians that some of their long-t mission leaders have alre departed from the coun The Protestant community very few leaders. Our work be to help train Indone leaders rather than to estab new churches there."

Question: Is the goal of tw ty new churches a year a one for the Church of Brethren?

Galen Ogden: "At the p ent time we are establishing or six new churches a year. has been carefully estima that if we take our share of





Soon after they arrived in Ocean Grove delegates and others sought lodging. At right a young couple is shown the direction of their boarding house. Next they registered and received a name tag

sponsibility for starting new otestant churches, we should rt at least twenty each year."

Question: But if we already ve a shortage of pastors, how n we find those who can staff w churches?

Galen Ogden: "In part our oblem is one of finance, but a larger sense it is that of dership, especially trained dership. This involves a ward program emphasizing ruitment for church voca- ns."

Question: Is it true that ethren are not evangelistic?

Galen Ogden: "Brethren ve found it difficult to ex- d the church in urban com- nities. But we are slowly coming alert to our responsi- ity."

Question: Are we shifting e emphasis and the place of service program in other ntries?

Harold Row: "With respect material aid, the need is now ater in other areas than in rope. However, Europe still ds a fellowship mission to Christian churches."

Question: Does the witness d teaching of the church ac- pany our material aid pro- m?

Harold Row: "In some areas s possible to give a witness word and that is done, but in er areas where words are re- ded as cheap, our witness is mmunicated chiefly through ind deed and through a pro- m of Christian action."

Question: We hear of a new phasis on family education l on the family as the teach- unit. How is this related to local church Christian edu- ion program?

Loren Bowman: "The family he central focal point. The rch must find ways to adapt program in the light of this portant fact. As one step in direction now, every mem-



Groups lingered on the pathways, on the space by the auditorium, greeting friends and making new acquaintances, a mark of the family gathering

ber of the Christian education commission staff assumes responsibility for family life education."

Question: How do we conserve the potential of young people in our churches who should go to Brethren colleges?

Loren Bowman: "We must look to local churches and to Brethren families to interpret the contribution of Brethren colleges and to pay the cost of sending young people to such church related schools."

Question: How can the Brotherhood Board balance its budget if the anniversary call goal is not reached?

Norman Baugher: "The Board does not authorize new program until the money is at hand. The new Call program will not be implemented until after October 1. There are some projects that cannot begin unless giving is increased."

Question: How much overhead is required to sustain the Brotherhood program?

Robert Greiner: "Around six or seven per cent. This is quite small in comparison with other similar organizations."

Question: Why do we expand our program in new areas when we have not met many of the needs in ones we are presently serving?

J. Henry Long: "The Board considers it wise to start some modest new Christian work in some other part of the world. In the light of world conditions, it is also important to be working in more than one specific area."

Question: What can the Board do to increase pastors' salaries?

Galen Ogden: "The Board has little to do with setting pastors' salaries, although it has recommended and will again recommend minimum figures."

Question: Are our curriculum materials Biblical?

Loren Bowman: "The central objective of Christian education is to bring every person to a face-to-face encounter with Christ and to a commitment that will result in the remaking and redeeming of the total person. This we seek to implement in all materials."

Question: Could the Brethren Service Commission use more older people in its program?

Harold Row: "Yes; we need adults who will be partly self-supporting, especially those who are in good health and have time to give to such service."

Annual Conference—

Spiritual Upbuilding and Worshi

ALTHOUGH the executive assistant to the Secretary General of the United Nations is a busy man and did not have an opportunity to attend the business sessions of Annual Conference this year, still Andrew Cordier echoed the comments of many delegates when he began his Friday evening address by describing the values of an annual Brethren Conference.

Dr. Cordier pointed out that those Brethren families that are able to attend Annual Conference find there a sense of the unity of the church and find also something that helps to build up "the spiritual reservoir of each of the congregations and their members represented here." No one has questioned the importance of the inspirational sessions at Annual Conference and the contribution they make to building up spiritual reservoirs in the hearts of those who participate and in the congregations that send them. This kind of spiritual building results not only from casual fellowship, but also from a united experience of worship such as Conference provides in its large mass meetings.

Aiding in our worship this year was a large Conference choir composed of Brethren of all ages that all united in desire to praise God through the singing of great choral music. Not only did the choir assist in responses and calls to worship, but the anthems that were offered from evening to evening and on Sunday were all selected to glorify God and to celebrate the life and work, the beauty and grace of Jesus Christ.

In addition to the choir which was directed by Nevin Fisher, a prominent place was given this year as before to congregational singing. Paul Halladay was the chief song leader, but he was assisted by other capable leaders from time to time. The leader of the worship service on Friday evening, Don Snider, called attention to the international and universal character of the hymns that are included in our Brethren Hymnal. Both the hymns sung by the congregation and the anthems offered by the choir reflected a heritage of many centuries and derived from many parts of the world.

Every Conference gives a prominent place to preaching the gospel of Jesus Christ. The major evening services this y were planned to emphasize amplify the church's conc with its call to witness for Je Christ and especially its the which marked the urgency commitment at the pres moment.

The call to witness was forth in the very first addr by Murray L. Wagner of Tr Ohio. He urged his hearers pay close attention to the cal Christ, to recognize that th are many false voices that peal to men today. These course must be rejected and children of God must see difference between what merely thunder and what really the voice of God. He c cluded that Christians called first of all to learn Christ, to pray with him, a finally to witness for him.

What this witness can m in the inner life of the chu



The children's choir, directed by Mildred Etter, sang on Saturday aftern

elf was the theme of the mod-
tor's address on Wednesday
ening. Frequently this major
ssage deals with a review of
e state of the church. On this
casion the moderator chose to
k at the ways by which the
urch is renewed and he de-
ibed also some of the areas
which that renewal of the
urch may come about. The
derator's address was firmly
unded on the Biblical prin-
les and yet at the same time
ook a clear and honest view
the world in which we live
d spoke frankly and some-
es critically concerning ten-
ncies within the church. Yet
moderator was interested
marily in encouraging those
ans which he described as
viding for the renewal of
church.

How this call to witness can
applied to the church today
d to the world in which we
e was the theme developed
the Thursday evening speak-
Dr. A. Blair Helman, presi-
nt of Manchester College. He
icated that men are called
share the gospel with men
erywhere. The opportunities
witnessing positively for
rist are constantly increas-
. The call to witness is defi-
ely an evangelistic call. Yet
also means that Christians
st apply the gospel to the
temporary scene. It must
seen as having relevance for
ry area of our society. And
lly the call lays the obliga-
upon witnesses to bring an
imistic hope to this troubled
rld.

n discussing spiritual re-
rces that are available for an
ious world, Andrew W. Cor-
described how the absence
communication between na-
s as well as between small
ups and individual persons
been the cause of what he
ed a "massive mistrust" on
part of many persons



The contestants in the youth speech contest, from left: Marianne Bittinger, Carol Union, Pam Faubion, Paula Flisher, who took first place, Brian Carlisle, and Carol McDaniel

throughout the world today, resulting in misunderstanding and tension and conflict. He maintained that love is essential in order to produce the basis of human relationships, the deep understanding which is the foundation of diplomacy and for which there is no substitute.

The United Nations official observed that some persons regard love as a weak instrument inadequate for living in a tough world. He disagreed with this viewpoint and said that at such times love becomes most necessary and that even in diplomacy and negotiation between nations as well as in other relationships, it is important to go ahead with a continued concern for other people and those who may disagree with us. He said it is necessary to eliminate anger from our lives. Jesus did not remain angry long after he rebuked persons. He evidently spoke a prayer for them. Dr. Cordier maintained that conversion applies just as much in a diplomatic world and in international work as in personal, spiritual growth. He said that love and justice and faith are qualities needed to establish firmness of principle and that progress cannot come if anyone compromises with basic principles.

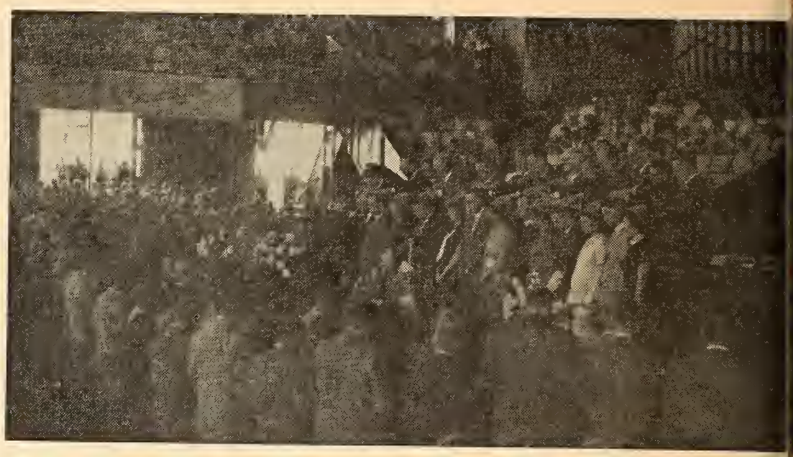
Two college choirs — Elizabethtown and Juniata — joined with two readers to bring to the Saturday evening audience a service of inspiring worship. Beginning with the idea that God has created a thrilling and beautiful universe, the reader proclaimed that it is also a world of hard choices and problems, of challenge and prejudice. Yet, God has "not left us without a witness," for "into our struggle for values . . . has come one . . . whose life stands out so bold and strong that we catch from him a clear vision of the way." But men have refused him, choosing to live in darkness rather than in light. Christ waits for us to see him, to accept him, and he sets before us open doors to Christian adventure. God gives to us the keys to the kingdom.

Interspersed with the readings were anthems by the choirs which emphasized the ideas developed by the readers — Peggy Deal, national youth president, and Roy McAuley, member of the Elizabethtown College faculty.

An integral part of the service was the presentation of the winning oration in the speech contest, Putting Our Beliefs Into Practice. Paula Flisher from Idaho, Pacific Coast Region, said that youth have opportunities to practice their beliefs in situations at home, at school,

and in social contacts. Seated on the platform with the national winner were those who represented the other regions: Marianne Bittinger, Western; Brian Carlisle, Central; Carol Union, Eastern; and Carol Ann McDaniel, Southeastern.

C. Wayne Zunkel wrote and co-ordinated this program of worship.



At the Sunday afternoon convocation service consecration of life to service of the church went hand in hand with consecration of m

Sunday Morning Worship

As one delegate said, one must experience for himself the thrill of an Annual Conference Sunday, for it is impossible to describe. As one joins thousands of his fellow members in singing the great hymns of the church and in the responsive reading of the Scripture he senses a oneness not only with Brethren but with all Christians everywhere. So it was on this Conference Sunday, beginning with the Sunday school lesson and ending with the Hallelujah Chorus at the evening service.

The Call to Witness had been a recurring theme in all the addresses during the week. On this Sunday morning Nevin Zuck, the minister, brought us a message on the basic undergirding for any of our undertakings and especially the winning of men to Christ. Under the intriguing title, The Near Side of God, Brother Zuck set forth what the coming of the Holy Spirit did for the early church and what it can do for us. Briefly (for the text for this message is found in the June 27 issue), the coming of the Spirit of God is a purifying and a courage-inspiring experience. There is a new attitude toward one another and a new fervor. We have a greater interest in social tasks. The Spirit comes in his own good time, but we can be waiting, listening, praying, and working. If we make ourselves ready and are willing to be used, we can have the joy and glow and power that the Holy Spirit brings.

The message of the minister was reinforced by the hymns, scripture reading, and choir selections. Galen Ogden was the worship leader.

Convocation Service

IT IS appropriate that an Annual Conference should reach its climax in a service that invites a commitment of resources and of life, not only on the part of individuals who have been specifically called to service, but on the part of every person in attendance.

Dr. John A. Mackay, the visiting speaker for the convocation service, presented a stirring appeal for Christians who have the shepherd heart. Dr. Mackay, who is soon to retire as president of Princeton Theological Seminary in New Jersey, told the large assembly that the figure of the shepherd is one of the most central and most significant in the Bible and in the Christian religion. It is a figure also that is relevant to the present situation in church and society.

The shepherd, said the speaker, is one of the most [illegible] cient figures in history. [illegible] called attention to men such as Abel and Moses and poin[illegible] out that God himself is refer[illegible] to by the psalmist as sheph[illegible] of Israel. In the days of [illegible] prophets God wanted [illegible] priests and kings also to [illegible] shepherds of the people wh[illegible] they served. Even pagan ru[illegible] were chosen by God to se[illegible] one function of the shephe[illegible] which is to punish and rebu[illegible]

The same figure of the sh[illegible] herd was used by Jesus in te[illegible] applied to himself and in m[illegible] parables and stories. Pe[illegible] the disciple who knew wha[illegible] was to be a lost sheep, was [illegible] who received the specific c[illegible] mission to "feed my lambs." [illegible] this way a man who knew w[illegible] it was to be lost had an ex[illegible] rience whereby he acquired [illegible] shepherd's heart. Feeding [illegible] flock of the Lord and caring [illegible] persons in the Christian fell[illegible] ship has constantly been an [illegible] signment for Christian lead[illegible]

Every Christian, said [illegible] Mackay, must be concern[illegible] about every human being. [illegible] must care. The shepherd [illegible] only cares for his flock as [illegible] group, but also for them as [illegible] dividuals. He knows each [illegible] by name. Dr. Mackay poin[illegible] out that in this respect [illegible] Christian religion demonstra[illegible]

superiority over its rival, nmunism. For communism s no place whatever for the ividual. Communism, there- e, cannot give the ultimate wer to human need in God's atures. The only positive an- ote to communism is the rk of the shepherd and the pherd's heart.

According to Dr. Mackay, task of the shepherd is two- d: first of all, to feed the ep, to sustain, enrich and rish them; and, secondly, to her the sheep. It is impor- that a human shepherd uld know his sheep. Chris- leaders must know the ple whom they seek to serve specific individuals having nite anxieties and aspira- s. It is not enough that a istian should be sociable, it ecessary that they live with ple and provide the nour- nent that persons seek. He ted John Milton's line, "The gry sheep look up, and are fed."

lost needed in the world oy is the affirmation that Je- Christ is the word become h, that in him is the pattern, sacrifice, the living Lord. is God's complete answer to an need. This is the dec- ion that is best able to an- the hunger of sheep who o up for guidance and help. he real presence of Christ, Dr. Mackay, is not limited o his presence in the holy munion, but he is present ys as a companion. "I am you always, even unto the of the world."

t it is also essential that hepherd must seek for lost p and must gather them to- er. Communism has found ace in many parts of the d because people in these have been betrayed often oth church and state. It is even in a so-called Chris- country that the church can fail to deal with the inner spiritual problems of men, and men then turn to psychiatry as a substitute. There is no substitute for commitment. Those who live for themselves are subhuman, but in order that they commit their lives they must be guided to the great Shepherd.

It is especially important that Christians establish contact with the unchurched, that they meet them where they are and win a right to be heard. This has implications even in the international policies of our governments. Dr. Mackay was especially critical of policies that separated peoples from each other and did not permit Christians to speak to those who may be regarded as our enemies.

He said, "Upon what Christian principle is it maintained that we dare not speak to our enemies? Where in the Bible do we get the idea that we cannot exchange foodstuffs with those who do not share our ideals?" He said the tragedy of the hour is that we are betraying the Christian religion and refusing to talk with our enemies and to seek to communicate with them even across the barriers that exist.

In conclusion Dr. Mackay insisted that our goal is "unity for mission." He said that the church in its outreach program must rediscover the meaning of the shepherd's heart. In a sense we are all undershepherds of the great Shepherd of Israel.

One way in which the church responds to the great commission to go out into all the world, and in that sense at least to search together for the sheep that belong with their Shepherd, is by commissioning Christian workers that the church will send into all parts of the world. Some of these workers were presented to the Annual Conference as a part of the convocation service. First of all, W. Harold Row observed that each year more than two hundred service workers are busy at home and abroad. He presented Dr. Lee Smith and his wife from the Pine Creek church in Indiana, who will be going to Puerto Rico, where Dr. Smith will be medical director of the hospital project.

Galen Ogden observed that during the last year fifty-three men were ordained to the ministry throughout the Brotherhood, now making a total of around twenty-five hundred



Consecrated at the service were, from the left, Edward K. Ziegler, moderator; Dr. Lee and Glee Smith, Brethren Service workers; Don and Marjory Fogelsanger, ministry; Lawrence and Ruth Clark, George and Wilma Kreps, Joel and Phyllis Thompson, and Dr. Fred and Josephine Wampler, missionaries

such persons. Representing these ministers and home mission pastors were Don Fogelsanger and his wife. Don is a recent seminary graduate who has gone to the 28th Street church, Altoona, Pennsylvania.

Four missionary couples were next presented by J. Henry Long. They are Lawrence and Ruth Clark from the Modesto church in California, who will soon be going to Nigeria along with their family; George and Wilma Kreps, who will be going to Ecuador; and Joel and Phyllis Thompson, who will be going to Indonesia to become the first Brethren workers in a new missionary outreach in that part of the world. Fred and Josephine Wampler have been assigned to service in the India mission field.

The newly elected moderator, Edward K. Ziegler, was also presented and shared in the consecration service which involved not only the stating of pledges to give loyal service to Christ and the church, but also the very beautiful and sacred service of commissioning through the laying-on of hands.

It was appropriate that at this time the offerings which constitute the Conference Offering for the Brotherhood should be brought forward and that this one service should unite the dedication of means and of life.

At the conclusion of this afternoon convocation service, William Beahm, retiring moderator, gave to Edward K. Ziegler, the incoming moderator, the gavel which is the symbol of office and symbol of responsibility. Moderator Beahm said that there was a threefold symbolism in the gavel: it represented the passing of years, it represented the claims and obligations and responsibility that the church laid upon its official head, and finally it was a symbol of authority and strength in the life of the church.

Edward Ziegler replied that he was conscious of a tide of goodwill throughout the Brotherhood which he felt would uphold him and also that he was surrounded by a great crowd of witnesses throughout the church. He promised that he would use the authority represented in this office for peace, harmony, growth, and the welfare of the church.

The afternoon convocation service, in keeping with other great worship experiences throughout the week, made use of stirring hymns in which the congregation joined heartily. The Conference choir sang an anthem based on the words attributed to St. Francis and entitled All Creatures of Our God and King. The stirring hallelujahs of this number seemed quite fitting for the occasion.

Sunday Evening Service

THE opening session of Annual Conference was marked this year by a message which called attention to voices that some people mistook for thunder. The final message of the Conference on Sunday evening, based also upon passages of scripture from the New Testament, dealt instead with fire from heaven.

John D. Long, pastor of the Lancaster church, brought the final message in a series dealing with various aspects of a theme derived from an early hymn by Alexander Mack. This hymn which was sung immediately before Brother Long's message, begins with an exclamation that the time is so urgent. It was this urgency that the speaker set graphically before his audience, indicating first how an urgency burned like a flame in the life and ministry of Je Christ. The times in which lived two thousand years could have been described time so urgent. Yet even t the life of Jesus might h been fairly calm and peacef he had not felt that he called to a ministry wh brought him into danger conflict with the world in wh he lived. As the speaker s there was "costly meaning" the words that he spoke as w as in the deeds he perform The same fire which burne kind of a divine enthusi throughout the ministry of sus, was evident in the life Paul, in the witness of P and John, in the experienc such men as Martin Luther John Wesley. All of them h similar passion and their sp were kindled to do the wil God.

But this sense of urgency plies in a specific way in time, for these days also marked by urgency. This gency is highlighted by our easiness over the atomic and its implications. But need to be reminded that t is a power in the gospel of J Christ and in the Holy S that can speak to an un generation. It may be that men feel these days that walk through the valley the shadow of death. Christ would use such ex ences to kindle the heart others. The speaker as "What can a Christian d such a time except to wit to the saving grace of Go Jesus Christ?" He concl his message with an appeal Christians would sow the of truth and the power of gospel in faith, believing God would bring a harvest. said, "When we are foun Jesus Christ our Lord, the a new spirit that is kindle us that comes from him

d, 'I came to cast fire on the rth.' "

There is something about the ghty themes of Handel's Hal-ujah Chorus that seems to k up our aspirations and th and to state what many ristians often find it difficult express, but what they be-ve sincerely. As Conference w to a close at Ocean Grove, Conference choir sang as a al number the Hallelujah orus. In this manner every egate and every one in at-dance could leave this 173rd orded Annual Conference rying on his lips and in his rt the assurance that Jesus rist is King of kings and d of lords and that he shall gn forever and ever.

le Study

NSTEAD of following the pattern of previous years of having a different person each of the four Bible hours, Annual Conference pro-m committee had asked Bur-Metzler, teacher of Bible McPherson College, to take of the sessions. He presented ply and clearly the message he four passages in Mark sen by the committee: 1: 4; 6:7-13; 8:31-38; 13:3-8, 7. Under the general head-The Urgency of Jesus, he e on The Urgency of Hu-Need, The Urgency of sion, The Urgency of Sacri-Self-giving, and The Ur-y of Future Things. These ies will appear later as a s of articles in this paper.

Urgency of Human Need

rother Metzler described urgency of Jesus as a deep ern that was all consuming is time, his energy, and his ty. In the passage given he first hour three kinds of ls are to be found: the need e people to be taught, the l of individuals with men-nd spiritual abnormalities to be restored to normal living, and the need for physical healing.

Noting that Jesus distinguished between the wants of people and their needs, the speaker pointed out that Jesus did not meet all the needs of individuals nor does he supply all our needs. We may need the discipline of doing some things for ourselves. Furthermore, Jesus concentrated on their greatest need. The root need of all, then as now, is to become in harmony with God. With compassion and ability Jesus brought healing to those sick in body and in spirit. Brother Metzler commented that every Christian has an obligation to fit himself with some skill to meet some need.

Pressed by human needs, Jesus had no hesitancy in pushing aside custom or ceremony or ritual in order to meet them, for to him persons were of supreme worth.

The Urgency of Mission

In Mark 6:7-13 we find three separate pictures. Brother Metzler described the first as the Calling of the Twelve; the place and circumstances were unknown; he designated the second as the Instructions. In this Jesus gives the disciples authority and power, tells them what to take and what not to take, what to wear and what not to wear, where to stay, and what to do if rebuffed. The third he called the Twelve Going Out. The first in a long line of evangelists and missionaries, they go out in pairs in all directions. All of these scenes are evidences of Jesus' sense of urgency, of concern.

Why does he have this urgency? Because he felt that he was under orders from God, the speaker said. This sense of being sent was so keen that it eclipsed all other obligations. Brother Metzler observed that we guide our conduct by what will give us pleasure, but Jesus had no such standard; he did what he did because it was the will of God. The word *must* was often on his lips. He told his disciples to let nothing interfere with their work, not to clutter up their lives with more things than the mission called for. Such a sense of calling gives dignity, significance, and meaning to life.

The Urgency of Sacrificial Self-giving

In this scene in Mark 8 Dr. Metzler points out two lessons taught and two rebukes given. Jesus is teaching his disciples that (1) he is the Christ, and (2) he must suffer. In Peter's rebuke Satan again tempts Jesus to give up his mission. Jesus in turn rebukes Peter. In these two rebukes, said the speaker, man's way and God's way are contrasted: man says save your life, get all you can, take the throne; God says lose your life, give all you can, take the cross.

Brother Metzler pointed out in this passage the instructions for following Jesus: denial of self (stepping out of the center of one's own interests and putting Christ first), taking up the cross, giving up one's life (it may be in immediate death or it may be in a life of service over a long period), and following the Master. Brother Metzler observed that the self-centered person is bored and miserable; one really lives only when he begins to give his life.

The Urgency of Future Things

The setting for the scripture used in the last Bible hour was the last week of Jesus' ministry. He shocked his audience with the announcement that the temple would be destroyed; if the temple, then it followed

that the city and the nation would also be destroyed. Two questions were asked: When will this happen and what will be the signs? Brother Metzler observed that on the point of time Jesus was indefinite; Jesus told them that the course of history will go on and the gospel must be preached to all nations. As for signs, the speaker noted that Jesus was not given to signs. On this occasion he told of a number of things that would happen but they were not signs. Jesus also warned them against false teachers and their signs.

What then should be our attitude toward the future? We should be concerned because the future holds momentous issues; wars and natural upheavals will come in the course of history but we are not to take a fatalistic attitude. Jesus' admonition to the disciples was to take heed, watch, and not to be anxious. Dr. Metzler told us that we have the opportunity to shape the future. What we do has an urgency about it because time finally runs out.

Summing up the four studies on The Urgency of Jesus, Brother Metzler said that the call of human need kept driving Jesus on; his sense of mission was expressed by and measured by his sacrificial self-giving; the future with its momentous issues gave emphasis to his urgency.

Herbert R. Newcomer, Joseph R. Jennings, Mrs. Gordon Yoder, and E. Floyd McDowell were chairmen for these four sessions.

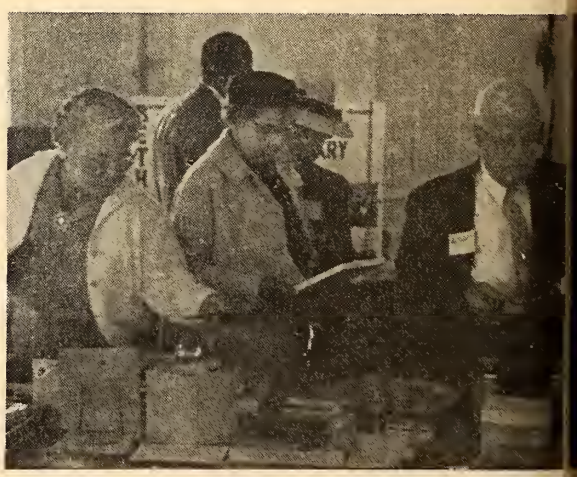
Adult Sunday School Class

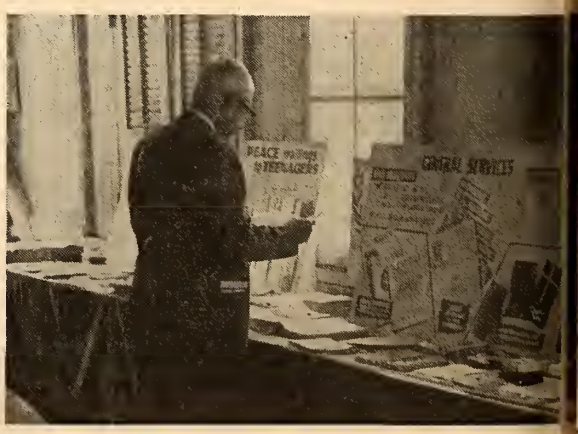
William Willoughby, the teacher of the adult class, remarked that he had probably the largest Sunday school class in the country. In introducing the Uniform Lesson topic, Jehoshaphat, the Responsible King, Brother Willoughby contrasted him with Ahab, who was ruler of the Northern Kingdom at the time Jehoshaphat was king of Judah. The latter built up altars to the idols of foreign countries; the former tore down the altars on the high places and restored the worship of Jehovah. Ahab followed his own will; Jehoshaphat sought the will of God.

Jehoshaphat served his country well by initiating a program of religious education, by maintaining order, and by establishing a judicial system for the promotion of justice. These judges were men of devotion and obedience to God, who were not to show partiality or to take bribes. The king, said the speaker, used his power to achieve in some degree a responsible society.

What do Jehoshaphat's appointment of judges and his instructions to them have to to Christians today? Brot Willoughby pointed out th things. First of all, man is sponsible to God for his de for his stewardship of nat and for his fellow men. Seco ly, he sets attainable and rea able immediate goals himself — goals that are de mined "in the light of G guidance in a given situati In the third place, he lives high ethical standards, seek to achieve justice through ing deeds.

Because Jehoshaphat used power responsibly his king was purified and regenera and rose to the crisis of c tivity 250 years later with greatest prophetic vigor fo in the Old Testament; on other hand, a century a Ahab, Israel disintegrated disappeared. The full text this message can be found the July 4 issue.





The sales exhibit drew many between sessions at the auditorium. Here were books, curriculum materials, and supplies needed in Sunday school and church. In the same room the General Brotherhood Board's commissions had posters and free literature, as did also the colleges, seminary, and hospital

Annual Conference

Considers the Business

MORE than a thousand delegates from local churches in the United States, Canada, India, and Nigeria, joined together with eighty-nine members of Standing Committee representing church districts to conduct the business of the 173rd recorded conference.

Moderator William Beahm kept a watchful eye not only on parliamentary proceedings during the business sessions, but also on the progress of the full agenda of business. From time to time he would report to the delegates they had just sufficient time left in which to be deliberate and yet to expedite the handling of the business before them.

The business before the Ocean Grove Conference offered fewer controversial issues than have come before some other recent Conferences. It was possible for most decisions to be taken with a unanimous or almost a unanimous vote. However, many items brought forth vigorous discussion and sharp differences of viewpoint were frequently registered.

Following the appointment of Conference officers and of national committees as well as the election of a new moderator and of six members to the Brotherhood Board, the Conference turned to several items of unfinished business. It happened that the first of these to be considered, which was on the docket for Thursday morning, received the most widespread interest and occasioned the most discussion. Elsewhere this issue developing out of a study of Annual Conference is described.

With just one exception those delegates from local churches who spoke regarding the frequency of Annual Conference gave their support to retaining Conferences annually and opposed the proposal of the committee that Conferences should meet every two years.

Other questions were raised concerning the exact role and responsibility of the conference board of directors as proposed by the committee studying Annual Conference and also as to the eligibility of Board and staff members for the office of moderator.

In general, there was practically unanimous agreement that the report, which was an excellent one in most respects, should be returned to the committee for further study, particularly giving attention to the questions

A Study of Annual Conference

THE QUESTIONS

In the interests of efficiency and economy, would it be better to have Conference biennially rather than annually? Should General Brotherhood Board and staff members be eligible to become moderator? Should the alternate moderator automatically "move up" to the moderatorship? Can Standing Committee be given more continuity?

THE BACKGROUND

Three recent queries asked for a study of location, arrangements, program, and management of Annual Conference, relation of General Brotherhood Board members to moderatorship, and terms of service of Standing Committee. The 1957 Conference appointed a committee which first of all sought help from a cross-section of members. The committee last year reported on its survey and promised a full report this year. The final report was quite comprehensive and specific, including more than thirty recommendations relating to frequency of Conferences, location, planning of program, functions of moderator and Conference manager, functions of Standing Committee, preparation of delegates, and conduct of Conference business.

THE DISCUSSION

Most of the proposals in this lengthy report were apparently accepted without opposition. Discussion centered mostly on the frequency of Conference. Several speeches opposed biennial Conferences and urged keeping them annual. Some urged that the present system of regional rotation be retained. The committee explained its reasons for suggesting less frequent Conferences: economy, saving of time for delegates, less urgent business. Other questions raised were with regard to limitation of eligibility for moderatorship, present status of regional conferences, and role of proposed Conference Board of Directors.

THE ACTION

Delegates voted to recommit the paper for study in areas of most discussion. Also instructed the committee to submit its proposals to district meetings and to the Brotherhood Board for "official" reactions.

that have been raised. In addition to a restudy by the committee, the action of Annual Conference calls for our submitting this question to the General Brotherhood Board and to the various district meetings for further consideration.

Most of those who spoke in favor of retaining Conferences on an annual basis emphasized the value of face-to-face fellowship as a frequent experience and most of them felt that popular conferences every year give a better opportunity for the church to grapple with the problems faced by people in their local churches. Kermit Eby pointed out that there is a fundamental conflict between the tendency and need to streamline and to make more efficient our organization and the values that we find in face-to-face contacts. He called attention to similar problems faced in the trade union movement and urged that such groups remain volunteeristic and maintain as much democracy as possible. He said, "Democracy may be inefficient, but it's lots of fun."

Two other items of old business which were covered by the same committee studying Annual Conference were also referred along with their report for further study and a later report.

In reply to a request that Conference consider the idea of an office of lay ministry in the church, delegates agreed with a report of the General Brotherhood Board which as a result of study of ministerial needs and problems in the church recommended that an office of lay minister should not be created, that instead we should continue to meet the needs of our churches through existing channels.

Unified Budget

Another concern which had been shared last year with the Conference was the extent to which the General Brotherhood Board in its various operations was following the principle of the unified budget. A committee of which Joseph Kettering was chairman reported that the Board does operate on a unified budget and that its interpretation materials are released periodically and are not related to a traditional offering emphasis. However, it is still a practice to allocate financial projects to a few churches which have taken the initiative to inquire concerning a specific need.

These observations led the committee to recommend that the year 1965 would be a reasonable target date when the unified budget should be in operation at the regional, district, and local levels of the church work. These recommendations were accepted. The Conference asked that the same committee be encouraged to make a more clear definition as to the boundaries of the program covered by the unified budget with respect to the capital funds programs of colleges, camps, and homes for the aging.

A proposal that the church reconsider and change its present fiscal year was considered by the General Brotherhood Board and rejected. The fiscal year will remain as it is.

Gospel Messenger Distribution

Another item of business from last year which aroused some discussion was the question of the distribution of the Gospel Messenger. A query last year had proposed that Conference study the advisability of sending the Messenger to every family in the Brotherhood caring for the expense through the Brotherhood Fund. A committee of which Clarence Fike was chairman, reported its survey the way in which various nominations distribute th publication and looked i what would be the financ obligation for the Gene Brotherhood Board and for t church generally if the Messe ger were made available to ery member. The committ did not recommend the prop al as suggested in the origi query. Instead the committ suggested that an effort sho be made with the support Annual Conference to co mend to every church that seek to make the Gospel M senger available to every me ber. In addition, the committ proposed that some underw ing from the Brotherhood Fu should be used to make t paper as economical as possi for wide distribution.

Some discussion resulted w regard to a recommendati which would drop the pres seventy-five per cent club s used by a number of church It was pointed out that t proposal in the recommen tion would allow more flexi ity in working with lo churches to meet the standa of an every-family plan.

A few questions were rais as to the suitability of some n terials in the Gospel Messen and even suggestions as to w in which its contents and a pearance might be improv The number of specific reco mendations for getting bet distribution of the Gospel M senger were adopted by nea all the delegates.

At last year's Conference committee of which Harold Bomberger was chairman w asked to study the needs young licensed ministers and propose a guidance progr for them. The report of t committee took into conside

Continued on page 20



What does a moderator do at Conference? On this page we see Moderator William Beahm at Ocean Grove. Upper left, he greets his sister, Mrs. Baxter Mow (right); Mrs. Beahm is at left

Below he talks informally with a delegate at one of the dinner meetings





At left he confers with other officers of Conference and W. Harold Row



A right, he is waiting his turn at the youth preview w n the officers of Conference and others were asked q stions about the business of the day and about the handling of business in general

KINGDOM GLEANINGS

The eastern area CPS reunion will be held at the Conestoga church near Bareville, Pa., on Sunday, Aug. 23, at 1:00 p.m.

The home-coming of the Cocalico church announced in the July 11 issue is on Sunday, July 26. The date was omitted in the first announcement.

An Action Sheet concerning the transfer by the U.S. Government of nuclear weapons information and material to seven countries has been mailed to pastors and Brethren Service representatives. Secure from them the background information for writing to your congressman and senators in opposition to this move.

During Annual Conference at Ocean Grove a number of items were given to the lost-and-found office which have not been claimed. These are being held at the Church of the Brethren Regional Office, 1820 Market St., Harrisburg, Pa. Persons who might have lost items at Ocean Grove should contact Harold Z. Bomberger at this address.

On her one-hundredth birthday, June 10, Mrs. Margaret Bricker was given the congratulations of the Medical Society of Pennsylvania. This was in the form of a plaque "in recognition of one whose life span exemplifies healthful living." The citation was presented by the family physician, Dr. Herbert Kaplan. Mrs. Bricker lives with her daughter, Mrs. Ira E. Foutz, at Schwenksville, and attends the Mingo church.

Four McPherson city students have received the Peoples State Bank scholarships to attend McPherson College for the 1959-60 school year. They are Bixie Kaufman, Linda Larsen, Carolyn Cotton, and Mervin Keck. The first named will be a freshman, Miss Larsen and Miss Cotton are sophomores, and Mr. Keck a senior. This is the fourth year that the bank has provided these scholarships.

Coming Next Week

The remainder of the Annual Conference reporting appears in the issue next week. This includes accounts of the luncheon and dinner meetings under the title, Table Talk. The Annual Conference Resolutions will also appear in that issue.

What About Smoking? by Franklin K. Cassel, M.D., looks at the moral issue involved in smoking.

Kenneth R. Walker reviews the efforts toward keeping the peace as they appear on the pages of history. He calls his article *The Struggle for Peace.*

Ruth E. Curry writes about the Bible Readings for Boys and Girls, based on the Revised Standard Version, lifting up the advantages and some of the uses. The article is *The Bible Message for Children.*

Minister in Farmer's Clothes is a picture story of a pastor in a rural area in Ohio.

Any church or youth group or school organizat in the area of Lancaster, Pa., which is interested seeing the new film, Alternatives, should contact Ri ard Whisler, 2423 Marietta Ave., Rohrerstown, Pa., arrange for a showing. This film is a documentary sound and color about conscientious objection.

A German service will be held in the Bucher me inghouse of the Midway congregation, Pa., on Sund July 26, at 1:30 p.m. Rev. Shem Peachy, principal the Lancaster Mennonite day school, will preach sermon, and the German hymn singing will be led William Dubble of Myerstown, Pa. The service follow the pattern used by the early Brethren.

The third annual older adult conference sponso by the Eastern and Middle Maryland districts will held at the Brethren Service Center, New Winds Md., from Sunday evening, Aug. 9, to Wednesday no Aug. 12. Leaders will include James Renz, Willi Kinsey, George and Betty Kunz, and Arthur and Ma Scrogum. For further information write to Art Scrogum, 797 Hamilton Blvd., Hagerstown, Md.

College Faculty Changes

Juniata

Edward J. Polder has been appointed assistant p fessor of psychology, beginning Sept. 1. Profes Polder was a Fulbright scholar during 1954-55 at Universities of Graz and Vienna in Austria.

Dewey James Hoitenga, Jr., will join the Juni faculty in September as instructor in philosophy. Hoitenga is a minister of the Christian Reform Church and has completed special study in the phil ophy of religion.

Bruce F. Spencer has been appointed instructor English, beginning Sept. 1. He will also instruct clas in speech and serve as director of dramatics.

La Verne

Dr. Virginia Foster joins the faculty as associ professor of life science. She is spending this sumr in London, England, at the laboratories of the Impe College of Science and Technology doing resear

Ben Hines returns to his alma mater as head basel coach, assistant in football, junior varsity basket coach, and physical education instructor.

Ruth Lininger of the Class of 1954 has been pointed director of publicity and publications, replac Dick Coffman.

The new position of assistant business manager been filled by *Royce Stutzman,* who received his deg from La Verne in June.

Enid Fisher leaves the faculty after fourteen ye as associate professor of physical education to married.

Manchester

Carolyn Miller of Bridgewater, Va., has been e ployed as instructor of English.

Dwayne E. Wrightsman has been appointed instr tor of business and economics. He is a graduate Manchester College.

Dennis Rohrs will be assistant professor of mu and will direct the college band. He has his Mast degree and has done additional work toward a Ph

Glen Weimer, pastor of the Arlington Church of ıe Brethren, has been appointed chairman of the hristian education commission of the Council of hurches, National Capital Area (Washington, D. C., ıd suburbs). Brother Weimer is the first pastor of ıe Arlington church and has just completed six years that ministry. For a new congregation the Arlington ıurch has had unusual opportunity to serve in the)-operative Christian work in the large metropolitan ea of the nation's capital. In addition to this new signment for its pastor, one of its active laymen, harles E. Hammond, is beginning his third year as ıairman of the council's budget committee and mem- er of the executive committee, and Mrs. Wilma Buckle a member of the council's children's work committee.

La Verne College will participate in a two-way culty exchange with the *Paedagogische Hochschule* Teacher Training School) at Goettingen, Germany, for ıe 1959-60 academic year. Prof. Herbert Krater, irector of the Goettingen school, will teach at La erne. Dr. Paul B. Baum, La Verne College dean ıd head of the department of education, will return) Germany the first of April and tour Europe until ıe opening of the German second semester in May. rofessor Krater, who handles negotiations for the udent exchange program between the two schools, ill teach cultural anthropology and European history, ıd assist with a course in history of civilization. Dr. aum will lecture in German on educational psychology ıd education. He has been awarded a Fulbright ducational exchange grant.

The Church Calendar

ıly 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Courage in Crisis (Esther). Esther. Memory Selection: Who knows whether you have not come to the kingdom for such a time as this? Esther 4:14 (R.S.V.)

ıly 25 — Aug. 1 Religious drama workshop, Lake Forest College, Ill.

ıly 26-31 Children's workers laboratory school, North Manchester, Ind.

ıly 27 — Aug. 1 Seminar on Christian Responsibility on a Changing Planet, Bridgewater College, Va.

ıly 28-30 District meeting, Southern Virginia, Coulson

ıly 31 — Aug. 1 District meeting, Western Pennsylvania, Camp Harmony

ıly 31 — Aug. 1 District meeting, Northern Virginia

ıug. 2-8 Eastern Region workshop and laboratory schools for workers with children and junior highs, Juniata College, Pa.

ıug. 2-8 Church leadership laboratory, Bridgewater College, Va.

ıug. 3-8 Bethany Seminary extension school, Juniata College, Pa.

ıug 6-8 District meeting, Middle Indiana, place undecided

ıug. 6-8 District meeting, Eastern Virginia, Arlington

ıug. 7-9 District meeting, Northern Indiana, Camp Mack

Aug. 9-12 Eastern and Middle Maryland Older Adult Conference, Brethren Service Center, New Windsor, Md.

Aug. 10-13 District meeting, Tennessee, Camp Placid, Blountville

Aug. 11-13 District meeting, Southern Indiana, Union Grove

Aug. 13-15 District meeting, North and South Carolina, Camp Carolina

Aug. 13-16 District meeting, Colorado, Haxtun

Aug. 13-16 District meeting, Southern Missouri and Arkansas, Broadwater

Aug. 14-16 Family camp leadership training, Camp Mack

Aug. 14-16 District meeting, Middle Iowa, Dallas Center

Aug. 20-23 Kansas youth leaders training conference, Camp Mt. Hermon

Aug. 20-22 District meeting, Second West Virginia, Junior

Aug. 22-28 Appalachian trail hike for Eastern Region

Aug. 24-26 Conference on Training Workers With Older Adults, Manchester College, Ind.

Aug. 26 District meeting, Mardela, Ridgely, Md.

Aug. 27-30 District meeting, Michigan, United Brethren camp, Sunfield

Aug. 28-30 District Meeting, Southern Illinois

Aug. 28-30 District meeting, Northeastern Ohio, Ashland College, Ashland, Ohio

Aug. 28-30 District meeting, Northern Iowa, Minnesota, and South Dakota, Slifer

Aug. 28-30 Eastern Region youth conference, Juniata College, Pa.

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Delbert Hanlin of Wauseon, Ohio, at the Eagle Creek church, Williamstown, Ohio, August 9-16.

Bro. John Geary of Mt. Pleasant, Pa., at the Georges Creek church, Masontown, Pa., August 10-16.

Bro. Russell G. West of Wiley, Colo., in the Topeco church, Va., Aug. 25 — Sept. 6.

Bro. Harlan Grubb of Louisville, Ohio, in the Reading church, Ohio, Aug. 6-13.

Bro. Floyd E. Mallott of Chicago, Ill., in the Pleasant Ridge church, Pa., Aug. 9-23.

Bro. Harry M. Gardner of Dedham, Mass., in the Oak Grove church, Roanoke, Va., August 9-16.

Bro. Edgar Petry of East Dayton, Ohio, in the Walnut church, Ind., Aug. 16-23.

Bro. Richard A. Burger of Middlebury, Ind., in the Maiden Creek church, Pa., Aug. 17-30.

Bro. Harold S. Martin of Spring Grove, Pa., in the Mummert house, Upper Conewago congregation, Pa., Aug. 16-30.

Gains for the Kingdom

Eighty-seven baptized and one hundred twenty-six received the covenant in the Wamdeo church, Nigeria.

Fifteen baptized in the Anklesvar church, India.

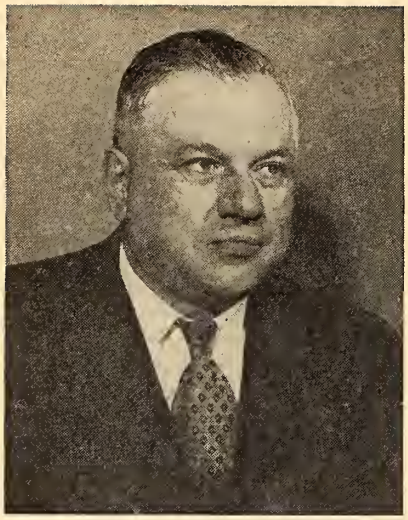
One baptized and sixteen received by letter in the Yakima church, Wash.

Two received by letter in the Four Mile church, Ind. One baptized and three received by letter in the Plymouth church, Ind.

Six baptized and one received by letter in the Meyersdale church, Pa.

Two reconsecrated in the Henry Fork church, Va.

Conference Personalities



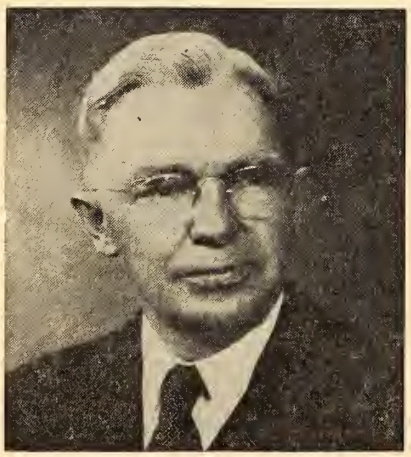
Andrew W. Cordier

Executive assistant to the Secretary-General of the United Nations . . . responsible for co-ordinating UN activities and programs . . . has been principal adviser to all presidents of the General Assembly of the UN since its beginning . . . graduate of Manchester College and the University of Chicago . . . professor of history at Manchester from 1927 to 1944 . . . served for two years in the Department of State as expert on international security, later as technical expert on the U.S. delegation at the UN Conference in San Francisco . . . speaker at Friday evening general session on Spiritual Resources in an Anxious World.



John A. Mackay

President of Princeton Theological Seminary, Princeton, New Jersey . . . president of the World Presbyterian Alliance and honorary chairman of the International Missionary Council . . . native of Scotland . . . former missionary in several Latin American countries . . . has been moderator of the Presbyterian Church, U.S.A., and president of the American Association of Theological Schools . . . author of several books in Spanish and English . . . speaker at the Sunday afternoon convocation service.



Burton Metzler

Professor of religion and philosophy at McPherson College, Kansas . . . regular contributor to Sunday school publications . . . graduate of Manchester College, Bethany Biblical Seminary, and Southern Baptist Theological Seminary . . . has been a member of Bethany Seminary board of directors and of the General Brotherhood Board . . . speaker at the four scheduled Bible hour sessions at Conference on The Urgency of Human Need, The Urgency of Mission, The Urgency of Sacrificial Self-giving, and The Urgency of Future Things.



A. Blair Helman

President of Manchester College since 1956 . . . formerly pastor at Newton, Ottawa, and Wichita, Kansas, and instructor at Ottawa University and Friends University in Kansas . . . graduate of McPherson College and the University of Kansas . . . has been moderator of the Western Region, chairman of its executive committee, and chairman of McPherson College board of trustees . . . speaker at the Thursday evening general session on The Call to Witness (for text of address see the July 11 issue).

Howard E. Sollenberger (not pictured)

Dean of Language School of the Foreign Service Institute of the Department of State . . . son of missionary parents in China, where he grew up . . . later attended Manchester College . . . headed the Brethren Tractor Unit in China and stayed there working for the State Department during the Japanese occupation . . . participated in the Civilian Public Service program during World War II . . . speaker at the Brethren Service dinner on Friday.



Nevin H. Zuck

Pastor of the Elizabethtown church, Pennsylvania . . . graduate of Elizabethtown College, Eastern Baptist Theological Seminary, Philadelphia Lutheran Theological Seminary . . . member of the General Brotherhood Board . . . chairman of the Pennsylvania Pastors' Conference . . . was alternate moderator of Annual Conference in 1953 and has been moderator of the Eastern District of Pennsylvania . . . speaker at the Sunday morning worship service . . . subject: The Near Side of God (for text of the message see June 27 issue).

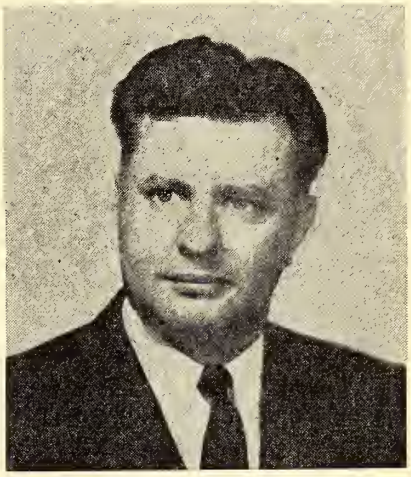
Nels F. S. Ferre

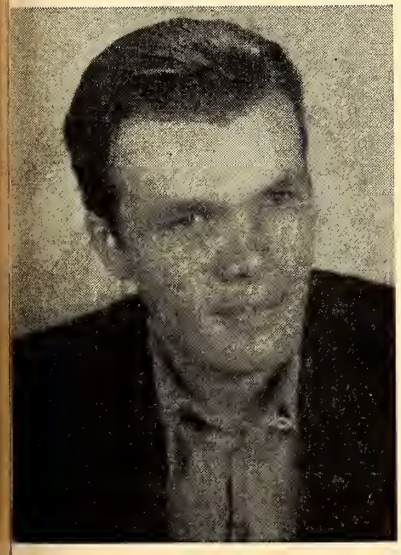
(not pictured)

Abbot Professor of Christian Theology at Andover Newton Theological School . . . native of Sweden, educated in American universities . . . has been professor also at Vanderbilt, and Oxford University, England . . . has given lectures in more than twenty universities and seminaries, including the Hoff Lectures at Bethany in 1949 . . . member of many learned societies and author of fourteen books, the most recent being Christ and the Christian, published by Harpers in 1958 . . . speaker for three sessions of the pastors' conference on the general theme of Depth Evangelism.

ohn D. Long

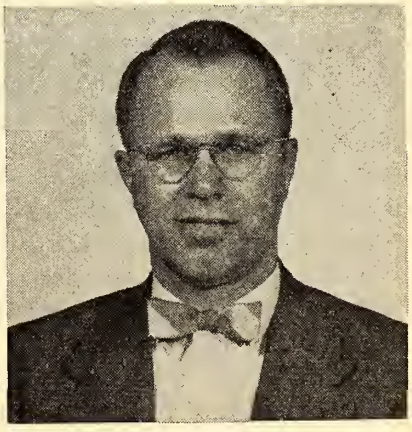
astor of the Lancaster church, Pennsylvania . . . graduate of uniata College, Bethany Biblical Seminary, and Yale Divinity chool . . . following seminary was pastor of University Park, Maryland, and Mack Memorial (Dayton, Ohio) churches . . . ormer moderator of Southern Ohio district and member of General rotherhood Board . . . at present chairman of Eastern Pennylvania district committee on evangelism . . . speaker for Sunday evening service on The Time So Urgent (for text of address ee the July 4 issue).





Dale Aukerman

Pastor of the church in Rodney, Michigan . . . former undergraduate and graduate student at the University of Chicago . . . entered BVS in 1952, gave interim leadership to training program, and spent three and one half years as refugee resettlement worker in Austria . . . speaker at CPS and I-W fellowship luncheon on The Pacifist and the Antichrist (for text of message see July 4 issue).



*Nilliam G. Willoughby

'rofessor of philosophy and religion at Bridgewater College . . . raduate of Elizabethtown College, Bethany Biblical Seminary, and oston University . . . has directed work camps in the U.S. and an nternational peace seminar at Kassel, Germany . . . speaker at he Sunday morning adult church school session on the subject, A esponsible King (for text of message see July 4 issue).



Samuel J. Patterson, Jr.

General director of United Church Men, men's organization of t National Council of Churches . . . previously head of men's wo for the Presbyterian Church in the U.S. (Southern) . . . native North Carolina . . . has helped to develop men's work progra in Brazil, the Belgian Congo, and Portugal . . . also helped to d velop Protestant programs in Germany for men in the armed forc . . . speaker at men's postbreakfast conference on Friday mo ing on Men's Work in America.



Henry Pitney Van Dusen

President and professor of systematic theology, Union Theological Seminary, New York City . . . an ordained Presbyterian minister . . . graduate of Princeton University, Union Theological Seminary, and Edinburgh University . . . author and editor of twenty books . . . contributor to many scholarly publications . . . active participant in ecumenical conferences and the world-wide missionary movement . . . speaker at the foreign missions dinner on the Christian World Mission and the Mission of the Brethren.



Leila Anderson

Assistant general secretary for program, National Council of Churches . . . responsible for co-ordinating the activities of the multiple units of the council . . . one of the two women chosen by the World Council to help prepare the theme for its Second World Assembly . . . former executive of the National Student Division of the YWCA . . . speaker at the men's and women's fellowship luncheon on The Role of the Laity in Today's Church.

Jon L. Regier

(not pictured)

Executive secretary of the Division of Home Missions of the National Council of Churches . . . graduate of Huntington (Ind.) College and McCormick Theological Seminary . . . also trained and experienced in professional social work . . . was active in Presbyterian church-related functions, particularly in the Chicago area, having served as moderator of the Presbytery of Chicago . . . speaker at the Ministry and Home Missions dinner on Saturday evening on the subject, The Mission of the Church in America.

Conference Business

Continued from page 14

tion some of the reasons why men are not called to the ministry and why many are lost to the ministry after they are called. The recommendations were quite specific and were directed to the General Brotherhood Board, to districts, to the local church, to the home, to the colleges, and to the Seminary.

After several minor editorial changes were made and some other amendments were attempted, the original report was adopted. Glen Weimer seemed to point to the heart of the problem when he said God calls men to the ministry, but the church can create the atmosphere that will encourage the answering and fulfilling of that call. Prayer is at the heart of this concern for the church's ministry.

Confidential Information

Many ministers have bee confronted with the situatio in which they have been pres sured to disclose confidence that have been given to then in their ministry of counselin by persons who come to then for spiritual need. Some stat legislatures have passed law which grant immunity to min isters so that they can withhol such confidential informatio without being in contempt o court. Other states have no

nade such provisions. The report of a committee appointed ast year composed of James H. Elrod and Ray Emmert, an attorney, brought to the Conference a specific resolution which would put the church on record s supporting its ministers in heir refusal to disclose confidential information when it ame to them in this manner. The 1,114 delegates present at hat time unanimously voted for he resolution.

Calvert Ellis suggested that it would have been better to have tated the general principle on which the resolution was based nd consider it as our basic oncern. However, the resolution was passed in the original orm in which it appeared.

Included in the reports which ame to Annual Conference this ear was a lengthy statement rought by representatives sent ast August to Schwarzenau on ppointment of Annual Conference. Speaking for the representatives, Bro. Paul H. Bowman read a report which elayed to the Conference the bservations and concerns recgnized by the delegation last ear. Attention was given to the tatus of the Brethren in modrn Europe, pointing out that he fact that we have established no Brethren constituency n Europe has removed among hurch leaders there any fear f our being a proselyting group nd this has won for us a posiion of confidence and trust.

Specific attention was given n the report to the problem of efugees and displaced persons, o the growing interest in proiding alternative service pportunities for religious obectors, and to observations oncerning the critical situation hat results in Berlin and in ther parts of Europe from the ension between East and Vest.

The report reviewed the participation of Brethren in the Schwarzenau convocation and called attention to the ecumenical emphasis that was reflected there and in other European contacts. This report was concluded with a period of prayer in memoriam of those Brethren whose lives were taken shortly after the convocation last August.



Business sessions became tiring for children, and some adults too, and the outdoors was especially inviting then; benches were available at spots

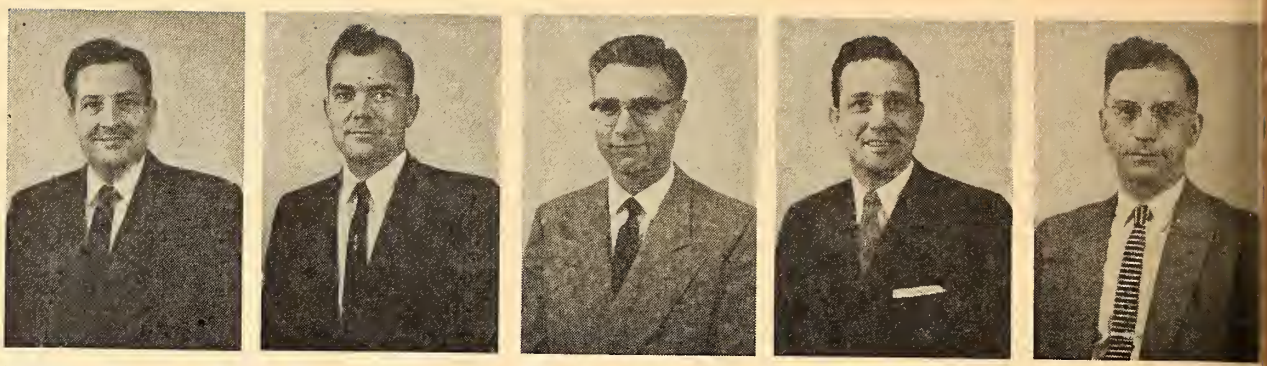
Annual Reports

Reports given at Conference provide an opportunity not only to survey the work of the church, but also to react to various aspects of it. M. R. Zigler gave the report of the World Council of Churches representatives and in this connection Desmond Bittinger reported on the paper presented to the Central Committee last year on behalf of the Church of the Brethren. Norman Baugher pointed out that M. R. Zigler would continue his relationship to the Central Committee of the council, although he is no longer the Brethren representative to the World Council at its offices in Geneva.

In reporting on the National Council of Churches, Norman Baugher pointed out that many and varied actions have been given to a statement of the Cleveland World Order Conference which was sponsored by the National Council of Churches, but which did not speak for it officially. One result of some opposition to the World Order Conference has been that financial support from some individuals and corporations has been withdrawn. However, this raises a fundamental principle as to whether the council belongs to such groups which may give some support to it or whether it belongs rather to the churches which compose it.

Fraternal Delegates Speak

In connection with the report of the Fraternal Relations Committee, an opportunity was given for hearing six fraternal delegates who brought official greetings from their churches. Speaking for the Brethren Church was George W. Solomon, pastor of a church in Hagerstown, Maryland, and present moderator of the Brethren Church. He pointed out that both our churches face the task of the evangelization of the world. We should be one in



Four new members of the General Brotherhood Board are, from left, James Beahm, Donald Clague, Wayne Crist Kent Naylor; the fifth is Russell Bollinger, who was re-elected; Dale Detwiler, a new member, is not shown

spirit, one in purpose, and one in Christ. We have so much in common that we should labor together side by side.

Speaking for the General Conference of the Mennonite church, Andrew R. Shelly, who has been associated with the Mennonite Biblical Seminary, referred to the thirteen years during which that seminary was affiliated with Bethany Seminary in Chicago. He also noted that the General Conference would soon be observing its 100th anniversary.

Gilbert L. Weidman spoke on behalf of the International Convention of Christian Churches or the Disciples of Christ. He pointed out that in our conferences we face the same problems, encounter the same difficulties, and have many of the same dreams. Carl M. Schneider spoke for the Evangelical United Brethren noting that its commission on union had had some informal meetings with our Fraternal Relations Committee. The EUB church co-operates with the Church of the Brethren in some publications and in the work of La Verne College. There is also a close association between Bethany Seminary and an EUB seminary at Naperville, Illinois.

Sheldon E. Mackey, secretary of the Evangelical and Reformed Church, noted that our hymnals indicate how much we have in common and how easy it is for Protestants of various denominations to join together in worship. It was his desire that under the claim of Christ we should be truly one. Joining with the E and R church in the new United Church of Christ is the Congregational Christian Churches which were represented at this conference by Kenneth E. Nye. The greetings of these fraternal visitors were accepted along with the report of the Fraternal Relations Committee.

In connection with the report of Bethany Biblical Seminary, a question was raised as to the importance of making a study of the future of the training school. This was discussed later as an item of new business and the Conference delegates accepted the suggestion of Standing Committee and agreed to the appointment of a committee composed of Loren Bowman as chairman, Moyne Landis, Morley Mays, David Wieand, and Charles Zunkel.

The Conference agreed to consider as new business also a comprehensive policy statement regarding Brethren Service which was brought to the delegates by the Brotherhood Board. Raymond R. Peters, chairman of the Board, explained that this was one of a series of policy statements similar to the foreign mission statement adopted a few years ago and the statement on church extension adopted last year at Des Moines.

Although some question was raised as to the definition of the church suggested in the beginning of this statement, attempts to amend this part of an overall statement were unsuccessful. It was pointed out by the Brethren Service Commission that they did not attempt to give a comprehensive and final definition of the church, but rather to make some comments regarding the church in order to suggest how the Brethren Service functions of the church were an integral and significant part of its total witness and function. After some further discussion, this Brethren Service policy statement was unanimously adopted.

Queries

In handling queries that are to come before Annual Conference Standing Committee considers them in advance and brings a recommendation as to the way in which they may best be handled. In their recommendation concerning a question regarding the need for training materials for church membership, Standing Committee proposed that this be referred to the General Brotherhood Board for consideration and a report next year. This answer was adopted by the delegates.

Another question had been raised in a query concerning

ıe possible publication of a evotional booklet for daily use. tanding Committee recogized the concern that was ıised and pointed out that ther available devotional litrature, both in our own ublications and in other ondenominational materials, ıould be able to care for the eed that was expressed. This nswer was also accepted by ıe delegates.

ducation for Racial Justice

From the district conference f Florida, Georgia, and Puerto ico, came a request that Anual Conference instigate and romote a nation-wide movenent that would help to enourage Christians to take their tand for racial justice. Floyd rvin from Florida pointed out hat the district was asking for he church to take the initiative n an educational campaign, usng mass media. The proposal f Standing Committee was not ufficiently pointed for the delgates and they accepted n amendment by Vernon chwalm which placed greater esponsibility on the Brotherood Board for following hrough on the requests of the uery, at least to the extent hat our resources would permit. This answer to the query vas almost unanimously approved with only a few delegates opposing it.

A query already printed in he booklet which came from he First West Virginia district sked for guidance regarding he qualification of ministers rom other denominations who ıay have been received into he church by means other than y trine immersion. This query vas put with another one which ame from Eastern Pennsylania and which raised the uestion also concerning bapsmal requirements of minisers and also of deacons. Recognizing the validity of the questions and concerns that were raised, Standing Committee had recommended that Conference appoint a committee which could study these questions and bring an answer next year. Conference agreed to this recommendation and approved the appointment of a committee composed of E. R. Fisher, chairman, Dale Brown, Norman Harsh, Paul Miller, and Glen Norris.

Two items regarding questions raised in queries, one with respect to the installation of deacons and the other with regard to college scholarship aid were referred to the General Brotherhood Board for study and a report next year.

From the District of Idaho and Western Montana came a request that Annual Conference would change the eligibility rules for the office of district moderator to include laymen who meet all other qualifications except being an ordained minister. By action of the delegates, this request was granted and the proposed change was made.

From the Brotherhood Board came the recommendation that during the next year the theme, Brethren Under the Lordship of Christ, be continued. At the same time the Board proposed that under this theme there would be carried forward an emphasis on full commitment of life, under a slogan such as The Call to Discipleship. The Board also recommended that for the years 1960-61 and 1961-62 the theme be My Calling to Fulfill. The program emphasis for this two-year period would be on the call to serve the church. This recommendation concerning themes was accepted by the Conference.



Edward K. Ziegler, moderator 1959-60

The delegates agreed to consider an item of business which came from Eastern Pennsylvania but which had not been already printed in the Conference Booklet. It contained a request that Annual Conference appoint a committee of laymen to work with the Ministry and Home Mission Commission in making a thorough review of pastoral salaries. The request asked that this review consider minimum salaries, schedules of increments for years of service, and a salary plan for all those now serving in the pastoral ministry. The request was considered by the delegates and granted. A committee representing each of the five regions was appointed. The laymen who will serve are J. Lee Mullendore of Southeastern Region, convener; Clifford Huffman from the Eastern Region; Willard Powers from the Central Region; Martin Stine from the Western Region; and Gerald Deal from the Pacific Coast Region.

A suggestion which came from the General Brotherhood Board that Annual Conference make a study of its service of consecration was accepted by

Continued on page 28

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



THE mountain village of Falerna in the Catanzaro Province of southern Italy is the setting for a new community development project sponsored jointly by the Federal Council of Evangelical Churches in Italy and a committee of several member churches of the World Council of Churches.

Mr. and Mrs. Wim van der Linden from the Dutch Reformed Church of Holland, with their small daughter, and Ralph Buffenmyer, a Church of the Brethren volunteer, made up the team in May 1959. One additional American member and two Italian members were expected to join the team in June.

Ralph Buffenmyer writes as follows of the project: "I feel that the project is located at the center of a poor and undeveloped area. Falerna, a town of 2,500 inhabitants, is somewhat typical of all the mountain villages in southern Italy. Most of the people own a small field and one room in a house. The work on the small amount of hilly soil usually provides them with the food and other items necessary to survive. Often the men go to work in other countries for a short time so that the family will be able to make ends meet.

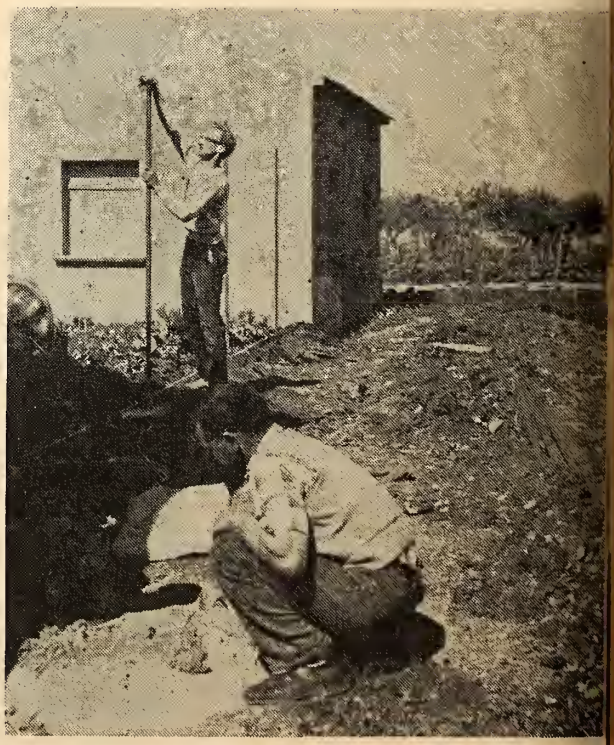
"The average wage for hired workers is between $1.50 and $2.00 a day. Most of the things bought by the people come from outside the village, thus draining money out of the village into nearby cities. The only exporting industry in Falerna is a small stone quarry employing three people.

"With the problem of poverty come problems of a social, moral, physical, and spiritual nature. Often parents, children, a pig, and a few chickens eat and sleep in one room. Many of the people are illiterate. There are sometimes conflicts between the Protestants and the Catholics.

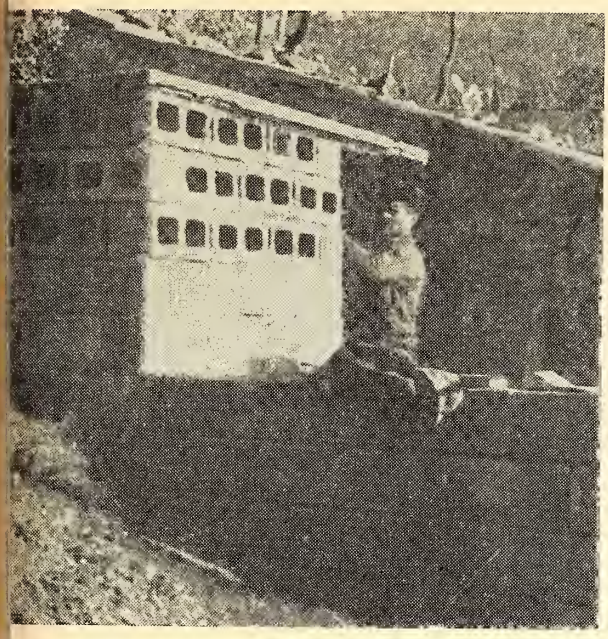
"The people here are very friendly. They often invite us into their houses for a cup of coffee. The women still wear their traditional colorful costumes and carry everything on their heads. The women have a large influence. They do most of the work in the fields and also carry the responsibility of the household. The people co-operate very well with our projects and usually can be guided along new paths.

"We have just finished helping with the installation of toilets and running water in the homes along one street. Before this the water was brought from the public water fountain, and the waste water, garbage, etc., were thrown into the street. We are helping the people in the financing and construction of pigsties outside the village in their field. This is a way of educating the people as well as cleaning up the houses and streets. More than thirty-eight families have applied for pigsties.

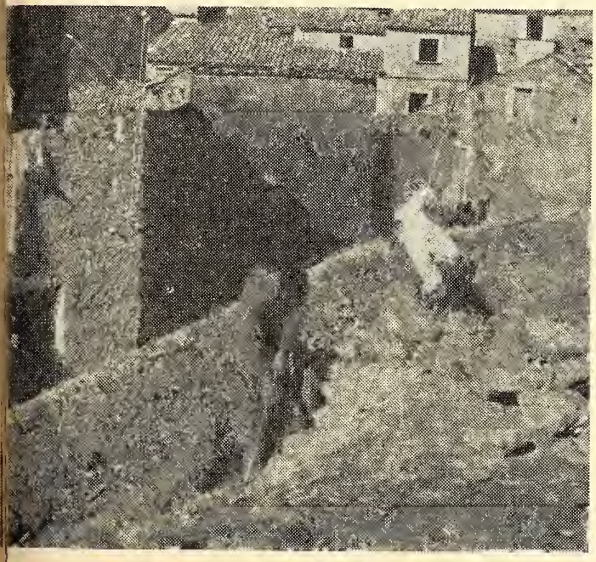
"At present the future seems bright. Someone once told me that working with people is much more difficult than working with any tool, but that the happiness received from Christian service outweighs all the difficulties. This is true with me here at Falerna."



Ralph Buffenmyer, Brethren volunteer (standing), and a native man work at building a chicken house into which the poultry can be moved from the homes



ıe proprietor of a pigsty hangs the doors in his almost finished stable



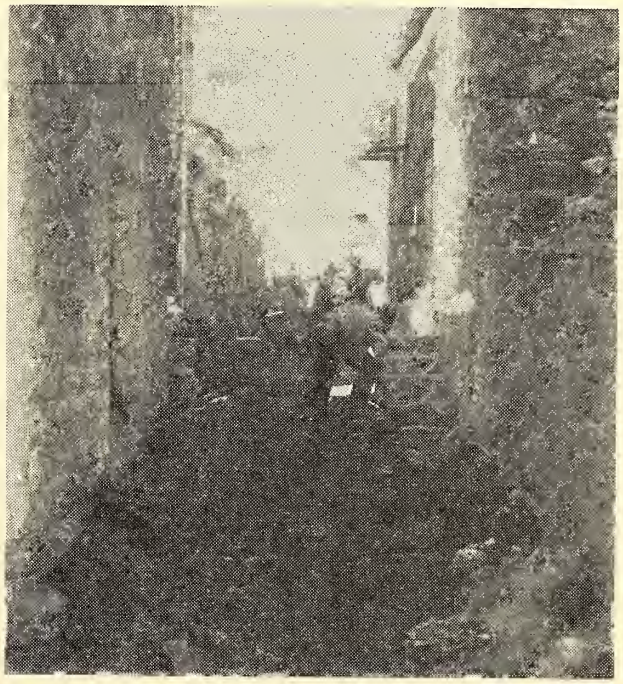
part of the sanitation project is the installation of toilets l running water in houses. Here the ditch for pipes is being dug





Villagers level the soil for an experimental maize and sorghum field in Falerna

Digging the ditches for the plumbing tubes is often made difficult by the narrow streets with their many corners and heavy rocks, but the people like the work because they see the goal of the project



Two Brethren men, John Metzler, secretary of the Greek Team Committee, World Council of Churches, and Russell Johnson, director of the Greek team, survey an experimental plot for wheat in Dipignano, near Falerna, set up by the Italian team, in co-operation with the University of Bari



Dr. Roy Pfaltzgraff and local dispenser examine for leprosy in a rural clinic

NIGERIA, WEST AFRICA

Meeting the Leprosy Problem

THE DAILY TIMES of Lagos, Nigeria, reported recently in its Family Doctor column that Nigeria today presents the greatest leprosy problem in the world with an estimated 418,700 cases.

"Because of its large population, more than half of the lepers in the country are in the North." The Daily Times estimates that there are some 267,000 cases of leprosy in the North. "Of these, only 17,266 cases are under treatment. Every year 11,078 new cases become infected and unisolated."



The problem today is not the treatment of leprosy, but the contacting of patients before permanent damage to the limbs has been done. This calls for hope in the mind of the patient

For thirty years, the Church of the Brethren with the financial assistance of American Leprosy Missions, Inc., and the Nigerian government, has carried on leprosy work in Northern Nigeria. Yet, according to a recent report from our mission staff, about ten per cent of the people in our area today have untreated leprosy.

As the Times points out, leprosy is not a new problem. Some maintain that the ancient Egyptians knew about the disease as far back as 1,000 B.C. In the Bible, reference is made to leprosy in the Old as well as in the New Testament. Aristotle described it in Greece about 245 B.C. From there, leprosy spread to Western European countries, to the West Indies, and to America. Today, however, leprosy is largely confined to the tropics of the underdeveloped countries. In these areas "the environment of poor hygiene, dirt, poor food, bad housing and overcrowding furnish favorable conditions for the spread of leprosy. Sleeping together in close contact and eating out of the same bowl contribute to its spread."

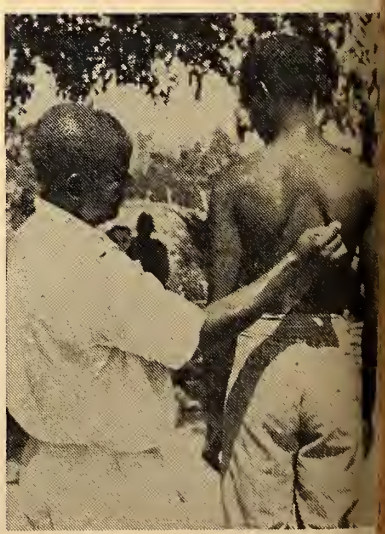
In ancient times, lepers were social outcasts, objects of fear and oftentimes cruelty. Bible records give evidence of this. According t the Lagos newspaper, this attitud has not yet been overcome. Recen ly a man in Nigeria asked to b "thrown away" because of the att tude of people toward him.

Much of the discriminatio against lepers is unjustified. "It true," the Times states, "that lepros of some types is passed on fro infected to noninfected people," bu long, close, and intimate contact necessary for passing the disea from person to person. It is muc less infectious than smallpox, tube culosis, measles, or chickenpox.

Because the initial symptoms leprosy are similar to those of man other illnesses, it is often not de tected until it reaches advance stages when huge ulcers appear, th sense of feeling in affected areas lost and fingers and toes begin t drop off.

Not every case of leprosy is the infectious type which requir isolation. Many are treated in ou patient clinics. For the infectio cases, "isolation does not mean life of inertia. On the contrary, often means a new lease on lif for the leper is taught a trade, pro erly housed, clothed, taught to re and write, and how to take ca of himself."

In his discussion of leprosy, th Family Doctor pays tribute to th tremendous work of missions an other European agencies in lepro work. In the Church of the Brethr leprosy work, there has been a tren in recent years toward decentraliz tion. In this way, treatment c



Ekanen, head technician at Garki Leprosarium, is shown at his wo



e leprosy patient is required to take the treatment while at the clinic to oid speculation on the medicine furnished free by American Leprosy Missions

provided for people near their mes.

With this new direction, the Pro- ncial Leprosy Settlement at Gar- da is gradually assuming the ture of a hospital for the cure d prevention of complications as- iated with leprosy. Five segrega- n villages scattered throughout e area in which we are working ke treatment available to an in- ased number of individuals. Here ugs are distributed regularly by ined Nigerian dispensers to those o come in from surrounding vil- es. Missionary doctors and nurses ke regular visits to each village consult with the Nigerian dis- sers and to examine patients.

Those who are too sick to travel d those who live too far away to ne to the segregation villages reg- rly for treatment build homes for ir families in the village and farm d set aside for this purpose. In segregation villages, there are grams of physical, social, recrea- al, and rehabilitational therapy. ch of the supervision of these grams is in the hands of the ers themselves. Usually, they es- lish a school for the children and ses for adults.

The Christian dispensers in these villages conduct daily prayer services and regular Sunday worship services. Through this contact, many individuals with leprosy learn to know Christ and through acceptance of him find a joyous freedom which gives meaning and purpose to life. A large number, when cured, have gone back to their homes taking with them a Bible and a new life to witness to their friends and neighbors.

In addition to the leprosy work at Garkida and in the five segregation villages, there are twelve other treatment centers where drugs and treatment are administered regularly.

During the past year, almost 5,000 individuals were examined for diagnosis and more than 2,300 were treated for leprosy. About 1,000 individuals who had been under treatment were discharged as symptom free. Efforts in rehabilitative surgery continue. Last year there were 256 operations. It is hoped that it will soon be possible to supplement this with physiotherapy, physical medicine, and orthopedic appliances in order to overcome many of the crippling effects of leprosy.

"Leprosy can be and is being cured daily," concluded the Daily Times article. "Yet there remain 400,000 lepers to look after," the Family Doctor points out as he calls upon his fellow Nigerians to accept their responsibilities for the care, cure, and prevention of leprosy.

In a task so great, Nigerian brethren need and welcome the help which we can give them in the name of Christ who cleansed the lepers who came to him as he walked the hills and valleys of Palestine.

erican Leprosy Missions, Inc., is the financial instrument with which erican Protestant missions can carry on their unique and urgently needed osy ministry. Among the thirty-two mission groups aided by this anization thirteen major denominations received $2,382,132 during last ten years. The Church of the Brethren's share was $95,299

INDIA

Now They Get Well

Leonard E. Blickenstaff, M.D.

Next patient, please.

Doctor Saheb, I have a little spot of ringworm on my leg. I've been putting ointment on it but it's not getting better. Please give me some good ointment.

(Doctor examines patient carefully

This spot is not ringworm. We have some tablets which can usually cure this disease in a couple of years. If you will take the tablets regularly according to directions, we will do our best to cure the spot.

How can the treatment take two years for such a little spot?

The spot is little now, but it will get bigger as time goes by. The disease is not just in the spot but in the whole body and other spots will appear later on unless you take treatment. The spot is not ringworm. Do you not think it might be some other disease?

Another doctor told me that the spot was not ringworm. He said it was . . . uh . . . bad blood. He said it was . . .

Leprosy?

Yes.

That is what it is, but we can surely get rid of it because it is just in an early stage.

A man in our village had leprosy and he spent thousands of rupees trying to get well, but he didn't. Leprosy is an incurable disease.

That used to be true, but now we have a new medicine that is very effective.

That may be, but I am a very poor man and I can't afford treatment.

The cost for one year's treatment is six rupees. Can you afford that?



Andrew Holderreed

In India Dr. Leonard Blickenstaff and his wife, Betty, give instructions and supplies to a local Gramsevak (village servant) of the Rural Service Center

Yes! I'll take the treatment. I'll begin today.

* * *

The above exchange is a conversation typical of many that take place in our rural clinics in India. In the beginning of the medical program of the Rural Service Center we asked the *gramsevaks* (village workers) how many lepers there were in their villages and one *gramsevak* said he knew of only two. After treating these patients successfully, others have come and we have over a hundred lepers now taking treatment. They live at home and continue with their regular occupations. The treatment, costing less than two dollars per year, quickly renders them noninfectious.

Conference Business

Continued from page 23

the delegate body and a committee of three appointed. They are: A. Stauffer Curry, convener, Dean Frantz, and Galen Ogden. Standing Committee proposed to Annual Conference that the General Brotherhood Board make an intensive research study of the recruitment and conservation of the ministry, giving particular reference to the attractions and deterents with regard to the ministry and the causes of pastoral withdrawal.

At the concluding business session of the Annual Confe ence, candidates for forei service on the mission fiel were approved for later parti pation in the consecration ser ice. This was the occasion al for recognizing the letters greeting that came from Bret ren churches in many lan around the world. These va ous letters were summariz and it was noted that they e phasized the sense of kinsh and fellowship that exists. Th noted the encouraging record growth in both India and N geria, and brought words challenge to the Annual Co ference and all those attendi it.

An answer was prepared g ing the reply of Conference these words of greeting. It co tained a reminder that t church is universal, that it redemptive, and that it is new community which shou give spiritual leadership. T reply concluded with t thought that the church is the verge of a great moveme forward.



Examining the plans for Camp Eder, Southern Pennsylvania's new camp a from left, Robert Noffsinger, on Camp Sugar Grove board; Joseph Lo chairman of Camp Eder development committee; Ed Crill, youth direct Ralph Ebersole, chairman of Camp Harmony board; Robert Byerly, mana of Camp Swatara; Hiram Frysinger, member of Council on Campi David Hanawalt, Eastern Maryland and Mardela fieldman

Special Interests

Continued from page 2

nterest in the Ocean Grove vicinity during three days of Annual Conference. Their three tours included visits to Allaire State Park (a restored colonial village), the Walker Gordon dairy farm, and the north coast line.

Recreation and Camp Leaders

One hundred recreation and camp leaders gathered for their annual luncheon on Friday noon at the Seaside Hotel in Ocean Grove. Hiram Trysinger, the Eastern Region representative on the general council on camping, was chairman for the meeting which included reports from Wayne Eberly, the Eastern Region recreation chairman and also reports of developing campsites at Camp Eder, Camp Woodbine, and Camp Rosebud, at Camp Harmony, and at Camp Swatara.

Of special interest was the Camp Harmony report on their first attempt at a four-day training session for all their camp leaders. This was completed the week prior to Conference. Camp Swatara's third camping area for rustic camping was explained along with development plans of several other camps.

Children's Work

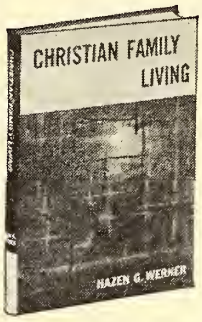
Understanding Children was the general theme for "a thinkshop" for children's workers at the postbreakfast meetings. Paul H. Bowman, Jr., was the resource leader; W. Glenn McFadden also gave help. An excerpt from a film and role playing were techniques used to start the discussion. The thinking on the three mornings centered around three problems, what goes on inside the child, dealing with the problem child in the Sunday school class, and visiting in the home. Following is a summary of the ideas and suggestions from the three sessions: no one can understand all that goes on within the child's mind and emotions, but sensing his feelings at any given time will give the teacher a key to his relationship to that child. Since this is true the teacher must listen as much as talk and give as much time to thinking about the needs of individual children as in the preparation of the lesson.

It is necessary to see the child as a whole person. Because this cannot be done in the short time the teacher has with the children on Sunday morning, she needs to seek help from the public school and the home. This involves visiting with schoolteachers and with the parents. Feeling inadequate in knowing how to approach the parents many teachers fail to get this help. Two principles were set forth to guide any visit in the home: judge not; go seeking help for your-

How to put
the teachings of Jesus
to work in the home

CHRISTIAN FAMILY LIVING

Hazen G. Werner



A presentation of the family in its highest form — one in which each member becomes better for being part of a Christ-centered home.

In concise chapters the author shows how the principles of Jesus should pervade every aspect of family life: husband-wife relationships, childhood development, sex education, teen-age turbulence, and family feeling. Individuals and families who read this down-to-earth book will find it a source of information and enrichment. Adult groups will welcome it as a course for stimulating study and discussion. $1.00

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

The autobiography of a marriage

In All Love and Honor



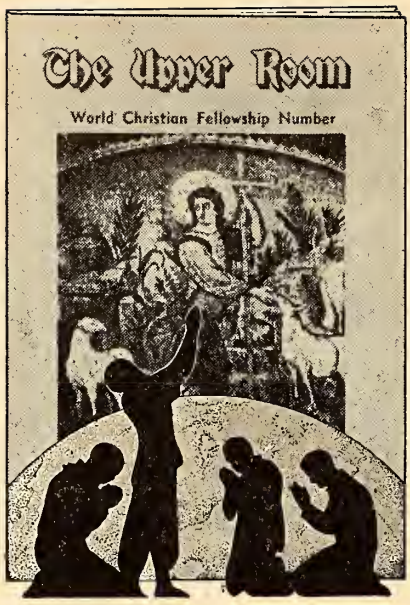
This is a warm, sensitive autobiography of a happy marriage. The author uses various phrases of the marriage vow as chapter heads.

In the first few years of their life together, Scud and Beth lived the life of an average couple and found it to be a "rat race." They decided to begin all over again in new surroundings and a new vocation where they could put into practice the guiding principle of their lives.

A Brethren minister's wife says: "This book is wonderful for all homemakers, husbands and wives, who desire the best for themselves and their children. Would-be homemakers will hereby also be inspired to great family living." $2.95

SCUDDER M. PARKER

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.



CHRISTIANS UNITE IN WORLD-WIDE WORSHIP

Millions of Christians around the world will join in daily worship through use of the World Christian Fellowship Number of The Upper Room.

The daily devotions in this number are contributed by 61 Christians from 33 different countries. Some ten million other Christians will receive a new sense of Christian fellowship as well as spiritual inspiration from these consecrated men and women of many lands.

Make daily devotions a part of your life and the life of your church as you participate in this world-wide Christian fellowship. Order your copies of the September-October number of The Upper Room now.

Ten or more copies to one address, 7¢ per copy. Consignment orders may be arranged. Individual subscriptions (by mail) $1 a year, three years for $2. Air mail edition for service men and youth, same price. Order from

The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVE. NASHVILLE 5, TENN.

self. The purpose of a visit might be to acquaint parents with the work of the church school, to get information about the child, and to establish understanding.

A unique feature of these conferences was the recorded meditation each morning consisting of organ music, poetry, Scripture reading, prepared by Mrs. LeRoy Miller.

Youth

Young people in attendance at Annual Conference are invited to share in a program that starts early in the morning and that runs until late at night. Once again the young people planned a series of interesting sessions early each morning which provided a preview of the day that would follow. For this interesting feature, Ed Stone and Paul Fike provided the humorous approach that added to the interest of the occasion and served as a means of introducing various features.

On Wednesday a panel of four young people assisted them by interviewing the various guest leaders. The members of the panel were June Adams, Ruth Staufer, Bob Dell, and Wilfred Nolen. The guest leaders were Peggy Deal, chairman of the National Youth Cabinet; Desmond Bittinger, who explained the purpose of Annual Conference, the role of delegates, and the function of the moderator. Raymond R. Peters was also present to explain the work of the Brotherhood Board and Robert Sherfy outlined some of the main business items to come before Annual Conference.

On Thursday morning a different panel, this one composed of Betty Jo Rowe, Bentley Peters, Charl Chamberlain and Marianne Bitti er, first asked questions of five eign students, four from Germ and one from South America, were present. Since the issue would be before Conference d gates this day was the question whether Annual Conference sho meet every year or only bienni as a committee was proposing, f persons were asked to discuss



The preview of the day gave youth an insight into Conference busi

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate or cure employment in Brethren com nities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brotl hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

Social Work

No. 410. Would like employmen a Brethren Children's Home or H for the Aging within the next yea house parents or assistant manage superintendent. Good references qualifications furnished. Contact: Br ren Placement Service, Church of Brethren General Offices, Elgin, Illi

riefly in the presence of the young eople. These were Jefferson Math- s and Chalmer E. Faw, both of hom served on the committee ringing the report and its recom- endations, and Kenneth Morse and arry Gardner, both of whom had lready stated some doubts about he wisdom of a few of the pro- osals. A number of questions were sked and interest was aroused in he discussion that followed within short time on the floor of Annual onference.

Later that morning Edward Zieg- r explained the study of districts hich had been made by a com- ittee of which he was chairman.

On Friday morning the finals of he youth oratorical contest were eld with Ralph Smeltzer in charge. he theme of the contest this year as Dare to Be Different. The eakers were Marianne Bittinger McPherson, Kansas; Carol Union Johnstown, Pennsylvania; Paula lisher of Nampa, Idaho; Carol Mc- aniel of Milton, Delaware; Pam ubion of Olympia, Washington; d Brian Carlisle of Perrsyburg, hio.

On Saturday morning it was an- unced that Paula Flisher had tak- first place in the contest. Then harles Anderson discussed with the ung people the question of Breth- n paying income taxes that are be used for defense purposes. illiam Beahm, the moderator, dis- ssed in brief the business that d already been before the nference.

The average attendance for these eviews was around four hundred. A. Stauffer Curry was the speaker the youth section of church school Sunday morning. His topic was hy Be Good? He raised the ques- n as to how youth can become er directed. He suggested that s implied a day-to-day relation- p with God and a need to be are of our own lack of moral ength. For buzz groups that were med, two questions were asked:) What is the basis for being od on the part of Brethren youth d (2) What morals in the Church the Brethren need strengthening? ne of the answers were that it mportant to follow the New Tes- ent and its teachings, prayer uld be emphasized, and that th should set goals for them- es. The Church of the Brethren ded strengthening in its witness non-Christians.

Approximately three hundred fifty persons on an average attended the recreational periods each evening. Some of the leaders were Peggy Deal, Bud Tully, Warren Miller, Paul Weaver, and Bob Dell. Around five hundred young people participated in the youth picnic on Saturday, which was held on the beach.

On Saturday noon college students present at Annual Conference shared in a special luncheon meeting. At this time music was provided by the Bridgewater ladies' quartet and Elizabethtown men's quartet. The speaker was Earl Fike, Jr., who spoke on the topic, Too Many Eggheads in One Basket.

Books for Children



Once Upon a Holiday

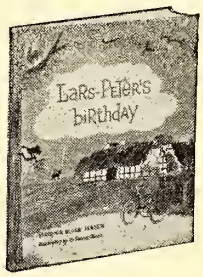
Lilian Moore

Eight stories and four poems, both fanciful and realistic, capture the fun and illustrate the real meaning of eleven holidays that children love. Large type and easy-to-read text. Ages 5-9. **$2.50**

Lars-Peter's Birthday

Virginia Allen Jensen

Lars-Peter wants a bicycle so he can do grown-up things. But he discovers that it is just as nice to be a little boy who can play at being grown up. Ages 3-6. **$1.75**





Little Bruin Keeps House

Haaken Christensen

Little Bruin and the irrepressible Michael, the fox, set up housekeeping in a cabin on an island. They do all the things children love to do when they play house, and a few other things, too. Ages 3-6. **$1.75**

Church of the Brethren General Offices, Elgin, Illinois

Obituaries

King, Mary Ellen, daughter of William and Sarah Shoemaker King, was born April 27, 1875, in Missouri, and died in Harrisonburg, Va., May 15,

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

1959. She was a member of the Harrisonburg church. The funeral service was held at the Lindsay funeral home, with Bro. Robert L. Sherfy officiating. Interment was in the Cedar Run cemetery. — Mrs. W. W. Cox, Harrisonburg, Va.

Kolp, Mabel B., daughter of John M. and Mary Baker Kolp, was born Nov. 4, 1893, and died May 19, 1959. She is survived by two sisters and one brother. The funeral service was conducted by the undersigned from the Nissley funeral home, Mt. Joy, Pa. Interment was in the East Fairview cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Miller, William, son of Jacob and Annie Miller, was born Feb. 26, 1884, and died April 20, 1959. He was a member of the Sipesville church, Pa. Surviving are three children, one brother, and three sisters. The funeral service was conducted in the Hauger funeral home by Bro. Earl C. Brubaker. Interment was in the Sipesville cemetery. — Mrs. A. G. Maust, Sipesville, Pa.

Mitchell, Lucy, daughter of Harry and Mae Wendle Latshaw, was born June 3, 1895, and died Feb. 23, 1959. She was a member of the New Paris church, Pa. She is survived by husband, Ralph, five children, eight grandchildren, three brothers, seven sisters. The funeral service conducted at the New Paris church Bro. Fred Driver. Interment was in New Paris cemetery. — Mrs. G Wentz, Alum Bank, Pa.

Thornhill, Angie May, daughter Aaron and Ella Clark Oswalt, was b March 28, 1897, in Darke County, O and died June 1, 1959. She was un in marriage to Warren Thornhill 1924. They were elected to the c con's office in 1934. She is survi by her husband, one sister, and f brothers. The funeral service was c ducted in the Union City church, O by the undersigned. Interment wa the Brick Memorial cemetery. — Wayne Lawson, Union City, Ind.



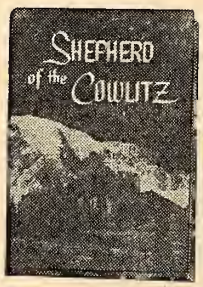
Express your Christian Trusteeship well by
☐ a bequest in your will
☐ a gift annuity
☐ a real estate deed (reserving life use)
☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich,
Director of Special Gifts
1451 Dundee Avenue, Elgin, Illinois

Send information to me confidentially and without obligation

.....
Name
.....
Address

WHO should read . . .



Shepherd of the Cowlitz

1. Everyone who knew Elder Ezra Leroy Whisler of Mossyrock, Washington, about whom the book is written. (Also everyone who didn't.)
2. Everyone who is acquainted with the vast contributions made to the work of the church by the self-supported ministry. (Also everyone who isn't.)
3. Everyone who enjoys reading a well-written, authentic human-interest story. (Also everyone who may not yet have found this enjoyment.)
4. Everyone who appreciates the devotion and sacrifice of a faithful servant of the Kingdom. (And what Christian doesn't?)

It seems then that this is a book which all members of the Church of the Brethren should read. Basically the autobiography of Elder Whisler, it features also the stimulating exposition by Geraldine Eller.

Elder Ezra Whisler was for over forty years an alert, vigorous, devoted, and effective self-supporting minister of the Church of the Brethren in the Cowlitz Valley in the State of Washington.

You will be thrilled, as both Brethren and non-Brethren readers have been, by reading **Shepherd of the Cowlitz.**

Price, $2.50

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

AUGUST 1, 1959

NATURE'S AIRLIFT

THE mind of man is capable of devising ingenious ways of unching rockets and satellites, chartering a course into space, nd providing for a record of observations from remote distances. ne massive airliners of the jet age soar almost effortlessly at nbelievable speeds above the surface of the globe. But what nding strip or launching mechanism can rival nature's ways of ringing her fluffy carriers into the air? Each downy tuft is capable an airlift that will bear its seed for many a mile. Let the golden nlight once encircle these feathery crafts and they radiate a illiance that no man-made satellite can match. They stand in oised readiness, waiting until they are airborne, and then they atter abroad in a profu-on of beauty, as if nature uld waste a hundred eds in order that at least ne might take root else-here. God's world is still markably complex and elightfully mysterious. Hav-g pried loose a few of his crets, we can well afford stand humbly before the illions that mystify us.



Waltner

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

AUGUST 1, 1959

Volume 108 **Number 31**

In This Number . . .

Editorial —

Nature's Airlift 1
The Lucky Dragon and the Golden Rule 5
Space Problems 5

The General Forum —

Annual Conference Resolutions 2
What About Smoking? Franklin K. Cassel, M.D. 3
The Final Refuge. Glen Weimer 4
Struggle for Peace. Kenneth R. Walker 6
A Letter to a Recruiting Station 8
The Bible Message for Children. Ruth E. Curry 10
Gladiolus (verse). May Allread Baker 11
Minister in Farming Clothes 12
Annual Conference Table Talk 14
Family Fun Fare 25
Reviews of Recent Books 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 20
Overseas Report From India. Chalmer G. Shull 21
Church News 29

Toward His Kingdom —

Theological College of Northern Nigeria
The Dedication. Nvwa D. Balami 22
Inaugural Address. H. R. Boer .. 22
"They Want Teachers!" 23
Sermonettes on Brotherhood 24
Brethren Service News Notes 25
Class Elects Study of Church and Community 25

Annual Conference Resolution

IN THIS time so urgent, so freighted with tragedy yet so bright with hope, the Church of the Brethren would speak what she believes to be the mind of Christ to our churches and to the world. Having sought to know that mind through earnest, penitent prayer, and through the study of the Bible, we believe these matters are of deepest concern to us in this 251st year of our church's history.

The church has been called to witness for Christ. In our response to that call as a part of our anniversary program of action, we have come to the deepest springs of the church's life. This Annual Conference therefore calls upon the Brethren everywhere in their personal lives, in their churches, and in the Brotherhood program, to make a new, vital, and courageous proclamation of the good news of God our major business for the year just ahead. We declare our conviction that such evangelism will restore to the church a unifying sense of divine mission, and will enable the church to speak with power in every realm of our social and spiritual concerns.

The Need for Witness

In this urgent time the Church of the Brethren must speak to the deep needs of men for radical healing — deeper than any anxious desire for comfort or success — and seek to call forth their acceptance of God's redeeming love. For we live in a troubled time: The driving forces of history, hitherto slow and provincial, now race at frightening speed across the inhabited world. Modern technology supplies tools that make men giants in speed and strength without making them gentle and wise. Men are haunted by demons of fear, hate, and anxiety, yet driven by powerful desires for freedom and security. Spurious gospels of racism, nationalism, reliance upon armed force, obsession with sex, and the worship of mammon are proclaimed everywhere with strident insistence and devilish cunning. Distrust and conflict are deliberately fomented. Disrespect for law and honor are widespread. Gentleness and purity and brotherhood are held up to scorn.

Against this turmoil we must see the response of men in a resurgence of interest in religion. It moves on many levels and is often superficial. It is not a "Great Awakening," but it is not a failure of nerve. The church is concerned about all who seek, whatever their motives. All alike stand in need of the judgment and the mercy of God as revealed in Jesus Christ. The widespread lostness of men in every community and class can only be met by unsparing truth and power of gospel.

The church needs to witness for the salvation of her own We cannot separate evangeliz of those without from the rekin of spiritual life within the ch Nothing so effectively convict of the need for resources of spi bread as the midnight knockin our door by those who rightly that bread of us. The church witness in order to be united; unity can come only as the ch uses her total energy to witne the world about her experienc the grace of God, which has bro forgiveness, brotherhood, peace power to serve the present ag church united in this high end will grow in spiritual power, will have wisdom and strengt serve in all areas of human n And the Lord will add to su church day by day those who being saved.

The Nature of the Witness

Evangelism is a bold and r word which carries us back t time when the gospel was a and incredibly exciting fact world that was burdened and ful. We live in such a world. church's challenge is to confron world with the good news of G mighty acts in Christ for us and our redemption. The g declares the sovereign reign of the need for drastic repentance fore him, and the mercy he reve in the life, death, and resurre of Jesus Christ. Evangelism is confrontation of men everyw with this good news in such v and winsome ways that they repent and believe in him, co their lives to him as Savior Lord, and thenceforth serve hi the redemptive fellowship of church, bringing the full powe his gospel to bear upon all our man situations.

Such evangelism calls for rep ance in the rigorous setting of Testament ethical standards. It upon men to confess and turn a from their pride and rebe against God. It helps men to and repent of the modern expre of this sin in reliance upon war preparation for massive retalia in racial bigotry and segregatio idolatrous materialism and prec pation with the values of a se culture.

A true evangelizing witness proclaim both the judgment of on all such manifestations of hu sin, and God's mercy revealed Christ the Savior. It will proc

Continued on page 19

he man who thinks for himself
ıust face the facts when he asks

What About Smoking?

Franklin K. Cassel, M.D.



Cy LaTour

Deeply ingrained habit patterns and drug addiction keep smokers chained to the use of tobacco in spite of their best judgment

THE man who thinks for himself smokes a particular kind of cigarette. This the claim of one of the big bacco companies. It implies at this man has thought the atter through and is happy th his decision. However, it my observation that the great ajority of smokers do not noke because of intelligent inking on the matter but beuse of deep ingrained habit tterns and drug addiction nich keep them smoking in ite of their better judgment. I believe this to be true beuse of two observations. First, tness what happened a few ars ago when convincing rerts began to come out about e relationship between smokg and cancer of the lungs. ny people tried to stop smokg. The sales of cigarettes pped off. Few, however, re able to give up the habit any length of time. Reason s overruled, and smokers returned to their smoking.

Reliable reports indicate that more cigarettes were smoked in the United States last year than ever before; one hundred eighty-five packs for every man, woman, and child. The American public gives millions of dollars for cancer research to find the cause of cancer. Here one cause has been found. Public health logic would say eliminate the cause, that is, stop smoking. The American public is not following this logic simply because habit and addiction overrule logic and the thinking man does not think for himself. He smokes in spite of himself.

A second reason why I feel this is true is because of the many people — young and old, male and female, rich and poor, in many walks of life, doctors, teachers, farmers, college professors, directors of student health in medical schools, ministers, and hosts of others — all who have in one way or another remarked to me how fortunate I was that I did not smoke. They implied that they wished they had never started smoking and many confessed to one or more attempts at stopping the smoking habit.

Why is this the case? Why are there so many millions of people smoking against their better judgment? Certainly it is not because of a lack of available knowledge as to the dangers and possible ill effects upon the body, for almost daily there are new reports and warnings regarding the rising rate of cancer of the lungs and the relationship to smoking. Most recently, Dr. John R. Heller, the director of the Public Health

sician at Lititz, Pennsylvania

Service National Cancer Institute, issued a strong warning "that a heavy smoker should cut out the habit entirely or if he can't quit completely, he ought to cut down as much as he can."

Dr. Ernest L. Wynder of the Sloan Kettering Institute has said that evidence suggests that smoking contributes to eighty per cent of lung cancer in American men. The lung cancer death rate for American men has multiplied at least tenfold since 1930. Higher lung cancer rates in cities is due to greater cigarette consumption there, not smog as some people contend.

A study was made of a group of Seventh Day Adventists who, because of religious convictions, do not smoke. This group, living in the smog-prone city of Los Angeles, had a remarkably low rate of lung cancer. Statistically their group should have yielded thirteen cases of lung cancer, but only two of them had come down with lung cancer — and both of these had been heavy smokers before joining the church.

Why, in spite of widespread knowledge of this great danger, do people continue to smoke and new smokers add to the ranks of smokers at the rate of almost a million a year?

Oscar Wilde observed in the Picture of Dorian Gray, that "a cigarette is the perfect type of a perfect pleasure. It is exquisite and it leaves one unsatisfied. What more can you want?" Selden in his essay on Table Talk says: "Tobacco — that which is the great pleasure of some men; at first they could not abide it, and now they cannot be without it."

This is the answer why so many people smoke in spite of themselves. Cigarette advertising on which millions of dollars are spent offers pure pleasure. The teen-agers want that "feeling big" sensation, to be sophisticated, to be socially accepted, to be part of the gang or group, etc. Thus smoking is begun, but soon the habit is established. The drug addiction is deeply rooted and no amount of intelligent thinking, or even the facing up to the fact that there is a good chance that this smoking will lead to death from cancer of the lung, can cause one to give up the habit.

What is to be done about it? What is the Christian's responsibility in this matter? God wants us all to have pleasure in living. There are many things in life which we can enjoy, which are helpful to ourselves and others. Smoking, on the other hand, is harmful to oneself and to others. Smoking usually makes one quite inconsiderate of others. It is surely little comfort to the wife and children of the doomed husband and father in the terminal death agony of lung cancer to say that he is merely paying the price for years of having indulged in a so-called pleas- able habit.

Our bodies are the temple of the living God. We dare destroy them for the mere s of selfish pleasure. We must allow ourselves to be addic to the habit of smoking. If have already become addict we must use God-given pow available to break that ad tion. We must not allow selfish indulgence in this pl urable habit to lead others acquire the addiction wh may eventually destroy then

As Christians we have a sponsibility to others, espec ly to our youth, to lead them word and example to the un fish pleasures of a useful life to save them from the dang of this evil habit, capable making them less than th best and possibly even destr ing them through cancer of lung or heart disease.

What about smoking? T man who really thinks for h self will not smoke, and help others to choose to esc this habit so potentially dang ous.

The Final Refuge

Glen Weimer

GOD IS the final refuge of the heart —
the center and soul of all existence —
the eternal rock upon which man may build his life and civilizatio —
the living presence who steadies, strengthens and secures man the midst of life's stresses and changes.
God has given the whole world an order of life that abides, that end s the tests of time, that gives man a stable framework in wh h to build his life.
So much of man's work crumbles — but God's remains!
So much of life is like shifting sand, but there is the unshaken d unchanging order of life in Christ.
When you trust him, you lean your life into the clean, strong, suppor g words of God.
This may be the very moment of your birth into an ampler life.
Put your life in line with Christ's —
with his practice of God's presence —
with what he looked for in daily living —
with what he trusted in moment by moment —
with what he lived by and for in each circumstance —
with what he gave up in the name of God and for the w k of God —
Do this and life will be sound, secure, and steadfast in a world of un t and insecurity.

O Master of the Lighted mind and the warm heart, keep us living by e stars of God, in this day of fallen human landmarks. Amen

EDITORIAL

ıe Lucky Dragon and the Golden Rule

EARLY on the morning of March 1, 1954, a Japanese fishing boat, The Lucky Dragon, was drifting in quiet waters in the ıcific about eighty-five miles from Bikini Atoll. ishermen were alarmed when they saw a great ıming light in the western skies. It seemed to me of them that the sun was rising in the est. Seven minutes later they heard the sound an explosion that rocked their boat, but they ıd received no warning of a bomb test in these aters, and they were unprepared for what hapened.

Three hours later they were dusted with tiny ts of ash that resembled snow. They did not alize until many days later that they had been vered by a radioactive fall-out that would enıger their health, poison their cargo of tuna, ıd result in the death of one of their number.

Thanks to the unlucky voyage of the Lucky ragon, the world has had a grim warning of e danger that lurks in every bomb test, a ıger not only to the Japanese, who have not t forgotten Hiroshima, but a danger to every her nation on this planet. People have tired the attempts at reassurance that some of our vernment leaders have made, speaking of lean" bombs and "sunshine units." We know at many of them, pleading the need for secy and security, have been less than honest their explanations to us.

But even after the dangers of fallout beme apparent, the bomb tests continued. Last mmer four men set sail in another boat called e Golden Rule. They attempted to reach the ıiwetok nuclear proving grounds, hoping to ll national attention to the continuation of a licy that they felt to be not only hazardous t morally wrong. These men, one of whom ıs a former lieutenant commander in the U.S. ıvy, were put in jail in Honolulu for their atmpts to sail into a forbidden zone in the cific, although it never was explained on what gal basis the United States could mark off an ea of 390,000 square miles in the ocean and bid entry to it.

To many persons the sailing of the Golden le into a danger zone of the Pacific was the olhardy errand of a few idealists. But others re prompted to ask themselves whether they ould not also find some way to protest against e continued development and testing of nuar weapons. There have been few tests during the last year, but the nuclear competition between major powers goes on, and the equally hazardous missile race continues.

August 6, the anniversary of the dropping of the first atomic bomb, should not pass without every Christian deciding to take personal responsibility for some form of protest or nonviolent action against the continuing arms race. Some concerned persons have kept vigil at launching bases, others have demonstrated against policies by engaging in "walks for peace," others have refused to pay taxes for war purposes.

Next Thursday ought to be observed in a spirit of repentance for our share in the deliberate destruction of thousands of civilians in a Japanese city. We cannot condone either the initial act or the subsequent preparations of weapons that surpass in destructive power anything the world has yet seen. Can Christians sit quietly by while such monstrous evils are perpetrated? We may not all agree on how best to take a stand, but we can surely agree that the time is here to take a stand. — K.M.

Space Problems

THE announcement in the Sunday bulletin looked inviting. The local Christian education commission was proposing a workers' conference "to discuss space problems and a look at the future." Some of the younger worshipers were ready to share all they knew about spaceships, rockets, and satellites, but the pastor explained that the space problems were all local and the conference would deal with questions that were surely "down to earth."

Whether the conference succeeded, however, in getting off the ground we never learned. Perhaps the vexing problems of crowding too many youthful learners into small and inadequate rooms took all the time available for their inquiry. These are concerns that confront many of our churches and the answers are not easy to come by.

But we hope their look into the future did get them off the ground after the initial countdown. We hope they soared a little, in their dreaming if not in their blueprinted planning, above the immediate concerns — at least long enough to get a newer perspective on their task of bringing growing lives into a living relationship with Jesus Christ. — K.M.



Three Lion

Near the Syrian-Jordanian border this Arab cultivates his patch of ground in spite of border clashes

Struggle for Peace

Kenneth R. Walker

OVER the centuries, a number of attempts have been made to keep the peace. The difficulty has been that these efforts involved war or resulted in war. Macedonia under Alexander, Rome under the Caesars, France under Louis XIV and Napoleon, and Germany under Hitler have tried to build an empire and peace through conquest. During the medieval period, the popes tried to unite the Christian world under their spiritual leadership. The popes outlawed war in the planting season, the harvesting season, and on all conceivable holidays. But even with the fighting week cut down to about three days, the knights and nobles and even the popes still fought their wars.

There has also been an attempt to organize the world for peace through voluntary co-operation. Sully, chief minister of Henry IV of France in the sixteenth century, had this aim in his Grand Design. He wanted to unite the countries of Europe into a voluntary association to keep the peace. His sche e came to nought save war. C t of the Congress of Vienna n 1815, following the Napoleo c wars, came the Quadruple A - ance led by Metternich of A - tria. Composed of Aust , England, Prussia, and Russ , its purpose was to preserve t e peace, maintain the status q , and make the world safe r autocracy.

These earlier attempts at v - untary co-operation for pea e have been followed in more - cent times by the League f Nations and the United N - tions. But to date, these orga - zations have been unable disprove the bitter quip th

Teacher in the department of history and political science, Arkansas Polytechnic College

ace is a time of preparation
war.

Actually since 1500, the
rld has been following a
tem of anarchy and power
litics referred to as the bal-
ce of power. Developing con-
rently with the national state
tem, it was worked out in
ne detail by Henry VIII of
gland, who ruled during the
t half of the sixteenth cen-
y. From this time until 1917,
gland remained the keystone
the balance of power.

The principle of this system
simple. When a nation or
up of nations on the conti-
nt became too powerful
gland threw her weight to
weaker side to redress the
lance. Since neither side
ew which was the stronger,
war usually resulted which
ded in a short period of peace
hen the combatants licked
eir wounds and prepared for
new war.

Under this system, the larger
tions usually ran the show.
e small countries often sur-
ved, however, simply be-
use the larger nations wanted
keep them as buffers, or else
uld not agree on how to di-
le them up. Belgium was in-
tuted and guaranteed by
ternational agreement in 1830
serve as a buffer between
rmany, France, and Eng-
nd. Portugal was defended
ainst Spain by England for
de reasons and for protection
Gilbraltar.

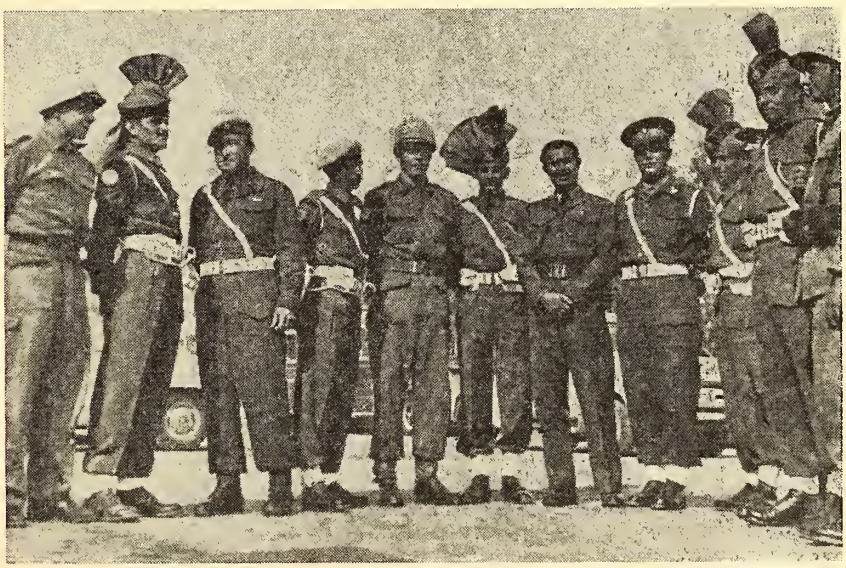
Turkey, known as the "sick
an of Europe" in the nine-
enth century, kept its inde-
ndence because England,
ance, and Russia could not
ree on its dismemberment.
witzerland and Luxembourg,
o, maintained their sovereign-
by grace of the larger na-
ns who wanted them as
ffer states and as areas for
es to congregate.

The balance of power has maintained an equilibrium to date, but at the cost of great wars. When a country becomes too powerful, her allies tend to drop away and a coalition forms to stop her. But Napoleon nearly got out of hand in the period 1800 to 1812, and Hitler in the years 1939 to 1945. Perhaps Russia will break the bonds in the twentieth century.

Great powers, such as France, Spain, Austria, Germany, Japan, Italy, and Great Britain, have also risen and fallen within the confines of this international squirrel cage. In fact, England dropped far enough in 1917 that the United States assumed the keystone position in maintaining the balance of power and has retained it since.

Now the balance of power has evolved into a novel situation in which the world power tends to reside in two nations, Russia and the United States, with their respective satellites. There are a number of basic points at issue between these two world centers of power. They are both afraid that the balance of power will be upset in favor of the other. There are the ideological differences of capitalism versus communism, and democracy versus totalitarianism. Each is waging economic war, trying to tie the rest of the world to its economic apron strings. The Soviet Union views the United Nations as a United States satellite, and the United States views all of Russia's actions as perverse and obstructionistic. Each is afraid that the other will drop a nuclear bomb.

And then there are the specific points at issue. In 1948, it was Greece, Turkey, and Czechoslovakia. The United States countered the internal Communist subversion in Greece and Turkey with the Truman Doctrine (economic and military aid), but lost Czechoslovakia. In the same year, the Russians attempted to freeze the Western allies out of Berlin by cutting the surface transportation routes. The United States took to the air and managed to stay.



Religious News Service

Protestant groups and leaders continue to urge the creation by the United Nations of a permanent international police force. Shown here is an informal group of soldiers still dressed in their national uniforms, a part of the small and temporary United Nations Emergency Force still standing guard along the boundary between Israel and the United Arab Republic

In 1949, it was China won by the Communists through internal revolution. The problem of Formosa versus China is still with us. A year later the tense area was Korea, where force was met by force and a protracted "police action" ensued under the auspices of the UN, largely financed and fought by Americans.

A few years later, it was French Indo-China, where the Communist Ho Chi-minh, taking advantage of native poverty and French exploitation, succeeded in uniting a large part of the populace against the French. The French, forced to make concessions, turned a large portion of Indo-China over to the Communists.

Throughout Asia, similar battles continued in Malaya, Burma, and Indonesia. In 1957 it was a struggle over Austria, which fortunately ended in a united and neutral Austria. Meanwhile in the Near East, the great powers, tempted by the oil and strategic location, were attempting to increase their footholds. Arab poverty and illiteracy and the Arab-Jewish struggle made a perfect stage for power politics, confusion, and war. Egypt, Israel, Lebanon, Syria, and Iraq have been the battlegrounds to date, and who knows what the outcome will be. At the same time in Europe, Russia again put the pressure on the allies in Berlin to obtain their removal.

In looking at this power struggle, one realizes that certain areas are pivotal in their importance; China in Asia, and Germany in Europe. To the Western powers, Germany and the Berlin question are perhaps most important. First, this is true because Germany is closest to the major allies of the United States; secondly, because Germany shares a similar culture with the West; and third, Berlin is such a clear-cut case and the West has made such a principle of its stand there. A divided Berlin in the midst of the Russian zone is a political absurdity, but even at that the issue would cause no friction if Russia did not want it to.

Few problems are insoluble if nations or people want to solve them. Problems only become hopeless when the interested parties desire it. If the pressure were not on Berlin, it would be elsewhere. Berlin is merely a symptom of the disease, not the cause. If nations want war, they can have it any time, and if not, they can have peace.

Is war between the United States and Russia unavoidable? Who can tell? There are a number of forces working for peace. War weariness is present in all countries. Terrible fears are engendered by the thought of a hydrogen or atomic war. When

A Letter

Dear Sirs:

This letter is attached to your request for information re a member of our church. The blank does not give enoug for me to tell what needs telling.

In the first place, Jim is far above the average you He is too good for the navy. He is material for the C ministry. It hurts a bit to see the navy "latch" onto a r him and put him into an environment where these talents be called upon. In civilian life he might never become a r And again, he just might. If anything is needed now it is country to experience spiritual rebirth. The ecumenical m is growing. A united church is slowly emerging. Jim is t whether a minister or not, who would help a lot in mak new church click, who would help much in the spiritual res which has already started. He is definitely a "five-talent"

In the second place, I must protest the taking of ou into the armed forces. Our boys and girls are put into squeeze. To them it looks as though they had better joi else. The emotional and psychological stresses produc uncertainties regarding job, home, marriage, family — a strike at the very basics of human life. The military progra wrong, terribly so, gentlemen. And I protest it. Jim is ca the squeeze and doing what he would not do under norm ditions.

I must also protest the military way of life. Our Lord us to love, even our enemies. The military exists for the pu training men, arguments to the contrary notwithstanding, if necessary, and killing in the most brutal way, according doctrine of necessity, imaginable. I recognize the military say that the purpose is not to kill, but to gain an objective, summate a mission. But if killing is indicated who dare sa to the commanding officers? How loving can I, or anyone when killing or being killed?

Again, Jim is a thinker. Was it not Bismarck who sai effect that if his men would think they would not remain sol a day longer? Jim, the thinker, will not be asked his opinion navy. He will do the bidding of others who will think f Indeed, he will become a cog in the machine. If his officer to let him study and pursue courses of interest, good. If n has nothing to say about it. If this is not true, when did the change in this respect?

Again, we face no national emergency. Persons and who have carefully studied the affairs facing our country

Recruiting Station

will be no major wars for twenty or more years. True, and America will bluff a great deal, but both will avoid war if possible. Evidently there is no immediate threat of wspapers and radio to the contrary, else why the continued of the armed forces in personnel and the cutting and cut- f military orders for planes, etc. As someone has indicated, ust be an understanding with Russia, or these things would tinue. Then, gentlemen, why the pressure to get as many men into the military as possible? I think I know.

y it not be that there are those in our country who wish to nate the youth of our land, to bias their thinking to bring ver onto the side of the military thinking? These persons sh this indoctrination may be quite honest, but they certainly epresent a great deal of what is essentially American.

the military undoes what Sunday school and church have hard to do. It says, "Kill if you must." The Ten Command- ay, "Thou shalt not kill." The church says, "Be ye kind one her, tender-hearted, forgiving one another." The military Be hard." No, gentlemen, it hurts a bit to see Jim go along u men.

ave known Jim for a long time. I am his pastor. I baptized saw him become active under my ministry. I saw his sprout and develop. I saw him becoming a man of peace. wonder why I object to what is happening?

ow, gentlemen, that you too are caught in the "squeeze." not personally responsible for the things I have indicated letter. You may be very honest in what you are doing. question your personal honesty at all. But isn't it about ne of us who see the light, begin to "walk in the light"? itary are our greatest liability. Our defense lies not in nd guns, not in military show and might, but in the Lord is the sad commentary of history that when the military r the days of a country are numbered. I love America. I r to continue. That is why I oppose you and your ways. our ways will lead to eventual destruction for our beloved

Founding Fathers, many of them, left Europe to get away scourge of militarism. How wise they were. Are we now s that they were essentially wrong and espouse the very y fled from?

lemen, I protest the navy getting Jim.

Sincerely,
Jim's Pastor.

Jnited States and the So- Jnion get used to living to- r, both sides may quiet and more economic co- tion may ensue. In time West and the East may more alike; the former ac- ng more socialistic features he latter absorbing more cracy. The only grim note is is that the balance of system has not kept in the past and there are ndications that it will now. the present balance of power fails, there are several alternatives. The crystallization of the two empires, the United States and the Union of Soviet Socialist Republics, is a possibility. There may be a return to a multiple balance of power with the rise of a federated Western Europe, China, or India, which could be thrown into the breach to redress the balance of power. An international Communist state formed by internal revolutions or a world empire formed by the conquest of all nations by the U.S. or the U.S.S.R. are also distinct possibilities. These last two undoubtedly could not be accomplished without a devastating war — not a happy prospect.

Probably the best solution would be a stronger international organization based on contract. Both the League of Nations and the United Nations are far too weak to save the world from itself. To do this, the UN must be given the military force and the power to use it if peace is to be preserved. Many people would probably feel that this would be a violation of national sovereignty and an infringement on the independence of nations, not to be tolerated. But is the saving of the world from destruction not worth the sacrifice of a little sovereignty? Besides, nations actually do not have sovereignty now, because the countries and circumstances with which they deal force them into compromises and decisions contrary to their own ideals and goals.

The transition from the wars of the balance of power system in which we have been living for 350 years to one of co-operation and peace through world organization cannot be accomplished in a day. Much patient negotiation must ensue and extreme vigilance must accompany each step. But we have no alternative. Either we struggle for peace through responsible world organization or we destroy the world and all the people in it.

• • •

Billy Graham drew a total attendance of 3,250,000 during his four-month crusade in Australia and New Zealand, according to campaign officials. The officials also said that 142,000 persons made "decisions for Christ," during the crusade.



The Bible Message for Children

Ruth E. Curry

HOW can we help our children to know the Bible?" is a question frequently voiced by parents and teachers. For some, "to know" may mean simply to be familiar with "Bible stories" or to memorize some of the great passages. For others, however, "to know" means to help the child discover how God spoke to his people long ago and far away, and how through the recorded word God still speaks to us, adults and boys and girls.

As the child enters the junior department of the church school he may receive a copy of the Bible for his own use. The fourth grader is beginning to have a sense of time and history, and he usually has developed sufficient skill in reading to be able to read to learn. Increasingly church school leaders provide the Revised Standard Version of the Holy Bible for their children because they want boys and girls to be able to understand the message in this most important of all books. In some churches parents are willing to share the extra cost of providing the child with a well-bound volume in the RSV translation. "I would not teach my child safety rules in Elizabethan language," said one parent. "I want him to understand the safety rules. I feel the message of the Bible is important for my child to know and understand too. Why should I handicap him with the Elizabethan language in the King James version when a more adequate version is available?"

In the church school lesson materials published by the denominations the junior is frequently referred to the Bible itself. Every child in the junior department should learn how to find his way around the Bible. He needs a Bible for his study in the church school.

But when a child receives a book, he usually wants to b at page one and read str through. And indeed, bec the Bible is one story of at work, through his peop Israel, through Jesus C and through the early ch we want the junior to know story.

Unfortunately, however only juniors but adults too discover that beginning Gen. 1:1 and reading verse is not the best way t the whole sweep of the B cal story. In the first place repetition in Genesis c confusion and confusion b disinterest. But even if a gets through Genesis, he u ly bogs down with the an laws of Leviticus or the ge ogies in Numbers. And so a few weeks an exciting has become for the juni dull, unreadable book.

At the time when the is keenly interested in the ries of people, he is not a read the greatest story of

This article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches of Christ. It is being used by several cooperating denominations.

Editor of children's publications, D ment of Sunday School Public The United Church of Canada

work in the lives of displaced
ople and of mighty kings, of
d speaking to the prophets
d through them to the world,
d of God revealing himself in
e life, work, and resurrection
Jesus Christ, and of God's
e and message being made
own through the "followers
the way."

Bible story books have been
d, of course, to provide ex-
background material
ough text and illustrations.
ere are many poor Bible story
ks — poor because they are
faithful to the Biblical story
l tend to moralize or over-
phasize or misinterpret dra-
tic incidents and because
quently the illustrations are
a poor quality. There have
n, however, a few good
le story books, and these
e a place on the bookshelf
every child.

There is a place, too, for a
k for nine-, ten-, and eleven-
r-olds which bridges the gap
ween the Bible story book
the Bible, although both of
se books should continue to
a part of every child's read-

To meet this need the
ldren's Work Committee of
National Council of
urches is sponsoring a new
k, Bible Readings for Boys
Girls. This book contains
ctions from the Revised
ndard Version of the Holy
le arranged to give to jun-
the story the Bible contains.
in the words of the RSV.

Obviously not every development in the story is included. But reading this book should give the junior an over-all view of the Bible and should help him see how God has worked through and spoken to people, and how people have sometimes obeyed and sometimes disobeyed his commands. Through the Bible God continues to speak to us today, and the junior will see how basically his concerns and needs are those of people of the Bible, too.

Thus, the story the Bible tells becomes a message of good news to the junior, for in it he sees himself and how God has worked through people like himself. As one junior said, "If God could work through King David, I guess there's still hope for me." Surely this is one way God speaks to us today. In addition, in this book of selections some of the prophetic messages have been put into the historical sections so that the pertinence of the messages for the conditions of the times can be seen.

Bible Readings for Boys and Girls will be easily read by juniors. The size of type, length of line and length of pages meet the standards considered most desirable for the age group. In addition, the book has a large number of full-color illustrations and black and white drawings. The artist, Lynd Ward, is well known for the high quality of the children's books he has illustrated.

For this book Mr. Ward has done extensive research in order that the art work will be faithful both in spirit and in details to the most up-to-date information available on Biblical times. The proverbs are illustrated with a light touch, the troubled countenance of King Saul is depicted with a sense of tragedy, the strength of Moses and of Amos cannot be missed.

The central point of the book is the story of Jesus. The largest single section is given to the life, teachings, work, death, and resurrection of this Man of Nazareth. The text has been arranged from the four gospels. The centrality of the gospel story is conveyed not only by the number of pages given to the text but also by a larger use of color illustrations in this section than in other parts of the book. The artist's concept of the quiet courage of Jesus will certainly speak to the junior of the real nature and purpose of the Son of God.

How will Bible Readings for Boys and Girls be used? Primarily, it is intended for use by the junior without adult guidance. The child should be able to grasp the story through his own reading. He will recognize passages he has memorized earlier or is learning in the junior department. He will also come upon some of the passages used in services in the church.

The book may become the means to help the junior begin the habit of daily devotional reading. In the junior camp a child frequently begins some type of daily meditation. There are not many books to help him continue this practice. Bible Readings for Boys and Girls may serve that purpose.

This book may also be used by families who are looking for some type of family devotional materials. The book should be useful and indeed interesting to both children and adults.

Bible Readings for Boys and Girls is one of the means teachers and parents have of bringing the Biblical message to the life of the junior, hoping that through the message God's word will be as clearly heard now as in the days of old.

GLADIOLUS

MAY ALLREAD BAKER

put these brown bulbs in the
rth,
scarcely understand
miracle of their rebirth
eautify the land.
olors, light and dark in
ade,
umbers, more or less,
individual spike is made
s glory to express.



► Unlike many ministers who say they rarely stay in one place long enough "to get their feet planted in the ground," Russell Hoy has been rooted for the past nineteen years as a pastor in Coshocton County, Ohio.

It was back in the late 1930's, when Reverend Hoy was pastor of a 500-member church in rural Ohio, that he asked to be assigned to a farming community. Now, after several decades of preaching and farming, he finds himself as much at home on a tractor as in the pulpit.

Reverend Hoy feels that sharing his parish's farming problems, working with the church members in the fields and tilling the land with them has given him a better understanding of his people. He says: "I believe that for a rural minister a small farm and a home of his own are most desirable. Nowadays this is about the only way rural folk can have a regular minister and receive the service enjoyed by the city churches."

The farmers of the area say, "A lot of us came to hear Russell Hoy preach after we had worked with him in the fields. Then, after we had heard him preach, we kept coming to church. We felt at home with him."

Minister in Farming Clothes





Russell Hoy talks about crops with a neigh

At the meeting of the local grange, farmer-mi Hoy talks with the farmers; he is as much conc about surplus, crop failure, and farm improveme they. The grange, working through the churcl backed a livestock 4-H club that keeps many community's youth busy with special farming pr

e pastor frequently conducts for
young adults seminars in which
group discusses common prob-
ns and plans recreation programs

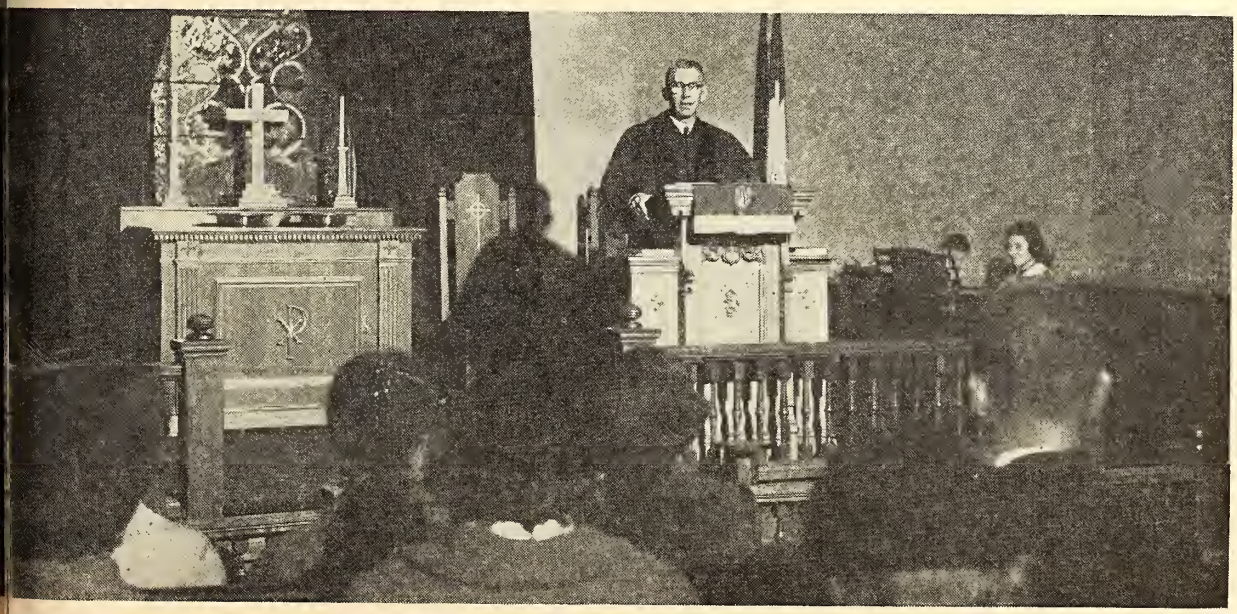


Photos by George Pickow
from Three Lions



e minister reads the Bible and
ngs comfort to a sick neighbor

wing church has membership of
; the services draw visitors from
over Ohio. Reverend Hoy's ser-
ns often contain pleas for
conservation



Annual Conference

Table Talk

"You Brethren are more interested in the program than you are in having a meal served," was the rather acid comment of the manager of one of the restaurants serving some of the meal conferences. Somehow or other the custom of having special interest conferences over the luncheon and dinner hours has become entrenched in Annual Conference programming. The manager's comment came because of the insistence of those planning the mealtime get-together that the serving be done in a hurry so that the speaker would have time to bring his message. Following are brief accounts of these luncheon and dinner meetings.

Welfare Workers

Five years ago seven persons interested in the church's welfare work got together for lunch at Ocean Grove. This year about one hundred fifty heard Jesse Reber, general secretary of the Pennsylvania State Council of Churches speak about the relationship of the church and government to welfare programs. He pointed out that all public welfare programs had their beginnings in the church, but that the growing complexities of the industrialized society so increased the demand for welfare that the agencies of the state were called upon. Then the church was inclined to feel that it had no responsibility for caring for the needy. But now Christians are again seeing that their responsibilities as Christians are not fulfilled until they have developed a keen sense of concern for all fellow men in need and joined hands with fellow Christians to provide the best care for needy neighbors.

Brother Reber named as some areas of concern for Christians inadequate public assistance allowances for families; the overcrowded mental hospitals and the lack of personal attention for those in such institutions; discrimination in employment and segregation in housing, schools, and public accommodations; the indifference and sometimes hostility toward those who have been in institutions — penal, mental, or TB hospitals.

The speaker warned that increased services in the areas named will inevitably mean more taxes and Christians because of their concern ought to be willing to carry their share of the burden.

Does this interest of the church in state welfare programs mean a relaxing of the separation of church and state? Brother Reber insisted that it does not; neither does it mean that the Christian stands aloof from becoming involved in the affairs of the state. "The church must serve as a conscience for government." Furthermore, the church "must teach its members how to participate intelligently and effectively in government, particularly in social welfare enterprises," and it must keep them informed.

There is one more thing the church can do, that is to take steps to train and challenge men and women to prepare themselves for professional services in public welfare programs.

Members and friends of the Association of Brethren Welfare Workers heard James Renz, director of social welfare, review the work of the past year and project plans for the year ahead, elected Clyde E. Weaver president, amended the constitution and bylaws to increase the executive committee to five, and then elected Wilmer Toole and Kenneth Bechtel as members of the committee. John Eller, the retiring president, presided.

Medical Workers

In his inimitable way C. Er Davis reported his observation medical work at various places stopped on his trip around world. In Bangkok, Thailand, visited a research project that volves the deadly Krait snake. procedures were very casual as as our ideas of cleanliness concerned.

He spoke highly of the pu health program headed by Leonard Blickenstaff in India. is associated with the village s ices. The hospitals at Bulsar Dahanu Road not only are mee the needs of the communities also in their nursing school Christian girls an opportunity service.

In Europe Dr. Davis visited hospitals with which the Bretl have had connections. One was Talham hospital which was sta for tubercular patients but whic recent years has extended its s ices to other patients. The o one was an orthopedic institut where not only are crippled pati treated but artificial limbs are made.

The dispensaries in Nig staffed by missionary personnel nationals, treat a great numbe patients. One of the services g by these dispensaries, Dr. D noted, was giving milk to mot for their babies.

"Our medical people are d a tremendous work," conclu Brother Davis, "a work whicl integrated with the total mis work. And the work in other a



At the foreign missions dinner, Henry Pitt Van Dusen spoke (he is hind the microphone). Members of the commission can be seen at the t

uld be handicapped if medical rk was withdrawn."

In the business session Dr. Frank- Cassel was elected president of e Medical Workers Association. replaces Dr. Charles Weaver, ose term expired.

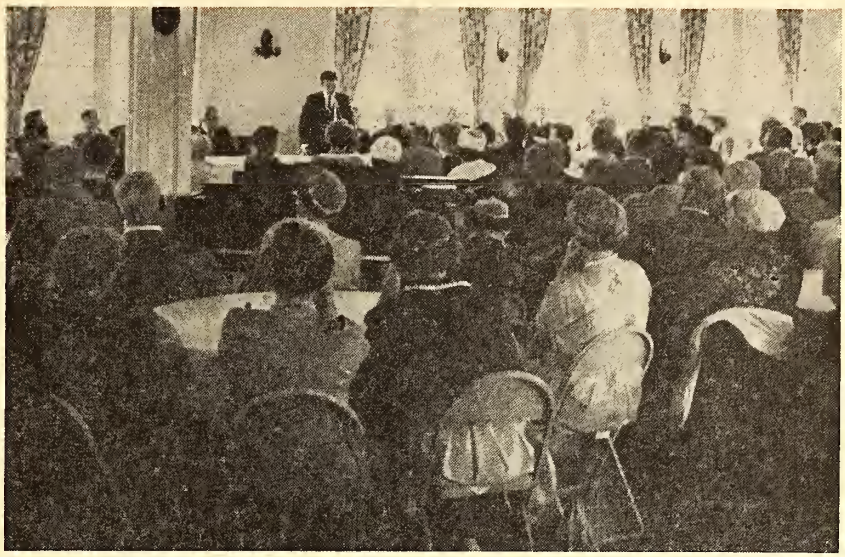
en and Women's llowship

At Annual Conference women's rk and men's work, or as their ganizations are now called, the urch of the Brethren Women's llowship and the Church of the thren Men's Fellowship, meet ntly at lunch for fellowship and piration. This year the women, o had planned the program for s gathering, secured Miss Leila derson, an associate secretary of National Council of Churches, speaker and a happy choice it s.

Miss Anderson spoke on the Role the Laity in the Church. Three rds are used much by leaders en speaking of the church: unity, sion, and renewal, said the aker. But without an adequate cept of the function of the laity ewal will not come. After noting number of problems that must resolved before the proper role the laity can be defined, such he nature and task of the church, function of the clergy, the rela- ship of men to work, and the nition of Christian vocation, she ed the place of the laity in the le and through the history of church.

he rise of totalitarian movements ch have left men perplexed and ertain how to relate themselves Christians to the suppression of dom and oftentimes brutality of ruling group, and the technologi- development, which with its ed, competition, automation, and sures brings frustration and con- on, have focused attention on men in the pews.

ut if these problems are going e met constructively the laity, the clergy, must understand t the church is for. Miss Ander- maintained that the church ld not be, as is often the case, lect group of the saved isolated the world around; instead it ld exist for the sake of the d — the needs of the people out- should be its needs. In addi- it should help men and women elate their Christian beliefs to daily work. She called atten-



Howard Sollenberger is shown speaking at the Brethren Service dinner

tion to the retreats in some areas for those of like vocation. The church can serve its people by intensifying the preparation of men and women to give an effective ministry, which she defined as living as forgiven men in the world.

The hope of the church, continued the speaker, is in the laity and the clergy being co-workers, in all of us realizing that many areas are not touched at all by the church, and in men and women becoming partners in the church, working according to the needs and their ability.

The role of the laity, Miss Anderson concluded, is one of service to God and man, a service to which we are all called to offer what we have to God.

Women's Work

The three postbreakfast conferences for the women were unusually well attended in spite of the difficulty of getting breakfast before 7:15 and the distance from many of the hotels and rooming houses.

At the business meeting on the first morning, the women elected Mrs. Desmond W. Bittinger president for the next three years, changed the name from Women's Work to Church of the Brethren Women's Fellowship, and decided to move from quotas and dues to sacrificial gifts as the pattern for giving in the local groups. Special attention was called to the devotional lessons, Women of the Bible, which will be made available during the coming year.

On the second morning, The Call, a play written by Esther Ruthrauff, brought the challenge of the call to love and serve Christ. This play is being made available for the use of local groups.

At the final meeting our kinship with women in other lands was made vivid through a panel of three, Mrs. Juan Benalcazar of Ecuador, Mrs. Glenn Campbell of India, and Mrs. Harold Royer of Nigeria, directed by Mrs. Ivan Eikenberry of Africa. Christian women in all countries are concerned about schooling for their children, better living conditions, health, personal spiritual growth, and their Christian witness. The oneness of all Christian women in Christ was expressed by a Nigerian sister, "Once I was blind, but now I can see. The Light of the world is Jesus." At the close of the meeting the missionaries who have served on the four mission fields were recognized and they stood during a prayer of consecration.

Higher Education

Nearly three hundred years of service to the colleges of the church were represented in the citations of distinguished service given at the higher education dinner this year. The nine persons, three of them women, were the largest number ever honored in any one year. Elizabethtown recommended E. G. Meyer and Gertrude Royer Meyer, each of whose fields is music, and Ira R. Herr, coach of athletics. Representing Juniata were Harold C.

Continued on page 18

Annual Conference

Table Talk

"You Brethren are more interested in the program than you are in having a meal served," was the rather acid comment of the manager of one of the restaurants serving some of the meal conferences. Somehow or other the custom of having special interest conferences over the luncheon and dinner hours has become entrenched in Annual Conference programming. The manager's comment came because of the insistence of those planning the mealtime get-together that the serving be done in a hurry so that the speaker would have time to bring his message. Following are brief accounts of these luncheon and dinner meetings.

Welfare Workers

Five years ago seven persons interested in the church's welfare work got together for lunch at Ocean Grove. This year about one hundred fifty heard Jesse Reber, general secretary of the Pennsylvania State Council of Churches speak about the relationship of the church and government to welfare programs. He pointed out that all public welfare programs had their beginnings in the church, but that the growing complexities of the industrialized society so increased the demand for welfare that the agencies of the state were called upon. Then the church was inclined to feel that it had no responsibility for caring for the needy. But now Christians are again seeing that their responsibilities as Christians are not fulfilled until they have developed a keen sense of concern for all fellow men in need and joined hands with fellow Christians to provide the best care for needy neighbors.

Brother Reber named as some areas of concern for Christians inadequate public assistance allowances for families; the overcrowded mental hospitals and the lack of personal attention for those in such institutions; discrimination in employment and segregation in housing, schools, and public accommodations; the indifference and sometimes hostility toward those who have been in institutions — penal, mental, or TB hospitals.

The speaker warned that increased services in the areas named will inevitably mean more taxes and Christians because of their concern ought to be willing to carry their share of the burden.

Does this interest of the church in state welfare programs mean a relaxing of the separation of church and state? Brother Reber insisted that it does not; neither does it mean that the Christian stands aloof from becoming involved in the affairs of the state. "The church must serve as a conscience for government." Furthermore, the church "must teach its members how to participate intelligently and effectively in government, particularly in social welfare enterprises," and it must keep them informed.

There is one more thing the church can do, that is to take steps to train and challenge men and women to prepare themselves for professional services in public welfare programs.

Members and friends of the Association of Brethren Welfare Workers heard James Renz, director of social welfare, review the work of the past year and project plans for the year ahead, elected Clyde E. Weaver president, amended the constitution and bylaws to increase the executive committee to five, and then elected Wilmer Toole and Kenneth Bechtel as members of the committee. John Eller, the retiring president, presided.

Medical Workers

In his inimitable way C. Er Davis reported his observation medical work at various places stopped on his trip around world. In Bangkok, Thailand, visited a research project that volves the deadly Krait snake. procedures were very casual as as our ideas of cleanliness concerned.

He spoke highly of the pu health program headed by Leonard Blickenstaff in India. is associated with the village s ices. The hospitals at Bulsar Dahanu Road not only are mee the needs of the communities also in their nursing school Christian girls an opportunity service.

In Europe Dr. Davis visited hospitals with which the Bretl have had connections. One was Talham hospital which was sta for tubercular patients but whic recent years has extended its s ices to other patients. The o one was an orthopedic institut where not only are crippled pati treated but artificial limbs are made.

The dispensaries in Nig staffed by missionary personnel nationals, treat a great numbe patients. One of the services g by these dispensaries, Dr. D noted, was giving milk to mot for their babies.

"Our medical people are d a tremendous work," conclu Brother Davis, "a work whic integrated with the total mis work. And the work in other a



At the foreign missions dinner, Henry Pitt Van Dusen spoke (he is hind the microphone). Members of the commission can be seen at the t

uld be handicapped if medical rk was withdrawn."

In the business session Dr. Frank- Cassel was elected president of e Medical Workers Association. e replaces Dr. Charles Weaver, ose term expired.

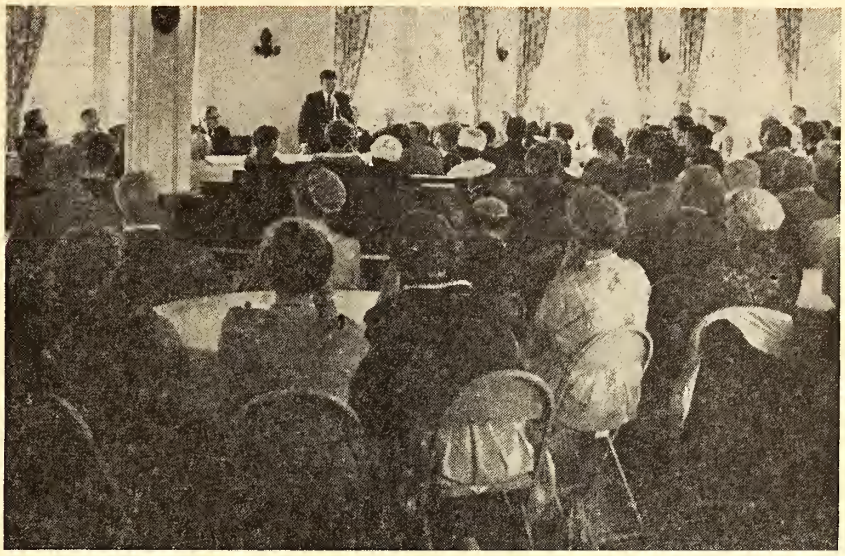
en and Women's llowship

At Annual Conference women's rk and men's work, or as their ganizations are now called, the urch of the Brethren Women's llowship and the Church of the thren Men's Fellowship, meet tly at lunch for fellowship and piration. This year the women, o had planned the program for s gathering, secured Miss Leila derson, an associate secretary of National Council of Churches, speaker and a happy choice it s.

Miss Anderson spoke on the Role the Laity in the Church. Three rds are used much by leaders en speaking of the church: unity, sion, and renewal, said the aker. But without an adequate cept of the function of the laity ewal will not come. After noting number of problems that must resolved before the proper role the laity can be defined, such he nature and task of the church, function of the clergy, the rela- ship of men to work, and the nition of Christian vocation, she ed the place of the laity in the le and through the history of church.

he rise of totalitarian movements ch have left men perplexed and ertain how to relate themselves Christians to the suppression of dom and oftentimes brutality of ruling group, and the technologi- development, which with its ed, competition, automation, and sures brings frustration and con- on, have focused attention on men in the pews.

ut if these problems are going e met constructively the laity, the clergy, must understand t the church is for. Miss Ander- maintained that the church ld not be, as is often the case, lect group of the saved isolated the world around; instead it ld exist for the sake of the ld — the needs of the people out- should be its needs. In addi- it should help men and women elate their Christian beliefs to daily work. She called atten-



Howard Sollenberger is shown speaking at the Brethren Service dinner

tion to the retreats in some areas for those of like vocation. The church can serve its people by intensifying the preparation of men and women to give an effective ministry, which she defined as living as forgiven men in the world.

The hope of the church, continued the speaker, is in the laity and the clergy being co-workers, in all of us realizing that many areas are not touched at all by the church, and in men and women becoming partners in the church, working according to the needs and their ability.

The role of the laity, Miss Anderson concluded, is one of service to God and man, a service to which we are all called to offer what we have to God.

Women's Work

The three postbreakfast conferences for the women were unusually well attended in spite of the difficulty of getting breakfast before 7:15 and the distance from many of the hotels and rooming houses.

At the business meeting on the first morning, the women elected Mrs. Desmond W. Bittinger president for the next three years, changed the name from Women's Work to Church of the Brethren Women's Fellowship, and decided to move from quotas and dues to sacrificial gifts as the pattern for giving in the local groups. Special attention was called to the devotional lessons, Women of the Bible, which will be made available during the coming year.

On the second morning, The Call, a play written by Esther Ruthrauff, brought the challenge of the call to love and serve Christ. This play is being made available for the use of local groups.

At the final meeting our kinship with women in other lands was made vivid through a panel of three, Mrs. Juan Benalcazar of Ecuador, Mrs. Glenn Campbell of India, and Mrs. Harold Royer of Nigeria, directed by Mrs. Ivan Eikenberry of Africa. Christian women in all countries are concerned about schooling for their children, better living conditions, health, personal spiritual growth, and their Christian witness. The oneness of all Christian women in Christ was expressed by a Nigerian sister, "Once I was blind, but now I can see. The Light of the world is Jesus." At the close of the meeting the missionaries who have served on the four mission fields were recognized and they stood during a prayer of consecration.

Higher Education

Nearly three hundred years of service to the colleges of the church were represented in the citations of distinguished service given at the higher education dinner this year. The nine persons, three of them women, were the largest number ever honored in any one year. Elizabethtown recommended E. G. Meyer and Gertrude Royer Meyer, each of whose fields is music, and Ira R. Herr, coach of athletics. Representing Juniata were Harold C.

Continued on page 18

KINGDOM GLEANINGS

A retreat for the older youth of Northern Illinois and Wisconsin district is set for August 29 and 30 at Camp Emmaus. Older youth (single, high school graduate, and under 35) and their leaders are urged to attend. Registrations may be sent to Eleanor Wooters, 26 N. Worth Ave., Elgin, Ill.

Six changes in district field leadership take place September 1. New district executives serving in the Brotherhood will be: Merril S. Heinz, Florida, Georgia, and Puerto Rico; E. Paul Weaver, Middle Indiana; J. F. Baldwin, Michigan; Byard Snyder, North Dakota and Eastern Montana; Chester I. Harley, Southern Ohio; and B. J. Wampler, Tennessee.

From Bessie L. Snider the General Brotherhood Board has received a $500 contribution in memory of Mr. and Mrs. Ellis Snider and son Paul. Mrs. Ellis Snider was killed March 28 in an automobile accident at Worthington, Ohio. Sister Snider sends this gift which she received as beneficiary of an accident policy as a memorial from the Church of the Brethren at Marion. This gift is being recorded in the Board's Book of Remembrance.

Churches in the United States and Canada compiled a remarkable record in 1958 in reducing their losses from major fires, according to a report by the National Fire Protection Association. There were only four large fires involving losses of a quarter of a million dollars or more. This compares with fifteen such fires in 1957. Church fires of all sizes take an annual toll of around $15,000,000. Both construction weakness and absence of protective sprinkler and alarm systems were mainly the reason why minor fires got out of hand and became major losses.

Manchester College has received a conditional grant of $25,000 from Lilly Endowment, Inc., of Indianapolis for the equipping of the new Hall of Science now under construction. This grant will be made when the college has secured an additional $30,000 for furnishings and equipment for the building. The Hall of Science, built and equipped at a cost of $720,000, is expected to be ready for use by September. It will include classrooms and laboratories for biology, physics, mathematics, chemistry and the earth sciences, a science library, and a lecture hall which will seat 130 students.

Ten leaders of the Church of the Brethren attended the interdenominational strategy conference on Training Workers With Adults at Williams Bay, Wis., July 19-25: Archie L. Patrick, Oklahoma; Mrs. Andrew Hoff, Maryland; J. Calvin Bright, Indiana; Glenn H. Bowlby, Pennsylvania; D. Conrad Burton, California; Mr. and Mrs. Troy Schrock, Mrs. Ray East, and Mrs. Clayton Ullom, Minnesota; and Rufus B. King, Brotherhood adult work director. Dr. Dwight Stevenson, College of the Bible, at Lexington, Ky., and Dr. Paul B. Maves of Drew Theological Seminary, were the featured leaders. A complete report of the significance of the conference and some of the outcomes will be reported in subsequent Brethren publications.

Betty Oltman from the Enders church in Nebra has begun work as office secretary in the Department Ministry and Evangelism in the Brotherhood offices.

The Eastern Pennsylvania CBYF cabinet is planni an Anniversary Memorial Fellowship which will established in memory of all Brethren who lost th lives in the KLM flight last August. Income fr invested memorial funds will be designated for use scholarships for travel to work camps, service proje student exchange and for other fields of youth inter and activity.

L. L. Jonas, Roanoke, Va., was elected presid of the Church of the Brethren Men's Fellowship for t coming year at the Ocean Grove Conference. Ot officers are Lester Rosenberger, vice-president, and C. Copeland, secretary. Besides these men the new Gene Council consists of Ray L. Fyock, D. C. Gnagy, Mar Stine, J. C. Dell, Jr., and Virgil Marshall. Under t new constitution the size of the council was reduc from fifteen members to eight. The present cour assumed office immediately following the conferenc

Five of eighty-eight graduating seniors at La Ve College received top honors at Commencement. Jo David Kinzie, Tonasket, Wash., 1958-59 student bo president given departmental honors in mathemati was graduated magna cum laude. Mr. Kinzie will en the School of Medicine at the University of Washingt Bub Fred Bridges, Wenatchee, Wash., with depa mental honors in history, Mrs. Lynn Rountree, Pomo Calif., Mrs. Joe Payne, Covina, Calif., departmen honors in history, and Miss Joellen Leonard, La Ver 1957-58 exchange student to Germany, departmen honors in physical education, all received cum lau recognition.

Thirty-two students from La Verne College, incl ing the mixed quartet, are serving churches of seve denominations in various capacities throughout t Pacific Coast this summer. Five teams of two will se Churches of the Brethren for five and six week peri receiving for their work tuition credit from the colle and contributions toward room, board, and transpor tion from the church being served. Several others going out as individual workers, three for six weeks a four for all summer to other denominations. One p ministerial student is serving as a pastoral assistant. T other students have obtained regular full-time jo serving a local church on week ends and spare time a work-serve basis. The college mixed quartet (Nan Bullard, Grants Pass, Oreg.; Steve Kinzie, Tonask Wash.; Julie Flory, La Verne; Fred Michael, Olymp Wash.; and accompanist, Barbara Root, McFarlar Calif.) is visiting churches and camps of the Pacific N gion during a ten-week summer tour.

Dedication and Home-coming

Locust Grove church in Eastern Maryland, hon coming September 13, with services at 10 a.m. and 2: p.m. Dr. Paul H. Bowman will be the speaker.

Mount Pleasant church located five miles northw of Bourbon, Indiana, dedication services August 30 the remodeled sanctuary and an addition to the chur G. A. Zook of McPherson, Kansas, a former pastor, w be the speaker at 10:30 a.m. and 2:30 p.m.

Brotherhood Theme: Brethren Under the Lordship of Christ

There are several openings for youth to serve three six months on a volunteer basis as normal control tients at the National Institutes of Health, Bethesda, d., beginning at the first of September. Write the Brethren Service Commission for additional ormation.

censed to the Ministry

Paul Boll, licensed in the Springville congregation, stern Pennsylvania.

Robert S. Klein, licensed in the Locust Grove church, stern Maryland.

reign Mission Personnel

Mr. and Mrs. John B. Grimley and their three daughs have returned to Nigeria. Their son, John, remained the States to continue high school work. The Grimleys t went to Nigeria in 1945 and will now begin their rth term of service there. They are resuming their rk at Uba, a one-family station, where they will give pervision to all of the station and district work. During lough Brother Grimley served for several months in gin as director of education and recruitment for the reign Mission Commission.

Mrs. Ivan L. Eikenberry and her sons have now ned her husband at Kaduna, Nigeria. Their daughter, lody, is continuing her high school work in Ohio. n returned to the field early in order to assume his w duties as representative to government in behalf Protestant educational institutions in Northern Niria.

Mr. and Mrs. Owen L. Shankster and children have urned to Nigeria following a furlough during which ven completed work for a degree at Manchester Colge. The Shanksters are resuming their work at Waka ere Owen supervises building and construction work d assists in the general church program.

Miss Wilma Schrag left the States on July 14 to ren to Nigeria where she will serve as principal of llcrest School. Wilma first went to Hillcrest in 1950 d is returning for her third term there. During furgh she did graduate work at Bowling Green State iversity, Ohio.

Mr. and Mrs. George Kreps and their daughters left e United States on July 3 and arrived in San Jose, sta Rica to begin six months of language study before oceeding to Ecuador on a regular missionary assignnt.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

gust 2

Sunday School Lesson: The Testing of Faith (Job). Job 1; 19; 28; 38; 42. Memory Selection: I had heard of thee by the hearing of the ear, but now my eye sees thee. Job 42:5 (R.S.V.)

gust 9

Sunday School Lesson: Life — Vanity or Victory? (Ecclesiastes). (Temperance). Ecclesiastes. Memory Selection: Let not your heart envy sinners, but continue in the fear of the Lord all the day. Prov. 23:17 (R.S.V.)

August 16

Sunday School Lesson: God's Steadfast Love (Lamentations). Lamentations. Memory Selection: The steadfast love of the Lord never ceases, his mercies never come to an end. Lam. 3:22 (R.S.V.)

Aug. 2-8 Eastern Region workshop and laboratory schools for workers with children and junior highs, Juniata College, Pa.

Aug. 2-8 Church leadership laboratory, Bridgewater College, Va.

Aug. 3-8 Bethany Seminary extension school, Juniata College, Pa.

Aug. 6-8 District meeting, Middle Indiana, place undecided

Aug. 6-8 District meeting, Eastern Virginia, Arlington

Aug. 7-9 District meeting, Northern Indiana, Camp Mack

Aug. 10-13 District meeting, Tennessee, Camp Placid, Blountville

Aug. 11-13 District meeting, Southern Indiana, Union Grove

Aug. 13-15 District meeting, North and South Carolina, Camp Carolina

Aug. 13-16 District meeting, Colorado, Haxtun

Aug. 13-16 District meeting, Southern Missouri and Arkansas, Broadwater

Aug. 14-16 Family camp leadership training, Camp Mack

Aug. 14-16 District meeting, Middle Iowa, Dallas Center

Aug. 20-23 Kansas youth leaders training conference, Camp Mt. Hermon

Aug. 20-22 District meeting, Second West Virginia, Junior

Aug. 22-28 Appalachian trail hike for Eastern Region

Aug. 24-26 Conference on Training Workers With Older Adults, Manchester College, Ind.

Aug. 26 District meeting, Mardela, Ridgely, Md.

Aug. 27-30 District meeting, Michigan, United Brethren camp, Sunfield

Aug. 28-30 District meeting, Southern Illinois

Aug. 28-30 District meeting, Northeastern Ohio, Ashland College, Ashland, Ohio

Aug. 28-30 District meeting, Northern Iowa, Minnesota, and South Dakota, Slifer

Aug. 28-30 Eastern Region youth conference, Juniata College, Pa.

Aug. 29 — Sept. 4 Chesapeake area UCYM training conference, Washington College, Chestertown, Md.

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Russell G. West of Wiley, Colo., in the Pleasant View church, W. Va., Sept. 8-20.

Bro. Hiram Gingrich of Annville, Pa., in the Valley House, Big Swatara congregation, Pa., Aug. 8-16.

Gains for the Kingdom

Fourteen baptized and one received by letter in the Locust Grove church, Frederick, Maryland.

Two baptized in the Quinter church, Kansas.

Four baptized, one received by letter, one by reaffirmation of faith in the Maple Avenue church, Canton, Ohio.

Table Talk

Continued from page 15

Binkley, Edgar S. Kiracofe, and Homer C. Will, whose fields are English, social studies, and biology respectively; Gladdys E. Muir, history and peace studies, and Robert H. Miller, philosophy and Bible, were named by Manchester; McPherson recommended one, Della Lehman, a teacher in English.

In the remaining time Dr. Frederick Miller, president of Lebanon Valley College in Pennsylvania, brought to us facts and thought-provoking suggestions, enlivened with humor and illustrations, of ways in which the college and the church can help and serve each other. The church, he said, should insist that the college be a liberal arts college that is academically sound and honest. While the primary purpose of the church-related college is to train its own young people, it should also have a concern for all other youth.

On the other hand, the college needs trustees carefully selected by and supported by the church. "Do you tell trustees whom you have chosen that they are doing the Lord's work?" Dr. Miller asked. The church should be as much interested in the curriculum as in the football record; very often the concern is all centered in a winning team. Lamenting the fact that very few members of the church actually know what the college is attempting to do because they have passed by the statement of aims and objectives in the catalog as something unimportant, he asserted that it is equally important to know what the college does not do, what courses it does not offer.

Of course, commented the speaker, the colleges need financial support, but they also need support in another way just as important, that is, help in spotting bright students early and getting them in touch with the college. The college is concerned because the church seems to forget the student once he is in college; it makes no effort to see that the graduate is placed in a situation where he may also serve the church. Dr. Miller pointed out that churches should be concerned about the budgets of the college, for often budgets are balanced by putting off needed improvements, by skimping on facilities that are essential, and by keeping faculty salaries low. The college and the church can be mutually helpful only when each is vitally concerned for the other.

Men's Work

The men also held postbreakfast conferences at Annual Conference, two of them for all of the men and one, Saturday, for the council only.

At the business meeting the men elected Lester Rosenberger and Virgil Marshall as councilmen at large and C. E. Copeland, councilman from the Central Region, changed the name from Men's Work to Church of the Brethren Men's Fellowship, and heard Rufus King report a growing interest in men's work retreats and training conferences and a greater involvement of men in the total life of the church; Galen Ogden explain Church Extension Investment notes; and Russell Bollinger tell about the realignment in the Christian education staff.

On the second morning S. J. Patterson, Jr., director of United Church Men, spoke on Men's Work in America. Men's work is on the march in America. More and more lay people of the church are assuming greater responsibility in the mainstream of the church. This is the main emphasis in the men's work program, the speaker told the four hundred men present at the early Friday morning hour.

Reorganization of the council resulted in the election of J. J. Jonas, president; Lester Rosenberger, vice president; and C. E. Copeland, secretary.

Brethren Service

One of the highlights of the Bre ren Service dinner was the citat for forty years of service given M. R. Zigler, who has retired Brethren Service director in Eurc and Church of the Brethren rep sentative to the World Council Churches. As a further expressi of esteem a bound volume of lett from M. R.'s many friends was p sented to him. Introduced also w three persons representing orga zations with which Brethren Serv has close connections; these w John E. Bowman of the Council Student Travel, Ellis Shenk, asso ate director of the National Servi Board of Religious Objectors, a Robert Zigler, director of Hei Project, Inc.

Howard Sollenberger, dean of t Foreign Language Institute of t Department of State, was the spea er for this dinner. From the bac ground of his early years in Chi as the son of missionaries, his ye in CPS, of directing the China Tra tor unit, and service with the sta department, he could speak wi conviction on Partners in Goodwi

Stating that diplomacy is the fi line of defense he pointed out th one per cent of the U.S. populati is representing their country ov seas as a government official, Poi IV technician, student, service wor er, exchange professor, or touri Because of our shrunken world, u derstanding of and communicati with other peoples are vitally impo tant. Study of the languages ar the background and cultural pa terns of other peoples is now necessity.



Gertrude Royer Meyer receives her Distinguishe Service Award from Russell Bollinger at the higher educatio dinner

Brother Sollenberger asserted that ıe great overshadowing problem is ar or peace. If we are to survive, eace must be waged by every de- ice available. Four basic factors in ıis struggle to establish peace he elieves are a sense of purpose, a onviction that all problems can be ettled without violence, a knowl- dge and understanding of the rengths and weaknesses, fears and opes and background of other eoples, and last of all a positive ction program. Understanding oes not necessarily mean approval friendship.

Brother Sollenberger emphasized ıe church's role in creating inter- ational goodwill. The churches ad Point IV and people-to-people change long before the govern- ıent ever thought of them.

oreign Missions

At last year's Conference Juan ıd Matilde Benalcazar were intro- uced to those at the foreign mis- ons dinner. This year we said rewell to them since they were aving for their homeland, Ecua- or, soon afterwards. As an expres- n of the church's esteem and ffection J. Henry Long presented them a New Testament.

What is the Christian world mis- on? What is the place of the rethren in that mission? Dr. Henry Van Dusen, the speaker for this casion, declared that the first uestion can be answered only in e perspective of the 150 years just receding our generation.

These years were the greatest och of the Christian church in rms of geographical expansion, ımerical growth, and influence on e surrounding society. In contrast the beginning of the nineteenth ntury when missions had either ne underground or were tied to ilitary conquest and great groups people were alienated from the urch, the middle of the twentieth ntury finds Christianity the pro- ssed faith of Western nations, acific Islands once untouched now holly Christian, and indigenous oups growing (in all but ree countries there are organized anches of the church). Dr. Van usen asserted that Christianity has come a universal faith which has monstrated "its power to win con- nced, continued adherence of per- ns in every race, every nation, and every cultural background."

This great achievement is our her- ge and the question now is, What we do with it? The speaker pointed out that in spite of increased membership the church is losing ground in deeper values. Saying that the church faces great peril and unprecedented opportunity, Dr. Van Dusen listed as problems the resurgence of non-Christian faiths, the renewed questioning of the justification of evangelizing mature non-Christian religions, and the unchecked advance of Christianity's rivals, communism and secularism. The peril to the church is to be found within its ranks as well as without; this is in the amazing growth and advance of the sects. In South America they outnumber six to one ecumenical Protestantism.

Dr. Van Dusen suggested three things that the Brethren can do to conserve and carry forward this inheritance. Because it has not been too long since we have emerged from sectarianism we can build bridges between traditional Protestantism and the sects. We should continue our distinctive witness that faith and works go together and cannot be separated if one is truly Christian. We must continue our insistence on personal dedication and devotion as the source of what is vital and significant in the Christian life.

In spite of the moments of uncertainty, in spite of grave limitations and inadequacy, "no other movement in this world reaches out to everyone with health and enlightenment, for faith and redemption as does the Christian church." It was on this note of faith and hope and optimism in the church that the speaker closed his thoughtful address.

Annual Conference Resolutions

Continued from page 2

that the kingdom of God, here among us now, is open to all who will recognize this judgment, turn in penitence from their sin, and receive this mercy to their comfort.

Such witness consists not so much in methods and crusades as in the fact that grateful and committed Christians live and work side by side with those still outside of Christ and the church. It must be carried on in many forms and on every level of life: prophetic preaching by pastors and church-directed evangelists; the witness of the gathered church at worship; the demonstration of redemptive love in the fellowship of Christians in the local congregation; theological inquiry, clarification, and defense; the loaf of bread and the cup of water given in Christ's name; the united witness of churches in a community together seeking, finding, and winning the lost to Christ and the church; the outreach of the primary nurture and fellowship groups in the church as they minister to the community in fellowship cultivation; the dedicated laymen of the church carrying their witness as they visit neighbors and friends with the gospel of Christ; bold and creative use of the mass media of communication and the printed page as means of witness.

For very many Christians the most effective communication of the gospel is not talk but thoughtful, responsible action in the tangle of human need and community living. No true and valid ministry of the church can thus be unrelated to witness. And no member of the church can be excused from the exercise of his own spiritual gifts in the winning of others to Christian discipleship.

The church must, therefore, so plan its program and order its life that it is continually and persuasively witnessing to the transforming grace and love of Christ the Lord. Nor is it enough to assume that if the church is set in the community and the world, the people will automatically be drawn to it. The church must actively seek the lost sheep, run down the road to meet the returning prodigal son. Witnessing must increasingly be seen as the first task of the whole church, with each member sharing in it joyously in such measure as God has endowed him.

Witness in Our Total Program

Evangelism is a call to deep and sincere repentance and resolute turning away from war, racial pride and segregation, materialism, idolatry, and impurity.

The witness of the church to Christ as Savior and Lord shall be seen as the supreme task of the church, sustained by nurture and worship, expressed in acts of mercy and helpfulness. It shall be carried forward by a resourceful and sacrificial program of evangelistic activity. It will not depend upon the special seasons of evangelistic meetings, and the efforts of the professional ministry alone, but it shall include: a vigorous evangelistic message from all our pulpits; a strong program of fellowship cultivation and visitation for commitment by the laymen in all our churches; the establishment of many new congregations, not only to conserve mobile Brethren, but as evangelistic outposts of the Church of the Brethren; a new awareness in

Continued on page 27

News and Comment From Around the Worl

Scottish Church Asks Revision of Nyasaland Constitution

The General Assembly of the Church of Scotland meeting in Edinburgh has called for radical revision of the constitution of strife-torn Nyasaland in Africa. It also urged a daring and creative transfer of power to the African people.

Delegates to the Presbyterian body approved the report of its special committee on Central African affairs after rejecting moves to have the committee discharged and to delete large sections of its report. The committee report pointed out that in recent riots in Nyasaland fifty-three Africans but no Europeans were killed. In debate on the committee report, Dr. George F. MacLeod, former moderator of the asseembly, said that "the church must speak for the Africans."

The General Assembly also made plans for the celebration of the 400th anniversary of the Scottish Reformation. Presbyterians of Scotland will mark their fourth centenary at the 1960 General Assembly. Events will include a United Act of Witness in co-operation with other churches of Scotland, a Festival of Reformed Praise, and meetings of women and young people of the church. The Church of Scotland was established along Presbyterian lines in 1560.

The General Assembly was told that Scotch Presbyterians live up to their overseas reputation of tight-fistedness. A pastor claimed that members of the church were "the worst givers in the whole English-speaking Presbyterian world." He pointed out that Church of Scotland congregations give less, even in proportion to income, than Presbyterians in the U.S., Canada, Australia, and New Zealand.

Quakers Plan Aid to Tibetan Refugees

The American Friends Service Committee has announced that it will launch a drive to raise an additional $10,000 for aid to Tibetan refugees in India. Funds are needed to purchase food, clothing, shoes, blankets, and soap. The money will be forwarded to a nonofficial Indian committee which has been established to co-ordinate voluntary relief efforts.

Fourteen thousand Tibetan refugees from Chinese Communist oppression in Tibet have now moved into the northeast frontier area of India. A total influx of 18,000 is expected.

A Tribute to J. W. Lear

For more than sixty-nine years J. W. Lear was a faithful worker in the Church of the Brethren. He united with the church in the Macoupin Creek congregation, Ill. He became a minister in 1899 and an elder in 1907. His education was in the normal schools, Mt. Morris College, Bethany Biblical Seminary, and Northwestern University. He was a carpenter, a teacher, a pastor, and dean of the seminary for seventeen years. His pastorates were in Cerro Gordo and Decatur, Ill., and Glendora, Calif. He was also an evangelist — both as pastor in his own churches and in many other churches.

At the bicentennial conference in 1908, Brother Lear was one of the speakers, which rated him along with the strongest leaders in the brotherhood. He was a member of the Committee of Fifteen, which reorganized the church boards. He was the first regional secretary on the Pacific Coast where he served for five years.

He was among the first to recognize the place of women in the work of the church and gave support to Sister Lear when she became head of the Federated Council of Church Women in Chicago.

He and his wife were untiring workers in the beginning and promotion of Hillcrest Homes, in La Verne, Calif., where they had resided for the past two years. His name will be remembered as one of the foremost leaders of the church in his generation. — H. F. Richards, La Verne, Calif.

Conservative Baptists Leave Race Stand to Local Churches

Delegates to the sixteenth annual convention of the Conservative Baptist Association voted to leave up to each member congregation its treatment of the race relations problem. Officials explained that this was in keeping with their belief that the church's national organization should not dictate blanket principles to its individual churches.

Dr. Vincent Brushwyler, general director of the Conservative Bap Foreign Mission Society, told de gates that world evangelism is greatest unfinished task of church. He pointed out that scarc one per cent of Asia's populat can be considered even nomina Christian. "A most generous e mate would indicate that not m than two million are won to Lord in any year throughout i world." Dr. Brushwyler obser that the society now has 375 m sionaries serving on 13 foreign fiel The association now comprises churches in 39 states.

Minority Groups Seen Making Significant Progress

National minority groups ha been making significant progress combatting religious discriminati through resorting to legal procedur according to the Commission of t Churches on International Affairs joint agency of the World Coun of Churches and the Internatio Missionary Council.

The commission's statement sa "In certain situations where the co stitution of a country provides adequate safeguards of the religio rights of minorities, but where la and administrative practices ha been the cause of several forms discrimination, positive steps ha been taken by national minor groups as they have gradually d veloped use of legal procedu available to them."

French Church Studies Protesta Attitude Toward Communism

The Protestant attitude towa communism and the Communist pa ty was reviewed in a report present to the National Synod of the Fren Reformed Church. The chur claims 500,000 of the 800,000 Pr testants in that country. The repo was offered by Professor Pier Burgelin of Bordeaux, who said tha rather than exclude Communist syr pathizers, "the faithful should pr for those whose conscience h driven them to take up such a po tion."

The churchman said that Marxis did not seem to be enemy No. 1 ar that it must be considered witho passion and without fear. The pr fessor warned that any Communi initiative was "part of political ta tics and that it is often difficult discern deep intentions from a parent ones."

agawa's Daughter Named Church Youth Post

Umeko Kagawa, of Tokyo, Japan, ie daughter of Toyohiko Kagawa, orld famous Christian leader, has een appointed Secretary of World outh Projects for the World Council f Churches and the World Council f Christian Education. Formerly co-director of the Student Christian Fellowship of Japan, Miss Kagawa will have offices in both New York and Geneva, Switzerland. Among forty projects she will direct in twenty-four countries are summer service programs, leadership training courses, youth centers, and publications.

Overseas Report ... from India

Chalmer G. Shull

LINK is the title of a recently-stablished, formidable Indian news agazine emanating from Delhi, the ation's capital. The paper has the rmat of Time Magazine and, in is respect, is clearly a copy of ie latter paper. However, in gen-al outlook and the slant of its ews coverage, the paper is far om being an echo of Time maga-ne. For example, about two pages the May 31 issue are devoted to ews concerning the KMT's guerilla arfare in Burma.

The article asserts that the total f Chiang Kai-shek's forces along ie Burma border number some 0,000 and that the Burmese army ith its task of curbing insurgency its own area and routing this my of 10,000 guerillas also has ced formidable odds. It is pointed t that the UN recognized the ct of the presence of these troops d expressed the desirability of eir evacuation.

The article comments that "per-stent news of the regrouping of MT guerillas under the direction f U. S. officers stationed in Laos filtering through the cordon of crecy maintained by the author-ies." And the article ends by ying, "The latest plan of the For-osan clique and their trans-Atlantic sses seems to be to knit these ndits into a regular army of sub-rsion to keep the peace in this ea permanently disturbed." So uch for the glasses through which me seem to look in appraising rtain world events and foreign olicies.

The Indian Sunday School Union as been engaged during the past ur years in preparing a new course study for Indian Sunday schools. arefully graded courses for all ages ave been prepared for the use of rger Sunday schools which have the necessary scholars, facilities, and teaching staff to use such courses. Then, three groups of courses only for children, youth, and adults, have been prepared for the smaller Sunday schools, where it is not practicable to institute the more closely graded courses.

A National Christian Council secretary comments that one of the achievements of the new course appears to be that it has won the support of a wide variety of Christian groups of varying ecclesiastical and theological background. The secretary states that this support will ensure that the books will be widely used and that "we can look forward to a period of new life and vigor in our Sunday schools and through them in the life of the church."

Helpful institutes are being held in various areas to introduce these courses. A major problem is the translation into the various languages in India and the expenses involved for a church with a relatively low economic level.

• A previous report in these columns made some comments on the agitation in the Communist State of Kerala with respect to the proposed education bill. It was pointed out that the Supreme Court of India had declared certain sections of the bill to be unconstitutional. After apparently eliminating the unconstitutional features the government of Kerala passed the bill. But this has been done in the teeth of very bitter opposition, especially on the part of Catholic and Protestant churches and of other societies who operate schools in Kerala State.

One phase of the opposition stems from the fact that the bill "in effect takes away the right of the managements to have teachers of their choice to be appointed in their respective schools." Consequently, private agencies are combining in their opposition to the bill and they have threatened to refuse to open their schools on the annual opening day of school, June 1.

Probably with the hope that a cooling-off period may do good and possibly, also, to give more time for government to recruit special police and prepare for the showdown, government postponed the opening day of school until June 15. The state government of Kerala insists that, while minor features may be altered, the essential character of the bill cannot be changed.

Throughout India there is a tendency among all political parties to support more active control of education by the state and there is a readiness to eliminate gradually other agencies from the educational field. However, as would be expected, the Communists are more radical and aggressive in this matter than other political parties.

• Perhaps the most significant political development in Asia of recent months is the rebellion against Communist China in Tibet. India's sympathies are decidedly with Tibet, but in contrast with the first outbreaks of violence by word of mouth in Peking, India's parliament and press have heeded the advice of the prime minister to exercise restraint in their speeches and comments. Refuge has been given to the Dalai Lama and his entourage in Mussoorie at Birla House, only a little over an hour's walk from Woodstock School.

On every Wednesday opportunity is given to the Mussoorie public to greet the Dalai Lama at his home. As many as two thousand have been known to file past the Dalai Lama on a given Wednesday, the writer being one to take this opportunity. As a religio-political leader of Tibet and to a certain extent the foremost representative of Buddhism throughout all Asia, the Dalai Lama gives the impression of a gracious personality with a firm grasp of Asia's political problems and one with a high type of personal and ethical ideals for himself and his millions of followers.

Prime Minister Nehru has expressed the opinion that the residence of the Dalai Lama in India will likely be prolonged and he adds, "The situation in Tibet is causing him and us concern."

Theological College of Northern Nigeria

The Dedication

Nvwa D. Balami

AGAIN I count this as a privilege and honor to tell you more about the Theological College of Northern Nigeria, which I am sure many of you have been praying for and have even shared your money for. I must remind you of the fact that there are seven church denominations joined in the Fellowship of the Churches in the Sudan. Also, it is worth telling you that there are other interested church denominations who sent their delegates as visitors and observers to the last meeting held recently. These are welcome to join in as members at any time.

The college is the result of a three-year plan and ever since the beginning there have been problems to settle. The churches and missions recognized the future need of the churches in Nigeria and, therefore, toiled for the planning of a Theological College for Northern Nigeria. The problems confronted by every church and mission were the need for college professors and financial aid. The Sudan United Mission Training Colleges are hosts to the new college while her buildings are being erected at a new site near Jos. God has always been a Partaker in the planning, and it has not been in vain in any way.

The present college organization came into existence in November 1959, when the Board of Governors was officially constituted, but the actual teaching started on Feb. 9, 1959. Mission and church have been represented in the Board of Governors.

There are two men from the Church of the Brethren attending the college, including myself. The principal of the college, in the first devotional service, based the purpose of the college on 2 Tim. 2:15.

Invitations were sent to the seven churches and missions, who had agreed to support the college, for the inauguration on Feb. 14, 1959, at three o'clock. It was 2:30 when the guests began to arrive, and the Church of the Brethren was represented by Rev. Charles Bieber and Mr. Bitrus P. Sawa. This is a landmark in the life of the churches in Northern Nigeria and a further step taken in the development of churches in Nigeria. The service was conducted by the chairman of the Board of Governors with the assistance of the members.

The service began with the hymn, The Church's One Foundation and the Scripture text was 2 Tim. 2:1-26. The service was reverently conducted and the college was dedicated.

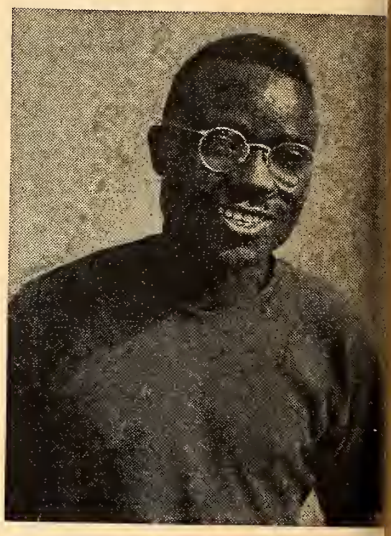
The college needs your earnest prayers for its support.

Inaugural Address

H. R. Boer

On Feb. 9, 1959, twenty-two students, two from the Church of the Brethren, commenced their studies at the Theological College of Northern Nigeria. On Feb. 14, members of the Board of Governors and friends of the college gathered in the Ulster Chapel at Gindiri for the inaugural service. The following are excerpts from the inaugural address delivered on that occasion by Dr. Harry R. Boer, principal.

The Theological College of Northern Nigeria is definitely intended to be a part of a developing church in a developing country. As the church grows in numbers and in influence, it should grow in its understanding of God's Word and in its ability to witness to it. The world everywhere, but certainly nowhere more than in this great North, needs a church that is able to give a reason for the hope that is in her. It needs a church membership that is grounded in the facts and mysteries of the Christian faith and that is instructed how to live that faith from day to day. Doubtless



Nvwa D. Balami, licensed minister ar student at the theological colle

no single effort will do more to brin about a stronger, better informe and more devoted church than th creation of a well-trained minist

Today thousands of Christia boys and girls are going to schoo and the thousands will soon be ter of thousands. Many of them go o to secondary schools, to teacher an other specialized training. A num ber even go on to the universit The church very urgently needs ministry that can help these youn people face the spiritual need which they have as they pas through the schools with all th questions and problems that educa tion creates.

As Nigeria develops, it needs developing church. A great Britis church leader has called the churc the "conscience of the nation." Ni geria is today striving mightily fo the good things of this life: politica independence, economic advance education, better health, more com forts in the home, and so muc more. In all her striving she mus not be allowed to forget that onl the nation which seeks first the king dom of God and its righteousnes will really be a strong nation.

It is the privilege and duty o the church to be the spiritual teache of the country and to call her bac

) paths of right when she leaves
ıem. This requires a trained as
/ell as a devoted ministry. It re-
uires a ministry which is acquainted
ot only with the Book, but also
/ith the books. The ministry should
e as competent in the field of
hurch work as teachers are expected
) be in school work, as servants
f the government in the public
ervice, or as managers of business
ı the world of commerce. The the-
logical college wants to do its share
ı bringing such leaders into being.
The theological education which
is planned to give will include
aining in missionary witness. The
onstitution of the college states that
ne of the objects of the college
hall be "to train students for a
hristian ministry that shall be both
astoral and missionary in charac-
r." We may not be satisfied with
ministry that knows only how to
ke care of a congregation. We
eed a ministry that can preach
ıe gospel *in* the Church and *out-
de* of the Church.

We need a ministry to serve God's
eople and we need a ministry that
hall preach God's Word to those
/ho are not yet God's people. In
country where 400,000 Christians
ve among 19,000,000 non-Chris-
ians, the church must of necessity
ear a strongly missionary character.
t. Paul was the greatest theologian
nd pastor the church has ever had.
Ie was also her greatest missionary.
Ve hope that our college and all
hose that work in it and those who
/ill in time leave it will always look
t this bright example.

The question is sometimes asked:
Vhat kind of ministers will these
ıen be who will leave the theologi-
al college? Will they return to
heir churches with many new ideas
ıat will upset the life of the
hurch? Will they be proud men
ecause they have learned more than
thers about the Bible and about
ıe life and work of the church?
Vhen they preach and teach, will
ıey use many big words that they
ave learned in the college that no
ne knows what they are talking
bout?

I have two reasons for believing
ıat these things will not happen.
)ne is that when a man has had
theological education, he is usually
ıore impressed by what he does
ot know than by what he knows.
rue education is a humbling expe-
ence. It shows us how much there is to be known and how little of it we will ever know. We hope our students will be like doctors: in medical school they learn big names for the bones and organs of the body, but when they talk with their patients, they use language that the patient understands. I believe we can trust our students to have as much sense as the doctors.

But more important than this: For four years we have prayed to God to give us the college and we asked him to seek out students to send to it. He has heard our prayers and the college is now under way. Shall we not believe that he will complete his work and give us a devout and humble ministry for the deepening and extension of his church? I believe this is implied in all that has been done up to now.

It is quite possible, however, that when the students go home from time to time they may be heard to say some things that may seem strange to some. They may say that they have learned in the theological college that the heavens and the earth were not made in six days of twenty-four hours each; that Moses did not write the whole of the first five books of the Bible; that Solomon did not write the Book of Ecclesiastes.

A theological college should give its students on all points studied the benefit of the best results of truly Christian study of the Bible. The truth of God need never be afraid of new knowledge that is true, for if it is true, God is its author. What we expect of the young minister is that he shall use his new insights wisely for the building of the church and the edification of God's people.

A central characteristic of the college is that it is a united undertaking. Seven missions and the seven churches coming forth out of their work have united to bring the college into being. In Europe and America it would be well nigh impossible to do anything like it. But we are not in Europe or in America. We are in Africa. Africa has not had the history of the churches from which the missionaries have come. Africa has not had the religious wars, theological debates, and church splits of the older churches. The church in Africa, by and large, does not believe that it must begin where the older churches have so far ended. The churches and the

"They Want Teachers!"

"*Midr Ki*" – which is to say "Sir" – the Bura headmaster addressed the missionary principal of the Garkida Training Center, "here are a group of elders from a nearby village who are asking for a teacher." The group was ushered into the school office, and they presented their petition. But teachers are scarce and since this village was perhaps less than two miles away, they reluctantly agreed that they would try to send their children to Garkida. When the elders had gone the missionary turned to the Bura headmaster, asking if he felt the outcome had been satisfactory. "Sir," replied that young man, "there was nothing else to do. But," he hastened on to say, "there are scores of villages like this one and they are too far away for their children to come here to school. They are determined to have teachers. They really want Christian teachers because they know and trust the Christians. And you must remember, sir, when they ask for our schools, they are really asking for our religion as well. But they want teachers, and, if we cannot furnish them soon, they will turn to the Mohammedans for teachers, for they will have teachers."



Nigerian chief in attendance at graduation of the first teacher training class, Waka, Nigeria

missions that serve them believe that a new way is possible.

We believe that in Africa Christians can unitedly do more than they can do separately in the older churches. We all believe that the small minority of Christians in the North need each other if the church is to stand and gain converts from paganism and Islam and be an influence in the country. The *Tarayya* is one way in which this unity of fellowship and purpose has come to expression. The theological college is another way.

We believe that in this college it will be possible for teachers from various backgrounds to teach students from various backgrounds, and to do this in such a way that the training will be a united training and at the same time a training that will do justice to the various backgrounds represented.

God is building his church in West Africa. This church will have its own history and character, and it will live its own life. The present theological college seems to be a necessary and natural expression of the churches and missions that have united to support it. We hope that as the years go by, it will be found to be one of their greatest blessings and that its service will extend to ever-widening circles.

Sermonettes on Brotherhood

During Brotherhood Week, Feb. 15-22, 1959, a Midwestern newspaper ran the following miniature editorials, which were written by the social relations chairman of their city council of churches.

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth . . ." (Acts 17:26).

God calls us to make it possible for whites, Negroes, and peoples of all minority groups to dwell anywhere in our city, wherever they can afford to buy or rent, whether it be in residential neighborhood, apartment house, or hotel. In communities where this has been done in a reasonable way, property values have gone up rather than down, social and cultural values have been enriched, and America's reputation abroad has been enhanced.

* * * *

"He has sent me . . . to set at liberty those who are oppressed . . ." (Luke 4:18).

Many employers do not hire Negroes or persons of other minority groups because they fear losing some employees or customers. Those employers who practice a "fair employment policy" testify that such fears are unjustified. They report that hiring on the basis of merit and not race has increased their source of labor and customer potential and has encouraged better social attitudes among their employees. These employers are honoring the American tradition of equality and are helping "to set at liberty those who are oppressed."

"How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (John 4:9).

Jesus worked to overcome racial and religious discrimination in his community. He freely ate and drank with persons of other races and religions. Are we following his example when public restaurants or places of entertainment discriminate against persons because of their race or religion? Let us urge those places that discriminate to change their policy and serve all on an equal basis. Also, let us turn our patronage to those who are dedicated to serving all who "ask drink."

* * * *

"Which . . . proved neighbor the man . . . ? 'The one who showe mercy on him.'" (Luke 10:36-37

The objective of many of o establishments for personal service such as barbershops, hairdresser dentists, and cemeteries, is "perso alized service in time of need."

Too often these services a denied to people in our commu nities because of race or religio Gentile whites may not be awa of such discrimination. Ask yo friends of racial and religious m nority groups about the persona services which may be denied the Encourage those who serve you t serve all. Prove yourself to be good neighbor and show mercy.

* * * *

"If any one sees his brother i need, yet closes his heart agains him, how does God's love abide i him?" (1 John 3: 17).

One of the chief aims of our serv ice clubs and lodges is to provid members with opportunities for ac quaintance, fellowship, and accept ance on a broad community basis Persons of racial and religious mi nority groups need these opportu nities as much as or more tha others. Yet, too often they are denie membership in such organization precisely because of their race o religion.



"God . . . hath made of one blood all nations of men . . ."

Let us see our brother's need and ot close our hearts or our clubs gainst him.

* * * *

". . . he who does not love his rother whom he has seen, cannot ve God whom he has not seen." John 4:20).

"Eleven o'clock on Sunday morn- g is the most segregated hour of e week," some say. Churches ed to put their own house in order respect to brotherhood. Other- ise loving God becomes a mockery. Churches tend to reflect in mem- rship the social and cultural com- exion of their neighborhoods. If urches are to become integrated, ey must help their neighborhoods become integrated. The goal ust be a nonsegregated church in nonsegregated community.

Brethren Service News Notes

omes for the Aging

Representatives of the homes in e eastern area will meet at Neffs- le, Pa., for their annual meeting Nov. 14, 1959. Dr. Elias Cohen, nnsylvania State Department of elfare, will be the principal eaker.

The second meeting of the urch of the Brethren Homes will held in Columbus, Ohio, Feb. 21, 1960. Present plans call for . Clark Tibbits of the Special ff on the Aging of the Federal vernment, Arthur Dean, building nselor for the Church of the thren, and other leaders to be sent. The program will include cussion on the program and serv- ; which should be included in homes and financing and con- ction of homes.

physical therapy department been instituted in the Fahrney- dy Memorial Home for the Ag- at Boonsboro, Md.

ial Welfare

National Conference on the urches and Social Welfare will held in Cleveland, Ohio, Oct. 27, 1961. The Church of the hren hopes to have 50 to 75 he 3,000 delegates.

terest in social welfare work as ocation is increasing, according reports in recent months. In- sing numbers of inquiries are reaching the social welfare department of Brethren Service, which has on hand materials to interpret social welfare work as a vocation.

Brethren Service Interpretation

In recent months several persons have been doing Brethren service interpretative work on a block-of-time basis in different regions. In March and April Peggy Zimmermann, who worked in the student exchange program in Europe for two years, traveled among the churches in the Western Region. Joan Lett, who did volunteer service work with refugees in Germany, toured churches in the Pacific Coast Region during parts of April, June, and July. Heinz Regenbogen, a former German BVS'er who has been attending Bethany Seminary, is working in camps in the Central Region this summer.

Material Aid

The Prentissite, newsletter of Prentiss Institute, a Negro school in Mississippi, reports the receipt of some 1,600 pounds of clothing and personal items from the Brethren Service Commission following the burning of their boys' dormitory to the ground. Reference was also made to the heifers which had been given earlier to needy families through Heifer Project.

CLASS ELECTS STUDY OF CHURCH AND COMMUNITY

The "Mr. and Mrs." church school class of the First Church of the Brethren in South Bend, Ind., recently undertook an elective study course on the church and the community. The course was designed to take a look at their community and its needs and the role of the church in society. How to make their church more effective in this realm was a topic of discussion. Resource leader for the unit was Galen Sargent, an ordained minister and active community leader.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, Church of the Brethren General Offices, Elgin, Illinois?

Family Camping

◆ A FAMILY COOKOUT can provide wonderful and appetizing times for everyone. Have a planning session before you begin so that all materials and equipment will be on hand. The place can very well be your own back yard.

Begin with simple one-pot meals and foil cooking and advance in your cooking skill gradually by trying a new cooking method and a new recipe. Either a regular grill or a portable one will serve; if neither of these is available a satisfactory fireplace can be made by placing three stones of equal height in such a way that the cooking utensil can rest securely and there will be space for the fire underneath.

A serviceable cook pot can be made from a number 10 tin can (gallon size used by restaurants). Puncture two holes at the top (with nail and hammer) and use a wire coat hanger for the bail.

In order to make your family out-of-door gatherings complete, create your own family games and relays by gathering a variety of nature objects located all around you, thus increasing your out-of-door knowledge.

Camping can easily be extended to an overnight or a week end by having each member of the family make up his own bed roll.

Family worship and singing can bring to a close a perfectly wonderful day or week end in the out of doors. — *A composite of suggestions submitted by: Mrs. Frank H. Sherman and Sandra J. Welch.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

'Twixt Twelve and Twenty. Pat Boone. Prentice Hall, 1958. 176 pages. $2.95.

"Teen-age can be a confusing time, but it can also be a great adventure." Who is the author of these encouraging words? None other than the idol of millions of teenagers, Pat Boone, who tells us about the wonderful things life can bring us, in his terrific book, 'Twixt Twelve and Twenty.

Pat talks to us, through his book, about what the teen years are made of, besides seven years of dating and waiting and plenty of wondering. Believe me, fellow puzzlers, Pat knows, because he just left the teen-age life himself. So, it is through his own experience and knowledge that he tells us that "the more we can make of our teen-age years, the more we will enjoy them." He explains why we are so often confused and how we can always be sure "which end is up."

Pat gives us suggestions on ways to overcome our immature tendencies. Furthermore, he says we are, each one of us, especially unique in six ways and he suggests ways to develop this uniqueness further.

"Growing up is not all work and no play," says Pat. He very vividly explains this in his chapter, "April Love." The title explains itself, doesn't it?

"Dos" and "Don'ts" are given to us on how to be popular with people of all ages, which leads into the problem of getting along with our parents. Yes, fellow "old fogy complainers," Pat even tells us how we can solve this problem.

If you are like me, you could use some helpful hints on financial security. Pat tells us how to beat this problem too.

"God Is Love" was the most meaningful chapter to me. Here Pat explains the importance of religion in our lives. He gives us suggestions on how we can come closer to God, to know his will and way as revealed in the Bible.

This is one of the best books I have ever read, and I don't say this only because it is written by my favorite male vocalist. I sincerely believe you will share my enthusiasm when you read 'Twixt Twelve and Twenty. — *Jeanne Gibble, Elizabethtown, Pa.*

***And Four to Grow On.** Frances Palmer. Rinehart and Co., 1959. 146 pages. $3.50.

Here is a Cinderella story with a slightly different cast. Instead of a girl finding her prince, four small miserable homeless children find their parents. Bill and Frances Palmer adopt a brother and sister of five and seven and, later, another set to go with the first. The discouraging beginning that turns into an inspired ending is a miracle of applied love.

There will be readers who will not agree with the fatalistic interpretation of God's will working in these lives, and others who would not agree with the child rearing methods. But if the book is read as one family's way of working out hard problems in a practical way, and not as a blueprint for all people to copy verbatim, it can be a real inspiration.

It closes with a very real concern our church could share — how to help find permanent homes for children no longer babies but who are in desperate need of good adoption homes. — *Helene Crill, Elgin, Ill.*

Light From the Greek New Testament. Boyce W. Blackwelder. Warner, 1958. 160 pages. $2.95.

Have you ever wished that you could read the New Testament in the language in which it was written? While you may never have that opportunity you can take advantage of the rich resources mined for layman and minister alike in Light From the Greek New Testament.

Possessing the unusual facility for simple, accurate, and concise condensation Boyce W. Blackwelder has packed a remarkable amount of knowledge of the Greek New Testament into these pages. The arrangement is grammatical. Following three important orientation chapters, nouns, verbs, tense, prepositions, participles, conjunctions, particles, cases, and the article are examined in turn to illustrate the wealth of interpretative material that lies in the Greek New Testament.

While scholars would differ on a number of the points considered here the author has produced a scholarly and accurate volu which at the same time is cle simple, and practical. It is to warmly commended to laymen a to clergy, especially to those w would have liked to have studi the Greek of the New Testame but have never had the opportuni — *David J. Wieand, Lombard,*

Power in Preaching. W. Sangster. Abingdon, 1958. I pages. $2.25.

This is the latest in a long of books by this author, many them on the subject of preachi This one, however, does not d primarily with the techniques of s mon preparation. The message this book has first of all to do w the great privilege which belongs every preacher of the gospel — t of proclaiming the gospel of g news. It is the author's purpose show the reader precisely what title of the book indicates — how achieve power in one's preachi The chapter headings are a succi key to the practical nature of book: Believe in It, Keep to C tralities, Work at It, Make It Pl Make It Practical, Glow Over Steep It in Prayer.

Here is a sample of the "nugg contained in this book, "The r who aims at nothing in partic will hit it every time." This b will cause every preacher to re amine his own preaching. —*D Frantz, Chicago, Ill.*

Heaven in the Christian Tr tion. Ulrich Simon. Harper, 19 310 pages. $6.00.

Here is a book that every mini and informed lay leader in church ought to read. It is a sc arly research into the meaning heaven from ancient times to present in mythology, philoso and theology. Its special emph is upon the Biblical doctrine, the author is well versed in e Biblical sources. Here is no sp pleading for any peculiar view the after-life or scheme of escha ogy but sound scholarship, b enough to look at the whole prob from every side yet devoted enc to the essential Christian pos to provide guidance and inspira Included in this able discussio heaven are solid contribution one's thinking on other such the as God, Christ, the kingdom of life and its aims and goals. Th a book for people who are e to dig into some of the founda of our faith and are prepared to the rewards in terms of deeper

erstandings and a stronger grasp reality. — *Chalmer E. Faw, Chigo, Ill.*

How to Build a Church Library. hristine Buder. Bethany, 1955. 60 ges. $1.00.

Here is a practical little handbook hich will be of invaluable help to ery church librarian. The author s devoted a chapter to each of the llowing phases of library work: w to begin; how to proceed; how select books; how to prepare books r circulation; how to keep records; d how to promote the use of the rary.

Other varied and valuable infortion is contained in a seventh apter. The final section contains a ibrary Dedication Service."

Throughout the book, other source oks or resources are cited for those o wish to go into more detail. is small book will be a mighty eful tool in every church library. *Mildred M. Etter.*

Handbook of Camp Maintenance. n A. Nathans. Association Press, 59. 240 pages. $7.95.

n one loose-leaf volume, the hor has given many helps to camp nagers and maintenance personn on such matters as opening of np, maintenance of grounds, wafront, buildings, and kitchen.

The illustrations help the inexperied manager with many items s h as electricity and wiring, types paint and purposes, plumbing and dinage, inventory forms, and ing procedures for the camp.

or one already skilled in maintece, the book is still helpful, espely in opening and closing camp cedures, safety first and fire trol procedures, and map and entory suggestions. For the inexenced, it is an excellent book not only the administrative matte already mentioned, but for illustions of actual repair and ntenance operation. — *Paul M. wer.*

ommon Sense in Marriage. Hbert A. Streeter. Warner Press, 3. 128 pages. $2.50.

his interesting book is subtitled, Minister Counsels About Mare." His counsel is simple, down arth, easy to read, practical, and summarized; it also reflects a for people, an understanding ie problems of marriage, includsex, adultery, and divorce, and alty to the Bible and the Chris faith. At times his guidance be a bit naive, oversimplified, istic, and of a dubious theological slant. The book certainly will be helpful to older youth, engaged couples, and many married folks. All who read it, however, should later supplement it with more basic and mature books on the family, marriage, and the Christian faith. — *Harold Z. Bomberger, Harrisburg, Pa.*

Annual Conference Resolutions

Continued from page 19

our educational institutions of the witness of a community of learning which is centered in God and lives to his glory as it undertakes to prepare all students for responsible Christian living; a program of service which is fully conscious of men's need for reconciliation with God as a prerequisite for reconciliation with one another; a complete orientation of the whole program of the church toward making a witness to the grace of God in Christ as wide as the gospel itself, and as deep as the depths of all men's hunger and need.

The church cannot be content or rest until by her witness, her ministry of worship, service, teaching, healing and reconciliation, Christ's eternal and compassionate longing for all the lost and least of his brethren is satisfied. As a church called to bear witness to the immeasurable grace of our Lord Jesus Christ, we dedicate ourselves as Christian persons and the total life of our church in this 251st year of our history to this high calling, "until every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Regarding Capital Punishment

Because the Church of the Brethren holds that the sanctity of human life and personality is a basic Christian principle which the state is also committed to uphold, and because we believe that capital punishment does not really serve the ends of justice, often resulting in tragic and irrevocable miscarriages of justice, we commend current efforts to abolish capital punishment, and call upon Brethren everywhere to use their influence and their witness against it.

Nuclear Testing

In view of the disquieting uncertainty about the ultimate genetic effects of continued experiments with nuclear weapons, and the belief of responsible Christians that further experimentation will only take us closer to nuclear war, we express our earnest and unalterable opposition to further testing of nuclear weapons. We call upon the government of the United States to take the lead in permanent abandonment of such tests.

Anniversaries

Mr. and Mrs. Charles E. Arnold celebrated their golden wedding anniversary on April 4, 1959. They are members of the Maple Spring church, W. Va. They have two sons, one daughter, five grandchildren, and two great-grandchildren. — Chas. E. Arnold, Eglon, W. Va.

Mr. and Mrs. Ross Lehman celebrated their golden wedding anniversary on May 31, 1959, at their home. Both are long-time members of the Brotherton church. They have six children, twelve grandchildren, and two great-grandchildren. — Mrs. John L. Knepper, Berlin, Pa.

Mr. and Mrs. Ezra M. Slaubaugh celebrated their golden wedding anniversary on April 19, 1959, with open house. They are members of the Maple Spring church, W. Va. They have one son, three daughters, and five grandchildren. — Chas. E. Arnold, Eglon, W. Va.

Mr. and Mrs. H. H. Wray celebrated their fifty-third wedding anniversary, April 4, 1959. — Mrs. Doris Deeter, Calgary, Alberta, Canada.

Obituaries

Abbott, Stanton, was born at Winslow, Ind., May 27, 1894, and died Feb. 7, 1959. He was a member of the South Beatrice, Nebr., church. He is survived by his wife, one daughter, and one son. The funeral service was held in the South Beatrice church by the undersigned. Interment was in the church cemetery. — John Ditmars, Holmesville, Nebr.

Auker, Frank, son of Joseph and Catherine Bressler Auker, was born March 18, 1891, and died in Evendale, Pa., March 30, 1959. He was united in marriage to Sarah Harshberger, who preceded him in death. Surviving are his wife, Mazie Trymoyer Auker, one son, one daughter, three stepchildren, and five grandchildren. The funeral service was held at the Bunkertown church, Pa., with Bro. John E. Rowland officiating, assisted by Bro. Ira D. Brandt. Interment was in the Bunkertown cemetery. — Elsie R. Leonard, McAlesterville, Pa.

Beshore, Milton K., was born in Pennsylvania, in 1884, and died May 19, 1959. He became a member of the Church of the Brethren early in life and served as a deacon for thirty years. Surviving are his wife, Nellie Beshore, two sons, two grandchildren, two sisters, and one brother. The funeral service was held at the Kansas City church, Mo., with Bro. James Elrod officiating. Interment was in Brooking cemetery. — Gertrude Gaba, Kansas City, Mo.

Blair, Edward, son of Joseph and Susan Blair, was born Feb. 4, 1893, in Kentucky, and died near Oakley, Ill., at the age of sixty-five years. He was united in marriage to Dorothy Cook on Aug. 5, 1922. He was a member of the Oakley church. Surviving are his wife, three sons, two daughters, two

CHRISTIAN UNITY

in North America

edited by
J. ROBERT NELSON

Here is a symposium of world-wide concepts of unity, representing the opinions of 18 leading churchmen. Dr. Nelson has collected some of the best printed articles on the topic. Some contributors are Samuel McCraw Cavert, Roger L. Shinn, Langdon B. Gilky, Seido Ogawa. This storehouse of study materials, of value to both ministers and laymen, includes a history of church co-operation and the search for unity. $3.50

Church of the Brethren
General Offices
Elgin, Illinois

brothers, and two sisters. The funeral service was held at the Oakley church by Bro. Earl Traughber. Interment was in West Frantz cemetery. — Neva Snoke, Oakley, Ill.

Bollinger, Barry Lee, son of Harry F. and Kathryn Steffy Bollinger, died May 18, 1959, at the age of ten years. He was a member of Meyer Sunday school in the Fredericksburg congregation. He is survived by his parents, one brother, one sister, his maternal grandmother, and paternal grandparents. The funeral service was conducted in the Middle Creek church by Brethren Ammon B. Meyer, Mark Wampler, and Bard Kreider. Interment was in the adjoining cemetery. — Grace E. Meyer, Ono, Pa.

Brubaker, Martha, daughter of Samuel Stauffer and Mattie Bishop Masterson, was born April 21, 1871, at Frederick, Md., and died Dec. 26, 1958 at Pacific Palisades, Calif. She was preceded in death by her husband, Nicholas J. Brubaker. Surviving are one brother and one sister. Interment was in Inglewood, Calif. — Ada Masterson Thomas, Mt. Morris, Ill.

Brumbaugh, Lester, was born Feb. 16, 1889, and died May 16, 1959. He was a member of the Blue River church, Ind. He is survived by a son, a daughter, and one granddaughter. The funeral service was held in the Smith funeral home by the undersigned. Interment was in Round Lake cemetery. — Jesse W. Whitacre, Columbia City, Ind.

Cherry, Charles F., son of Joseph and Jan Douglas Cherry, died at Ridgely, Md., at the age of seventy-seven years. Surviving are his wife, a daughter, two brothers, one sister, and four grandchildren. The funeral service was conducted by Brethren Floyd Mitchell and Harry P. Ziegler. — Mrs. Lewis Cherry, Ridgely, Md.

Clatterbaugh, Claude A., son of George W. and Lucy Clatterbaugh, died March 9, 1959, at Harrisonburg, Va., at the age of fifty-seven years. He was a member of the Harrisonburg church. He is survived by one sister and one brother. The funeral service was held in the Beaver Creek church with Brethren Ernest Coffman and I. S. Long officiating. Interment was in the church cemetery. — Mrs. W. W. Cox, Harrisonburg, Va.

Davis, Gertrude, daughter of Norman and Ida Rapp Leonard, was born April 23, 1908, and died Feb. 12, 1959. Her husband, Simon Davis, preceded her in death. She was a member of the Free Spring church, Pa. She is survived by two sons, three daughters, seven grandchildren, five brothers, and eight sisters. The funeral service was held from the Brown funeral home by Bro. Paul DeLanter. Interment was in the Adams cemetery. — Elsie K. Leonard, McAlesterville, Pa.

Dickerson, Elijah Weddle, son of Archie and Mary Dickerson, was born April 22, 1866, and died in Radford, Va., Nov. 29, 1958. He was a member of the Pleasant Hill church, Va. On Aug. 10, 1888, he was married to Martha L. Weddle. He is survived by eight daughters, twenty-three grandchildren, and thirty-three great-grandchildren. The funeral service was held at Pleasant Hill church by Brethren Hampton Marshall and A. N. Hylton. Interment was in the church cemetery. — Zena Hylton, Willis, Va.

Dubaugh, Ora R., daughter of John and Elizabeth Rogers Close, was born Dec. 22, 1879, in Putnam County, Ohio, and died May 22, 1959. On April 21, 1899, she was united in marriage to George G. Dubaugh. She was a member of the Dupont church, Ohio. Surviving are her husband, three sons, five daughters, a half sister, fourteen grandchildren, and eighteen great-grandchildren. The funeral service was held at the Dupont church by Bro. Robert Heeter. Interment was in the Fairview cemetery. — Gladys S. Prowant, Dupont, Ohio.

Goodyear, Fred W., son of John and Mary Ann Klein Goodyear, was born March 14, 1864, in Suffield, Ohio, and died at Plymouth, Ind., April 25, 1959. He was united in marriage to Emma Zimmerman, who preceded him death. He was a member of the mouth church. He is survived by daughter, one brother, five grandc dren, and twenty-two great-grandc dren. The funeral service was c ducted by Bro. Homer Kiracofe in Plymouth church. Interment was Memorial Park addition to Oak cemetery. — Mrs. Raymond Ullery, mouth, Ind.

Gushwa, Lydia Fertig, daughter Henry C. and Maggie Larson Fe was born Nov. 23, 1885, at Mai Rock, Wis., and died Feb. 19, 195 Menomonie, Wis. Her husband ceded her in death in 1949. She a member of the Church of the Br ren. Surviving is one sister. The neral service was held in the Men onie church by Bro. Howard Pe Interment was in the Halvorson ce tery. — Mrs. Alonzo White, Menomc Wis.

Harnley, Wayne G., died May 1959, at the age of seventy years. viving is his wife, Mary Gibble H ley. The funeral service was condu by Brethren Benjamin Stauffer, D Gibble and Jere Cassel. Interment in Graybill's cemetery. — David Gibble, Manheim, Pa.

Harris, Walter, son of Elijah Catharine Mangus Harris, was April 18, 1874, and died April 17, 1 He was a member of the Ladoga gregation, Ind. He is survived by wife, Ada, one son, one daughter, four grandchildren. The funeral se was held at the Cox funeral home Bro. Albert Harshbarger. Inter was at the North Salem cemeter Mrs. Vera Stoner, Ladoga, Ind.

Jackson, Katherine Fannie daughter of Elias and Fannie May man Hummerich, was born Apri 1909, in Frederick, Md., and die Dayton, Ohio, May 27, 1959. In she was married to Robert A. Jack who preceded her in death. She baptized into the Trotwood ch Ohio, in 1947. She is survived by sons, two grandchildren, two brot and three sisters. The funeral se was conducted by Paul Kinsel in Trotwood church. Interment wa Miamisburg cemetery. — Elizabeth Flora, Trotwood, Ohio.

Kimmel, J. Vernon, son of Mr. Mrs. J. Paul Kimmel, was born Au 1910, and died May 3, 1959. He w member of the Church of the Bret Surviving are his wife and two The funeral service was held at Clark's funeral home by Rev. Beatty and Bro. Carmon Sollenbe Interment was in the Elderton c tery. — Mrs. Howard M. Kimmel, locta, Pa.

Oswalt, Herschel, son of Aaron Ella Clark Oswalt, was born De 1903, in Darke County, Ohio, and May 23, 1959. He was united in riage to Theora Keltner on May 1926. He became a member of Church of the Brethren and serve the office of deacon. He is survive his wife, two sons, two grandchil one sister and four brothers. funeral service was conducted in Union City church by the undersig Interment was made in the H Creek cemetery. — F. Wayne Lav Union City, Ind.

hurch News

Northern California

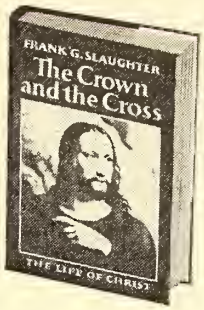
Waterford — Glenn Campbell, mis-nary on furlough from India, spoke l showed films of his work on the d. Our school of missions centered ut our North American neighbors the last few sessions. The women e helped at the Modesto relief ter one day each month. The men l two signs made to direct people our church and placed them on the hways leading into Waterford. The ldren's department contributed $22 chicks for Ecuador as their sharing ject. On Feb. 11 we had an all-day yer vigil, closing with worship in sanctuary. We also observed the rld Day of Prayer in co-operation h the Community Baptist church. . Alwine, pastor of the San Fran-o church, was speaker for our aching mission on March 15 to 20. were baptized as a result of these tings. Six had been received earli- The adult choir gave the Easter tata, King All Glorious. Some of members went to the state hospital several Sundays to help the patients to and from the services. Mrs. a Moll of Oakdale spoke and wed slides of her recent trip to an at the mother-daughter tea. On 6, Bro. M. R. Zigler gave an unt of his experiences during his s of service in Europe. On another ning we heard Clara and Russell ason tell of their two years in ece. The story was illustrated with es. One of our girls is working the Fresno project this summer. young men, Harvey Beery of Verne and Marlin Martin of Los eles, are helping in our church six weeks. — Mrs. Sarah D. Sutphin, erford, Calif.

uthern California and Arizona

n Diego — Donald G. Holsopple, has recently joined the staff of San Diego County Council of rches as financial resources director, ght the morning messages on her's Day and June 21. Dr. Alex-r Wilmine, chaplain of the Green-d Memorial Park, was in charge he morning worship on May 24 31. Brethren Niels Esbensen and ard Jacobsen were delegates to ual Conference. Thirty of our F, under the direction of Brother Sister Cecil Hodgson, visited La e College on May 23. The church ling fund is the senior CBYF's ect for the year. Pastor Niels nsen officiated at the love feast ce on March 26. Twelve teams been organized for the under-herd plan for the evangelistic e of the Call program. An achieve- dinner was held on April 17 preciation of the nearly completed h kitchen remodeling. When the Alternatives, was shown, Bro. Doty, Jr., pastor of the Long h church, told the purpose of ilm and answered questions con-ng alternative service for young Seven attended the district wom-rally, held at the Ladera church. meeting of the women's work Bernice Morris, a local attorney ounder of the Crossroads Founda-tion, spoke on the Rehabilitation of Alcoholic Women. Juices were contributed to the rehabilitation center. Women's work has contributed to the Indian American scholarship and the scholarship for the German exchange student at La Verne College. Six hundred pounds of material aid have been shipped to Brethren Service by our congregation this year. Six women attended the United Church Women's Fellowship Day on May 1. Three have been received by letter. — Anna Schriefer, San Diego, Calif.

Santa Ana — At our church council held on May 24 officers were elected for the year beginning Oct. 1. Gorman Rensberger continues as moderator. Delegates to district meeting are Theron Cooney, Helen Howard, and Melvin Teter. Our pastor, Robert Mays, attended Annual Conference at Ocean Grove, and the undersigned was our church delegate. In the absence of our pastor, Elder Frank Howell was the guest speaker at the Sunday morning church service. Tom Guthrie, a La Verne College student, is assisting our pastor in the church program during the summer months especially in the young people's activities and visitation in the homes of the community. He works as a camp counselor in Los Angeles during the week. Miss Della Lehman of the La Verne College faculty told about her experiences when bicycling through Europe at a mother and daughter banquet. Hazel Snell, directed a two-week vacation Bible school. Our church is the receiving center for Church World Service for all of Orange County. Since the beginning of the church year twenty-two have been received by baptism and letter. Aug. 15 is the tentative date for the breaking of ground for the new Christian education build-

THE CROSS AND THE CROWN



FRANK G. SLAUGHTER

This book narrates the story of the Christ, not briefly, but in a very readable and moving way. It is a reverent story, skillfully told. The events are essentially the same as in the New Testament story of the Christ, but whereas some of them may seem isolated or unrelated in Matthew, Mark, Luke and John, they are here an integral part of the complete account. A number of characters not named in the Biblical story play significant roles in the narration as they feel the compassion of Jesus and open their minds to his teaching.

The reader will be impelled to go to the gospels to read again after finishing this book by a popular and prolific author. $4.95

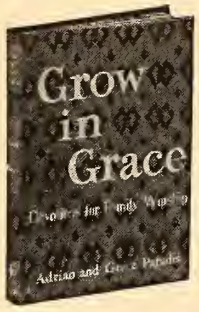
CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

VACATION CHURCH SCHOOL IN CHRISTIAN EDUCATION

Elsie Miller Butt

A leadership education text describing what makes up a good vacation church school. Firsthand accounts are given of actual visits to a kindergarten and a junior department, showing the principles that should apply in working with children at various age levels. Guidance is given in helping teachers see what part special events play in relation to a well-rounded vacation church school program. Other chapters show how the vacation church school belongs to the church, to the community, to the home, and what its past history has done to lay a foundation for the present and the future. Practical guidance is given to show how to discover and enlist, train, and supervise leaders. **$2.00**

CHURCH OF THE BRETHREN
GENERAL OFFICES
Elgin, Illinois



GROW IN GRACE

Devotions

for family worship

ADRIAN AND GRACE PARADIS

These 93 devotions for family worship provide material for parents that can be used to give children an appreciation of God's wonderful world, show children new significance of church holy days and secular holidays, and develop good character traits in children. The readings can be adapted for use with children as young as six. **$2.00**

Church of the Brethren
General Offices
Elgin, Illinois

ing. — Iva A. Carl, Santa Ana, Calif.

Tucson — A family night was held at the church on Feb. 15. The following week Bro. Stanley Keller visited our congregation so that he could make a report to the district board on church extension. Brother and Sister C. V. Coppock and Mrs. Etta Cable attended the regional conference at La Verne. Our love feast on Palm Sunday preceded a week of evangelistic services conducted by the pastor, C. V. Coppock. Our CBYF sponsored a general clean-up day for the church premises and for the church building. On May 3 a surprise farewell party was held for the Coppocks. Dean Miller arrived on June 6 to be our summer pastor. The project chosen by the children in vacation Bible school was the development of the church lawn and they contributed nearly $50 to this project. Our women's work is making dresses for the little girls in transient camps to start school in. Five have been received by letter and one by baptism. — Sally Ferguson, Tucson, Ariz.

Idaho and Western Montana

Fruitland — Several of our members went to the regional conference in California and to district Call rally at which the national director, Bro. Don Rowe, was in charge. Bro. M. R. Zigler gave us a talk on peace. Brother and Sister John Metzler told us of their relief work in Europe. Some of the young people attended the spring rally at Twin Falls. Several new members have recently been added to the church by baptism and letter. A six-week class on the Fundamentals of the Church, has been held for the new members and other interested persons. The monthly family night continues. — Reina Downing, Fruitland, Idaho.

Northern Iowa, Minnesota and South Dakota

Minneapolis — For the past nine months we have had Bro. Harvey Ressler as our part-time pastor. On June 1, Bro. Norman Long assumed the pastoral duties. The men and women of the church are in the midst of redecorating and cleaning our present meeting place. Brother Ressler formed a youth group which meets on Sunday evenings. We have been using the envelope system. A concert was given by a quartet from McPherson College. — Mrs. Delbert Eddy, Minneapolis, Minn.

Northeastern Kansas

Buckeye — Four of our youth attended the Western Region conference at McPherson, March 5 to 8. One of our youth participated in the community sunrise Easter service held near Abilene. We had a membership renewal and rededication service during Lent. Our pastor, Earl M. Frantz, spent several weeks ministering in the Pleasant Plains church, Okla. Bro. G. A. Zook preached one Sunday morning and later presented filmstrips concerning plans for strengthening churches. Bro. Melvin Frantz has also been a guest minister several times. One of our families, Mr. and Mrs. Ed McCosh and their five children, have been recognized throughout the state as outstanding for their balanced farm living. A dedication for several babies was held on Mother's Day. — Mabel Kreider, Abilene, Kansas.

Nebraska

Beatrice — Six persons were baptized during Easter week. For our participation in the Call to Witness program we had an all-day prayer vigil on Feb. 16, a service of membership renewal, a reception of new members, and the message, The Household of God. Several from here attended the mission to the members meeting held in the Lincoln church, Nebr. While our pastor, Bro. Ira W. Gibbel, was on vacation, Boyd Littrell and Allen Menefee brought the Sunday morning messages. On April 21, at the all-church fellowship we burned the note representing the debt on the basem and heard a message from X. L. C pock of the Lincoln church. On A 19, Peggy Zimmerman, who has b a Brethren volunteer for over years, gave a talk. Brother Gi was a delegate to Annual Confere The vacation Bible school teac held open house for the parents friends to see and hear what the c dren had accomplished. — Mrs. All Kuhn, Beatrice, Nebr.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate or cure employment in Brethren com nities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brotl hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

Social Work

No. 410. Would like employmen a Brethren Children's Home or Ho for the Aging within the next year house parents or assistant manager superintendent. Good references qualifications furnished. Contact: Bre ren Placement Service, Church of Brethren General Offices, Elgin, Illin

Miscellaneous

No. 411. First Church of the Bre ren of Chicago needs an able cou for custodian effective Sept. 1, 19 Salary and housing furnished. Add particulars to Clair H. Petcher, T tee Chairman, 200 S. Grove, Oak P Ill.

No. 412. Wanted: A middle-a man and wife to work in a rest hom the woman to have charge of kitchen; the man to make himself g erally useful. Pleasant living quar provided. Also, four young women nurses — no experience needed, must have an aptitude for nursi Apply: J. R. Snavely, Hershey, Pa.

Office Work

No. 413. Office Worker. Immed opening for man or woman in bil and collections office at Bethany H pital. Bookkeeping helpful, but necessary. 12 to 8 p.m. shift, w no Saturday or Sunday work. Cont Olga Bendsen, Personnel, 3420 W. V Buren St., Chicago 24, Ill. Pho Van Buren 6-9200.

orth Dakota and Eastern Montana

Cando — Pre-Easter services were ld jointly with the Methodist and sembly of God churches. The ster sunrise service was held at the ethren church. The young people m Minot, York, and Cando enjoyed ellowship here at the Cando church. ended with a talk by Bro. A. P. cker of Minotas. Lowell E. Burkrt, executive director of the United mperance Movement, was guest eaker on April 26. Our church was st to the district interchurch vacation ble school training conference and the Towner County Sunday school nvention. Rev. Mark Witmer of vils Lake Presbyterian church, was speaker at the latter meeting. s. Harley Reed and Mrs. Sylvus ra were in charge of the program the mother-daughter tea. Mother's y included a parent and child dedi- ion, and a dedication of worship s — a worship center, new candles, l an electric organ. Our church siness meeting was held on April with Bro. Byard Snyder of York charge. Our pastor handed in his signation to take effect Sept. 1. — s. L. R. Maust, Cando, North kota.

Northern Illinois and Wisconsin

Chippewa Valley — Fifty were pres- at a birthday supper sponsored by young people. The young people's binet and adult counselors met in church. During the winter we ain carried on Sunday services ong ourselves in the absence of our tor and his wife. Pictures were wn by the pastor at the family night vice on May 3. On Mother's Day ervice for the dedication of babies held. We had perfect attendance he vacation Bible school. The pro- n on Children's Day centered nd the Bible school work with exhibit in each classroom. Three e been baptized since our last re- . — Mrs. Floyd Root, Mondovi, .

terling — Bro. Marion Petry is serv- as our summer pastor. On Sept. Elmer Dadisman will become our time pastor. A number of our th attended camp recently at White s park for Bible study and enter- ment. Guest speakers have been hren Dean Frantz, Paul Shrider, burn Lewallen, Fred Miller, and er Dadisman. Mary Miller of klin Grove told of her work among Navajo Indians at a meeting of en's work. Each woman presented ndbag which included useful items hese people. — Katherine A. Miller, ing, Ill.

Southern Illinois

a Place — During our school of ions, we studied Christian Concern North American Neighbors. We observe four complete love feasts ar. We have been host to the ict board of administration, a al CBYF district banquet, district s and women's rally, and the on to the members workshop. Our ebuilders had two work days at church to make comforters for . We co-operated with the Meth- church in the World Day of r and are now working with them in a vacation Bible school. Our nominating committee distributed an interest finder to each member of the church, hoping to find more people who are willing to accept responsibility in the church and church school. On Mother's Day, four babies were dedicated. At our annual birthday dinner, Rev. Jay Logan of Decatur showed pictures of Dr. Schweitzer's missionary work in Africa. Our pastor, Eldo R. Henricks, represented us at Annual Conference. — Mrs. Gertrude Traxler, La Place, Ill.

Middle Indiana

Eel River — Our pastor, Mervin Cripe, conducted pre-Easter services after we had carried out a visitation program to all members and friends of the church. Thirteen were baptized. The family and friends of the Cripes gave a sum of money to Brethren Service in memory of Peggy Jo Cripe. We held our vacation Bible school on eight successive Sunday evenings with classes for all ages. We met two hours with the children and one hour with adults. Our pastor and his wife were our Annual Conference delegates. — Mrs. Glenn Tridle, Claypool, Ind.

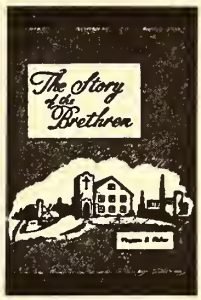
Flora — During January our pastor,

The Story of the BRETHREN

by VIRGINIA S. FISHER

This book, written especially for boys and girls of junior and junior high age, will help them find answers to many of the questions which they have had about the Church of the Brethren. Not only will it give youth a new feeling of happiness at being a part of the church but will help them find out how they can share in the church's work now and when older.

There are many pictures to add to the interest which will be found in this delightful book.



Cloth, $2.00; paper, $1.25

Church of the Brethren General Offices . . Elgin, Illinois

HELP BUILD A CHURCH

WHILE YOU INVEST YOUR MONEY AT

5%

Buy building bonds in denominations of $50., $100., $250., $500., or $1,000. Interest payable semi-annually.

INTEREST AND PRINCIPAL PAYABLE AT ANY BANK THROUGH TRUST DEPARTMENT OF FIRST NATIONAL BANK, of KOKOMO

RESERVE YOUR BONDS NOW!

For further information contact:
Robert Green, 510 N. Market, Phone GL 7-5195-Kokomo, Ind.

KOKOMO CHURCH of the BRETHREN

Rev. Richard D. Speicher, 1405 S. Webster St., Kokomo, Ind.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

PROPERTY INSURANCE
FOR CHRISTIAN PEOPLE
Fire and Extended Coverage, Legal Reserve, Non-Assessable. Churches, Dwellings, Household Contents, Mercantile, Farms. Cost has never been more than Stote Published Rates. Over 40 years in business. Seven Church denominations participating. Write for information.
BROTHERHOOD MUTUAL INSURANCE COMPANY
120 W. WASHINGTON ST. • FORT WAYNE, INDIANA

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Charles Dumond, Sr., served as dean of the Carroll County school of Christian living. Six from our church attended the school. The mission emphasis during January was concluded on the last Sunday with family day when Brother and Sister Claude Wolfe and Juan and Matilde Benalcazar were our guests. They brought us firsthand information about Ecuador. The evangelistic emphasis of the Call to Witness opened with an all-day prayer service on Ash Wednesday and continued through Lent with home visitation. Twelve were baptized and two were received by letter. Bro. M. R. Zigler was in our church for an area meeting on April 23. Our pastor and his wife represented us at Annual Conference. — Mrs. Verna Coplen, Flora, Ind.

Southern Indiana

Muncie — Pre-Easter services were in charge of our pastor. Three were baptized and one was received by letter. The Easter sunrise service was in charge of the junior and senior choirs. Several of our young people took active part in conducting our love feast on May 3. On May 17 Harriett Bright of Richmond was the speaker for the morning worship in the absence of our pastor. Some interesting slides were shown by two of our local teachers at the mother and daughter tea on May 12. Our church is now in its third year of unified giving; attendance and collections have both increased, and it looks as if we will soon be able to start building our new church in the heart of a new housing development. We have sixteen acres, part of which is to be used for pl ground and other activities for children of the area. — Mrs. Rich Bruner, Dunkirk, Ind.

Upper Fall Creek — Dr. Ercell Lynn spoke at a Bible conference our church. We had a father son banquet in February. Special s ices were held the week before Ea with the love feast on Thursday ning. On the first Sunday ever of each month we have a song Our young people are meeting re larly on Sunday evenings. The d vacation Bible school was held in J The women of the church have b sewing for relief and for Beth Hospital. Our pastor, Claudius P will retire and move to Florida in fall. — Mrs. Helen Kline, Daleville,



Express your Christian Trusteeship well by
☐ a bequest in your will
☐ a gift annuity
☐ a real estate deed (reserving life use)
☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich,
Director of Special Gifts
1451 Dundee Avenue, Elgin, Illinois

Send information to me confidentially and without obligation

.....
Name
.....
Address

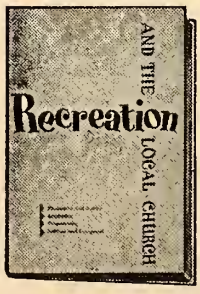
Recreation
and the Local Church

Edited by: Frances Clemens, Robert Tully, Ed Crill

Price $2.75

This much needed book was written by a recreation workshop group which met in May 1954, and was edited by the persons named above.

Written in simple, readable style the material offers sound principles and leadership techniques for anyone who plans and directs leisure time, club and fellowship groups and class activities. The book may be used as a textbook for courses in church recreation, as a guide and counsel to pastors and Christian education directors. Age group leaders will find this a valuable tool in planning for a stronger Christian fellowship program through the use of a sound recreation program in the local church. Recommended for every library.



CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

AUGUST 22, 1959



Luoma

In Joyful Song

NO SOUND track came along with this photograph, but who needs more than his own memories to supply the words and music? Certainly the barbershoppers of the nineties and the serenaders of the twenties did not sing with more feeling and verve than this youthful quartet. The theme of their song is more likely to be a modern ballad than the story of a bullfrog on the bank or a lullaby to a sweet Kentucky babe. But, whatever their text, they seem to be celebrating it with the kind of enthusiasm and zest that is so often missing in Christian worship. The Scriptures speak repeatedly about joyful shouts and spirited exclamations of praise, yet worshipers more often resemble mourners at a funeral than men and women who have been caught up by a faith that can overcome the world. Let them take a cue from such happy and unrestrained partners as these boys who do not hesitate to "lift every voice and sing."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

AUGUST 22, 1959

Volume 108 **Number 32**

In This Number . . .

Editorial —

In Joyful Song 1
Whose Voice? 5
Easy Street 5

The General Forum —

Laymen, Too, Must Believe. Albert Gray, Jr. 3
Spiritual Resources in an Anxious World. Andrew W. Cordier 6
Beauty for a Day (verse). Ernestine Hoff Emrick 9
Highway to Happiness. John C. Middlekauff 10
The Family Counselor 12
New Youth Director. Norman J. Baugher 13
The Big City and God. James L. Houff 13
A Humble Monk Adopts Thousands .. 14
Review of Recent Books 21

News —

Kingdon Gleanings 16
News and Comments From Around the World 18
Church News 27

Toward His Kingdom —

Close to Paradise. Hazel Peters 22
The Substance of Things Hoped For. Ivan Eikenberry 24
Self-government Comes to Nigeria's North 25
Goals for Nigeria 25
Meet Your Missionaries 27

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles n news. Letters should be brief and brotherly.

God Is Calling Men

David Barclay's letter, "Paradise Lost," in the May 30 issue caught my eye. The eternal purposes of God are worked out through nations, individuals, but in these latter days supremely through his church. We may stone the church for its weaknesses. But let him that is perfect or without sin throw the first stone. We are willing to concede that the church on this earth has many shortcomings. But weak or strong it is still God's imperfect vessel through which he works for the redemption of a lost mankind. Of one thing we may be assured, "The gates of hell will never prevail against the church." The Lord Jesus Christ, the purest of heaven, gave us the church. Christ is the head of the church. Christ personally called the disciples of yesterday and today. Everyone of the first call had their individual weaknesses. Judas betrayed him. Peter denied him. The rest ran away. But upon such weakness he established his church so far as humans are concerned. The church is the one organization that opens its doors to all classes of people, rich and poor, saint and sinner. This, so far as I know, cannot be said of any other organization of the world.

I take it that Mr. Barclay is a part of our national government which he also criticizes for its weaknesses and deceptiveness. It is his government that makes war machines and calls men by the millions and trains them in the art of blood letting. It is his government that enhances a program totally unchristian in many of its aspects.

To be fair, it is our government with all of its weaknesses and imperfections. I personally am glad to be a part of America although I cannot condone all of the weaknesses of the American system. Is not Mr. Barclay also a part of this government with its weaknesses? But he will not join the church because it is too "palsied." However, the church is still the most powerful organ for righteousness on this earth outside of the almighty God himself who works through his church.

It is always easier to stand aloof and criticize the weakness of the church than to get inside, roll up one's sleeves to work and be the kind of member who would challenge our poor weak fumblings in this v and wobbly twentieth century. C called Saul of Tarsus when thing the church were not the best. jumped in and helped set the wr right and became the immortal P Paul after fighting, criticizing, p ing out faults of the Christ jumped in with prayer and the p of the Holy Spirit and then saw church through other eyes. "I am ashamed of the gospel of Jesus C for it is the power of God unto s tion to every one that believeth McKinley Coffman, Middlet Ohio.

How Many Would Jesus Watch

I was so impressed by the l written by L. R. Mahe, May 16, I had to write to tell you I a with him 100%. To be true C tians we have to be Christlike wonder how many TV programs would have time to watch. I t there are many ministers who c use their time to better advan than watching TV. . . .

I am so glad I came into Church of the Brethren before could be accepted by letter only I could have gotten in by an e method than being re-baptize would have tried but I would sorry. — Mrs. Harry E. Mussel R. 1, Roaring Spring, Pa.

Combat Obscene Literature

Your child may be one of 1,000,000 children to receive scene literature next year, and less action is taken, this number be doubled in four years.

Unscrupulous racketeers are ing their filth at teen-agers and grade children. If your child is of these, you should send any lit ture received and the envelop your postmaster. Please do destroy.

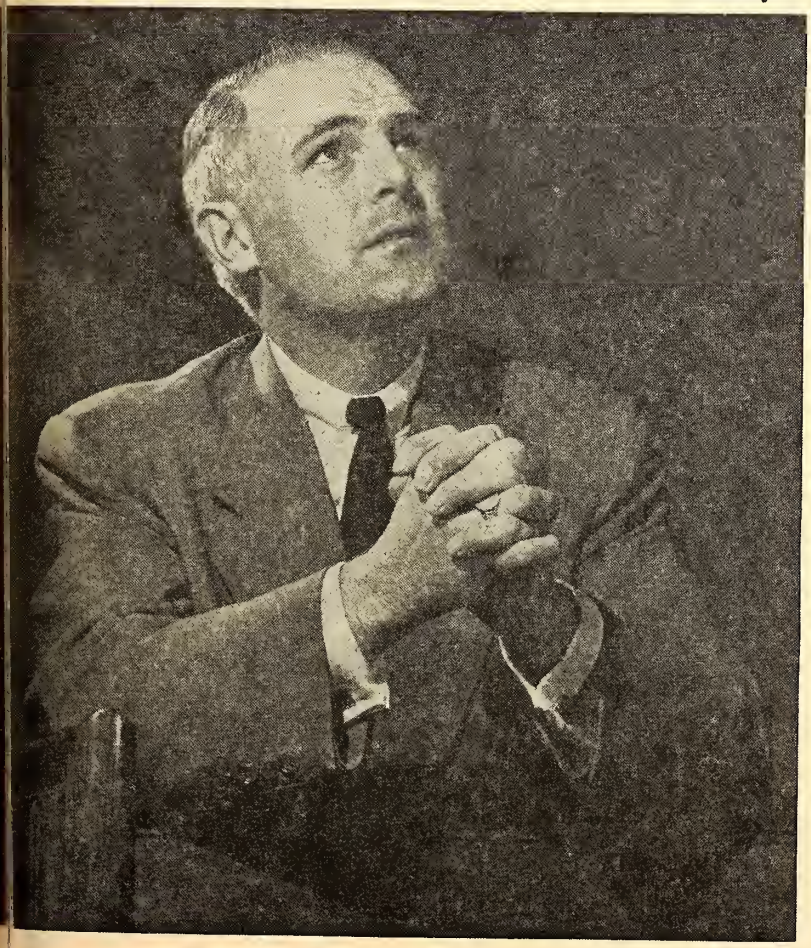
This is your responsibility. now by writing to your state resentative, House Office Build Washington, D. C., favoring Rich Poff's bill, H. R. 1877, which been introduced in Congress tougher state and federal law combat obscene literature and a that would provide a more com hensive definition of obscene lit ture. — Sunday School Class, Da Church, Dayton, Va.

Laymen, Too, Must Believe

Albert Gray, Jr.

Secondhand religion is not enough; each man must do his own thinking about God

Devaney



WE WHO are laymen need a religious faith of our own. It is not my purpose to discuss theology with you, nor, in fact, am I qualified to do so. Nevertheless we as laymen must be concerned with the study of God and this is theology. What do you believe about God, about his Son, about the Holy Spirit? What is the relationship of man to God and of man to man? What of life and death; of salation and baptism; of angels and devils; of the Jesus of Nazareth and of the Christ of the Revelation?

Very often we hear laymen say, "I'll not worry about theology; I'll just try to do what is right and leave the arguments up to the theologians." Or someone will remark, "Just as I love flowers but hate botany, so I love religion but hate theology." Let me reply to these views by suggesting four reasons why we who are laymen must have a theology of our own.

First, we need to formulate our own belief so that worship may be more meaningful to us. Without a mature concept of God we cannot worship him in a manner that will be spiritually significant to us. No wonder we complain about a church service when it is oriented towards satisfying or entertaining the audience rather than directed towards communing with God. The invocation, the prayer of confession, the litany of praise, and the benediction become vapid incantations of mumbo jumbo whenever we fail to realize that the object of our worship is almighty God.

In like manner our worship is often sterile because we use a Biblical phraseology that had meaning to ancient people but that now has become archaic.

Yet we laymen are often too lazy intellectually to reconstruct our own religious vocabulary. "The Lord is my Shepherd" was a vital figure for David, but only a vague figure of speech for us who have seldom seen sheep, let alone a loving shepherd. At least the World War II aviator made an admirable attempt to define God in modern terms when he spoke of God as his co-pilot.

Or consider the public prayers delivered by most of us laymen. I am sure you have noticed their lack of individuality. Pious phrases roll from our tongues in almost vain repetition of words that once had meaning but have long since lost their personal message to God. Contrast this with the refreshing prayers of a child who has not yet heard many adult prayers.

What a pity it is when we want to worship God and yet do not know how because we have never felt it necessary to develop our own faith. I shall never forget the religious experience that accompanied my first parachute jump. I wanted to sing the praises of my Lord during the excitement of that thrilling moment. But the fellow who jumped right after me could only shout as his chute drifted slowly to the ground, "Well, I'll be darned."

Secondly, we need a workable theology to accompany our daily vocational activities so that they may be guided by moral convictions that stem from our beliefs. Often our religious life and our daily vocational life just do not mix, and we make no attempt whatsoever to bring them into juxtoposition. Many of us worship God on Sunday and ourselves during the rest of the week.

As a professor of economics I spend an excessive amount of time studying the technical aspects of my academic discipline and far too little time trying to relate them to my religious beliefs. Alan Walker, the Australian religious preacher, told the National Convention of Christian Men, "The Christian redemption of our common life has scarcely begun. The authority of Christ is almost unknown in economic, political, and international affairs. The great struggle of the church is to penetrate the corporate affairs of society with Christian principles."

How can this be done if we laymen do not know what our theology is? Our faith ought to make such a difference in our daily work that we will either find it to be a holy calling, or else we will forsake the job for work in which we can discover a Christian vocation.

Third, we as Christian laymen need religious understanding in order to support our intellectual arguments. For example, when we make a care factual study of the social, political, and economic con quences of segregation reach the correct logical c clusion that segregation is s pid and not in the best inter of all parties concerned. most of us continue to act such a way as to perpetu racial bigotry because intell tual arguments are not enou We need to buttress our in lectual position with a theol so strong and so well constr ed that we will see this ineq ity as a mortal sin. Only t will all men become brothe

In like manner, we need know the medical effects of cohol and of tobacco and t costs in terms of human suf ing, yet not until our f condemns them will we s drinking liquor and smok Also, I believe there is no h in stopping war among nati by depending only upon in lectual arguments about the tility of war — or its costs -

Continued on page 12



Our faith will make of our daily work a Christian vocation

EDITORIAL

Whose Voice?

THE minister of a prominent church in Columbus, Georgia, has been dismissed from his pastoral duties because he wrote a agazine article urging "creative contact" be-veen whites and Negroes. The action of the urch body which sought his removal is really t surprising in view of the controversial nature the issue concerning which he stated his ews. Many other pastors have been subjected pressures both from within and without their ngregations because they also made a sincere fort to "relate the gospel of Jesus Christ to the rrent racial problem."

What is most disturbing in this instance is e reason given for the dismissal of a pastor. he judicial commission that reviewed his case id it felt that "the voice of the pulpit should the voice of the congregation." As a matter fact the minister in Georgia was speaking the ntiments of many in his church. But appar-tly there were many more who disagreed with m.

Surely it should not be necessary for a minis- to poll his members in order to know what essage he can safely offer on a Sunday morn-g. His responsibility is to become a voice for d, not a voice for the congregation, least of an echo of the congregation. Essentially his lling comes from God and not alone from the storal committee or the official representa-es who negotiate with him in terms of serving articular church.

There is little point in listening to a sermon prior regulations decree that what one hears st reflect the voice of the congregation. What need most of all today in our pulpits is the turbing, uncomfortable, sometimes contro-sial message of the gospel of Jesus Christ. If pulpit is true to its responsibility to be a ce for Jesus Christ, it will frequently sound such words of judgment that every listener y discover what it means to confront a holy l righteous God, one who sees through our tenses and our prejudices, one who measures by eternal standards that reveal all our little eptions.

But the words that come from such a pulpit l also extend to every listener the offer of giveness and mercy that issues from the Christ he cross. These are the words, both of judg-nt and of forgiving love, that we are most in need of hearing. We cannot expect to hear them from the voice of the congregation, especially when the church is caught up in the midst of controversy. But we can thank God for pulpits where prophetic voices still speak, and we can work to keep the pulpit not only free (for freedom can be abused) but always responsible to the God whose voice we want to hear above all the other voices that clamor for our attention. — K.M.

Easy Street

ACCORDING to the wishes that many persons express, nothing could be finer than to find yourself, at last, on "easy street." Here you can relax, forget your worries and enjoy smooth sailing for the rest of your days.

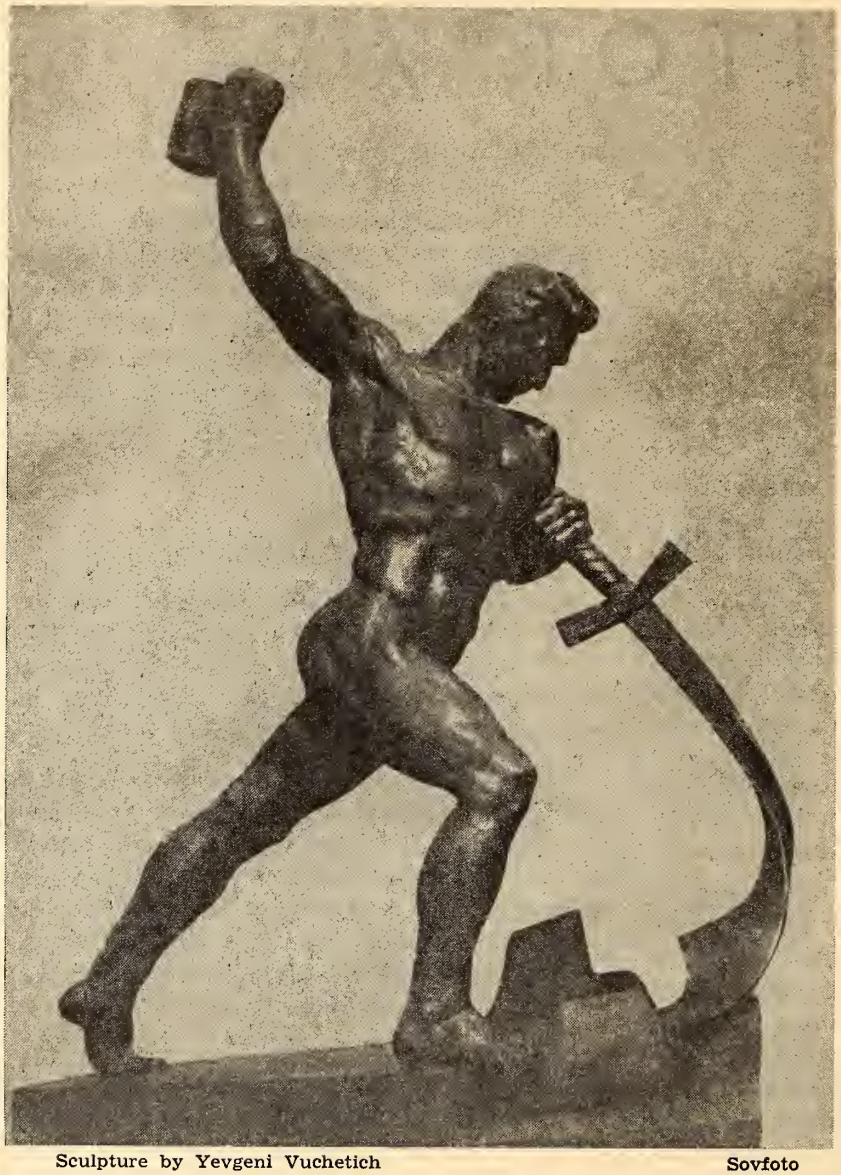
But it turns out that in our town, where we are to have a literal Easy Street, the avenue will be only one block long and those who enter it will be warned immediately that it has a dead end. For their convenience there will be a circular turnaround so that those who live and visit there can get back on a through street. But Easy Street is no thoroughfare. It soon reaches a dead end.

We suspect that most "easy streets" are just as frustrating. They lead to a corner where there seem to be many gates but every one is marked "no exit."

Jesus saw clearly that the wide and easy path that most persons desire is deceptive and leads to a dead end. He said, "The gate is wide and the way is easy that leads to destruction." On the other hand, "the gate is narrow and the way is hard that leads to life."

But Jesus did have something easy to offer those who would become his disciples. It was not an easy street, but an easy yoke. Happiness can be realized not in escaping from duties but in accepting the kind of responsibilities that he himself will share. He offers no relief from burdens but rather the kind of companionship that can make every burden light.

Popular advice urges us to take it easy. Jesus invites us to take his yoke and learn of him. — K.M.



Sculpture by Yevgeni Vuchetich — Sovfoto

Beating Swords Into Plowsha

Andrew W. Cordier

Barriers between m
and nations can b
overcome if Christio
will seek and apply

Spiritual Resources in an Anxious Worl

A YEAR ago I was in Jerusalem as a special representative of the Secretary General of the United Nations to engage in an inspection of the Mount of Olives, the Garden of Gethsemane, Mount Scopus, the great areas of Biblical fame and lore on the Jordan side of Jerusalem, and to engage further in the tough negotiations between the Israelis on the one side and Arabs on the other.

We were in long discussions with their high officials in efforts to improve the day-to-day relations and, if possible, the continuing relations of Jew and Arab in that part of Jerusalem. Our inspection of the area, which came only a few weeks after one of our observers had been killed in the same spot, made it possible for me to engage in a more accurate series of negotiations with the top f ficials on both sides.

It was an investigation in which there was, to be sur bit of danger. Israeli offi insisted upon accompan me, but I refused them. T argued, "If you go by you you'll be shot at and there mines, the presence of w you may not detect." On first point I said that I w be more likely to be shot if they accompanied me. Th

re, I refused their escort. On e second point I suggested at my chief of staff and my- lf would take care of the ines.

We proceeded up over this oly Land, now the point of ntention between two great oples. We engaged in the velopment of many, many nclusions and judgments in spect to the situation and the nner in which they might be rked out. We then engaged a series of discussions and plomatic negotiations with e prime ministers of the two untries and worked out ar- ngements for a little bit more peace.

One of the interesting aspects those ten days or two weeks s the fact that I lived in Gov- ment House, our United Na- ns office in Jerusalem, in the artment of our chief of staff. is a beautiful home-office ilding overlooking Jerusalem d the entire area which was e occasion for my mission. one side of that apartment s a veranda. Each morning sunrise, for two hours, I spent the time in quiet contemplation on that veranda, looking over this holy of holies and thinking back on the days 2,000 years ago.

There was the town of Bethany a bit to the right. A little farther to the right were Jericho and the Jordan River and the Dead Sea; up over the hill the Mount of Olives and the Garden of Gethsemane. Out of these hills, out of this rough terrain, out of this olive grove, came the inspired word, written in the skies for all to see. Here one could sit and ponder for days and days about the development of Christianity, of truth, of majesty, of beauty, of elements of life which are undying, of elements which have become the very marrow of the bone of our lives.

But here, too, there was just below me the road frequented sometimes by thieves. It was the road of the story of the Good Samaritan. Over a little to my left was the temple from which Jesus had driven the money changers. There, too, in that area lived the Pharisees. There, too, were those who pointed the finger of scorn upon the woman who sinned. Thus we observed the interplay of the good and the bad, the interplay of the great, the inspired on the one side, and the type of life which is represented by the Pharisees, by the robbers, by the thieves, by Judas.

Two thousand years have passed. Today there is violence on those hills. Today there is contention between the peoples who regard this as their land. The Arabs insist that it is theirs because they have lived there for 1,300 years. The Jews insist that it is theirs because their claims go back to the days of Abraham. The Christians, although also having a claim, are not as strident in their insistence upon possession of the holy places. But here it is, the claims of three great religions for the same territory, claims which are being fought out by two of them sometimes in violence and in blood.

In this kind of a setting one observes the conflict that exists in the world generally. It is not very much unlike the types of contention you observe on a broad scale between the East and the West, between the parties of the cold war, the historical traditions that still stand as an impediment to understanding of the West on the one side and of Africa and Asia on the other. These are barriers and they are profound barriers.

On that ground I was able to see, although at a distance, the home of Martin Buber, one of the great philosophers of our time. Martin Buber has pointed out that one of the greatest problems in connection with the cold war and the crises that exist in the world today is the absence of communication between nations, between groups,



Three Lions

T need is great, the country's resources are not developed, but help fr n other nations is often associated with helplessness and inferiority



Religious News Service

The nations of Africa and Asia are speeding up the training of leaders for government, education, industry, busi

and even between individuals. By the absence of communication Buber means that there exists a massive mistrust between nations, and often between individuals. A massive mistrust, he insists, arises from the fact that we do not understand the implications of the spoken word of the other party. This lack of comprehension can be dispelled only through the restoration of communication. Any period of decline in a civilization is a period in which one will observe the absence of communication.

A year or so ago there was a discussion of the United Nations on the part of some outstanding diplomats who were attempting to get at the heart of the problem as to how to make diplomatic negotiations effective. In the course of the discussion one of the greatest scientists of our age said, "Well, after all, gentlemen, what you are talking about can be defined in a small, short word, and that word is love." Love is the foundation of diplomacy, of mediation, of conciliation, and the solution of problems you will find in your community, neighborhood, and church.

But someone will say that after all love is a weak instrument. Love is all right to be preached in the church or to be taught in the Sunday school or to be mentioned in the home, but love has its limitations. We live in a tough world. There are tough problems. And when we get into the toughest problems of international diplomacy, the toughest problems of state craft, the toughest relationships that exist between the great powers of the world, love falls away. Does it? I refuse to believe it. I insist that is the very time when love comes into the picture with its fullest meaning and its fullest significance.

In this anxious world of which we are a part there are certain kinds of emotional devices and elements which we must try to eliminate from our lives. One of them is anger I have sometimes said to my st and to the delegates that an is a normal kind of human er tion but that emotion sho not be resorted to. It should fact, be curbed and harnes and checked as much as po ble. I put it in this form - you have to be angry limit it one minute. After that it d not pay dividends.

In the international field American people have a spe responsibility because we ar nation of great wealth, of gr possibilities, and of great portunity. Yet sometimes muff the ball to some degre our relations with other part the world, especially with rica and Asia, two parts of world in which a vast rev tion has taken place in the thirty or forty years unpre dented in human history.

One of our senior direc who was in Thailand in ser in Bangkok was told by a p ant of that country, "You Am cans always mean well bu

ften you scratch us where it loesn't itch." There is a lot of neaning in that down-to-earth tatement of the relationship of merica to Africans and Asians. Have we taken into full acount their wisdom, their nowledge, their capacity for ommon sense?

We have spent much more ime on the philosophy of givng in the Western world than ve have of the problems of reeiving. One of the problems ve are running into in the Afrian-Asian states is just that. "It ," said one prime minister reently, "very difficult for us to eceive." Receiving has been asociated too often historically vith the ignominy of weakness, f helplessness, and even of inriority.

Now with a sudden surge of evolution, a billion people in ne world are saying, "We are ot inferior, we are your quals," and they have the wisom, they have the knowledge, ney have the common sense nat can be contributed to the Vest. They have produced in any parts of Africa and Asia ple, competent, wise, imaginative, and knowledgeable leaders.

How can we establish, therefore, a balance between their need on the one side and their psychology on the other? A billion people or more are underfed. They are people whose resources are undeveloped. Need is great but the suspicion of receiving help is also very great. How can it be rectified? The only way in which that can be rectified is for us to recognize that they have something to give to us. They have something to teach us. They have something which we do not possess. Therefore, again and again one could sit at the feet of black people, yellow people, or brown people and receive from them insights into life, knowledge, inspiration, understanding, and comprehension into the meaning of life.

Leadership is basically a necessity including all of the qualities mentioned heretofore, a quality that must be manifested in terms of teamwork. others who can produce ideas, others who can push a cause, others who can organize movements, others who can solve a problem, others who can work out diplomatic difficulties. Converting people of lesser ability to greater ability through giving them opportunity is a process which must be used with extraordinary fullness and completeness for that whole region called Africa.

If we can pass through our generation with relative tranquility in that part of the world, it will be because we will have developed as a nation a sense of partnership with the newborn nations of this vast territory. This partnership in well-doing, this sense of teamwork will make for the rapid development of leadership in those parts of the world. Many peoples of Asia and Africa are not college or university graduates. If one would have to depend upon college graduates alone for leadership there, there would be no hope for them.

But, just as in 18th century America the Atlantic seaboard produced an invigorating air of its own which had the effect of producing leaders in short order, leaders who were competent for the tasks and the issues of the time and dedicated to their tasks, so in Africa and Asia you have the same compression of time, the same invigorating air sweeps across this continent. There is a speeding up in the training of the young leaders who are to accept the tradition in government, education, industry, and economic life in those communities.

A French revolutionary philosopher said that we must borrow from the past not its ashes but its fires. As we go back to those deeds and scenes and words of 2,000 years ago there is much fire to be borrowed from those days, in terms of the teachings of Christ.

BEAUTY FOR A DAY

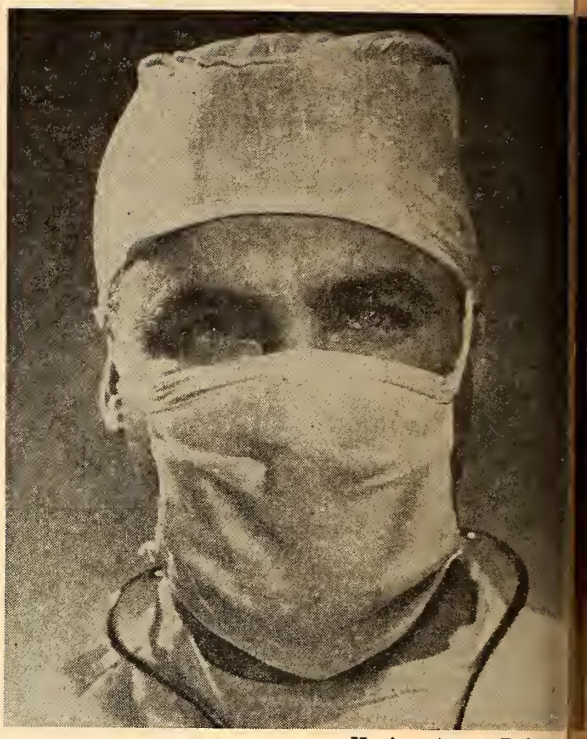
ERNESTINE HOFF EMRICK

A touch of beauty is a glimpse of God,
A fragment of his splendid majesty,
His own quick smile upon our common sod,
Reflecting an almighty gaiety.
What if tomorrow strips it from our sight?
This loveliness that lives so brief a day
In memory will bless some darker night.
It would not seem so rare, were it to stay.
And to God-quickened men there will appear
That other kind of beauty, when the heart
With sudden sight beholds a truth so clear
That it stands mute, lest ecstasy depart.
A joy that's past becomes a precious thing
And multiplies with each remembering.

Seeking and doing the will of God is the

Highway to Happiness

John C. Middlekauff



H. Armstrong Roberts

The doctor who gives himself to saving life and to research to find cures for disease finds joy in living

WHAT do you want out of life? What are the goals you are striving for? What would give you the greatest possible satisfaction and make you feel that life is worth living?

There are some who are handicapped by ill-health and physical weakness who would answer that health is their goal in life. There are others who wonder how they are going to pay their bills and educate their children who would answer that money would solve their problems. Others would answer: a wife or a husband, a good job, an education, a trip abroad, or a new car would bring them satisfaction. But if I should ask: "Why do you want health or money or a wife or an education or a trip or a new car?" I think the answer would be unanimous: "Then I would be happy." For I think it is nondebatable that most men seek happiness in life.

The trouble through the ages has been that we have been so terribly confused as to the real nature of happiness. It is easy to get lost on the highway of happiness. We try to take short cuts or we go off on inviting-looking byroads and frequently discover only after it is too late, that we have missed the one thing in life for which we have been seeking.

In giving people directions on how to reach a particular destination, it is frequently necessary to tell them where not to go as well as the necessary turns they must make. So it is on the highway to happiness. Let me begin by telling you how happiness cannot be found.

The first thing that needs to be said about happiness is obvious, and yet so many people act as if they have never heard of it. The nature of happiness is such that we do not find it when we set out deliberately to seek it. The most miserable people in this world are those who set happiness for a goal and then spend their lives in a deliberate attempt to find it. They always fail because happiness is not an end in itself but a byproduct of life. The man who found the buried treasure was not looking for buried treasures; he was busy doing his work as a farmer, and his discovery came as an accident.

There is a second thing of which we can be sure. Happiness does not come from things. William Lyons Phelps of Yale once said, "Happiness is much more dependent on the mental attitude than on external resources. This would be an absurdly obvious platitude, were it not for the fact that nine-ty-nine out of a hundred persons do not believe it." And Robert Louis Stevenson has left us this thought in his writings: "If the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. On the contrary, it consists in giving, and in serving others."

Now that we have seen that happiness is not found by the

no seek it as an end in itself by the way of possessions, let discover, if we can, the signs the highway that point to l happiness. If I had the ne, I am sure I could name u a dozen signs that point ward genuine happiness — t let me share four with you; we follow these, the others ll take care of themselves.

On the highway to happiness e first sign says that life must lived for a great and noble rpose. No one who lives for mself can be happy. The real y of living comes from being t in something that we know bigger, better, more endur- g, and worthier than we are. the preface to Man and perman, George Bernard aw says: "This is the true joy life, the being used for a pur- se recognized by yourself as mighty one . . ."

The most miserable and thor- ghly unhappy people whom u meet as you journey the ghway of life are those who e living aimlessly or who are thoroughly saturated with fishness that they refuse to e themselves for a great and ble purpose. The only true ppiness this world knows ything about comes from andering ourselves for a rpose in life that is great and during.

The second sign on the high- y to happiness points to rk. We fuss and growl about rk but just show me a hap- man who has no work to . All of us need to find some nificant work to do and to our best in that work or we ll miss the happiness that is capable of giving us. Prof. orge Herbert Palmer of Har- d once said, "If I could af- d it I would be happy to pay rvard College for the privi- e of doing what it pays me do."

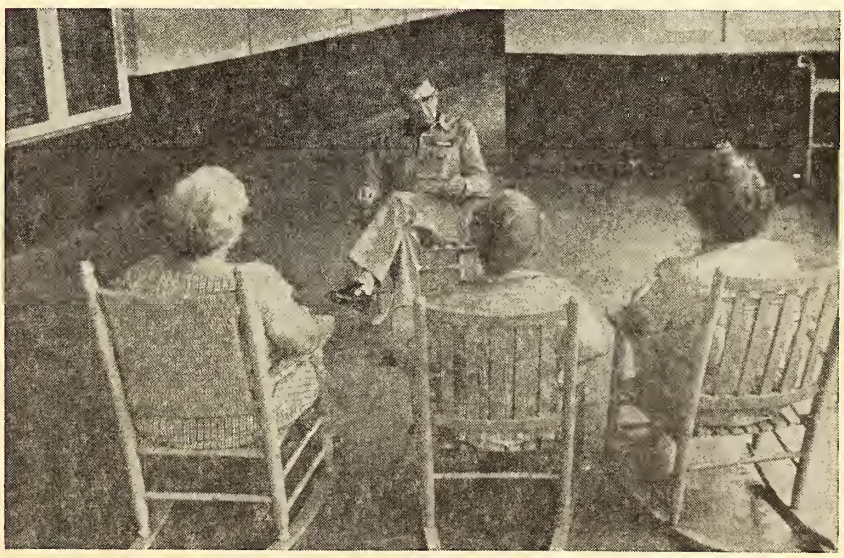
Until a man finds work that he would be glad to do for nothing or to pay for the privilege of doing — could he afford to do so — I doubt if that man knows true happiness. The right work for a man is a blessing and not a curse, and the happiest men in the world are those who are busy, working with God in his great purposes of redemption.

The third signpost on the highway to happiness reads: service and helpfulness to others. Perhaps I can illustrate what I mean by retelling a story which I ran across several years ago in an article by Dr. Henry C. Link, the noted psychologist and author of The Return to Religion and The Rediscovery of Morals. Talking to a man who had seen much fighting in World War II, he asked him: "What experience stands out most vividly?" He expected him to relate some dramatic story of violence and bloodshed, but this is the experience his friend recalled.

"One night I arrived on leave in Paris, eager for a good meal and my first glimpse of the city. Alighting from the train was an old lady, poorly dressed, struggling with three heavy bags. As there were no porters available, I helped her to the subway. Then, unable to see how she could possibly manage those bags, I got on the train with her and went right to her home far out in the suburbs. Although I could not talk French, never have I seen such spontaneous gratitude. She insisted that I accompany her to a neighborhood cafe where she told everyone in the place what the American soldier had done. Whereupon, amid handshakings and felicitations, they all drank a toast. If I had saved the woman's life they could scarcely have made a greater fuss over me. A simple enough incident, yet I'll never forget the satisfying thrill I got out of it."

Dr. Link concluded his article by saying: "Whether our acts of consideration for others be large or small, the principle is the same: Happiness is to be had for the giving."

The fourth sign on the high-



Religious News Service

Protestant Chaplain N. Clark Elder, a former missionary to Thailand, helps restore confidence and hope to more than three hundred patients at the Public Health Service leprosarium at Carville, Louisiana. He feels that his eight years there have been the most fruitful of his ministry

way to happiness is the most important of all. It says that happiness is found in the life of faith and obedience. Faith in God is the foundation on which every man must build if he would find true happiness. St. Augustine phrased it centuries ago. Speaking of God he said, "Thou hast made us for thyself and our hearts are restless until they rest in thee." God is the central fact of this universe, and until we come to terms with him, we have no peace, no joy, no happiness. But when we go with him, we are blessed — and this word *blessed* literally means happy. Jesus opened his Sermon on the Mount with what we call The Beatitudes — those seven statements which begin with the word *blessed.* The Greek word is literally *happy* and many of the modern translations use the word *happy* where the older versions use *blessed.* "Happy are the poor in spirit, for theirs is the kingdom of heaven"; "happy are the merciful, for they shall obtain mercy"; "happy are the pure in heart, for they shall see God."

Faith puts a man in harmonious relationship with the central fact of the universe, and when we co-operate with God's purposes, we find true joy and real happiness!

The Christian life is not only a life of faith but it is also a life of obedience.

Happiness comes to the man, the woman, the young person who obeys the commandments of God and to the best of his or her ability, follows the example of Jesus Christ. Only as we obey God can we have a clear conscience, and unless a man has a clear conscience, he cannot be happy.

Scholars point out that when Paul wrote 1 Tim. 1:11, "In accordance with the glorious gospel of the blessed God with which I have been entrusted," that the word which is usually translated *blessed* could be accurately rendered *happy.* And if the God and Father of our Lord Jesus Christ is a "happy God," we who are his sons and daughters should be happy too!

Laymen, Too, Must Believe

Continued from page 4

that neither side wins. Not until these secular truths are backed up by a religious conviction that war is contrary to the will of God will war cease. The professor and the theologian must become one.

Fourth and finally, we laymen need our own faith in time of trouble. None of us will escape times of disappointment, failure, sadness, fear. We can easily recall personal tragedies that have come to our friends. A few years ago a young college student interrupted his education and volunteered to spend two years in Europe doing relief work for his Lord. While in Austria he contracted a cr- pling case of polio — scarred r life while serving others in a foreign land. I pray that e knew what he believed.

Before a medical operati n Ernestine Hoff Emrick wrc , "I am sick, sick to the core w a nagging, paralyzing dreac - a dread that exists despite re - surances of my pastor, desp e the knowledge of a help l competent surgeon, despite - erature, despite sleeping pi . This is a thing which must e worked out between myself a l God alone. Others may p y for me, but in a crisis hour su n as this nothing will suffice sh t of coming to a personal agr - ment with the Great Physici n himself."

In time of trouble it is o help to us to say feebly, "M y pastor has the answer; my p - tor has a firm faith." We w o are laymen need to do our o n thinking about God. Our p - tor wants to help us and w - ingly gives us the benefit of s own religious insight but s - ondhand religion is not enou . Laymen, too, must believe.

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Zieg r
Clyde Weaver Katherine Weav r

The Family Counselor welcomes letters of inquiry. They may be addressed: Fam y Life Department, Church of the Brethren General Offices, Elgin, Ill.

Dear Counselor,

Gossiping among relatives and neighbors has caused trouble among our friends. How can it be stopped?

A Worried Sister.

Dear Friend,

One of the difficulties of living in a closely knit community is the fact that people know a great deal about one another, sometimes more than they should. The biggest problem comes when one of these persons takes advantage of what he knows and magnifies, twists, and distorts his knowledge in such a way as to make people miserable. Such a person might be considered as not being truly wholesome or well. Anyone who has to tear down other people for his own happiness not only s a very low estimation of himself, it forces others who really know him o hold him in low regard also.

The best medicine for gossipers s to ignore them. If you feel hap y with yourself you will know e things they say are unkind and n- true and so you will not be hurt y them. You can always stand up r persons the gossipers deride if u know what they are saying is untr . Emphasize the good in them rat r than pointing out the bad.

Some persons who gossip evide y have a need to be noticed. If c y this could be harnessed to some g t good, they might become hel l instead of harmful persons.

Clyde and Kathy Weave

New Youth Director

Norman J. Baugher

JOSEPH M. LONG will begin employment with the General Brotherhood oard as director of youth ork for the Church of the rethren on September 1, 1959, ıcceeding Ed Crill. In this caacity he will work with youth nd leaders of youth in forwardıg the program of the church nd also carry on a campus inistry especially to Brethren udents on non-Brethren ampuses.

Throughout his youth and dult life, Joseph Long has been lentified almost continually ith the youth program of the hurch. As a young person he erved as the president of his ocal youth fellowship, as presient of his district and regional abinets, and on the National



Joseph Long

Youth Cabinet. During the past six years he has served as counselor of the Eastern Region youth cabinet. He has also had experience as camper, camp counselor, and camp trustee.

Brother Long's general church activities have included service as assistant and summer pastor for three summers and for the past six years as pastor of the Chambersburg church in Southern Pennsylvania. He served on the commission on Christian education and as chairman of the District Board of Southern Pennsylvania. He has served also as vice-chairman and as chairman of the Ministerial Association of Chambersburg.

Brother Long took his college work at Elizabethtown majoring in sociology and psychology. He is a graduate of Bethany Biblical Seminary and has done some graduate work at the Lutheran Theological Seminary in Gettysburg, Pennsylvania.

Joe is the son of Brother and Sister Henry F. Long of Hershey, Pennsylvania. He is married to the former Mildred Groff of Palmyra, Pennsylvania. The Longs have two children, Timothy, four, and Patricia, twenty months old.

The Big City and God

James L. Houff

CAN we comprehend even in part the anguish that must have been in Jesus' heart for ıe souls in the big city of Jerusalem? housands of persons who needed ıe joy and life that God could give id not respond. Their loss was as reat as was the kingdom's. Can we ɔmprehend even in part the chalnge that Paul must have felt as he egan work at Corinth — a big ty?

American Protestantism has been redominantly rural in its orientaon and response. This is not necssarily bad, but it has blinded the rotestant church to the need of the ɔuls in the big city. These of the rge urban area are also God's creaon, to be redeemed and committed) service in God's kingdom. We ıust recognize that America is turnıg rapidly from a rural frontier naon to a nation of cities. Here, then, the challenge of today for Ameriın Protestantism. It must be today, ır tomorrow will be too late.

In our generation we have adapted our living to the new and old ways of urban living. We use the best of equipment and methods in our city factories and offices, and even in our homes and cars we have push-button controls. As a nation we have done well in growing fast. But our spiritual growth has not kept up with our mechanization and urbanization. We have placed materialism and secular ways first by our choice.

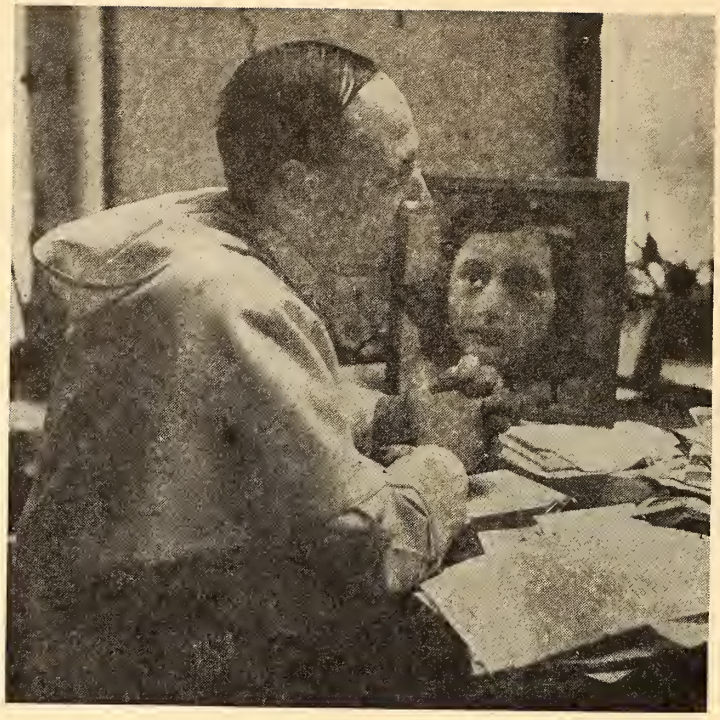
Sometimes we have been aware of our failure to take our Lord with us into the city. Some have left God "back home in the little white church in the oak grove," and worship him from afar. Others have tried to bring the little white church along with them into the city without any change in order to compensate for their actions. They have actually worshiped at the altar of the gods of materialism at the work and home in the city.

Still others have by their dedication and commitment walked with God and he with them in the great city. These have found God close and present in every time of need and great opportunity. These have not left God back in the country, nor have they committed him to the little church on a side street. They have with God's grace accepted the challenge to let God speak to and bless the urban communities where they now live.

Our God of the old days can also be the God of the new era. He is, after all, God of all ages. The job of reaching the one thousand or one in a city is not an easy one. But with faith and works, the power of the Holy Spirit is sufficient. So by prayer and inspiration through Sunday school, worship, youth fellowships, adult work groups, stewardship and evangelism crusades, the church remains, grows, and serves.

God and man together can serve the spiritual needs of thousands. But there are yet thousands to be served in our cities. This is the challenge to American Protestants today, including Brethren.

"That repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses" (Luke 24:47).



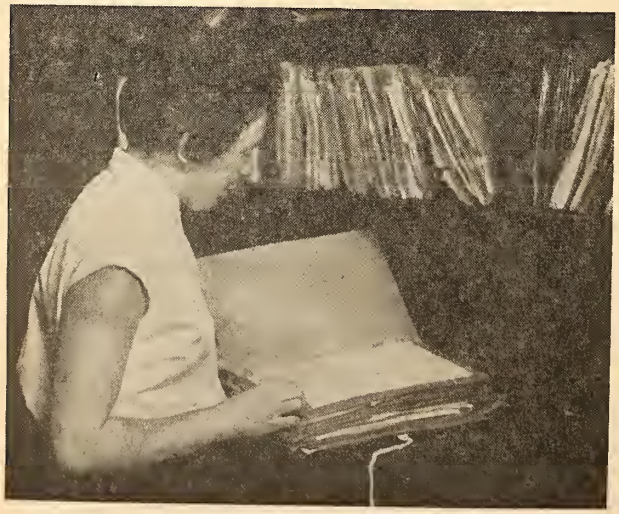
A Humble Mo

With the picture of Anne Frank on his desk, Father Pire contemplates the problems involv in the construction of another village to house Europe's homeless wanderers

► All his life Georges Pire has been serving the unfortunate. During the second world war Father Pire ran vacation camps for children, but his biggest job began only after the debacle of war had subsided. He was appalled by the suffering and "mental rot" endured by thousands of displaced persons families, the diseased, the old, the unskilled, the widow, or the crippled.

So in 1949 Father Pire set up a network of godparents who adopted some of these DP families. Othe of the homeless began to gather in ugly detention cam To remedy this, Father Pire tirelessly canvassed Euro begged aid wherever he could. Finally villages th would become an integral part of the community we built and today house thousands from lands devastat by the war. And a grateful world has given the humb monk its highest reward, the Nobel Peace Prize.

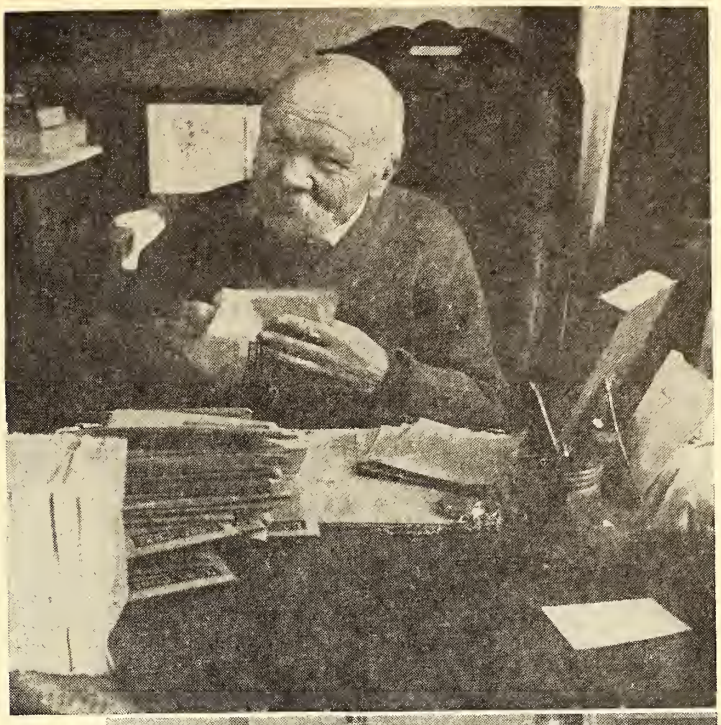
Father Pire's secretary, Miss Jolling, tries to keep in order the files of more than 16,000 DP families



Evenings when the inhabitants of the village gath to sing, songs of their homeland are freque



opts Thousands

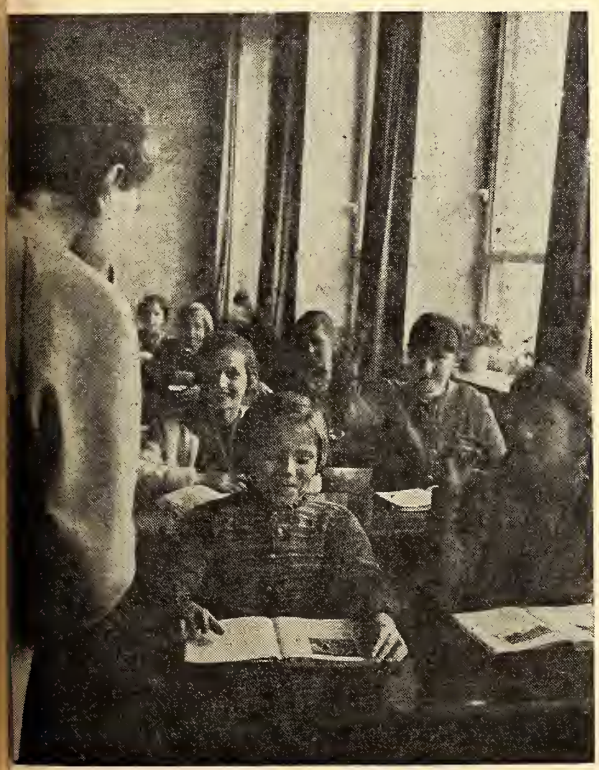


Mr. Ivanov, an eighty-seven-year-old Yugo-vian, lives in the Home for Elderly Refugees, founded by Father Pire in Huy, Belgium

Photos by Three Lions



vo young Polish girls are making their own clothes. The people have learned to be as self-sufficient as possible. In most places they have been absorbed into the life of the community



At the schools the youngsters of the village for displaced persons blend easily with the other children.

KINGDOM GLEANINGS

At the invitation of the World Council of Churches M. R. Zigler and W. Harold Row were delegates to the International Study Conference on Rapid Social Change held July 25 — Aug. 1 at Salonica, Greece.

A young adult family camp for the Middle and Western Districts of Pennsylvania will be held at Camp Harmony, Aug. 29-30. Dr. Paul Z. Rummel, professor of psychology at Millersville State Teachers College, will be the main resource leader.

The National Convocation on the Church in Town and Country will be held in Louisville, Ky., Oct. 20-22. The convocation is sponsored by the Department of Town and Country Church, Division of Home Missions, National Council of Churches. Program brochures are available from the Ministry and Home Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

Bishops of the Church of Sweden meeting recently in Stockholm agreed that, while there are differences of opinion between the church and the state, the traditional link should be maintained. The question of admitting women to the ministry, which threatened to split the Swedish Church when it was approved by the church assembly and Parliament, was not discussed at the conference.

A study on the use of the Bible in the United States has been undertaken by the American Bible Society. This program is part of the United Bible Societies' world-wide five-year study of the use of the Bible in churches. The Rev. Carl W. Larson, who has been secretary of the Northwestern District, has been appointed to serve as its study secretary. The world-wide program is under the direction of the Rev. Edwin H. Robertson, study secretary for the United Societies in London.

A senior editor of Life magazine told graduating students at Seabury-Western Theological Seminary in Evanston that ministers who do not know how much each member of their congregation gives to the church show "sheer irresponsibility." Sam Welles said, "Such a minister is irresponsible toward his flock, whose members might give more nearly what they could if he made their contributions part of his knowledge, and suitably urged them on with shrewd insight and good nature."

More than two hundred students took final examinations in Washington, D. C., in the first Bible course offered over television for college credit. Most of the students who watched the hour-long lectures by a professor at American University each Saturday passed the course and received two hours of credit which they can apply toward a degree, if they so desire. Meanwhile, more than 2,000 persons watching the telecourse on the Life and Teachings of Jesus paid for study outlines to accompany the course and over 100 showed up to take the final examination without credit.

A church music workshop for the District of Southern Virginia is scheduled for Saturday, Aug. 22, at Bassett church. The time is 9:30 a.m. to 4:00 p Discussions will center about the Brethren Hym congregational singing, adult and children's cho and directing and accompanying.

Dr. Charles S. Morris, head of the physics dep ment at Manchester College, North Manchester, invited to participate for several weeks in a Natio Science Foundation research program at Indiana U versity. Dr. Morris will assist in a nuclear physics search project in gamma and beta ray spectroscopy field in which a research project at Manchester Coll is being conducted.

A Prayer Movement has been launched by the tional Christian Council of Japan and a similar eff will soon be started in Korea. The two new campai abroad will be similar to the Prayer Life Movem sponsored in the United States by the Methodist Bo of Evangelism. The Japanese and Korean progra will include prayer vigils, group prayer meetings a publications in which prayer experiences and progra can be shared.

The campus planning and supervisory committ representing the three Indiana districts, request t the names of Church of the Brethren students who w be attending Purdue University, Indiana Univers Ball State Teachers College or the Indiana State Tea ers College at Terre Haute, be sent to Galen T. Lehm Regional Office, Manchester College, North Manches Indiana, so that efforts can be made to provide fell ship and a Christian ministry among Brethren stude on the campuses of these institutions.

Dr. Robert F. Eshleman, chairman of the dep ment of sociology and anthropology at Franklin a Marshall College, Lancaster, Pa., and chairman of t Eastern Regional Board, was awarded a fellowship attend the Danforth Faculty Seminar on Creat Teaching in the Behavioral Sciences at the Univers of North Carolina, Chapel Hill, North Carolina in Ju Twenty-five teachers of sociology, social psycholo and anthropology were invited to attend represent various colleges and universities in America.

The May 1959 issue of The Atlantic contains article, Foreign Policy and Christian Conscience, George F. Kennan. Speaking as a Presbyterian in t series of lectures arranged by President Mackay of t Princeton Theological Seminary and as a diplom who has served in responsible posts in Berlin, Vien Prague, Riga, Lisbon, Moscow, and Washington, deserves a hearing from responsible Christians. discusses the Christian's concern in such matters competition with Moscow, colonialism, the United N tions, war, and atomic testing. While Brethren m not agree with all parts of his presentation, most w certainly welcome the over-all thrust of the arti and will want to be familiar with the viewpoints this outstanding authority in the field of internatio relations. Reprints may still be available by writi to Rep. Byron Johnson, 442 House Office Buildi Washington 25, D.C.

Brotherhood Theme: Brethren Under the Lordship of Christ

The afternoon service of the dedication of the Mt. easant church, Northern Indiana, on Aug. 30, will gin at 2:00 and not 2:30 as was announced in the g. 1 issue of the Gospel Messenger.

Dr. Barbara Nickey, who broke her leg while on our with the L. W. Shultzes, is convalescing in Beth- y Hospital, to which she was brought by plane from e Montreal General hospital, Canada. Dr. Nickey ent thirty-seven years in mission work in India and now serving as house physician at Bethany Hospital.

Helen L. Miller, 402 N. Meridian St., Apt. 53, dianapolis, Ind., is eager to borrow a copy of the story of the Brethren in Virginia in order to obtain formation about Elder Jacob Miller of Franklin unty, Va. If anyone has a copy he is willing to lend Miss Miller, who will pay the postage both ways, ease get in touch with her at the above address.

A goodly attendance is in prospect for the Brother- od Conference on Training Workers With Older lults at North Manchester, Aug. 24-26. Among early gistrants were Ralph Baker of Northern Illinois; E. R. sher of Middle Indiana; Mr. and Mrs. Walter Mahan Mardela; Mr. and Mrs. John M. Wisherd of Middle aryland; Mr. and Mrs. A. R. Teeter of Western nnsylvania; Mrs. Charlotte Dalhamer of Ohio; and r. and Mrs. Otto Andreasen of Southern Calif.

edication and Home-comings

Lick Creek church, Northwestern Ohio, dedication the new educational building, Sunday, Aug. 30, at 00 p.m. A. P. Musselman will bring the message the morning service; Harper S. Will will preach the dicatory sermon.

Eel River church, Middle Indiana, home-coming, nday, Sept. 6. Dr. Harold Fey, the editor of the ristian Century, will speak both morning and ernoon.

Indian Creek church, Eastern Pennsylvania, home- ming, Sunday, Aug. 23. Calvert N. Ellis will bring th the harvest home message in the morning at 10:15 d the home-coming one in the afternoon at 2:00. 7:30 in the evening a program of sacred music will given.

Ten Mile church, Western Pennsylvania, will ob- ve the two-hundredth anniversary of the settlement the Brethren in Washington County, Pa., on Sunday, g. 30. The occasion will be a combined anniversary d home-coming, and the Highland Brethren church ll join in the celebration. Services will be held morn- g, afternoon, and evening, with special music, well- own speakers, and historical sketches.

The Church Calendar

gust 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Prayers of the Captives (Daniel). Dan. 1–6; 9. Memory Selection: If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. 2 Chron. 7:14 (R.S.V.)

Aug. 22-28 Appalachian trail hike for Eastern Region

Aug. 24-26 Conference on Training Workers With Older Adults, Manchester College, Ind.

Aug. 26 District meeting, Mardela, Ridgely, Md.

Aug. 27-30 District meeting, Michigan, United Brethren camp, Sunfield

Aug. 28-30 District Meeting, Southern Illinois

Aug. 28-30 District meeting, Northeastern Ohio, Ashland College, Ashland, Ohio

Aug. 28-30 District meeting, Northern Iowa, Minnesota, and South Dakota, Slifer

Aug. 28-30 Eastern Region youth conference, Juniata College, Pa.

Aug. 29 — Sept. 4 Chesapeake area UCYM training conference, Washington College, Chestertown, Md.

Sept. 4-6 District meeting, First Virginia, Green Hill

Sept. 6 Labor Sunday

Sept. 7-24 National Council of Churches national training session for church camp leaders, Martinsville, Ind.

Sept. 11-13 District meeting, Southern Missouri, Shelby County

Sept. 12-13 Southeastern Region men's spiritual retreat, Massanetta Springs, Va.

Sept. 17-20 District meeting, Northeastern Kansas, Navarre

Sept. 18-19 Southeastern Region CBYF cabinet meeting, Camp Bethel

Sept. 18-20 Eastern Region men and women, Camp Swatara

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ordo M. Pletcher of Leamersville, Pa., in the Upper Blacklog church, Pa., Aug. 17-23.

Bro. Ross Noffsinger of Nappanee, Ind., in the Baugo church, Ind., Aug. 23 — Sept. 2.

Bro. Glen W. Petcher of Citronelle, Ala., in the Pleasant Mount church, Tenn., Aug. 24-31.

Bro. Wilfred Staufer of Greensburg, Pa., in the Mechanicsburg church, Pa., Sept. 20-27.

Bro. Russell G. West of Wiley, Colo., in the Bassett church, Va., Sept. 22 — Oct. 4.

Bro. J. L. Miller of York, Pa., at Locust Grove church, Frederick, Maryland, October 4-11.

Bro. J. Emmert Dettra of Midland, Va., in the Madison church, Brightwood, Va., August 17-23.

Bro. M. Guy West, of York, Pa., in the North Liberty church, Indiana, August 17-23.

Bro. David Ockerman, of Lena, Illinois, in the Howard church, Indiana, August 23-30.

Bro. J. R. Jackson, Grantsville, Md., in the Georges Creek church, Maryland, August 16-30.

Gains for the Kingdom

Four received by letter in the Tucson church, Tucson, Arizona.

Two baptized in the Midland church, Midland, Michigan.

Two baptized in the Whitestone church, Tonasket, Wash.

Nine baptized and four received by letter in the Lewistown church, Pa.

Five baptized in the Laurel Glen church, West Virginia.

Eleven baptized in the Cloverdale church, Virginia.

Eight received by letter in the Troy church, Ohio.

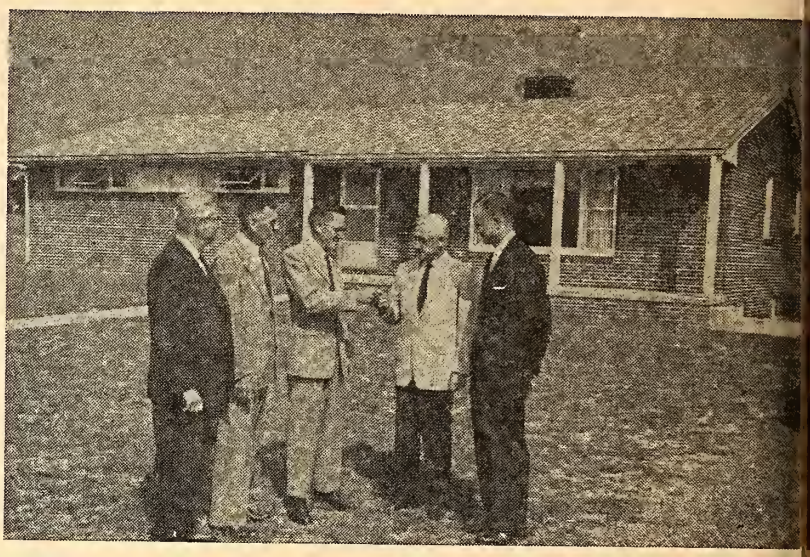
News and Comment From Around the Worl

Thirty-three Countries Participating in World Refugee Year

Thirty-three countries are now participating in the recognition of World Refugee Year. Claude de Kemoularia, special assistant to Dag Hammarskjold, said recently, "Hundreds of national and international voluntary agencies are co-operating actively in making the year a success, including both those concerned with welfare work on behalf of refugees, and many whose normal activities lie in other fields."

Recently some 2,500 rabbis throughout the United States were urged by the Synagogue Council of America to give maximum participation to the international observance of the World Refugee Year. Each rabbi was asked to schedule at least one sermon on the subject and on the need for more public and private aid for the estimated 2,500,000 refugees who still require assistance.

President Eisenhower has issued a proclamation calling for Americans to support the World Refugee Year sponsored by the United Nations which will open July 1 and continue through June 30, 1960. The president said, "I invite all of our citizens to support generously, either through the voluntary welfare agencies or the United States Committee for Refugees, the programs developed in furtherance of the year for the assistance of refugees."



Participating in the dedication of the district parsonage for Second Virgi were, from the left, Beverly Smith, moderator of the district; Ern Wampler, former executive secretary and dedication speaker; Wend Smith, chairman of the building committee presenting the keys of parsonage to Ernest B. Craun, chairman of the district board; and Sam Flora, present executive secretary. Others participating in the serv were William Willoughby, associate district moderator; Philip Trout; M. Clarence Bowman, district director of music; Clarence Bowman, chairm of the district ministers' association; and Boyd E. Cupp, district finan board. After the dedication service representatives of the twenty-se churches in the district toured the house and the executive secretary's off. The parsonage is located in Bridgewater, Va.

Brethren Lead at Illinois Legislative Seminar

The largest denominational delegation at the legislative seminar sponsored by the Illinois Council of Churches at Springfield on April 29 was from the Church of the Brethren. Among the sixty-five attending were the following Brethren: Ralph E. Smeltzer, Daniel C. Flory, J. Wilburn Lewallen, Don Snider, Carl H. Zigler, Ralph W. Anderson, John E. Thomas, Joseph F. Piesen, R. C. Wenger, Carroll Lahman, Mr. and Mrs. Grover Thomas, Elmer Hersch, and Earl Buck.

Director of the seminar was Rev. Warren R. Ebinger, associate secretary of the Social Action Committee of the Illinois Council. Daniel C. Flory, pastor of the Springfield Church of the Brethren, served as chairman. Ralph E. Smeltzer, director of social education, Brethren Service Commission, gave the keynote address and served as resource leader. Mr. Jerome Finkle, executive secretary of the Legislative Reference Bureau addressed the group concerning the legislative seminar.

The program of the day also included visits to the House and Senate and a panel discussion.

Presbyterians Take Middle-Road Stand on Red China

Delegates at the annual General Assembly of the United Presbyterian Church in the U.S.A. took a middle-of-the-road stand on the controversial issue of Communist China's recognition by this country and the United Nations. After considerable debate, they adopted a resolution expressing the assembly's "Christian concern that the day may soon come when our government, in concert with other free nations, may enter with honor into normal relations with the government of the Chinese people." The resolution was passed after the assembly rejected two overtures asking the denomination to voice its disapproval of the proposal made by the Fifth World Order Study Conference t Red China be recognized by t country and the UN.

Delegates condemned legislat "devices" to interfere with racial segregation. They regarded th "as ungodly as they are unc stitutional."

Church members were urged defend the right of every law organization or association to w in achieving legitimate social go "lest the very fabric of our der cratic system itself be destroye

Delegates learned that memb ship in the United Presbyter Church reached a new high 3,159,562 last year – an increase 56,990 over the previous year. budget of more than $42,640,0 for operating expenses and expan services was approved by the sembly for the church in 1960. T total represents an increase $3,500,000 over the 1959 budg Presbyterians were called on strengthen their ministries parti larly in inner-city churches, changing communities.

In a resolution paying tribute John Foster Dulles, the late Sec tary of State, he was memorializ

a man of "profound faith and ristian proctice." Mr. Dulles was ıember of the church. A sixteen-t-one-half-acre site in the nation's ital was purchased for a new Na-al Presbyterian church and cen- The acquisition was announced the General Assembly meetings. e new structure which will lace the present one on Connecti- Avenue will serve as the nation-hurch of the new denomination ned last year.

historic worship service which owed in minute detail one per-ned more than 400 years ago by n Calvin was given a dramatic entation in connection with the eral Assembly sessions. It was gn in observance of a number o Presbyterian and Reformed anni-saries being marked this year in vious parts of the world, including 450th anniversary of Calvin's h. The United Presbyterian urch through its assembly made eloquent appeal for unity with e other denominations of the Psbyterian and Reformed tradi-ti s in North America. The plea sounded in a letter written by outgoing moderator to seven c rches in this country and two in Canada. All are members of the Vrld Presbyterian Alliance, North Aerican area. The letter was ad-dssed to the Associate Reformed Psbyterian Church, Cumberland Psbyterian, Cumberland Presby-tan Church in the U. S. A., Evan-gcal and Reformed Church, Hngarian Reformed Church in Aerica, Reformed Church in Aerica, Presbyterian Church in th U. S. (Southern), Presbyterian Curch in Canada, and United Curch in Canada.

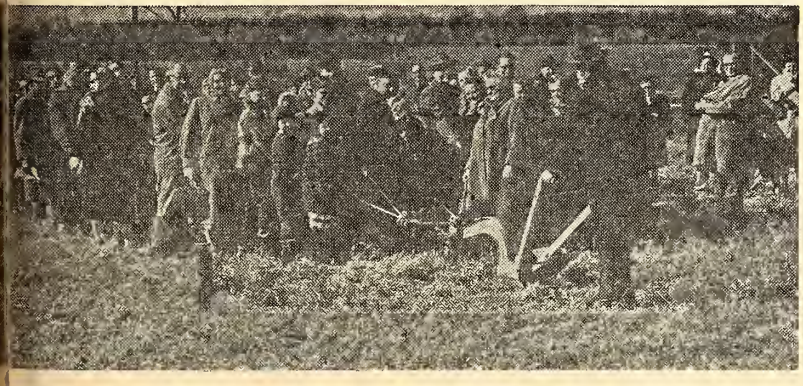
Baptists Called to Biracial Talks

Former Representative Brooks Hays, the outgoing president of the Southern Baptist Convention, called on delegates attending their annual sessions in Louisville, Ky., to plan a conference with the two major Negro Baptist denominations as a practical step toward easing racial tensions in the South. He challenged Southern Baptists to help Negroes achieve a status free from all discrimination and injustice.

In the convention the original resolution endorsing this proposal resulted in heated debate after it was strongly opposed by delegates from the deep South. The resolution was amended to call on the executive committee of the convention to consider meeting with Negro Baptist leaders to discuss mutual problems. Supporters of the original resolution reminded Baptists that what they did at home on the race issue was of vital importance to their missionary efforts away from home.

Delegates approved a record budget of $18,500,000 for the denomination's work in 1960. The total represents an increase of $1,000,000 over the current budget. The convention voted against amending the denomination's constitution to permit Canadian Baptists to join the convention. It argued that such an amendment would engender ill-will and create a serious breach in Baptist fellowship.

In other actions the Southern Baptists commended Postmaster Summerfield for the Post Office Department's campaign against the mailing of obscene literature and other materials. Delegates also approved the appointment of an observer to the United Nations in the interest of world peace.



Encouraged by a shout from the pastor, Luke H. Brandt, to all pull together, more than one hundred members of the Quakertown church, Pa., joined in breaking ground for the new church. The ceremony at the site of the proposed $117,000 structure was concluded with all pulling on the ropes attached to a plow guided by the pastor. John S. Landis, pastor of the many church in Philadelphia, and John H. Glenn, owner of a general contractors firm, spoke at the afternoon occasion. The old church has been sold to a Latvian Lutheran group to take possession by Jan. 1, 1960

Laymen to Have Larger Role in Missionary Alliance

Delegates to the sixty-second General Council of the Christian and Missionary Alliance acted to insure increased lay participation at the General Council, thus almost doubling the number of lay delegates to the annual assembly. Interest in laymen's work was stimulated four years ago with the founding of the Laymen's Crusade for Missionary Action which co-operates with the Alliance Home Department in establishing churches.

The council approved a 1959 budget of $3,708,000, the largest in its history. The Alliance has 822 missionaries serving in 22 foreign fields. The Alliance, which has its headquarters in New York, has about 80,000 members.

French Reformed Church Marks Fourth Centenary

Celebrations marking the fourth centenary of the French Reformed Church were launched with pilgrimages to the Noyon, France, birthplace of John Calvin, the founder of the Reformed faith, and to his home in Paris. The pilgrimage was followed by a reception at the Swiss Embassy in Paris and a concert of sacred music at the Louvre oratory.

In connection with its meeting in Paris, the National Synod of the French Reformed Church commemorated the historic Synod in 1559, at which the church was organized on the Calvinist basis. Attending the ceremony were delegates from English, Swiss, German, Dutch, and American Reformed Churches as well as representatives from Anglican and Orthodox Churches.

Unitarians Report Gains

The American Unitarian Association gained a record number of 15 new churches last year for a total of 391 active congregations. Delegates attending the annual Unitarian meeting learned that members of their association and of the Universalist Church have a strong preference for retaining the words Unitarian and Universalist in any merger of the two groups. Delegates will vote on a plan of union for the two groups to be presented at



Religious News Service

At the National Council of Churches General Board meeting in Seattle Dr. Edwin T. Dahlberg (second from right) extended a warm welcome to churches in Alaska and Hawaii, our country's newest states. Accepting the greetings were Rev. Fred McGinnis, president of the Alaska Council of Churches, who presented Dr. Dahlberg with a gavel of gold-studded walrus ivory; and Rev. Kenneth O. Renwick (right), executive director of the Honolulu Council of Churches, which supplied the orchid leis. Looking on is Dr. R. H. E. Espy

a joint conference in Syracuse, N. Y., beginning Oct. 31.

Unitarian church school enrollment in the U.S. and Canada has increased 154 per cent in the last ten years. One of the questions to be discussed by the Council of Liberal Churches, which includes both Universalist and Unitarian churches, is whether Sunday school should be held on Saturdays and pupils charged tuition.

The association expressed full support of the U. S. Supreme Court and a determination to defend the high tribunal's constitutional powers. In another action the association urged broader authority for the Justice Department to intervene in school desegregation and other civil rights cases.

Church Leaders Explain NCC Position on World Order Parley

A highlight of the sessions of the General Board of the National Council of Churches held in Seattle, Wash., was a colorful ceremony at which Dr. Edwin Dahlberg, council president speaking for its constituents, extended a warm welcome to churches in Alaska and Hawaii. Accepting the greetings were the Rev. Fred McGinnis, president of the Alaska Council of Churches, and the Rev. Kenneth O. Renwick, executive director of the Honolulu Council of Churches. Two leaders of the National Council's General Board explained the council position in relation to the Fifth World Order Study Conference, which last November proposed that the UN admit and the United States recognize Red China. They stressed that although the conference was sponsored by the council's Department of International Affairs "up to this point the council has made no such recommendation." Both churchmen emphasized that misunderstanding stemmed from the 5,000-word message to the Christian churches issued by the study conference. Dr. Eugene Carson Blake, former president of the council, pointed out that three sentences in the message raised all the excitement. He suggested that this was not a policy statement of the council, but rather a statement designed to make the American people study the Far Eastern policy of their nation in the light of their Christian convictions.

Thousands at Inauguration of Calvin Celebrations

Thousands of persons, including many from countries throughout the world, gathered in the historic citadel of the Protestant Reformation in Geneva, Switzerland, for the inauguration of celebrations commemorating the 450th anniversary of the birth of John Calvin, one of the giants of the Reformation. Highlight of the celebrations was the dedication by the World Presbyterian Alliance of the newly restored Calvin Auditorium, the historic 14th century church where Calvin and other Reformation leaders preached and taught.

Ecumenical Responsibilities Stressed at Calvin Celebrati

Dr. W. A. Visser 't Hooft, gen secretary of the World Counci Churches, told a group of 100 formed churchmen who came Geneva for celebrations marking 450th anniversary of the birth John Calvin that the great ecun ical thought behind the Reforma leader's work is "something should draw upon far more." Visser 't Hooft declared that Ca by accepting and seeking dis sions based on the Scriptures all Christian churches, including Roman Catholic, was the precu of the modern ecumenical movem

Reform Jews Report Gains

Reform Jewish congregations the United States have experien their most rapid rate of expan since 1950 with an increase of per cent in their synagogue program development in that pe of time. Rabbi Maurice N. Ei drath, president of the Union American Hebrew Congregat reported that the Union's congr tional strength had developed f 325 temples a decade ago to present number of 575 compri a membership of 1,000,000 indi uals. The Union adopted a re budget of $1,533,600.

"Progressive" Pastors Conference a Flop

The progovernment League Evangelical Pastors in the East man Republic suffered a spectac defeat when its first "Pastor's ference" drew hardly more than group's own membership, estim at eighty. Even East German p reports said the meeting was po attended. The meeting, which heavily advertised for several mon was held at Erfurt.

Organized last year, the Lea was set up with the approval financial support of the Soviet Z regime, but without the consen the official church managements.

NAE Head Hits Exportation of Lurid Magazines

Lurid, pornographic sex magaz exported by the United State newsstands in foreign lands causing American missionaries g embarrassment and are presentir seriously distorted picture of Am can life and morals, according Dr. Clyde W. Taylor, a secretar the National Association of Evan cals.

ıa Abbey Reconstruction ›ars Completion

The reconstruction of the Abbey the Iona Community off the coast Scotland, which was undertaken enty years ago, will be completed s summer. The community takes name from the island on which is located. Dr. George F. Macod, the Church of Scotland's mer moderator, said the cloisters Iona Abbey and some other secns would be opened by the end June. The membership of the mmunity now stands at 140 full mbers, 575 associates, and 5,200 ive friends.

ıurch of Scotland ›jects Bishops

By a narrow majority of thirtyır votes, the General Assembly the Church of Scotland rejected proposal that the church adopt system of bishops in a move vard unity with the Anglican urch of England. Commissioners the assembly voted 300 to 266 ainst the idea, which also had pposed that the Church of Engd adopt a system of lay elders the Presbyterian pattern.

›rman Pacifist Group ›peals Geneva Conference

A memorandum denouncing West rman atomic armament has been pared by a West German pacifist up headed by Dr. Martin Nieeller, president of the Evangelical urch of Hesse and Nassau. The ort urged the Geneva conference bring about a German peace aty so as to solve the Berlin situon and facilitate German reunition. A memorandum was signed 2,000 politicians, scientists, and tural leaders.

lian Group Studies How Distribute Books

More than sixty booksellers from lia and six other countries recentattended an institute at Nasrapur, ır Poona, in order to study ways get books to the people instead of ting them stand on bookstore lves. Plans for the sessions were veloped in co-operation with Dr. lford Scopes, secretary for literae of the National Christian Coun of India.

The use of book carts in hospitals, okmobiles or book oxcarts, and torcycles with sidecars filled with oks were some of the ideas sugted as means of distributing books he millions who now can read that e little access to good books.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Christianity in a Revolutionary Age. Kenneth Scott Latourette. Harpers, 1958. $6.00.

The name of Kenneth Scott Latourette is recognized as one of the greatest living historians in the English language. Many say without hesitation he is the greatest and a specialist in church history. He is retired but one is amazed at the undiminished vigor of his writing. He always possessed that divinely given gift necessary to the church historian, the ability to write and to speak interestingly.

Two classes of people should be interested in this volume. The specialist in church history will find it a welcome addition to the literature of his chosen field. The very abundance of information concerning our times makes the attainment of some clear view of trends and significant movements difficult to arrive at.

The preacher or pastor who must stand and speak to interpret and give advice to men in what is probably the most complex age of recorded history ought to read this interpretation of our times. For a master of analysis of social movements and developments shares his thinking in the light of a living but realistic Christian faith. We await the next volume. — *F. E. Mallott, Chicago, Ill.*

A Woman Wants God. Mary Lou Lacy. John Knox, 1959. 80 pages. $2.00.

This book speaks definitely to mothers and housewives who live in a world where many activities take place both inside and outside the home. Sometimes life may seem very cluttered and it becomes easy to lose sight of God or leave him behind because he does not mix well in certain places. This is one side of the picture.

The other side presented lifts up a world of endless opportunity where a child can reveal profound truth to a parent or be the creator of profound joy. From this angle she is challenged to a rededication in her task.

In finding God a woman's faith is strengthened until it becomes contagious rising above many of the annoying things about her. A young mother especially would enjoy this. — *Anna Warstler.*

Decentralized Camping. Lois Goodrich. Association Press, 1959. 256 pages. $4.95.

This book is of tremendous help to all those doing or planning to do small-group camping. The author draws on long experience with L. B. Sharp and others and comes up with a book that spells out staff, training, program, etc. of the small-group approach to camping.

This book is timely since the American Camping Association, the churches, and many agencies are exploring and seeing values in the decentralized approach. Three of the most helpful parts of the book are those dealing with training of staff (fifty-nine pages given over to this); the program and how it works; and use of nurse, dietitian, and waterfront personnel in the camp program.

Those of us who have been doing small-group camping will find many new ideas and suggestions, especially in training leaders. Those who want to learn will find this book, next to actually participating in such a camp, the most helpful camp book to come out in many years. — *Paul M. Weaver.*

Studies in Genesis. D. T. Niles. Westminster Press, 1958. 109 pages. $2.50.

This little book of one hundred nine pages on Genesis grew out of the conviction that the church desperately needs to rediscover our faith "in its original mood of exhilaration, of challenge and high adventure, of expectant hope and triumphant deed." This rediscovery can come about only as we understand the thought of the Bible and meet God in its pages.

Through the medium of twenty studies on great texts in Genesis Dr. Daniel T. Niles of Ceylon demonstrates the pathway to Christian renewal. Here the reader is brought face to face with the stirring themes of the Bible — about God and his redeeming purpose, man and his sin, history and its fulfillment in Jesus Christ and the church.

In this splendidly written book laymen and ministers will find much to lift the soul, warm the heart, and illumine the mind. — *David J. Wieand, Lombard, Ill.*

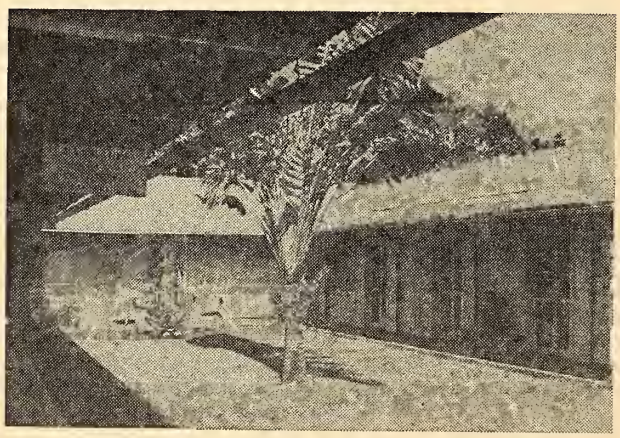
CLOSE TO PARADISE

Hazel Peters

Anyone searching travel folders for an "exotic" vacation spot at less cost than a trip to Europe or the Orient is likely to be attracted by folders headed "Puerto Rico – as close to Paradise as man will ever see – the land of perpetual spring." And the vacationer will probably be glad he asked his travel agent to arrange a trip to Puerto Rico for him. He will agree with the travel folder as he drives over flower-lined roads to "enchanting towns," swims at "magnificent beaches," visits the "*Porta Coeli* (Gate of Heave the oldest church in the western hemisphere," and st at ultramodern hotels, in a land of another langua and culture but where "everyone speaks English."

Also the casual visitor may see the Castañer val of Puerto Rico as a beautiful rural area with gre mountains, colorful houses, and even more colorfu dressed people. But a closer look reveals that for so people the travel folder information just is not tr Behind some of those brilliantly colored blossoms unpainted shacks which furnish only meager shel for sad, malnourished children. Opportunities for b ter health is one of the many needs. Brethren Serv began a program in the Castañer valley in 1942 beca it was one of the most needy areas on the island.

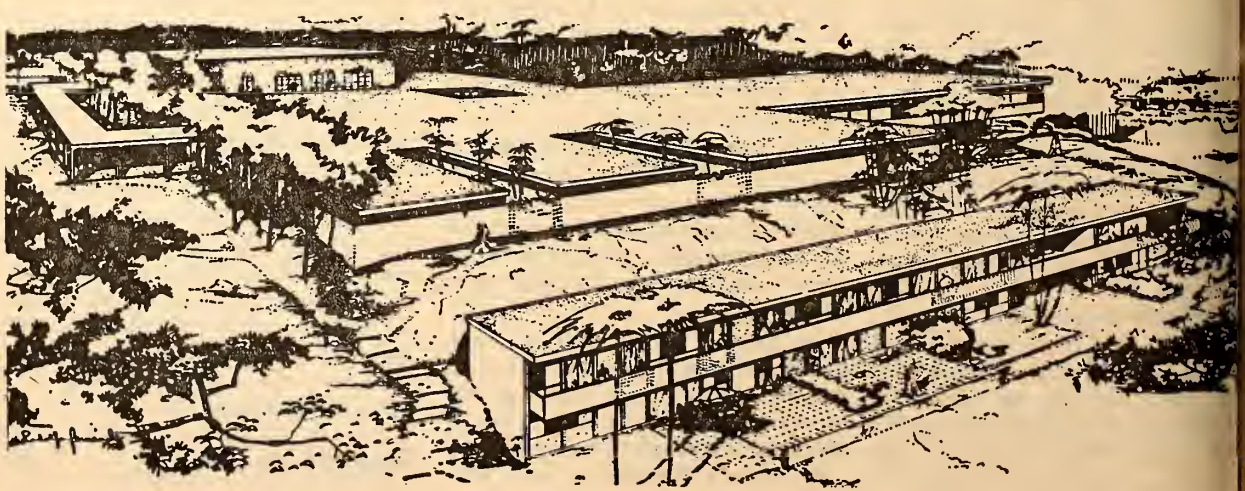
Other reports and articles have been written the work in this area, the interest of the governme and the co-operation of many of the citizens of Castai and surrounding communities. This picture story p sents only parts of the current health program and so of the plans for the future Community Hospital Castañer.



Ray Petersime

While the new hospital is being constructed, work must on in the old wooden barracks which have served as the hospital at Castaner. Approximately 1,500 patients h been served yearly in it

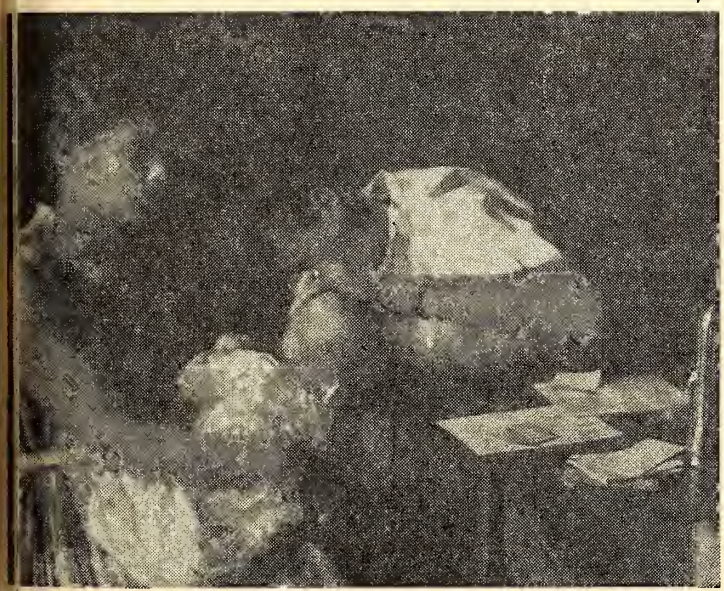
During the spring of 1958 drawings for the new hospital were completed. The government guaranteed basic financial support and the erection of the hospital also beca a part of the CALL program

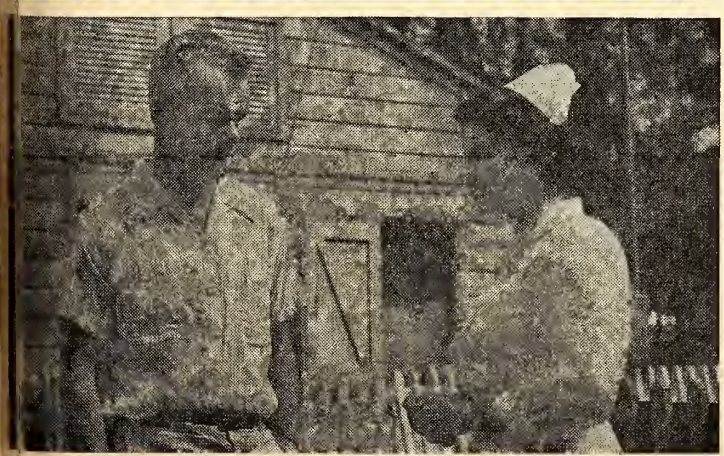




Walter Keiser, who had served earlier at the Castaner project, returned in December 1958 as inspecting engineer for the new building

By the end of May 1959 most of the concrete work had been completed. Here the roof of one of the hospital sections is poured

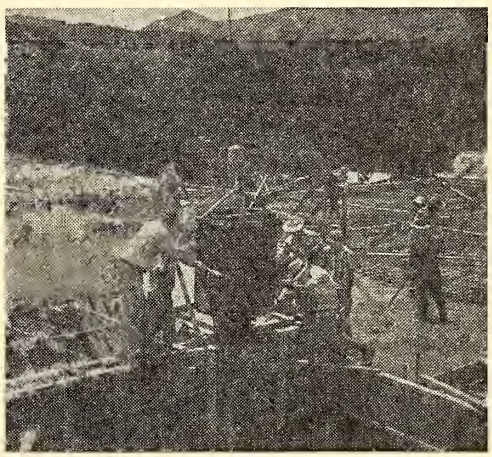




On March 8, 1959, the cornerstone was laid. Participating in the ceremony were (left to right): Ralph Townsend, project director; Senora Ines Munos Marin, wife of the governor and chairman of the Hospital Fund Raising Campaign Committee; W. Harold Row, executive secretary of the Brethren Service Commission; and Attorney Francisco Arillaga

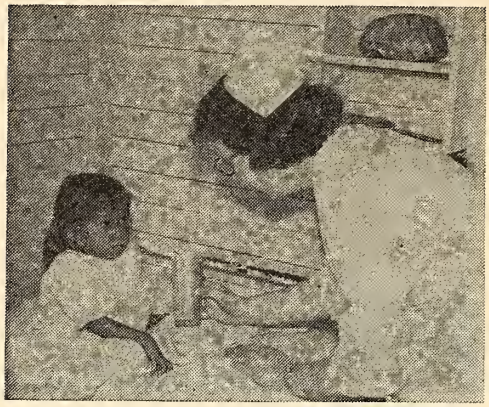
El Mundo





Dr. Thomas Hall checks a small patient at an outpatient clinic

Ralph Townsend discusses the medical program with Head Nurse Elsa Groff



Ray Petersime



Left: Nurse Bernice Stoner offers a drink of water to a six-year-old child suffering from malnutrition

Right: Antonia Gon and Tefel Vera, Puerto Rican assistants in the outpatient department of the Castaner hospital prepare records on one of the 15,000 outpatients who report for clinic checkup each year

Many of the people in the community are able to pay modest sums for the medical services received, and many have made special contributions to the building of the hospital. However, the hospital also has a great concern for the less fortunate ones who are unable to pay their own way. The more adequate facilities of the new hospital may help make their island a little closer to the "paradise" the privileged persons and the tourists know



Ray Petersime

The Substance of Things Hoped For!

Ivan Eikenberry

GOOD FRIDAY! National holiday in Nigeria, including the so-called Muslim North. We had a thrilling experience, well at least thrilling for me. Mr. Dowdell, our host, and his family and I went to the Ibadan University College chapel for the 10:00 a.m. worship. Most of the congregation were Negro Nigerians. There were a few with Northern type dress, but most of the crowd wore white shirts and trousers, or dresses.

But the thrill was in the leadership and the stimulation to meditation in the meeting. First lesson was read by a very lovely Christian girl who is Yoruka but whose parents live in Jos. Second lesson was read by a man. They both did very well.

The leader in the service and the speaker was a Reverend Iddo, who is a lecturer in the department of religious studies in the university. He did it with polish. He did it simply, but with the touch of a literary man, an orator: economy of words, simplicity of phrases, no notes, every sentence previously worked out and tailored. And the *content!* He led me deep into meditation, self-examination, and recommitment. I could have wept for joy that a Nigerian should be so used by God in witness to his Son Jesus Christ.

Oh, it was thrilling! It was truly the substance of things hoped for, faith in things unseen before. The reaction of those assembled there must have been much as was mine. All were very serious. There were some tears. But the dignity of it all. There was no grandstanding for the emotional or sensational, just penetratingly put.

I do thank God for the experience of this forenoon. I believe that God would have me here today to live the assurance of this experience — assurance that the church of Christ is not without leadership of quality and strength, the assurance that Nigerians called of God are given power to influence and deepen others of all races and nationalities, assurance that education, good education, does not necessarily destroy the simplicity of faith in Nigerian brethren, the assurance that Nigerian brethren may be of kindred spirit to me.

We concluded with the hymn, Love So Amazing, So Divine, and you will remember that it ends with "I give my life, my all." Truly today I felt that I had been permitted a glimpse of that for which I would willingly give my life, my all, that God's Nigerian children might know him through Christ Jesus whom the speaker of this morning knows and whom he believes and has his be-

Self-Government Comes to Nigeria's North



Bags of peanuts awaiting shipment overseas are piled up in pyramids

HISTORY completed another cycle in Northern Nigeria March 15 as Britain restored f-government to the landlocked ion below the Sahara in prepara- n for Nigeria's scheduled inde- ndence in October 1960.

The grant of internal self-rule ne on the fifty-sixth anniversary the fall of Sokoto to a 700-man tish force under Sir Frederick gard, the soldier-adventurer who s later to use the North as a ting ground for his famous ad- nistrative formula of indirect e.

Predominantly Moslem Northern- did not celebrate their new tus until May, however, after the d of the observance of Ramadan.

As large as it is diverse, the North nhabited by 18,000,000 people — % of the population of Nigeria more than twice that of the ntral African Federation and only htly less than that of the French st African states combined. Her d area of 281,778 square miles slightly larger than Texas and prises two thirds of all Nigeria.

Historically, the North has re- ded links with the early empires the African interior — Ghana, li, and Songhai — which preceded Moorish invasion of the late h century. Today, her ruling irs serve as a reminder of a more ent past, the conquest of the rth's old Hausa states by the im- grant Fulani peoples between 0 and 1826. The British occupa- n began in 1900, in a race against nce, and British supremacy was ablished with the capture of oto on March 15, 1903.

While the city of Kaduna, on a chosen and laid out by Lugard, l serves as administrative capital, largest city and chief commercial ter of the North is Kano, once art of the Songhai empire and reat West African trading center l caravan terminus through 1,000 rs of recorded history. Sur- nded by a 12-mile mud wall of h century vintage, the city proper ses more than 130,000 persons ile some 3,000,000 live within 50-mile radius. Kano's green-domed mosque, her clothing dye pits, and her labyrinth of winding streets and attached mud-walled dwellings make the city a major tourist attraction.

Gold, skins, ivory, kola nuts, gum, and honey once passed through Kano on the caravan route between old Ghana and Tripoli, and camels, goats, leather, clothing, and cattle still figure in the city's trans-Saharan trade. Today, however, Kano is more important as the center of the Northern Region's peanut industry, and a familiar sight are the bags of peanuts, stacked in large pyramids awaiting rail shipment to the sea. The area leads the world in peanut export.

Outside the mud wall, Kano airport, one of Africa's largest and most modern, provides a strategic air link between Europe and central and southern Africa, and it is one of the signs of the times that this link is now passing under Nigerian control.

Copyrighted by Africa Special Report, May 1959; used by permission

GOALS FOR NIGERIA

The following excerpts from a statement by Obafemi Awolowo, premier of Western Nigeria, on the eve of Nigeria's Constitutional Conference in London are reprinted from Africa Special Report and are used by permission.

RARELY in the course of human history has a nation come to the eve of independence without a shot being fired, without a drop of revolutionary blood being spilled, with hardly a word spoken in anger.

This achievement is a tribute both to British statesmanship and to the ability of Nigerian leaders to exert patience, discipline, and a sense of responsibility. These virtures, inherent in our indigenous cultures, have been nurtured through long association with the British, who came into our midst first to trade and then stayed to pacify and ultimately to unify the vast tropical territory which has become Nigeria.

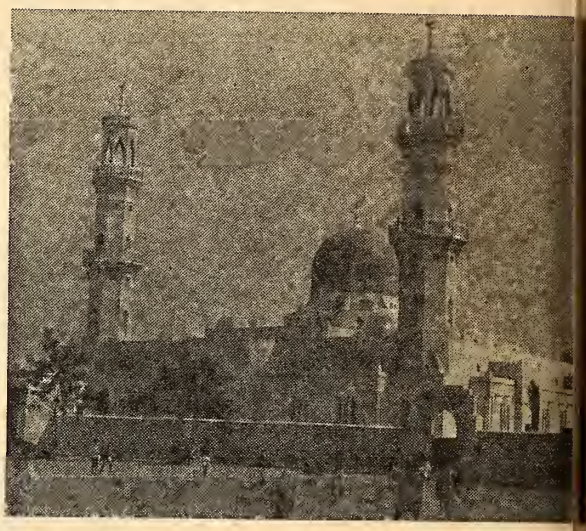
For obvious reasons, British rule has been resented by Nigerian nationalists, and agitation for its termination has been vigorous and sustained. However, it is my opinion that on balance Britain may be justly proud of its record in Nigeria. We Nigerian people are fully aware that the British people have given their wisdom and sometimes their lives to help in building the Nigerian nation. Today, in the governments of Nigeria, we have British and Nigerians working in harness together who are a credit to both their nations.

We are nationalists. But we are not extremists. We have journeyed to the eve of independence in peace. It is in this same spirit that we shall become a full member of the Commonwealth.

We seek freedom in peace — for all the years to come. But we recog-



In these dye pots cloth is dyed at Kano



The green-domed mosque in Kano

nize that with our independence comes the responsibility of creating a system of government which will guarantee the rights of the weakest among us. We are determined that the mistakes made by certain other new states in recent years shall not be repeated in Nigeria. . . .

Freedom From Want

Nigeria, with its vast untapped natural resources, should provide a reservoir of plenty for an industrious people. While our national income is low today, we are undertaking ambitious yet practical development plans, and we are seeking foreign investment on a partnership basis to help us build and develop our economy. It is not possible to achieve prosperity by legislation; but it is possible through legislation to create the kind of stable, progressive government under which a people can thrive. . . .

Freedom From Fear

Before the British pacification of Nigeria, our people were divided into tribal groups which were virtually armed camps. No man was able to move about free from fear — fear of man, of beast, or of the forces of darkness. It has been only in recent years that our citizens have come to feel that they can move in safety from place to place.

It has been freely predicted that, when the British leave, tribal rivalries and suspicions will revive. Such has happened in other new nations.

It is my belief that this can be avoided through the creation of three new states or regions. Nigeria is a heterogeneous community consisting of people of widely different origins, ethnical affinities, and cultures. The building of a nation out of these diversities is one of the boldest and noblest experiments in history. It is quite erroneous to suggest that the creation of more states in Nigeria would impair the unity of the country, and seriously weaken the power of the federal government.

The strength of the federal government will not depend on the letter of the constitution alone, but on the will of the various peoples of Nigeria to contribute to that strength, and make the federation a living, virile, and dignified force. To ensure lasting unity and harmony among the peoples of Nigeria, and to bring into being a vigorous federal government to which Nigerian citizens will spontaneously give their allegiance and loyalty, my party has ceaselessly advocated the creation of three new states or regions in Nigeria before the attainment of independence on April 2, 1960. . . .

Foreign Policy

Today the world is divided into two blocs: the Western bloc and the Russian bloc. There is a discernible third bloc which may be described as the neutral or "non-alignment" bloc. It would be suicidal for Nigeria to remain neutral when the forces of democracy are threatened as they are today.

Our external affairs outside West Africa after independence will therefore be guided by the following ideal: The pursuit by Nigeria of a foreign policy which: (1) maint s sisterly relations with Great Bri n and close friendship with the W - ern democracies; (2) prom s peaceful co-operation with all ot r countries of the world; (3) sto y defends and upholds the rights d dignity of colored peoples in par - ular, and of oppressed peoples n general, throughout the world, d (4) adheres unflinchingly to the p - ciples enshrined in the Charter f the United Nations Organizati , and to every measure that ma s for peace, concord and happi s among the peoples of the wo d.

We must take giant steps if e are to produce a constitution un r which our nation, which will e the largest free nation on the c - tinent of Africa, is to prosper a d thrive in freedom.

We Strangers and Afra

THIS new booklet telling e story of refugees today s been published for the Wo d Refugee Year by the Carnegie E - dowment for International Pea . This seventy-two-page booklet Elfan Rees presents in clear, und - standable language the harsh fa s of refugees in the Far and Mid e East and in Europe and the con - quences for the refugees and e countries from which they travel a d in which they seek asylum. It a points up the cures which e needed and how various groups e attempting to meet this need.

Christians who are concer d about this major problem in t world today will want to read

rangers and Afraid in order to tain an over-all view and a better derstanding of the refugee prob- m. It should be especially valu- le in promoting the purposes of e World Refugee Year, which be- n on July 1. Because of a large ving on a quantity order made possible to the Brethren Service Commission through Church World Service, we are making this booklet available to you at the bargain price of 25 cents each rather than the regular price of 50 cents. Order from Church of the Brethren General Offices, Elgin, Ill.

MEET YOUR MISSIONARIES

WHEN Lawrence and Ruth Clark sailed for Nigeria on July 1 as newly appointed ssionaries, they were not going a strange, new experience. In ugust 1948, the Clarks and their n, David, first went to Nigeria volunteer workers, paying their vn expenses for two years. They ent three and a half years in Ni- ria, helping to build needed edu- tional and worship facilities and ving a hand with evangelism and aching. There Nancy joined their mily. On their way home, they ent a few months in India where rs. Clark taught at Woodstock hool.

Lawrence Clark was born Aug. , 1908, at Prairie City, Iowa. His rents, M. J. and Elizabeth Wolfe ark, ran a 700-acre dairy farm d were active in the Church of e Brethren, giving Lawrence his rly and lasting enthusiasm for mis- ns. In 1917 they moved to Ot- mwa, where he was graduated m high school. After attending chnical College of Chicago, Law- nce returned to Ottumwa to en- ge in civil engineering activity. 1934 he moved to Modesto, lif., to establish a poultry farm er considerable diversified agri- ltural experience.

There he met Ruth Clark, born March 16, 1913, at Mt. Morris, , the daughter of Robert and zabeth Clark. Ruth was reared the Church of the Brethren, at- ded school in Mt. Morris, Ill., rth Manchester, Ind., and was duated from La Verne College 1934, trained to teach in the s Angeles County school system. In 1942 the Clarks were married d became active members of the odesto Church of the Brethren. ey were called to the deacon's ce and Lawrence was licensed to ministry there.

The experience in Nigeria and In- convinced Lawrence and Ruth





Lawrence and Ruth Clark

Clark that, even though they were in middle life, it was important for Lawrence to get the educational background necessary to fit him for lifetime mission work. So he finished college and theological school, receiving his A.B. from the College of the Pacific at Stockton, California in 1956 and his B.D. from San Francisco Theological Seminary (United Presbyterian, U.S.A.) in 1959. Another daughter, Indira, was added to their family and was given a name suggested by the Brethren in India.

So, a well-trained, mature, experienced "new" missionary and his wife and three children are about to start serving as regular members of our mission staff in Nigeria.

Church News

Washington

Wenatchee Valley — The church recently held an open house fellowship for the twenty-eight new members received since Oct. 1. Bro. Wayne Crist conducted a dedication ceremony for the new choir robes, and consecration services for parents and infants on Mother's Day. Deiter Englehardt of Berlin, Germany, an exchangee, sang at the wedding of his American "sister." The church has called Bro. Don Border as assistant to Pastor Crist. He has been employed for Aug. 1, and Prof. Dale Ulrich of Bridgewater, Va., will serve in the position until then. The vacation school accepted the project presented by Shirley Neher, who has just returned from the children's village in Austria. David Deal has been granted a student scholarship for a year at Allahabad, India, and hoped to leave by mid-July. Dr. Pavamoni, of Calcutta, India, a professorial exchangee now at Central Washington College, supplied the pulpit during June and July for our Sunday evening union service. — Geraldine Eller, East Wenatchee, Wash.

Colorado

Haxtun — Miss Peggy Zimmerman, recently returned from a period of service as a BVS worker in Europe, gave a talk about the BVS program and about the European program and student exchange; slides were also shown. Four babies were dedicated during a morning service. Several of our ladies attended an area rally of the Colorado disrtict women's work held at the Arriba church. Sister Anna Warstler, national director of women's work, was the guest speaker at our women's work guest day. Six were baptized on May 17. Communion was held on June 17 during the morning service. Our pastor and his wife, Brother and Sister Virgil Weimer, were delegates to Annual Conference. During their absence, Bro. Loren Switzer and Bro. Howard Duncan, who were licensed to preach by this church, brought the Sunday morning messages. On June 28 Bro. Norman Long delivered the morning message. A farewell supper was held in the church honoring Brother and Sister Edward Duncan and their family who are moving to Denver from Haxtun. — Mrs. Charles F. Edwards, Haxtun, Colo.

Western Kansas

Quinter — A school of missions on Alaska and Hawaii was held on Sunday evenings during the month of January, jointly with the Methodist church. The Wings Over Jordan Negro choir presented a religious concert for the community. Circle Two is supporting Roberta Gaye Hall, daughter of Missionaries Von and Elsie Hall in Garkida, Africa. Two hundred thirty men and boys attended the annual ground hog supper at which time Dr. Harry K. Zeller, Jr., of McPherson, spoke and showed pictures of his visit inside Rus-

sia. The young people arranged a day of prayer and self-denial in connection with observing World Day of Prayer. A service of membership renewal was conducted in February. Several of our young people attended regional youth conference at McPherson. A membership training class was held once a week for a month prior to the Holy Week services which were conducted by Bro. R. E. Mohler of McPherson. The community chorus, under the direction of Charles F. Royer, presented the Messiah. Bro. Floyd Crist was guest minister during the absence of our pastor. — Mrs. Melvin Reinecker, Quinter, Kansas.

Northern Indiana

LaPorte — Our church had pre-Easter services with the love feast. We also had a Sunday evening of singing with Mrs. Titus Schrock as leader. A party honored our older members and friends. Our ladies are busy in relief work. A dedication of babies and a baptismal service were held on Mother's Day. A number of our children attended Camp Mack. Sister Echo Flanigan was our delegate to Annual Conference. On June 21 we had a Children's Day program and a picnic. — Mrs. Delbert Shank, LaPorte, Ind.

Middle Indiana

Pleasant Dale — The filmstrip, Extra Dimensions, was very helpful in understanding our Call to Witness for Christ. Fred Mann attended the youth seminar at Washington, D.C., and New York. Neighboring pastors spoke on different nights at our pre-Easter services. On March 15 the congregation attended Turner's Chapel, a colored church at Ft. Wayne. On April 5, Herbert Fisher and some laymen from the new congregation at Sweetser shared the story of the work there. A fellowship supper followed by worship marked our family night observance. Bro. Floyd Roth was delegate to Annual Conference. Joe Mann was relicensed to the ministry. Bro. H. A. Schrock, superintendent of the Mexico Home, filled the pulpit one Sunday morning during our pastor's absence. — Mrs. Joe Baumgartner, Decatur, Ind.

Sweetser — On Easter our church had its chartering service. Thirty-two people have signed the charter to date. Many representatives from the Middle Indiana district were present for the ground-breaking service for our building on April 26. The construction was started on May 28. During April we had our every-member canvass with ninety per cent of our families making commitments. Our pastor, Herbert Fisher, was our delegate to Annual Conference. Bro. J. A. Miller filled the pulpit during his absence. The attendance and interest have been growing rapidly. — Sina M. Blue, Marion, Ind.

Southern Indiana

New Hope — Pre-Easter services were followed by a sunrise service and breakfast on Easter. A fellowship birthday supper was served at the church for all who had birthdays in March and April. Several of our women attended the women's work area meeting. During April we had both our spring council meeting and our love feast service. On Mother's Day we had a mother and daughter tea and honored all the mothers with a gift. — Mrs. Joe Ann Stout, Seymour, Ind.

Michigan

Beaverton — Our love feast was observed on Thursday evening of Holy Week. On Easter we had a sunrise service and breakfast. A mother and daughter and a father and son banquet have been held. Offices for the year beginning Oct. 1 were elected at the June council meeting. Elder Arthur Whisler continues as moderator. Mary McKimmy and Gran Ward will represent us at district conference. Our pastor, Carl Hilbert, represented us at Annual Conference. In the absence of the pastor, Sister Elma Rau gave the Father's Day message. Present for the service were two of their oldest fathers, one ninety-three, the other eighty-nine years. — Mrs. Charles E. Ward, Beaverton, Mich.

Northeastern Ohio

Elyria — Our corporation charter was issued to the church on Feb. 5. We were hosts to the Zion Baptist church of Wellington on Race Relations Sunday. Music was furnished by the choir of the Bethany Baptist church of Elyria. Our church engaged in the Call to Witness program under the chairmanship of Bro. Charles Rider. Four persons attended the Christian training school in Ashland. We held our love feast on Easter evening. A tureen supper and wedding shower was given by the fellowship for our pastor, Bro. Delbert Kettering and Sister Betty Krieger. They were united in marriage on June 7. Four adults and three young people were baptized. Our pastor and his bride, and Brother and Sister Wilbur Stoner went to Annual Conference. — Mrs. Charles Dugan, Lorain, Ohio.

Southern Ohio

Brookville — Sixteen persons were baptized on Easter. We welcomed nine more new members on May 24. We began our Call to Witness program in April with the all-church fellowship meal with families in the homes. This was followed by a day of prayer, and visitation was carried on by twenty-five teams. On the evening of April 15, Missionary John Grimley spoke about and showed pictures of African life and church work. The morning worship on May 10 was a dedication service for our people, with a special dedication of ten babies. In the afternoon over 700 persons attended the dedication of the church and its facilities, and toured the building. The family night program was a panel discussion by four teen-agers of Gratis, Ohio, and older ones of our own group. We are paying the cost of renovating four mattresses for Camp Sugar Grove. A church office secretary will be secured for fifteen hours a week. Recognition was given to thirteen seniors. Our pastor, Bro. Fred Hollingshead, presented each one with the booklet, Youth at Prayer. Delegates for Annual Conference were Ralph Boomershine, Darrell Delk, and our pastor. Mrs. Lloyd Danzeisen was director of daily vacation Bible school for the churches of our town. — Mrs. Russell Miller, Brookville, Ohio.

Oakland — The women were hoste to the May Fellowship service and which is sponsored by the Ur Council of Church Women. Our dren visited over twenty shut-in ho taking flowers and having a brief ship in each home. On a Sur evening a reception was held fo members received into the church ing the year. This followed the of the membership training class ducted by the pastor. Our vac church school was held during first two weeks in June. The pro included new books for our lib and money to feed a heifer to matu The heifer was a gift from a me of the church. On Conference Su our morning message was given Bro. Robert Keller, who has given terms of teaching in a boys' scho Turkey. Sunday evening, June 28, the annual fellowship night. It an opportunity for Oakland fam to become better acquainted as gr met, ate, and visited together in va homes. Our church is participatin union Sunday evening services du July and August. — Mrs. Ruth Ne Gettysburg, Ohio.

North Atlantic

Philadelphia, First — At our sc of missions in January, the spea were Harold Bomberger, regional e utive secretary; Paul Grubb, Jr., Br ren volunteer worker in Europe; J Keiper, who presented a program colored slides and a tape recorded ration entitled One Lord, One F One District; Dr. Philip Gross regional secretary of the Wycliffe B Translators, who showed the film sheathed. On six consecutive Su evenings beginning Feb. 1, we ha series of classes for those intere in personal evangelism. This taught by Dr. Thomas Riethof. March 4, Bro. John Grimley, retu missionary to Nigeria, West Af showed his films of the work in A and gave an inspiring message. Sunday morning services are now b recorded and taken to our sick shut-ins. A series of evangelistic s ices were held in our church, begin on Palm Sunday and contin through March 25, by our pa W. Dean Crouse. A sunrise ser was conducted on our church gro on Easter by the youth of the com nity. At this service George Sel was the speaker. The North Atla district men's work met at our ch on April 11. Brother Crouse s about the role of Bethany Biblical S inary in training for the ministry. rently a series of films on the life Paul is being shown on the Wednesday evening of each mont Janet R. McGrath, Cheltenham, P.

Springfield — Joint watchnight s ices were held by the Allento Quakertown, and Springfield churc On Jan. 25, slides on India were sh by Sister Miriam Steely. Bro. Will Delp filled the pulpit on Feb. 2 the absence of our pastor. The ch sanctuary has been redecorated by men of the church. The three churc Springfield, Quakertown, and Al town participated in joint pre-Ea

ices and the sunrise service. The rings for the day went for the port of Edna Switzer, missionary Ecuador. — Minerva Strauss, Center ley, Pa.

Eastern Pennsylvania

East Fairview — Sister Anna Lois hart spoke at the mother-daughter owship. Bro. M. R. Zigler gave a ort on his work as European BSC ctor. Five young people were bap-d recently. Bro. Earl Kurtz offici-l at the love feast service. The ior choir presented a sacred pro-m. Bro. Howard Merkey resigned lder-in-charge. Recently the young lts entertained the older members he church in their homes. Women's k presented the play, The Call, ch is based on witnessing. The ject of Bible school, directed by ther and Sister Maurice Sanko, was erial aid to the Navajo Indians. ring the Bible school sessions, the ior high group, directed by Brother Sister Donald Ruhl, made an out-ding colored filmstrip with sound, ed on Man's Quest for God. On ldren's Day Bro. Donald Ruhl ke. Delegates to Annual Conference e Howard Merkey and Wilbur Leh-n. — Mrs. Mahlon Graybill, Man-n, Pa.

Elizabethtown — Members of our rch observed the Day of Prayer coming to the church for half-hour iods of prayer from seven in the rning to nine at night. The women's k organization sponsored a series three Sunday evening services on yer and the Devotional Life. Lenten aching services were held in our rch each Wednesday evening with standing guest speakers; these were owed by Holy Week services at ich Bro. D. W. Bittinger was the ister. Classes on the meaning of rch membership were taught by tor Nevin Zuck preceding the serv-. The pastor's family entertained the parsonage the new members friends of the church. A series of cussions on family life was led by sons outstanding in the various ses of family life leadership. The ther's Club and Cub Scouts meet ularly. Mother and daughter and her and son banquets were held the spring. The deacons and their es entertained the older members the church at a dinner and program. e hundred eighty-six men and men served in the stewardship and ngelism phases of the Anniversary l. The church accepted the resigna-n of Bro. James M. Berkebile as tor of the Stevens Hill church. Bro. ert Turner will replace him as t-time pastor. Brethren Merle E. k, Jr., and Albert L. Gray, Jr., e elected to the office of deacon for hree-year period. — Mrs. Elmer S. elman, Elizabethtown, Pa.

Spring Creek — Our Call to Witness yer vigil was held on Feb. 11. ob F. Replogle of Bridgewater, Va., s our guest minister during our ten evangelistic services. On April our youth fellowship went to New dsor to help to pack relief clothing. yne Zunkel of Harrisburg was with for the afternoon and evening of love feast service. On May 3, senior choir sang at the Fahrney-dy Home for the Aged in Boons-boro, Md., and in the evening we joined in the Community May Fellowship Day service in the Fishburn U.B. church. The message was brought by Mrs. Bertha Jarrett of the Koinonia Foundation at Baltimore, Md. The highlight of our mother-daughter banquet was a presentation of dolls dressed as Bible characters, given by Mrs. William Powers of Elizabethtown. On Youth Sunday, May 24, special recognition was given to all graduates. On May 31 we honored the older adults of the church. Mr. and Mrs. Allen D. Blouch have served in the church 127 years combined and their combined ages add up to 159 years. Ray Kurtz of Richland, Pa., brought the sermon of the morning. Twelve persons have been received by letter and baptism. A number of the women of our church attended the annual meeting of the Ladies' Auxiliary of the Neffsville Home. Our daily vacation Bible school was held from seven to nine o'clock beginning on June 8 and continuing for two weeks. Miss Lucille Hollinger has begun a year of work in BVS. — Mrs. John Kreiser, Palmyra, Pa.

Middle Pennsylvania

Leamersville — The Claysburg Ministerium sponsored a program by the choirs of all the churches which was held in our church. Our shipment to New Windsor consisted of clothing, soap, and grease. Bro. G. Quinter

HELP BUILD A CHURCH

WHILE YOU INVEST YOUR MONEY AT

5%

Buy building bonds in denominations of $50., $100., $250., $500., or $1,000. Interest payable semi-annually.
INTEREST AND PRINCIPAL PAYABLE AT ANY BANK THROUGH TRUST DEPARTMENT OF FIRST NATIONAL BANK, of KOKOMO

RESERVE YOUR BONDS NOW!

For further information contact:
Robert Green, 510 N. Market, Phone GL 7-5195-Kokomo, Ind.

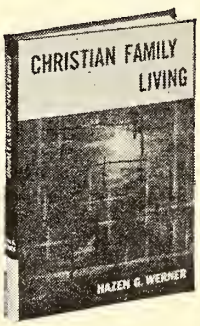
KOKOMO CHURCH of the BRETHREN

Rev. Richard D. Speicher, 1405 S. Webster St., Kokomo, Ind.

How to put
the teachings of Jesus
to work in the home

CHRISTIAN FAMILY LIVING

Hazen G. Werner



A presentation of the family in its highest form — one in which each member becomes better for being part of a Christ-centered home.

In concise chapters the author shows how the principles of Jesus should pervade every aspect of family life: husband-wife relationships, childhood development, sex education, teen-age turbulence, and family feeling. Individuals and families who read this down-to-earth book will find it a source of information and enrichment. Adult groups will welcome it as a course for stimulating study and discussion. $1.00

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

A BRETHREN BOOK



by WILLIAM M. BEAHM

Professor of Christian doctrine at Bethany Biblical Seminary, moderator 1959 Annual Conference, member of General Brotherhood Board, minister and church leader

Studies in Christian Belief

Dr. Beahm is one who by training and experience is qualified to set forth the basic elements of Christian belief. Writing from his own pietistic background, he has nevertheless interpreted Christian doctrine with the clear understanding of the best theological thought from the time of the early church until the present day. With his remarkable gift for expression, and his unfailing sense of humor, he has been able to present profound ideas in simple and understandable language. **$3.50**

Church of the Brethren General Offices . . . Elgin, Illinois

Showalter preached for us on April 12. We observed Easter with a sunrise service, breakfast for the young people, and a program by the children. Members of the church school classes are carrying out a visitation program. Bro. A. E. Frederick brought messages preceding the love feast; as a result five were baptized. Reverend Tice, educational secretary of the Pennsylvania Temperance League spoke one Sunday. The East Freedom young people were guests of our CBYF when Varl Rouzer, the chief of police of Altoona spoke. The East Freedom EUB church joined our church in the mother-daughter banquet and also in a vacation Bible school. Bro. L. R. Holsinger preached on May 3. Bro. Ordo Pletcher and his wife were delegates to the Annual Conference at Ocean Grove. — Mrs. Rachel Claar, East Freedom, Pa.

Martinsburg — Miss Betty Helwig, Church of God missionary to India, and Mrs. Bertha Brumbaugh and Clarence Rosenberger were speakers at the monthly missionary meetings. Rev. D. L. Shaffer, local Lutheran minister, and Fred Bowman, pastor of the Everett church, were speakers at the men's meeting. Our church has been host to the district youth leadership conference at which Bro. Ed Crill and Mrs. Virginia Fisher were leaders; to the district women's work banquet when Mrs. Charles Hauser spoke; and at a district meeting at which Bro. M. R. Zigler recounted experiences in Europe and the influence of the peace service of the Brethren. Five students gave a program on Juniata College Day. The Elizabethtown College choir presented a sacred concert in April. Pastor Roy Forney held a class on church membership. On March 22, twenty-three were baptized and six received by letter. During May 15 babies were consecrated in a service on Mother's Day and the annual music program was given by the five church choirs. Rev. Marlin Bollinger, chaplain of the state reformatory, was speaker for the father-son banquet. Our church joined in the community vacation Bible school and is also participating in the summer community vesper services. Beginning June 5, for a trial period of three months, the Sunday school and preaching services are reversed. On June 14, Bro. Joel Thompson, who served last summer as the director of Christian education, preached for us. Delegates to Annual Conference were Mrs. Wilson Burket, Rawleigh Clapper, Leonard Stoudenour, and Roy Forney. Carol Dilling will enter BVS in September. Leon Zook and Terry Stoudenour, newly licensed ministers, preached their initial sermons on June 14. Bro. R. W. Schlosser of Elizabethtown conducted a Bible institute on the Book of Romans. — Mrs. Sannie F. Beery, Martinsburg, Pa.

Southern Pennsylvania

York, Second — Bro. Earl H. Kurtz was the leader of our Bible institute. Dr. Paul Hoover, former missionary, spoke on the One Great Hour of Sharing Sunday; and our pre-Easter services were conducted by J. Vernon Grim. The senior choir presented the cantata, The Risen King. At a joint mee
of men's and women's work, Mrs
Vernon Grim showed pictures of
trip to Europe. At two Sunday ever
services, Ann Hummer and Ma
Gibble spoke of their work in the
Creek mission, Ky. Other speal
have been Brethren John Barw
Wilbur Gibble, George Keeny,
Howard Erbaugh. Bro. Abram Es
man officiated at our spring love fe
Pastor Robert Turner was the spe
for the Mother's Day program.
child was consecrated recently. A
gram was presented by the childre
the weekday classes of religious ed
tion on May 31. Special occasion
our church have been family night
a father-son fellowship in April
mother-daughter banquet in May,
Children's Day in June. — Miss Katl
ine Myers, York, Pa.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assistin dividuals or families to relocate o cure employment in Brethren con nities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Of

This service is part of the Bro hood program, assigned for admini tion to the Social Welfare Depart of Brethren Service.

The right to edit and reject no is reserved. Since no verificatio notices is made no responsibility be assumed.

When writing about a notice, necessary that the number be g Write Brethren Placement Ser Church of the Brethren General Of Elgin, Ill.

Miscellaneous

No. 411. First Church of the B ren of Chicago needs an able co for custodian effective Sept. 1, 1 Salary and housing furnished. Ad particulars to Clair H. Petcher, T tee Chairman, 200 S. Grove, Oak P Ill.

No. 412. Wanted: A middle-a man and wife to work in a rest hon the woman to have charge of kitchen; the man to make himself erally useful. Pleasant living qua provided. Also, four young wome nurses — no experience needed, must have an aptiude for nurs Apply: J. R. Snavely, Hershey, Pa.

Office Work

No. 413. Office Worker. Immed opening for man or woman in bil and collections office at Bethany H pital. Bookkeeping helpful, but necessary. 12 to 8 p.m. shift, with Saturday or Sunday work. Cont Olga Bendsen, Personnel, 3420 W. Buren St., Chicago 24, Ill. Phone: Buren 6-9200.

Eastern Maryland

Baltimore, Dundalk — Since the ilding of our new church in 1951, s congregation has come a long way der the leadership of Bro. Harvey ine, our pastor. We are now support- g Missionary Wilbur Martin in Ni- ria. Revival services are conducted Bro. Clyde Shallenberger. At our uncil meeting we elected new officers the year beginning Oct. 1. We also opted the undershepherd plan. We d a mother-daughter and a father- n banquet. The junior highs have ganized and are meeting twice nthly. On May 23, Bro. David Han- alt licensed David Barr into the min- y. The junior highs attended the ethren day camp at Patapsco state k. Dundalk was well represented the Baltimore area picnic at the te park. Much work was put into every-member canvass, which was y successful. — Mrs. Madilene heeler, Joppa, Md.

Piney Creek — Our moderator, Bro. eph Caricofe, presided at the semi- ual council meeting in March. Bro. rvey Kline of Baltimore, Md., con- cted Holy Week services. The youth up presented an inspiring Easter gram. The licensing service for o. William Copenhaver was held on ril 19. Six members have been bap- d. Our spring love feast was con- cted by Brother Caricofe on April 26. ht youth attended the Southeastern gion youth round table at Bridge- er. A mixed choir has been organ- d in our church. The women's work s in charge of the evening meal a program for family night, at which . Duane Ramsey of Washington was guest speaker. The youth organiza- n purchased a mimeograph machine the church and we have started print bulletins. On Memorial Day youth group decorated each grave the church cemetery. Two weeks Bible school were conducted in June. he absence of our pastor, Bro. Cyrus te, on Annual Conference Sun- , the women's work presented a llenging play. — Genevieve Baum- gner, Taneytown, Md.

Middle Maryland

Welsh Run — Elder Clarence Huns- ger was in charge of our council April 4. Bro. Henry Hunsberger was delegate at Annual Conference. o were received by baptism and on former baptism since our last rt. Bro. Jacob Fahnestock held a es of meetings on May 3-17. Three e baptized. On two Sundays in the Sunday school lessons were ht by Cyrus Strite and Frank Wag- n. Brethren present at the love t were Jacob Fahnestock and Mil- Hershey. We held our vacation e school in July. — John D. Martin, cersburg, Pa.

Western Maryland

Western Port — We had Bro. Ellis ell of Allentown, Pa., for a one- evangelistic meeting. The Bridge- r College quartet gave a program nusic one Sunday evening. Bro. ter E. Van Sickle was guest speaker April 12, and Bro. David Metzler ght the morning message on gewater College Day. Pastor Levi tegler and Bro. Wade Sager were gates to Annual Conference. A number from our congregation attended the leadership training school at Keyser, W. Va. Three persons have been baptized and two received by letter. Our home and family life committee sponsored a program on June 7, at which twenty-five couples renewed their marriage vows, led by the pastor and his wife. — Mrs. Ruth Liller, Western Port, Md.

Tennessee

Limestone — Since our last report, we have installed gas heat in the church. Our congregation participated in the Anniversary Call program. Brethren Guy Presley and George W. Slagle officiated at our love feast in March. Bro. Niles Hilbert was visiting minister for the district-wide exchange program on April 19. At a later Bro. Roy E. Clark was guest speaker in the absence of our pastor, Brother Presley. On May 31, three members were installed into the office of deacon. Brethren Henry Carter and Leonard Armentrout will be delegates to the district conference at Camp Placid. — Mrs. George W. Slagle, Limestone, Tenn.

First Virginia

Peters Creek — In the visitation to members about half of our church fam-

Books for Children



Once Upon a Holiday

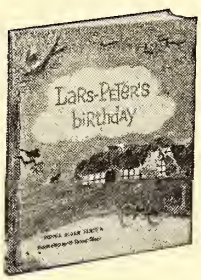
Lilian Moore

Eight stories and four poems, both fanciful and realistic, capture the fun and illustrate the real meaning of eleven holidays that children love. Large type and easy-to-read text. Ages 5-9. **$2.50**

Lars-Peter's Birthday

Virginia Allen Jensen

Lars-Peter wants a bicycle so he can do grown-up things. But he discovers that it is just as nice to be a little boy who can play at being grown up. Ages 3-6. **$1.75**





Little Bruin Keeps House

Haaken Christensen

Little Bruin and the irrepressible Michael, the fox, set up housekeeping in a cabin on an island. They do all the things children love to do when they play house, and a few other things, too. Ages 3-6. **$1.75**

Church of the Brethren General Offices, Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

AUTHORS WANTED
BY N. Y. PUBLISHER
Leading book publisher seeks manusc
of all types: fiction, non-fiction, po
scholarly and religious works, etc.
authors welcomed. Send for *free* booklet
Vantage Press, 120 W. 31 St., New Yor

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

ilies were visited. A special prayer service was held on Feb. 11, at the beginning of Lent to help launch the Call to Witness for Christ. Mrs. Anna Mow brought the message. The Christian life and leadership school held jointly with First church of Roanoke was a success. Six persons have been received by letter. The building fund canvass during the first two weeks of March brought in pledges totalling approximately $40,000. Our Holy Week services were conducted by visiting laymen from surrounding churches. On Easter evening the temple choir presented the program, All Hail the Risen Lord. — Mrs. Norman E. Flora, Roanoke, Va.

Northern Virginia

Cook's Creek — Since our last report, five have been received by letter. Our church was host for the district ministerial recruitment dinner. The four Sunday nights before Easter we had our Lenten services with a speaker from other denominations each night. We had a prayer vigil the first day of Lent to begin the second phase of the Call program. Our church gave the temperance play, The Eternal Hills. William G. Willoughby, head of the philosophy department at Bridgewater, spoke to us on National College Day. Our pastor, Bro. James S. Flora, conducted a revival at the Cedar Grove church this spring. Prof. Phillip Trout of Bridgewater College directed a special hymn sing, telling us how music helps us to worship and also how we could improve our congregational singing. We had Prof. Tom Davis of Bridgewater as leader for our sch of missions. The remodeled Sun school rooms at the Dayton chu were dedicated on June 14; the dist executive secretary, Stanley Wamp was the speaker. — Mrs. Leon Rho Bridgewater, Va.

Southern Virginia

Firview — A group from our chu attended the school of Christian liv at the Bassett church. Several of young people attended the subdist round table. Bro. Sam Flory held pre-Easter services. Four from church attended the vacation B school workshop. Vacation Bible sch was at Fairview church, July 20 We have set aside the second Sun school offering for missions. Bro. W liam Eicker, from the Jones Cha church will hold our revival. — M Claude Pendleton, Stuart, Va.



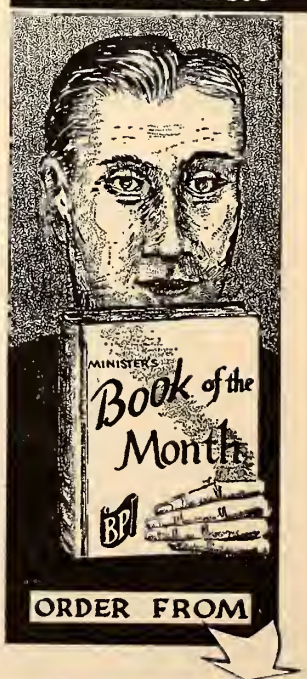
Express your Christian Trusteeship well by
☐ a bequest in your will
☐ a gift annuity
☐ a real estate deed (reserving life use)
☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spencer Minnich,
Director of Special Gifts
1451 Dundee Avenue, Elgin, Illinois

Send information to me confidentially and without obligation

.....
Name
.....
Address

MINISTER'S BOOK OF THE MONTH



Selection for SEPTEMBER

The Ministry of Preaching

ROY PEARSON

To assist the ministerial profession to vi its preaching vocation in a new and brigh light, the dean of Andover Newton Theologi School has produced a book of good cour and inspiration. It has been variously term by advance readers as "exceedingly readab "soundly conceived," "truly excellent in sty and "a rousing call to duty, transmitted w vigor and exaltation."

Regular price, $2.25; to members, $1.58 plus postage and handling.

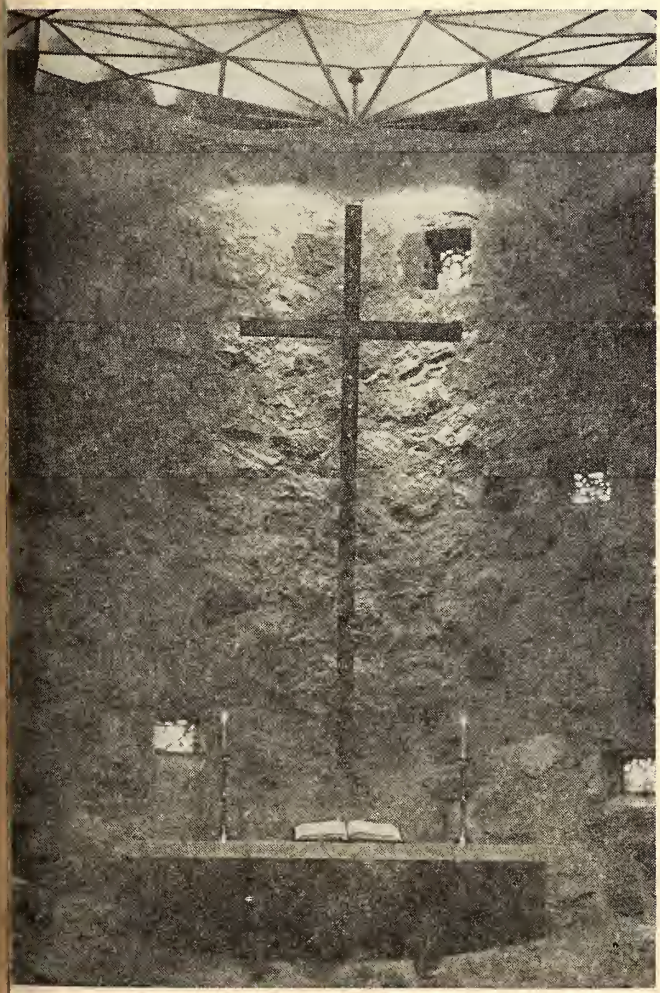
Copies will be mailed to members of th Book of the Month Club about September

CHURCH OF THE BRETHREN GENERAL OFFICES . Elgin, Illin

Church of the Brethren
Gospel MESSENGER

AUGUST 29, 1959

OPEN TO THE LIGHT



THE minds and hearts of men must ever be ready to receive new light upon old truths. It is fitting that the Bible should rest with its pages open when it takes a central place upon altar or pulpit. Over it, however, should hang the shadow of a cross as if always to remind readers and listeners that its pages find their significance in the life and the death and the eternal meaning of Jesus Christ. He is indeed the Word behind the words of an honored book. Unless its pages serve to reveal him, unless they provide a means by which men are today confronted anew by his saving gospel, it will remain a strange and barren book.

Brethren have long insisted that, important as the New Testament is as a guide for faith and practice, no one can claim to understand it fully or to have discovered all that it has to say to each new generation. The Spirit of God must still be free to illuminate the pages of an ancient record just as the Spirit is free to speak directly to the waiting hearts of men. The worship center in the chapel of the new General Offices building bears witness to this heritage of openness to new light.

The Mystery of Pastoral Changes 3
RICHARD N. MILLER

The Teen-ager and the Church . 6
ALFRED P. KLAUSLER

The Broken Stone 10
TED KIMMEL

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

AUGUST 29, 1959

Volume 108 **Number 33**

In This Number . . .

Editorial —

Open to the Light 1
Bringing Paul in Line 5
Let the Mercy Fleet Sail 5

The General Forum —

The Mystery of Pastoral Changes. Richard N. Miller 3
Above and Beyond (verse). John F. Watkins 4
The Teen-ager and the Church. Alfred P. Klausler 6
Is It a Symbol? J. M. Bennett 9
The Broken Stone. Ted Kimmel 10
Turn to God (verse). Enola Chamberlin 11
The Giver (verse). L. John Weaver ... 11
Brotherhood Staff Changes. Norman J. Baugher 13
Tea House Along the Indian Road. Blaise Levai 14
An Open Letter to a Lady I Don't Know. Percy Hope 14
Masters of Sacred Music: Charles Francis Gounod 15
Family Fun Fare 26
Reviews of Recent Books 27

News —

Kingdom Gleanings 16
News and Comment From Around the World 18

Toward His Kingdom —

P. G. Bhagat in Retirement 22
Out of the Mailbag 23
Made Any Cooking Pots Lately? Anna Mary Hess 24
Why Not Work Together? Rufus B. King 25
Mission-Grams 25
Forums in Family Living 26

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Put Humanity on the Road

After reading the letter "Paradise Lost" in the May 30 issue by Mr. David Barclay, Los Angeles, Calif., I was led to these thoughts. . . .

Christians working together have brought about many changes for the good of mankind. We have food production and distribution for the hungry. Human slavery is a thing of the past. There is education for every child of every race. There is help for the aged, handicapped and unemployed. Medicines have conquered many diseases. . . .

In Isa. 40:3 we read, "prepare ye in the wilderness the way of the Lord. Make straight in the desert a highway for our Lord."

The world is the wilderness. Every sinful heart had and still has valleys to be filled; defects of faith, of love, of work, and our sins of omission. The mountains are our selfishness, worldliness, and crooked dealings.

This was Isaiah's dream — now it is ours. All of us should help put humanity on the road to happiness which includes the cake-baking and sending pamphlets to the deadwood. How dare we expect to laugh and talk and share with the Russians until each of us does our share to straighten the highway for our God. — Mrs. E. D. Grossnickle, Frederick, Md.

Plain or a la Mode

I was much interested in the article, "Conformity a la Mode" in the June 20 issue. It was admirably written, scientific yet understandable to the average lay person. . . .

It is true that the needs of the day have some influence on many things but unless we can find good scriptural basis for a change of our doctrines, then let us not conform.

May I take the liberty of rewriting the last paragraph of Brother Tinkle's article to read thus:

We Christians who are Brethren must not place our desire for growth and popularity on a pedestal and bow down to it. If conformity seems to conflict with God's Word we must not be quick to revise our interpretation of the Bible. Let us think twice before we allow some practice based upon popular demand and fed perhaps by vanity to distort that Scripture which came by inspiration of God. — Mrs. Raymond Wagoner, R. 1, Mulberry, Ind.

A Change Is Necessary

This letter is my thought Brother Petcher's letter in the Ju 27 Messenger. . . .

We have absolutely no right go to any other country for the pu pose of influencing "those who a living where conditions are differe and the desires and customs of t people are different," until our ov country is so united in "custom that these recipients of our conce can find nothing in the country our origin to criticize us about. Pe haps regardless of our Christian co cern we should allow these peopl of other countries to "solve th own problems as they thi best." . . .

Somehow I do not believe th "our colored people" are as conte as this letter implies. I have a fe ing they are hoping and perha praying that someone with enou courage will come along, perha someone who has "moved in fro outside." But then since I do n live in this community, perha Brother Petcher does know mo about the situation than I do.

The basic purpose of Brethr Service workers, missionaries, a medical missionaries is to chan an existing way of life. Can we anything less than send comparab personnel within the fifty stat when a change is necessary? — S. Mummert, 545 W. 112th St., Ne York 25, N. Y.

Amen

I want to say amen to the Wor en's Club denouncing the distille plan to use women in advertisin only I would like to see them inclu the cigarettes in their program. me it is very degrading to our fair sex. — Lawrence M. Metzger, D phi, Ind.

For Prohibition

I am heartily in accord with wh L. M. Metzger says in his letter June 21 because both of the maj political parties are drowning ther selves in the liquor business. A to my way of thinking one cann vote for either major party witho voting for a continuation of t liquor business. Therefore, I ha been voting for Prohibition for good many years. If we ever g rid of the liquor it must con through the ballot. — Mart Sheaffe Adel, Iowa.

The State of the Ministry — *First in a Series*

Each year in conferences we hear about the state of the church. We are concerned in this series with the state of the ministry. The series is based on a survey made in April of the 176 full-time pastors in the Central Region, their ministerial board chairmen, and their district executive secretaries.

The Mystery of Pastoral Changes

Richard N. Miller

A LAYMAN came up to me recently and said, "Did you hear that Pastor Archibald is leaving First church? I thought things were going pretty well there. I wonder why he is leaving?"

This man is not alone in wondering. The pastor's patent answer that "I've been called to another field of service" has a certain poetic beauty that only adds to the mystery. The ministerial board chairman's explanation that "he feels he has completed his job here," may be satisfying to the unconcerned, but to the majority it but makes the whole proceedings all the more mysterious.

I am convinced that even pastors do not always know why they move. It is like one Church of the Brethren pastor answered in a recent survey, "I had a *vague sense* of having been there long enough and, reaching a point where I was not challenged sufficiently, I became restless and decided to leave for a challenging situation elsewhere."

The unsolved mystery has startling results. One out of four ministers move every three years. Half of our pastors average no more than five years in one place. This, in spite of the fact that ministerial board chairmen and district executive secretaries feel that a minister should stay from five to fifteen years in order to do his best work.

In a recent survey of the 176 congregations of the Church of the Brethren in the Central Region having full-time pastors, it was disclosed that three out of four ministerial board chairmen feel that a pastor needs to stay at least five years and more than

Pastor of the Prince of Peace church, Dayton, Ohio

One out of four Brethren ministers moves every three years

Courtesy of George W. Noffs



one out of four feels that he should stay at least ten. The executive secretaries of the districts agree almost to the very percentage point.

With their encouragement for longer pastorates, it is difficult to understand why only five per cent of our pastors average more than nine years in one place. It is not just a matter of inexperience among our pastors, for nearly half of those in their fifth pastorate average no more than four years per church.

It adds up to a costly business. It costs the church moving expenses, redecorating expenses for the parsonage, and usually a raise in salary, plus the hidden expenses that a church suffers as it limps through the last six months of the old pastor's stay and spends the next six months adjusting to the new pastor.

Most district executives will say that this "six months of adjusting" should be multiplied by four: that it takes from two to three years for the pastor to know the people of the congregation well enough to give them solid spiritual food. He must know the people and their needs and, in addition, must win the confidence of the people before they will come to him for counsel.

Moreover, Galen T. Lehman, executive secretary of the Central Region, is convinced that frequent pastoral changes do irreparable damage to the church's growth. A church that changes pastors every four or five years is looked upon with suspicion by the community and the rumor is spread that "there is some internal problem in this church."

"The idea that a new pastor can take up where the old one left off is a fable," according to

Above and Beyond

JOHN F. WATKINS

Above and beyond our mortal desires
Heaven is alight with eternal fires;
The soul, still unconquered, untrammeled, untamed,
Disports itself freely, complete and unshamed:
There, in the oneness, beginning and end,
Where each is a member and every one friend —
Beyond understanding — O blessed beyond!
Where love everlasting makes all correspond.

Mr. Lehman. The contacts he has made with people in the community through his ministry to them in time of weddings, illness, or bereavement, are for him personal friends and potential members for the church. However, for the new man they are simply strangers. Where the present pastor might win them to Christ and the church, the new man may find no response at all.

Likewise with the recently won members. "Although we ministers try to win people to the church instead of to ourselves, we must realize that we play a big part in their activity," Mr. Lehman continued. If the minister leaves prematurely in their Christian experience, regardless of how long he has been at that church, they may be lost in the shuffle, not having been integrated into the church program.

No one can add up the actual cost in pastoral changes. But whatever it costs each congregation must be multiplied by fifty-six (the total number of pastoral changes in the Central Region last year) and the answer prompts immediate concern.

When asked why they felt that their former pastor left their congregation, ministerial board chairmen listed as t primary reasons: discourag ment, opposition, new and b ter opportunities, age a illness, and that mysterious o "he had completed a job." On eight out of one hundred fort seven mentioned that sala might have been a proble One chairman, after a period introspection, wrote, "I f that too often the purpose a work of the ministerial board not really understood . . ."

The pastors of the regio when given the opportunity say why they left their form pastorates, gave as their t reasons: the church took us f granted, salary was inadequat misunderstandings, I had co pleted a job, I wanted ne challenges, I had the opport nity to move and too much cr icism at home.

I grew to have an even grea er respect for the district exe utive secretaries, feeling th they are skilled "religious d tectives" in this matter. As read their answers to the "wh of changes," I had a feelin that they were perhaps near right than the other two grou They were detached from t actual situation just enough have a perspective that is vital needed.

Eight out of nine secretari believe that one of the maj reasons is "escape — escape f both pastor and church." A one commented, "Churches a cept too readily the fallacy th change of pastoral leadersh will solve their problems. Th are unwilling to accept their r sponsibility of being co-oper tive followers and being patient aid in assisting the pa tor to be creative and growing Another added, "Some church have never taken a good look themselves."

This escape is not one-side however. "The pastor is lookin

Continued on page 12

EDITORIAL

Bringing Paul in Line

THE conflict between church and state in East Germany takes many forms and it comes as no surprise to learn that Communist authorities there are dissatisfied with theological papers written by candidates for the Lutheran ministry.

There is more than a faint suggestion of brainwashing in the demand by the Communists that the students seek to harmonize Paul's theology as found in the New Testament with current policies in the Soviet Zone.

Even if the student theologians were willing to accede to such a request, we can see how they would find it extremely difficult to bring Paul in line with Marxist doctrine or to secure his support for policies of the East German government.

Some passages in Paul's writings have frequently been quoted for the purpose of bringing devout Christians into submission to "governing authorities" and "higher powers." But many German Christians discovered not long ago how these concepts of obedience to government can be put to evil purposes. They are not eager to accept another tyranny simply because it is in a position to give them orders.

Paul was the champion of Christian freedom and the defender of the divine origin of the church, whose head is Jesus Christ. Though Paul did not directly contend with slavery as an institution, he taught the basic principles that in due time would undercut it and make it unacceptable to the conscience of Christians. Some theologians, living under totalitarian governments, have found that Paul's emphasis on inner freedom can support them in the difficult positions in which they find themselves, but at the same time they cannot escape the tensions which New Testament teachings create for them and they frequently find conflicts between their citizenship and their Christian witness.

But Christians who live behind the iron curtain are not the only ones who find themselves in conflict with government or who must resist subtle attempts at brain washing. In West Germany there are staunch believers like Martin Niemoeller who keep running into trouble with authorities because they will not still the voice of conscience that tells them that atomic weapons are sinful and that preparations for using them are evil. And in this country many a church leader who proposes a course that seems to "offer aid and comfort to the enemy" is told that such matters are none of his business and preachers should stick to their knitting, which means preaching individual salvation and counseling a quiet Christian life.

But it is exactly the preaching of God's love for everyone (enemies as well as fellow citizens) that gets a man into trouble with governing authorities. He cannot stick to his knitting without finding out soon that Paul could not stay out of conflict with his environment and neither can present-day Christians.

By all means let's resist any efforts to bring Paul in line with Communist dogma or capitalist theory or any other way of life that threatens to quench the fires of Christian resistance that remain alive in the church.—K.M.

Let the Mercy Fleet Sail

A NAVAL commander, two senators, two representatives, and a national picture magazine are promoting the idea of a "great white fleet" for missions of mercy around the globe.

The naval commander is Frank Munson, who proposed that ships and planes, all painted white, be outfitted to go on errands of mercy and to render technical assistance wherever their services may be needed. The two senators, Hubert Humphrey and George Aiken, joined with two representatives, Ed Edmonson and William Bates, in introducing bipartisan legislation in both houses of Congress to authorize the fleet. Life Magazine brought the whole project before its millions of readers. The presidents of fourteen American steamship lines have volunteered to share their experience and to help get the project under way.

Some of our readers may recall the famous "white fleet" that President Theodore Roosevelt sent around the world to demonstrate our nation's military power. All too often it is this image, of a big stick shaken in the faces of smaller nations, that our belligerent gestures have conveyed to the rest of the world. A mercy fleet could go a long way to change this image and demonstrate the genuine spirit of friendship and concern for mankind that most Americans feel.

We believe Christians everywhere will say, "Let the mercy fleet sail." — K.M.

The Teen-ager and the Church

An analysis of the problem of the teen-ager and juvenile delinquency in the United States and what the Christian church is doing and can do about it

Alfred P. Klausler

RECENTLY a father ruefully confessed, "When Susan and Bill were in grade school, I thought they were a bundle of problems. I looked forward to their high school days. Now I look back and realize I never had it so good." There is no denying that the Susans and the Bills, teen-agers in America's churches, are problems. They are different people. They are not at all like the teen-agers of the twenties and thirties. Their parents simply cannot figure them out.

There is a good reason for this bewilderment. For instance, in 1958 the American teen-agers had spent nine and a half billion dollars of their own money. When 1959 ends these same teen-agers will have spent perhaps ten billion dollars, and by 1956 the 24 million teen-agers in the United States will spend an annual 14 billion dollars. Make no mistake about it: the American teen-ager has money. By the time he is eighteen the average American boy has a weekly income of $16.65 and the girl averages only two or three dollars less.

Moreover, today's American teen-ager has no concept of joblessness or unemployment or what it means to lack money. He never experienced the New Deal, the WPA, or the closing of banks in 1933. He has been brought up with television as a fact of daily life, and he assumes that interplanetary travel will soon be as commonplace as cokes and hamburgers.

There is no doubt that the average American parent is completely confused as he contemplates his vitamin-bursting, shiny-faced teen-ager seated at the family table. What language do these youngst speak? Are they indeed man? Do they know sufferi Their lives seem a boundary existence of high school act ties and well-paying jobs, an limitless horizon of good tim Apparently there are no ir curities in this new Ameri group.

Social scientists are study the American teen-ager. thropologists and motivatio research people are spend time and money in analyz this new group. One sociolo has said that teen-agers for subculture, much like the Pu lo Indians. Another social entist remarked that teen-ag live in a world of their o with a culture distinctly dif ent from any other known man. Sunday supplem learned journals, sophistica magazine writers have bec aware that the innocent lighthearted days of the ha teen-ager in a jolly family cle is gone. Today we h

Editor of the Walther League Messenger



Religious News Service

Te outbreaks against society on the part of some youth set the amoral cdition in American youth life in which the "good" teen-ager must live

tn-age werewolves and frighteing hot-rodders.

Trapped in the middle of this rnarkably changed American yuth picture are the churches. Cngregations adopt frantic nasures to hold their youth. Ce group of excited laymen vl say that the congregation neds to build better recreationa facilities for its youth. `A curch in a Chicago suburb ected a $200,000 youth buildin, complete with the finest rectional and cooking facilities. Ten it wondered why the yng people still stayed away. Ny churches do nothing aut or for the teen-ager bec se fright has immobilized thm.

Who are today's American tein-agers? Economically they fon an impressive group, one tht is zealously wooed by mnufacturers, retailers, and aertising agencies. Gilbert Yuth Research, specializing in rearch of youth's economic hits, made the startling discovery that teen-agers' income is free income, that is to say teen-agers have large sums of free money and need not meet fixed obligations. Teen-age income is also free from parental control. Gilbert Youth Research has discovered that 57% of all American teen-agers buy their own records and sports equipment, 40% buy their own shirts. Their adult parents still live in a "depression conscious market," and are acutely aware of "extravagant purchases." Modern youth considers things as necessities which adults are still inclined to call luxuries.

Advertising firms know that the teen-ager sets the pace in styles, that he is an innovator in many areas. He persuades his parents what make car to buy, what suburb to live in, what kind of refrigerator to buy, even the food to set on the table. For this reason advertisers gear their message to the teen-ager knowing that if they can get the message across their product will most likely sell.

Educationally, however, the American teen-ager is taking a beating. Within the past year the near failure of the American high school has become one of the accepted facts of American life. Ever since Soviet Russia launched its sputnik, critics of the American educational system, especially the high schools, have had a field day. Comparisons between the American high school students' curriculum and the Soviet Russian counterpart invariably point up the fact that American youth lead a life of educational ease. The hard, classic discipline of previous generations is not found in our modern high schools. Perhaps this is good and perhaps this is bad, yet the fact remains that there is something at fault somewhere in the cultural tastes of American teen-agers and the blame may lie with education.

The fad of rock-and-roll music, the idolization of semiliterate TV and movie stars, the fantastic circulation of comic books, the glorification of the non-egghead are all facts too close for comfort. In a recent survey of what teen-agers like in music, the Purdue University Opinion Poll discovered that hill-billy music, jazz, and rock and roll were overwhelming musical favorites. Opera and classical instrumental music were liked by a tiny minority.

The failure of American education as it is reflected in American youth is blamed on a variety of sources. Some say that it is the cult of progressive education which has undermined our youth. Permissive behavior, both in the school and home, have also contributed to deterioration. Quite often a child has been encouraged to

"work out its aggressions," and parents and teachers are told to "understand" the child.

The teen-agers' religious attitudes and beliefs are also not what they may seem. Survey after survey brings out the fact that our American youth are a group of spiritual and religious illiterates. These surveys merely reflect the reports of any armed service chaplain and the laments of college religion teachers.

Dr. H. H. Remmers in The American Teen-ager states that his findings show that the teen-agers' feelings toward religion are favorable, although those feelings may be extremely vague. Teen-agers attend church fairly regularly and are inclined to follow their mothers' example in matters of religion. But if America's seventeen million teen-agers were asked to identify the spectrum of religious personalities from Moses to St. Paul, it is doubtful if five per cent would know the identity of classic religious figures.

This lack of religious knowledge and certainty is reflected in the American teen-agers' moral life, or his ethical approach to current problems. Dr. Robert M. Lindner writes that "the brute fact of today is that our youth is no longer in rebellion but in a condition of downright active and hostile mutiny." Daily press accounts bear this out with stories of brutal assaults, vicious knifings, and vandalism.

Although these outbreaks may involve less than 50% of teen-agers, nevertheless they do set the climate of an amoral condition in American youth life in which the "good" teen-ager must live. It is always important to remember that the adolescent is a conformist, that he strives desperately to do what is acceptable to the crowd. To be condemned to social ostracism is for the teen-ager a fate worse than exile to Devil's Island.

All of these generalizations can of course be attacked. Their validity can be disproved by thousands of instances of constructive and decent behavior on the part of our adolescents. The work of 4-H, Future Farmers, Boy Scouts, Junior Achievement groups prove immediately that all is not bad. Although the tendency today is to equate teen-ager and juvenile delinquency, still all is not lost.

What can the churches do? Both the lay people and the clergy have the tremendous responsibility of making religion meaningful to the teen-ager. With a remorseless eye the adolescent sees through sham and pretense. When adults utter piety of all kinds and then contradict those pious phrases with unchristian behavior, the teen-agers' cynicism knows no bound.

Prof. Ross Snyder of the University of Chicago writes that "to make good its claim to an adolescent, his religion must enable him to see more." The teen-ager must be made to see the relevance of Christian faith to everyday problems. Teen-agers become quite skeptical when Christian churches offer their facilities to set up segregated schools. It is significant that Dr. H. H. Remmers in his study of the American teen-ager says that the teen-ager has a favorable attitude toward the church and feels that faith serves better than logic in solving life's important problems. But this faith can be conditioned by either parental attitudes or congregational action.

It is a tribute to America's churches that their national youth programs today are con-



Religious News Service

American youth are a group f spiritual and religious illitera s

temporary and meaningf What is more they have Christ-centered core. God the focus of learning and doi Only the unthinking critics c say that church youth progra are for squares. Church yo groups today offer some of t best youth work material wh is on the market. In most stances this material offered free to congregations.

Many churches are ignor about what is available for th young people. When a pro nent minister of a large sub ban congregation lament "Why doesn't the church dev op some good youth mate that I can use in my churc he was shown what his natio church body had developed a the resources made available him without charge. He v astonished. "Why didn't so one tell me?" he replied.

One of the most signific areas of youth work being d in the church today is in lead ship training. The training m take place in a variety of wa By and large these training p grams offer opportunities the religiously creative dev opment of youth in a variety ways ranging from recreat to worship. Leadership scho of all kinds give young peo the opportunity to learn the sources to be found in Christ

llowship. The Christian community becomes something real nd adventurous. Besides this he teen-ager acquires skills and nowledge of the church's varid program for its youth. Conrences, seminars, week-end treats are a few of the techiques now available for the hristian teen-ager. Youth sumer camping programs attract veral hundred thousand teengers every summer.

Within the past few years the velopment of youth caravans as helped arouse new interest local churches about the vility to be found in Christian uth. Caravan teams of three four teen-agers visit a congretion for four days to a week. ey vividly demonstrate that e Christian life is still one of citement and daring. Parents d adult leadership are shown w they may utilize the youth ogram resources of the urch. The basic theme of the ravan team, "youth speaks to uth," finds a ready response.

Perhaps the most dramatic of developments is the comparatively recent rise of youth work camps. Partly a European development, these camps now find their counterpart throughout the United States. The astonishing fact about these camps is that campers pay to work for a week or two-week period. These camps may be situated in the heart of a Philadelphia slum or on a bleak Indian reservation or on the grounds of an old peoples home. Here young people come and contribute their labors to rehabilitate or to lighten the burden of staff people.

A responsible adult leader of a congregation said recently, "It may all very well be true that our teen-agers are the spoiled generation of a prosperous America. But I'm hesitant about blaming them. The fault lies with us in the church who failed to challenge our youth."

A high school teen-ager said, "There's a lot that's drippy about the church. It doesn't have to be drippy. But nobody knows how to get rid of the drippiness." The church is well on its way in accepting its responsibility to youth. Perhaps when it does accept that responsibility in the fullest degree then some of the drippiness in the church will be removed.



H. Armstrong Roberts

th must be helped to see the relevance of Christian faith to everyday blems and here the clergy and lay people have a great responsibility

Is It a Symbol?

J. M. Bennett

A GROUP of sightseers, after leaving the bustle of the New York Stock Exchange, stood gazing with intense interest at Old Trinity church, situated at the head of Wall Street in the very heart of commercial New York City.

This old church building, almost completely hidden by the lofty skyscrapers of the business world encompassing it and towering hundreds of feet above, seems small and insignificant in comparison. As one of our group expressed it, "It looks as if the old church is being smothered."

Not always, however, has Old Trinity church been thus subdued. Back in colonial days, when this beautiful edifice was first erected, it was the pride and joy of all concerned. In fact, it was one of the most magnificent and imposing church buildings in the entire new world. Its artistic spires, extending toward the heavens, could be seen for miles and seemed to beckon to all to come and worship. And many did come and worship there, among whom were some of our renowned founding fathers, including George Washington.

Today, however, this once imposing structure that dominated the landscape of that bygone day has been almost completely eclipsed by stalwart business buildings. No wonder one receives the impression that the old church is being smothered.

As the writer withdrew from this scene, he could not help wondering whether Old Trinity church and its imposing surroundings are not symbolic of the spiritual life in this industrial age. Industry and commerce have brought to America much power and wealth. With our powerful armies and navies we have waged winning wars. With our many scientific discoveries we have been able to send our airplanes around the world, hurl rockets into space, place satelites in orbit, manufacture mighty bombs of destruction, and send sub-

Continued on page 26

The Broken Stone

Ted Kimmel



A. Devaney

When the villagers no longer came together to grind their grain the mill fell into decay and grass grew up in the doorways and grain sprouted

ONCE upon a time a little village nestled in the mountains. It was a happy village. Its people were gay, hard-working, robust. The children were bright-eyed and laughing, and their shouts of glee could be heard by everyone as they played in the village square.

All around the town, beside every brook and high up onto the slopes were fields of rippling barley and wheat. It was a comforting sight to the villagers and they would often stop their work to watch the wind send waves over this ocean of grain, knowing that the crop would be good and that there would be food a plenty for themselves and for their livestock. For these people, bread was almost a synonym for life. Bread was the staple of their diets. For them it was truly the staff of life. To be without bread was to be without food.

In this little village the mill was the symbol of their community life. It was here that they gathered one day each week to grind their grain into flour for their bread and into grist for their livestock. It was here that they all worked together for the common good. Here the men turned the huge grindstone while the women poured in the grain so that it fell at just the right rate between the stones. Others put the flour into sacks, still others carried the grain in and the flour out and heaped it into the little carts and onto the backs of the donkeys waiting patiently outside. Some of the women prepared food, for it was an all-day job to grind grain for the whole community. The children were kept busy carrying water for the cooking, and they helped to tend the fires and gathered dried weeds for fuel.

The villagers looked forward to this day every week, because it was a time of joy and fellowship and co-operative effort and because it brought them the assurance that their families would have bread. This had been the way of life in this little village for more years than any of the villagers could remember.

And then one day it happened. Exactly how it happened or who was responsible, no one knows, but soon after the men had started the mill early one bright and sunny autumn morning there was a screeching, crunching sound as though something hard had gotten in between the millstones. The top stone lifted up, then fell back down with a thud onto the lower stone, and, as it fell, this heavy millstone split in two. As it ground to a halt, everyone could see the tragedy and knew it must have happened. Someone had been careless in during in the wheat and a stone

Pastor of the Cherry Grove church, Northern Illinois and Wisconsin

ze of a man's fist had poured
with the grain.

"What happened?" cried
meone from outside.

"The millstone is broken,"
outed another. Then a silence
ll upon the group as they be-
n to realize the importance of
at big millstone in their lives
d what the tragedy could
ean to all of them.

"We've only just begun the
inding," said one.

"I used up the last of our
ur yesterday," wailed one of
e women.

"What will we do without
ead?" cried another. "My
mily can't live without bread."

The elders of the village came
to look at the broken stone.
he stone masons were called
to examine it. "Can you
ake us another one?" they
ere asked. They shook their
ads solemnly.

"We haven't this kind of stone
these mountains. This was
ought in from a great dis-
nce. It is many days' journey
the place where this stone
as found. Besides that, it
ould take us weeks to select
e right stone, cut it to the
oper size and shape, and dress
carefully until it would fit ex-
tly into the other stone that
e have here. Even if we were
find the right stone and cut
and dress it, it would take all
e donkeys in the village to
ing it back. No, I'm afraid
s too big a job."

So the old men of the village
nferred among themselves,
d they too decided it was too
g a job. Somehow, they would
t along without the mill.
om now on each household
ould have to grind its own
ain. Each family would have
fend for itself. The people
ould have to be satisfied with
e coarser flour that they
ould get by pounding the
heat and barley between two
all stones.

Turn to God

ENOLA CHAMBERLIN

When things go wrong upon the earth
Because of man's caprice,
I turn to God and through my faith
Find certitude of peace.

Most of the families agreed. "We have our little stones," they said, "which we use to crush coffee and dried beans. We'll get along with these. Our animals can learn to eat whole grain and now we can grind when it suits us and not have to conform to a schedule and meet at a certain time each week and have to help everyone else before we get our own grain ground."

And so the old mill fell into disuse and decay. Grass grew up in the doorways and fallen grain sprouted around the millstones. No longer did the people meet together. They had no need for one another. Each man stayed more and more within his own fields. With more time required to grind grain every day, the women had less opportunity to visit with one another. Sometimes misunderstandings sprang up between households, but it was easier for the people to avoid each other than to patch up quarrels.

The villagers forgot about helping one another. There seemd to be less and less need for co-operation. Walls sprang up between houses; children were admonished to stay in their own back yards. No longer were their shouts of glee heard from the village square. No longer was the village square a place of activity, no longer a place of well-kept beauty; now it was overgrown with weeds and thistles.

Some of the older men in the village began to see the changes that were taking place, and they began to ask one another, "What can be causing the envy, the greed, the desire for outdoing each other in material possessions? We've always been a friendly town, full of joy and helpfulness. Why this sudden change?"

In the silence that followed these questions, an old man with a long beard lifted his voice and spoke to the men assembled around. "Brothers," he said, "I have lived in this village for almost a century. I've known your fathers, your grandfathers, and in some cases your great-grandfathers. In all this time, we have been a people happy and prosperous. Never before have greed and envy been at the center of our lives. Never, that is, until last autumn when the millstone broke. That, you may be sure, is the cause of it all." The old man fell silent.

At first nothing was said. Then the people began to reminisce among themselves, recalling the old days when the villagers turned out every week to help one another to grind grain. They remembered how one family would share its food with another family beside the walls of the old mill. They remembered the glee of the children fetching water and bringing fuel for the fires. And they began to see the logic in what the old man said.

THE GIVER

L. JOHN WEAVER

God, bless the seed
And bless the soil
And bless the sower too!
But help us know
Despite our toil,
The growth is up to you.

"Call in the stone masons," cried one of the men, and a boy seated near the door ran to fetch the men from their houses.

Preparations were made for the journey to search for the stone. Masons and laborers, donkey drivers with their animals were assembled. Food for the journey was packed onto the donkeys' backs and the men started across the plains bound for a range of mountains in the distance.

A new spirit gripped the people of the village. Some gathered around the mill, mowing down the tall grass and weeds that had sprung up in the doorways. A group of the men cut the broken top stone to pieces and carried it outside. The women swept the floors and pulled the cobwebs from the ceiling and walls. Children carried water and the old stone was washed until it was cleaner than it had been for generations.

A week passed, then two weeks. Finally the men arrived with the huge stone lashed to a sled behind the donkeys. The masons had cut it to the approximate size and had left the final shaping and dressing to be done in the village. A few more days' work and it was ready to be put in place. Slinging ropes and pulleys from the rafters of the old mill, the men gently lifted the great stone and set it in place on top of the other one. A few final adjustments in the surface of the stone, and the mill was ready to grind again.

Quickly the women brought the grain from their homes. The men fitted the spokes to the stone, and with joy filling the hearts of everyone, the mill was working again. Fires were started; food was cooked and shared. Old differences were forgotten. The old spirit of love and co-operation was born anew. Man helped man. Cheerfully they gave and cheerfully they received. All along they had needed one another, but only now did they acknowledge that need and give of themselves. . . .

Is not the church like the mill in the story? We come together to work together and gain the Bread of Life. The material bread of the mill is the spiritual Bread of the church.

God has given each one of us a special ability or a special concern. Our task is to put this to use for him. We realize our greatest achievements when we work together under the Lordship of Jesus Christ. We speak much of fellowship, and so we should, but let us remember that this and mutual concerns, are primarily by-products of our collective seeking for the Bread of Life.

Every time we decide to fend for ourselves and shrink from contact with others, we are asking for trouble. Every time our sense of independence becomes fierce and proud, we are adding bricks to the walls that separate. These walls have no place within the Christian community.

The task of the church is to seek the Bread of Life and to bring Him to more and more people. "Because there is one loaf, we who are many are one body, for we all partake of the same loaf" (1 Cor. 10:17).

The Mystery of Pastoral Changes

Continued from page 4

for a church without problems and the church is looking for a pastor without faults." Thus one man summed it up.

The biggest danger in using the escape possibility is that the problems which cause the pastor to look elsewhere or the church to look for another pa tor still remain. If the fault with the pastor, it follows hi to the next pastorate. If t fault is with the congregation, remains there until sometin the church decides to cope cr atively with the problem ar face it with the pastor.

Discouragement ranks hig on the list of reasons. Six out nine executive secretari mentioned it. Many a ma becomes discouraged and fru trated with lack of progress. is so difficult to measure and is so slow in developing, esp cially when you cannot look the church from "afar off."

Four out of nine mentio "poor public relations." O claims that this is "by all od the major reason . . . po communication." "Some pasto do not wear well and son churches have vocal minoriti whose power and influen prompt premature changes," e plained another.

Inadequate salaries receiv a like number of nominatio for a major reason. Four out nine said that the "widely var ing salary scale adds to t problem." One noted, howeve that although this may be a p mary reason, "few pastors see to better themselves to a great extent when they move."

Moving is expensive to t pastors as well as to the churc es. Wasn't it Benjamin Fran lin who said that three mov would wipe out the family sa ings as quickly as one fire? O minister who has moved thr times says that, even though t church pays the moving e penses, it costs him about $3 for new draperies, curtains, a furniture replacement. T Presbyterian minister might s about the Brethren what he said to have commented to t Methodist, "I can't afford to a minister in your church. M

urniture will not hold up that ell."

One executive secretary sum-arized the problem and said mply, "It's custom . . . an vil custom that says that after long a pastor must move on . . this has its effects deeply n both pastors and churches."

After all is said and done, wever, I have a strong feel-g that salary is more of a rea-on than we have hitherto ccepted and that we will not lve the mystery until we can etermine what is an adequate lary.

This is not an idea I have lled out of a hat. Certain mments on the question-aire make me feel that this is mething that plays below the rface. Ministers, so it is be-ved, "are not supposed to be ncerned about money and e not supposed to ask for a ise."

This concern did not come t on the survey in any signifi-nt way until the pastors an-vered the question, "Why do u think that some men have t the pastoral ministry?" I lieve that in answering this estion that the pastors dis-osed something of their own rsonal feelings. The reason ven above all others by far s this: "Salary was inade-ate." Seventy-three per cent reed.

Or as one pastor said, "Why we have to move in order get a raise?" Perhaps an an-er to this man's question will lp to clear up the mystery of storal changes. The second in e series, appearing next week, ll approach an answer.

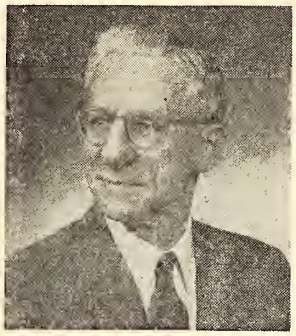
• • •

Dr. Ralph W. Sockman: "The it of community is our best de-se against communism. America developed the community spirit has no other nation. Hence we e a unique and powerful agency the spreading of peace and istianity."

Brotherhood Staff Changes

Norman J. Baugher

A number of staff changes involving one retirement and a series of realignments of responsibility have been or are in the process of being effected. Church leaders should note the services available through these Brotherhood workers.



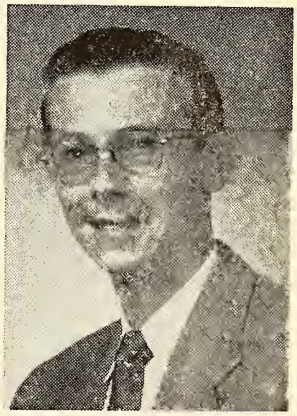
The retirement of H. Spenser Minnich on September 1 sets in motion a series of staff changes. Brother Minnich is well known throughout the Brotherhood. He came to assist in the office of the General Mission Board in 1918 and through the years has carried responsibility in mission education and financial promotion. More recently he has served in the area of special gifts and pensions.



Donald L. Stern, associated for the past three years with the Brotherhood Fund office, will transfer to the staff of the Christian Education Commission and carry forward a stewardship education program correlated more closely with the total educational program of the church. He will also be available to provide service in the area of local church finance.



Harl L. Russell assumes responsibility September 1 as director of special gifts and pensions succeeding Brother Minnich. Since 1948 he worked in the area of financial promotion and since 1950 as director of the Brotherhood Fund office. For a number of years he was secretary of the Pension Board. Business experience prior to service on the Brotherhood staff as well as his intimate knowledge of the Brotherhood fit him admirably for his new work in the area of special gifts, wills, annuities, pensions, and related matters.



Within the department of interpretation Howard E. Royer, former editor of youth publications, on leave for graduate work in journalism until December will carry responsibility as director of publicity. Brother Royer's successor in the editorial department (Richard Coffman) was written up in the June 20 issue.



A new department of interpretation now replaces the former Brotherhood Fund office. Donald E. Rowe, who for two years directed the Anniversary Call, will direct this new department dedicated to a more adequate interpretation and provision of information on the Brotherhood program to the members of the Church of the Brethren and through publicity to wider circles also.

Tea House Along an Indian Road

Blaise Levai

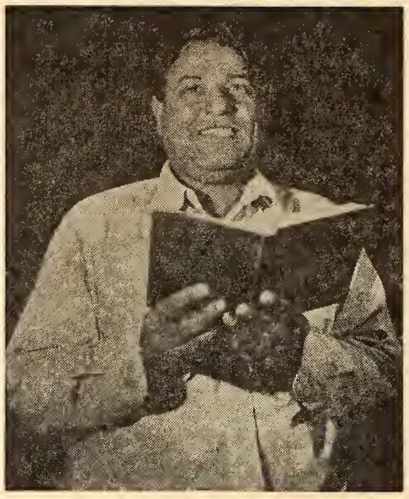
THIS is Andreas Din, formerly a Mohammedan priest. Before he became a Christian, Andreas was in charge of a large Moslem temple in South India. One day, while he was a patient in a mission hospital, he overheard an evangelist preaching in the hospital. The earnestness of the man and his message haunted him for days afterwards. Andreas was surprised and pleased when the evangelist visited him in the ward and prayed for his recovery. He was even more surprised when he learned that the evangelist was a former Mohammedan.

After Andreas was discharged from the hospital, he secretly purchased a New Testament. When some of the staunch Moslems discovered that their priest was reading daily from a New Testament, they drove him out of the city.

"The shame and degradation of that experience," he said later, "I could not have borne alone. The Lord helped me, even as he promised."

After his conversion he boldly returned to the same city he had served as a Mohammedan priest. In order to support himself he opened a tea stall near a crowded bus stop in the bazaar. Andreas decided that his would be the finest flavored tea, with an ample amount of undiluted milk and clean sugar.

Near the tea stall is a railway crossing where all buses and trucks must stop. While the bus waits for the train to pass, "Tea and the Word of God — all for two annas," he calls as he enters the bus. With his portable tea tray he makes his way through the bus.



Mr. Andreas Din distributes Gospel portions to all who buy tea at his stall near a bus stop in S. India

"This Gospel tells you the secret of life. It promises you peace and joy. The secret of life is contained here in this Gospel. It is nice to drink tea; but he who drinks of his Word shall never thirst," he continues, as he waits for them to finish sipping their tea. And the expression of inward peace and gladness in his own life are unmistakable.

The Rev. Ernest Hahn, a missionary working among Mohammedans, states that Andreas sells on the average 400 Gospel portions each month. It is difficult to keep him supplied.

Several years ago Andreas married a convert. They named their first son "Gift of God." In faith the couple work courageously together.

Occasionally someone in the bus rudely asks Andreas: "How can you possibly do this, you who served us as a Moslem priest? Aren't you ashamed?"

"Ashamed? No. I am gloriously happy. I never dreamed life could be so full of joy. I wonder how I ever was able to live without Christ. I want you to know him too," he tells his inquirers.

As the first missionary convert, Andreas has become a well-known figure, and is winning the respect of the villagers. He is one of the many distributors of the Bible Society of India and Ceylon which with the help of the American Bible Society distributed 1,297,686 volumes of Scriptures to travelers along the Indian road.

By permission of the American Bible Society

An Open Letter to a Lady I Don't Know

Dear Madam,

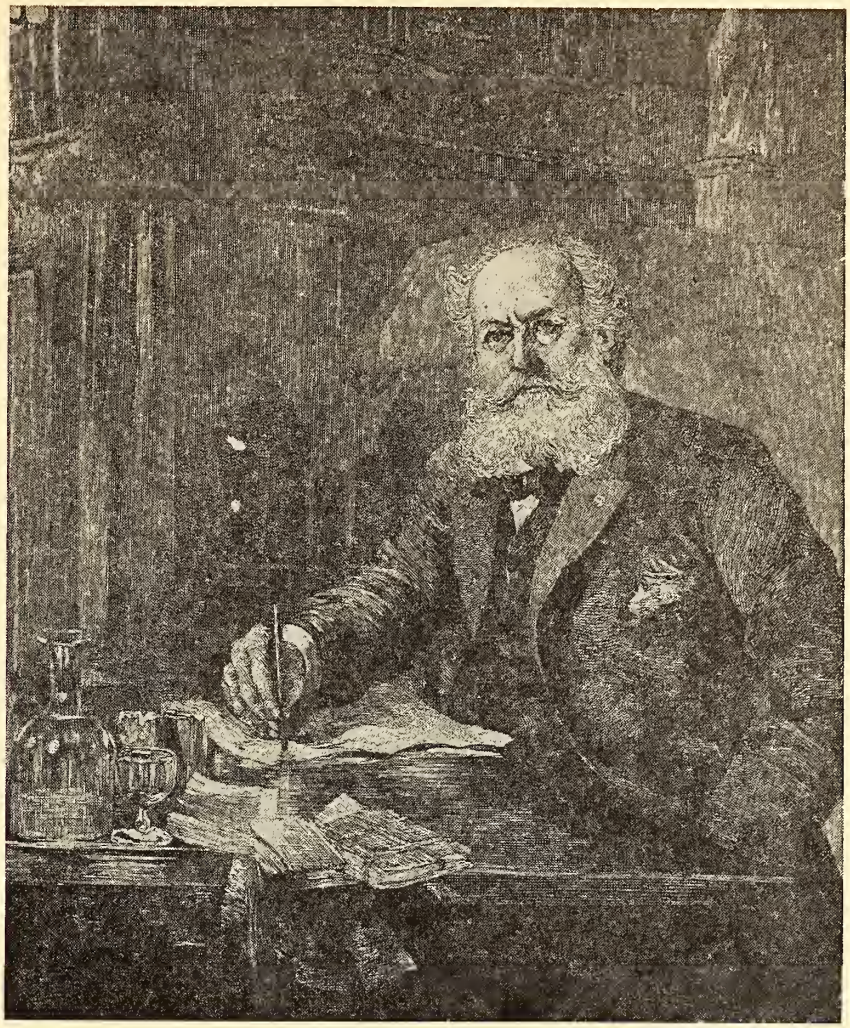
May I thank you for your kindness in helping our daughter across the street at the stop light on her way to school. It was very considerate of you.

Having appreciated your kindness, may I say I have no appreciation for your convictions and less than that for your desire to peddle them off on our daughter. It may be that you did "take your children out of school because the 'Niggers' are too mean" but your opinion about them is not shared nor taught in our family.

We were hoping it would be some time before our daughter met some one like you. But I suppose now we should thank you for the chance it gave us to prove that meanness is a thing of the heart and can be found in any cover. As we talked of your statement, she recalled that in her class, one of the most talented and kindest students is a Negro, and one of the most troublesome has skin like her own. In her own words, "It goes to show you that your color doesn't have anything to do with whether you're good or bad."

Speaking of meanness, which do you feel is the greater danger to our daughter, ma'am? The meanness of careless drivers or the thoughtless adults who plant the seeds of adult hatred in the eagerness of childhood. We aren't sure.

Sincerely,
Percy Hope



Charles Gounod, who was born at Paris in 1818 and died at St. Cloud in 1893, composes music before the enormous pipe organ in his home

Three Lions

Masters of Sacred Music

Charles F. Gounod

THE name of Charles F. Gounod is most frequently associated with at least two popular operas — Romeo and Juliet, and Faust — but a study of his musical career indicates that he never ceased to write for the church. There was a mystical side to the French composer's nature that almost turned him to the priesthood, and among his friends he was sometimes referred to as "Abbe" Gounod. An early requiem by Gounod made quite an impression on Mendelssohn and his Mass for St. Cecilia was well received.

Yet his early compositions for organ and choir were soon overshadowed by the attention given to his operas. The story of Faust provided the composer with a subject that was both worldly and religious, that would be appropriate on an operatic stage and still deal with the basic themes of suffering and salvation.

In Gounod's later years he turned from opera and once again devoted his talents to writing sacred music. He provided an enormous pipe organ for his music room and turned it into a chapel. Here he concentrated on sacred songs, cantatas, and oratorios. Of these perhaps the best known is the Redemption with its familiar chorus, Unfold, Ye Portals.

Gounod regarded as his final masterpiece an oratorio entitled Death and Life. He explained the order of words in the title as follows: "If life precedes death in the sequence of time, death precedes life in the sequence of eternity. Death may be the end of the illusion of life, but it is the beginning of the true life, the immortal life of the soul."

Gounod's work is represented in the Brethren Hymnal by a familiar response, Send Out Thy Light (No. 631). Many church choirs regularly include such popular anthems as his Sanctus, and his adaptation of a Bach prelude as a setting for his Ave Maria is universally recognized. — K.M.

KINGDOM GLEANINGS

A joint men's and women's rally for Southern Pennsylvania will be held at the Red Lion Presbyterian chapel, Red Lion, Pa., on Saturday evening, Sept. 26, at 5:30.

W. Harold Row and his wife attended the Kirchentag in Munich, Germany, Aug. 12-16. Brother Row is the Church of the Brethren delegate to this rally of the Protestant Church in East and West Germany.

A total of 239 students were enrolled for the second summer term at Manchester College. Of this number 203 are full-time students and 36 part-time. This is a twenty per cent increase over the enrollment the same term last year.

Juniata College's new freshman class, numbering approximately 235, will be welcomed to the campus on Sept. 13, for orientation prior to the opening of classes on Sept. 17. The students were selected from a total of 679 applicants.

An Action Sheet on how to prevent the resumption of nuclear weapons tests was recently mailed to pastors and Brethren Service representatives. See the persons in your congregation who have received these copies for additional information.

The men of the Southeastern Region are holding a retreat at the Massanetta Conference grounds near Harrisonburg, Va., Sept. 12 and 13, according to information from the regional president, J. C. Dell, Jr. Dr. John Locke will head a list of leaders for this meeting.

Manchester College has been granted $21,500 by the National Science Foundation for the support of a nuclear research project under the direction of Charles S. Morris, professor of physics. Dwight L. Farringer, assistant professor of physics, will serve as senior physicist for the project which will cover a two-year period. Several undergraduate assistants will also aid in the project.

L. W. Shultz, 603 College Ave., North Manchester, Ind., is interested in serving as an agent for securing and placing Brethren material. If you have Brethren books or books about the Brethren which you wish to dispose of, please let him know. Should you wish copies of certain titles write him also. Calls are now on file for copies of books by M. G. Brumbaugh, H. R. Holsinger, and Henry Kurtz.

A total of $76,328 in contributions to the Juniata alumni fund was given by an all-time high of 1,393 contributors among alumni, friends, and parents. This was a major share of the grand total of $144,093 obtained from all sources. The college obtained an additional $16,832 through its campaign among Church of the Brethren contributors under Clarence H. Rosenberger. Other contributions included $17,000 in life income contracts, $4,962 in bequests, $20,609 from foundations, and $6,986 from industry and corporations.

Wilbur Mullen, who has been director of Brethren Service in Germany and for the last year acting director of the European program and representative of the Church of the Brethren to the World Council of Churches, will become director of admissions and assistant in public relations at McPherson College Oct. 1.

In July, Mary Spessard, national director of children's work, and Mrs. Charles E. Weaver of Manheim, Pa., director of children's work for the Eastern Region, were graduated from the laboratory school sponsored by the Church Federation of Greater Chicago at Naperville, Ill. They were two of fourteen Brethren students in the school from three regions of the Brotherhood, many of whom were training for work as counselors, teachers or deans in laboratory schools.

The new CBYF Program Kit, Volume 6, is just off the press and available for the 1959-60 church year. It contains eighteen different study units covering a total of twenty-eight different youth fellowship sessions. Topics are written especially for Thanksgiving, Easter, mission studies, speech contest, etc. Single copies of the Kit may be ordered for $3.00 from the Church of the Brethren General Offices, Elgin, Ill. It is suggested that several copies be purchased for the CBYF cabinet at a saving of $1.00 per copy on purchases of more than two copies. Upon request, the Program Kit will be sent to youth leaders for examination purposes.

Licensed to the Ministry

Wendell Bohrer, licensed in the Old Furnace church, First West Virginia.

Howard Duncan and Loren Switzer, licensed in the Haxtun church, Colorado.

Kenneth Krull, licensed in the Maple Grove church, Northern Indiana.

Ben Hilton, licensed in the Whitestone church, Washington.

Anniversary, Dedication, Home-comings

Cerro Gordo church, Southern Illinois, fiftieth anniversary celebration, Sunday, Sept. 13. Harlan Smith, pastor of the Syracuse church, Ind., will bring the morning message at 10:30 and Mrs. Smith will speak in the afternoon, beginning at 2:00.

Lincolnshire church, Ft. Wayne, Northern Indiana, dedication, Sunday, Sept. 20. The speakers will be A. Blair Helman for the 10:30 morning service and William M. Beahm for the 2:30 p.m. session.

West Manchester church, Middle Indiana, harvest meeting, Sunday, Sept. 20. Roy S. Richey of Council Bluffs, Iowa, will preach the morning sermon and begin one week of evangelistic meeting at 7:30 that evening.

Bremen church, Northern Indiana, harvest meet and home-coming, Sunday, Sept. 20. V. F. Schwa will speak at both the morning (9:30) and afterno (2:30) services.

Chiques church, Eastern Pennsylvania, hom coming, Sunday, Sept. 13, with services at 10:15 a and 1:30 p.m. Robert Faus will be the speaker.

Union Grove, Southern Indiana, home-coming, S day, Sept. 27, at 10:30 a.m. and 2:00 p.m. The gu speaker will be Ralph G. Rarick.

Brotherhood Theme: Brethren Under the Lordship of Christ

The 1960 Brethren tour to include the Oberammer-u Passion Play, Scotland, Spain, and six other coun-es is now assured. A few spaces are yet available r any who may be interested. Write L. W. Shultz, 3 College Ave., North Manchester, Ind., at once. e group will be limited to thirty persons.

Ray W. Senger, who for more than thirty-seven ars was an employee of the Brethren Publishing use until his retirement in 1948, died suddenly at s home in Elgin on Aug. 7. Brother Senger was fore-an of the linotype and composing room at the time retired. The funeral service was held the following onday by W. Glenn McFadden, the pastor of the gin church.

anges of Address

Carl W. Zeigler, from Lebanon, Pa., to 531 E. yder Ave., Elizabethtown, Pa. Brother Zeigler after umber of years as a pastoral minister is now teaching Elizabethtown College.

J. F. Baldwin, for six years pastor of the Peoria urch, Ill., will begin work as executive secretary for e Michigan District on Sept. 1. He should now be dressed at 3012 Palmer St., Lansing 10, Mich.

ncerning Missionary Personnel

Edna Switzer returned to San Francisco from uito, Ecuador, on July 19, 1959. Her furlough ad-ess will be: R. 1, Box 119, Waterford, Calif.

Dr. and Mrs. Lloyd Cunningham and their family rived in New York from Bombay, India, on July 14. eir furlough address will be: Box 755, Riverbank, lif.

The Lawrence Clark family arrived in Jos on July . They will be stationed at Marama, P.O. Biu, via s, Nigeria, W. Africa.

dio Programs

Quincy Howe, well-known commentator and news alyst for the American Broadcasting Company, visited rmany and there recorded a series of interviews and scussions with important German clergy and laymen r the ABN radio program, Pilgrimage: With Quincy owe. Mr. Howe explores with his guests the threats communism, the refugee problem, and the West rlin situation. The reports began on Aug. 16 and ll be heard each Sunday until the last of September. nsult your local paper for the time of the broadcast.

Beginning with the Aug. 30 program they are: fugees From East to West, an interview with Dr. ristian Berg, Evangelical Church relief work director West Berlin; Sept. 6 — West Berlin: One Man's ory, with Wolf Dieter Zimmermann, Evangelical urch director of radio and TV in West Berlin; Sept. — The University Student in Germany Today, with rt Shell, assistant professor of political science, rpur College, N. Y., and Fulbright lecturer to the ee University of West Berlin, and Dietrick Gold-hmidt, professor of sociology at Teachers College, est Berlin; Sept. 20 — Senator Paul Hertz of West rlin, with Paul Hertz of the West Berlin Senate; pt. 27 — Berlin: an American View, with Dr. Richard lberg, professor of history, Augustana College, S. k.

The Church Calendar

August 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: A New Spirit for a Renewed People (Joel). Joel. Memory Selection: Fear not, O land; be glad and rejoice, for the Lord has done great things! Joel 2:21 (R.S.V.)

Aug. 29 — Sept. 4 Chesapeake area UCYM training conference, Washington College, Chestertown, Md.
Sept. 4-6 District meeting, First Virginia, Green Hill
Sept. 6 Labor Sunday
Sept. 7-24 National Council of Churches national training session for church camp leaders, Martinsville, Ind.
Sept. 11-13 District meeting, Southern Missouri, Shelby County
Sept. 12-13 Southeastern Region men's spiritual retreat, Massanetta Springs, Va.
Sept. 17-20 District meeting, Northeastern Kansas, Navarre
Sept. 18-19 Southeastern Region CBYF cabinet meeting, Camp Bethel
Sept. 18-20 Eastern Region men and women, Camp Swatara
Sept. 18-20 District meeting, Southern Iowa, Mt. Etna
Sept. 18-20 District meeting, Nebraska, Omaha
Sept. 20 Brotherhood Achievement Offering
Sept. 25-26 District meeting, Eastern Maryland, North Baltimore
Sept. 26-27 District meeting, Middle Missouri, Leeton
Sept. 27 — Oct. 4 Christian Education Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Allen H. Herr of Crab Orchard, W. Va., in the Springfield church, Pa., Aug. 26 — Sept. 6.

Bro. Harold S. Martin of Spring Grove, Pa., in the Mohler house, Lower Cumberland congregation, Pa., Sept. 6-20.

Bro. J. R. Jackson of Grantsville, Md., in the Cherry Grove church, Md., Sept. 6-20.

Bro. Charles W. Lunkley of Waterloo, Iowa, in the Cedar church, Iowa, Sept. 14-20.

Bro. James Simmons of Tipp City, Ohio, in the Prices Creek church, Ohio, Sept. 14-27.

Bro. Howard Whitacre of Mechanicsburg, Pa., in the Old Furnace church, W. Va., Sept. 27 — Oct. 3.

Gains for the Kingdom

Twelve baptized at Mubi, Nigeria. **Six** baptized at Uba, Nigeria. **Seven** baptized at Jalingo, Nigeria. **Four** baptized at Mushera, Nigeria. **Twenty** baptized and forty-three given the covenant at Garkida, Nigeria. **Fifteen** baptized at Kirbutu, Nigeria. **Three** baptized at Sura, Nigeria. **Eight** baptized and four given the covenant at Dille, Nigeria. **Nine** baptized and three given the covenant at Mbororo, Tsakiyar Duwatsu congregation, Nigeria.

One baptized in the Yakima church, Wash.

Six baptized in the Haxtun church, Colo. **Two** baptized and one received by letter in the Grandview church, Mont.

Three baptized in the Chiques church, Pa.

Four baptized and six received by letter in the Old Furnace church, W. Va. **Eight** baptized in the Valley River church, W. Va.

News and Comment From Around the Wor

Billy Graham Lauds Russian Baptists' Faith

American evangelist Billy Graham has praised the faith of Moscow Baptists as "a light burning for which we all should be thankful." On his first visit to Moscow, Mr. Graham was the guest of honor at a worship service in the Moscow Baptist church.

More than 2,500 persons jammed the church for the two-and-a-half hour service. Mr. Graham said he hoped the day might come when he could conduct evangelistic crusades in Moscow similar to those he has led in other great cities.

Churches Showing Increased Interest in Social Welfare

Many churches are showing new interest in social education and action on local, national and international levels, according to Dr. William J. Villaume, executive director of the Department of Social Welfare of the National Council of Churches.

He told delegates of three faiths attending the Church Conference on Social Welfare that churches are paying more attention to many social welfare concerns. They are more deeply involved in race relations, international social welfare, housing, child welfare, problems of the aging, social security and public assistance.

He said, "Present indications are that the churches and synagogues will play an increasingly active role in shaping public policy and that the major religious groups will co-operate with one another more closely in areas of social concern than they have since the 1920s."

Education International

Claire Blickenstaff, aged eleven, daughter of Stephen and Virginia Garber Blickenstaff, left the United States on May 25 for Woodstock, India, where she will attend school for one year. Claire flew first to Germany where she spent several days with her grandmother, Mrs. Judith Garber of Elgin, now serving as a volunteer worker in the Brethren House at Kassel.

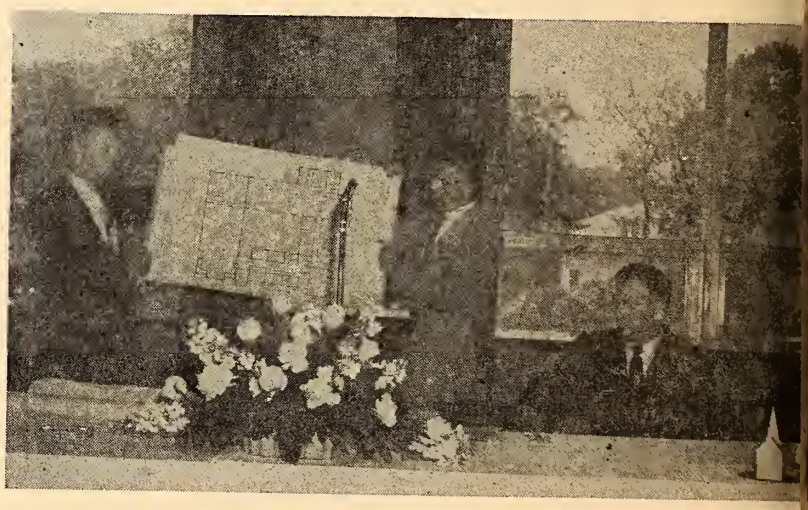
From there, Claire proceeded to New Delhi, India, where she was met by her uncle, Dr. Leonard Blickenstaff, who is a second-generation medical missionary of the Church of the Brethren in India. Dr. Blickenstaff and his wife, Betty, will be Claire's "parents for the year" while Claire studies at Woodstock.

Woodstock is the interdenominational school for missionaries' children where Claire's father, Stephen, studied as a boy while his parents, Mr. and Mrs. Lynn Blickenstaff, served as missionaries in India.

Stephen Blickenstaff is director of the Indian Steel Training and Educational Program (INSTEP), under which two hundred graduate students from India are training this year in the United States. This program is jointly sponsored by Ford Foundation and Carnegie Institut Technology (Readers' Digest January 1959) in Pittsburgh. Cla mother is the former Virginia Ga of Elgin, and granddaughter of late William Beery.

Christian Reformed Church Urged to Increase Merger Eff

Delegates at the annual synoc the Christian Reformed Chu meeting in Grand Rapids, Mi called on their denomination to crease its efforts toward cl co-operation with two other c munions. They are the Ortho Presbyterian Church and the Pro tant Reformed Churches of Amer



Boulder Hill Celebrates First Anniversary

At a dinner held on May 17 to celebrate the first anniversary of Boulder Hill Neighborhood church, Aurora, Ill., members of the congre tion approved plans for a four-unit building of colonial architectural desi Above, Raymond Lubbs (left), moderator of the church, and Jack Davies member of the stewardship commission, present the plans for appro On the right are J. Wilburn Lewallen, executive secretary of the Dist of Northern Illinois and speaker for the occasion, and Galen T. Lehm Central Region Executive Secretary.

The Boulder Hill area was assigned under comity agreement to Church of the Brethren in 1955 by the Comity Commission of the Illin Council of Churches. The District of Northern Illinois and Wisconsin cepted the assignment and assumed the responsibility for the sponsorsl and the organization of a church in Boulder Hill. Kenneth Yingst, call to become the pastor of the new congregation, began his work in Septeml 1957. The first worship service and the official opening of the Sunc school occurred in October of that year. On April 6, 1958, fifty-nine adu joined together to become the first group of charter members of the n church. On Pentecost Sunday, May 25, 1958, chartering services w held when the "church fellowship" was recognized as a church.

Boulder Hill church now serves eighty families through its chu school and morning worship services. Attendance in the church sch has doubled in the past year, with morning worship attendance runni fifty to seventy per cent above that for the corresponding Sunday a y ago. The record attendance was 184.

The proposed church structure will be located on a spacious five-a site near the center of the developing Boulder Hill subdivision. Curren the congregation meets for worship in a house located on the corner Briarcliff and Bereman roads in Boulder Hill.

mittees representing the three ies have been holding conversa- s aimed at a possible merger he groups. The three denomina- s have similar doctrinal posi- s. The Christian Reformed body he largest of the three with ,000 members.

he church adopted a record get of $3,400,000 for next year. s represents an increase of ,000 over the current budget. egates adopted a resolution de- ing the church's belief in the llability of the Bible. This was first time in the 102-year history he denomination that it has ever pted resolutions at an annual ting. The church stressed that llability referred to the original nuscript of the Bible and not ranslations. On the question of rracial marriages, the resolution ed that there is "no direct scrip- l evidence for or against the r-mixture of races through riage."

enhower Gets Evangelical e Church History

Dr. Arnold T. Olson, president of Evangelical Free Church, re- dly presented President Eisen- ver with a copy of a newly lished history of that seventy- -year-old denomination. Mrs. enhower's grandparents helped found the church in 1884. rch leaders reported that the ngelical Free Church had estab- ed a record number of thirty-six gregations last year. The church has 32,480 communcants.

mp Promoting Missiles for il Deliveries Urged

bill calling on the U.S. Post ce to issue a "Missiles for Peace" mp in order to promote the peace- use of guided missiles for mail veries has been introduced in gress. Representative Anfuso of w York said the purpose of the mp would be to "spur interna- al peace through better commu- ation." He pointed out that, ough use of guided missiles, mail the near future can be delivered hin a matter of hours to all parts the world. These, he said, will be missiles for destruction but siles for peace.

erican Baptists Elect Tuller Secretary

Dr. Edwin H. Tuller of New York elected general secretary of the erican Baptist Convention at its fifty-second annual meeting in Des Moines, Iowa. In a report presented to the meeting Dr. Tuller said that American Baptists have lagged behind other Protestant denominations in membership growth and giving over the last twenty years. Membership in the Convention rose by 5.4 per cent between 1937 and 1957. Present membership is 1,550,360.

Dr. Herbert J. Gezork, the president of Andover Newton Theological School, was elected president of the convention. By a close vote of 245 to 234 delegates supported a resolution opposing recognition of Red China by this country and by the United Nations. Delegates approved the acceptance of the newly formed Missouri Convention of American Baptists as a part of the American Baptist Convention.

Delegates also urged state and federal laws exempting clergymen from testifying in court regarding confidential information they receive in counseling. The resolution pointed out that American Baptist ministers are "not morally obliged to disclose" such confidences without the consent of the other party, regardless of the existence of protective statutes.

In other actions delegates opposed use of tax money for church-related institutions; urged American Baptists to "work for open occupancy in rental and sale of housing regardless of race, creed or color"; and commended those who assume responsibility for gaining world acceptance of the simple techniques of planned parenthood and large-scale population control.



Religious News Service

The Ambassadors quartet, believed to be the first Methodist musical group from Africa to visit the U.S., have begun a ten-month goodwill tour that will bring the folk music and hymns of their homeland to twenty-nine states and the nation's capital. Sponsored by the Methodist Board of Missions in co-operation with the Rhodesia Annual Conference of the Methodist Church, they come representing not only Southern Rhodesia and their denomination, but all Africa and its Protestant Christians

Churches Aid Quake Victims

Fifty bales of clothing, fifteen bags of shoes, as well as food, tents, blankets, and other supplies, have been rushed from Greece to the island of Crete by Church World Service to give relief in earthquake-stricken areas there. On May 15 three earthquakes in rapid succession, followed by torrential rains, left 6,500 people homeless and destitute in ninety villages in the center of the island.

Lutheran Free Church Reports Gains

The Lutheran Free Church has increased its membership during the past year to a little more than eighty thousand, representing a gain of some four per cent. Dr. John Stensvaag, president of the church, reported that he had become "more convinced than ever" in recent months that the true destiny of the

Lutheran Free Church lies in becoming part of the proposed merger of the American Evangelical Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church.

The Lutheran Free Church in two referendums has narrowly defeated a proposal to enter the merger, but has decided to vote on the question again in 1961. The church conference approved the proposal to consolidate the Free Church mission field in Madagascar with that of the Evangelical Lutheran Church. The conference also approved engaging a full-time stewardship counselor in its stewardship department.

Reformed Church Reports Record Membership

Membership in the Reformed Church in America increased by 3,338 in 1958 for a record total of 219,131, according to the outgoing president of the denomination in a report to its 153rd annual General Synod. However, the president, Dr. Marion De Velder of Holland, Mich., contended the new membership gain is not impressive but rather that it represented two obvious needs, one for complete commitment and inner revival in the local congregation and person-to-person lay witness and evangelism. He told the synod that the church could start from 50 to 100 new churches now, but funds are not available.

A record benevolence budget of $4,334,000 was adopted for 1960 by the church. The synod voted to form a Ten Percenter Fellowship of members contributing ten per cent of their annual income to the Reformed Church.

Forty-seven missionaries were commissioned for assignments in this country and overseas at a special service of dedication. Seven of the missionaries will work in Japan, four in Hong Kong, and two each in the Philippines, Formosa, India, and the Middle East. Ten will serve in Canada and four in Mexico. The remainder will do mission work in Kentucky, Nebraska, and Alabama.

Regional groups of the church have overwhelmingly defeated a proposal to change the denomination's constitution so that women could hold offices in congregations, including the ministry. The synod in past years has taken action for and against the ordination of women. However, the General Synod approved the formation of a national youth organization. It will be known as the Reformed Church Youth Fellowship.

The General Synod also approved a six-point statement on the theological Basis for Christian Concern and Action.

Law Defiance Growing in South, Report Shows

Racial violence, reprisal, and intimidation in the South have led to a breakdown of law and order since the United States Supreme Court outlawed public school segregation five years ago. This information was included in a report published jointly by the Department of Racial and Cultural Relations of the National Council of Churches, the American Friends Service Committee, and the Southern Regional Council.

The report lists 530 specific cases of racial violence in 11 Southern states from January 1, 1955, to January 1, 1959. In all, the report listed 225 acts against individual liberties and public peace. Included were many widely publicized incidents involving the appearance of Negroes at formerly white schools and colleges.



Religious News Service

Blind since 1940, Rev. W. Ross Peterson of the First Baptist church in Marshfield, Mass., received the Master of Sacred Theology degree from Harvard University Divinity School. He plans to continue his graduate studies, looking forward to teaching systematic or historical theology or church history

The three agencies emphasi that while the report dealt only v the angry, violent reactions to desegregation decision, another count could be given of patie responsibility, courage, and g will by both whites and Negr

150,000 Children March in Sunday School Parade

The Brooklyn Sunday Sc Union marked its founding wit 130th anniversary day record-bre ing parade, in which more t 150,000 children, teachers, and er adults participated. The para represented some 500 Protest Sunday schools in the borou communities. Nearly 25,000 ot marchers took part in a sma parade in nearby Queens. In two localities public element schools were shut for the day.

The phrase, "Christ Lives, T Him," the theme of this ye parade, was inscribed on pa shoulder bands worn by the you sters and depicted on many colo floats accompanying the march

German Protestants Mark Barmen Declaration

Week-long ceremonies throu out Germany marked the twen fifth anniversary in June of t so-called Barmen Declaration, which a Protestant Confessio Synod defined the belief and missi of the church in the face of N efforts to bring it under control.

Adopted by 139 theologians a laymen from all Protestant churc throughout the country, the decla tion condemned as false "the d trine that the church should, a can, adopt — beyond its pro mission — state character, state tas and state dignity, and thus beco itself an organ of the state." became the theological basis for t Evangelical Church's resistance Nazism.

Interreligious Youth Work Camps in West Berlin

Protestant, Roman Catholic, a Jewish young people are taking p in several work camps in a W Berlin park area this summer und the sponsorship of the Berlin, G many, Council of Christians a Jews. The camps aim to bring t gether young people of various d nominations for work and recreati in order to destroy religious, raci national, and social prejudices a misunderstandings.



Sacrifices of the early French Huguenots were commemorated by the delegates to the 400th anniversary Synod of the Reformed Church of France in a service at the Admiral Gaspard de Coligny monument opposite the Louvre Palace in Paris. Coligny and 70,000 other followers of John Calvin perished for their faith in the St. Bartholomew's Eve massacre in 1572

Religious News Service

Canadian Presbyterians to Study Reorganization Proposals

The Presbyterian Church in Canada has set up a consultative committee in order to study proposed sweeping changes in the financial and administrative structure of the church. The eighty-fifth General Assembly, which was held in Toronto, heard recommendations that the denomination be reorganized into six major departments to accomplish greater efficiency in the church. One of the changes suggested is the establishing of a church council consisting of twenty board secretaries and chairmen and college principals.

Leaders warned that the denomination faced a state of emergency in that deficits were recurring. The field secretary for stewardship has announced that he was leaving his post because communicants responded poorly in fund-raising drives, but he withdrew his resignation later in the assembly meetings.

The church reports that in the last ten years 198 new churches were built at a cost of $20,000,000. At the same time the shortage of clergy in the church was emphasized. It was pointed out that the rate of recruitment of men for the ministry was only one third of the comparable rate in the United States.

The General Assembly also recommended that women be appointed to standing committees of presbyteries. The Presbyterian Church of Canada does not ordain women either as clergy or elders. It is still studying a council plan which calls for the setting up of councils in presbyteries on which women could sit. The assembly was told by its home missions secretary that discrimination against Indians is present in some areas of Canada. Plans were made for the establishing of an integration hostel in Kenora, Ontario, where visiting reservation Indians may eat and rest and mingle with whites.

Niemoeller Arrives in Geneva With Peace Memorandum

Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau in Germany, went to Geneva, Switzerland, to present the foreign ministers' conference with a peace memorandum signed by some 600,000 Germans in all walks of life.

The memorandum urged a German peace treaty which would lessen international tension, provide a solution of the Berlin problem and promote the unification of Germany. It also called for a creation of a zone comprising the two Germanies, Poland, and Czechoslovakia that would be free from atomic weapons and contain only a minimum number of troops.

The memorandum asserted that world opinion "should be made aware of the fact that the overwhelming majority of the German people fervently desire military relaxation and peaceful reunion."

News Briefs

A relief fund of $1,000,000 is being sought by the Lutheran World Federation to finance its special program for the World Refugee Year. Sixty-one member churches of the federation in thirty-two countries will be asked to contribute.

The World Council of Churches, in a special message issued by its five co-presidents, called for prayers, intensified action, and continuing charity on behalf of the estimated 45,000,000 refugees throughout the globe. The message termed the plight of homeless people around the world "our greatest human tragedy."

An increase of more than 100,000 Lutherans in Latin America during the last two years has brought membership there to a record of more than 850,000 baptized persons. Latin American countries leading in Lutheran strength are Brazil and Argentina.

Korean Methodists have established 250 new congregations since 1953 and are seeking to organize another 250 within the next four years, according to church officials. Latest statistics show 47,000 members and a constituency of 200,000 in the Korean Methodist Church.

Some 2,000 Protestant and Roman Catholic church representatives and musicians attended the first German Conference on Church Music held in Berlin recently. They heard addresses on the functions of the church musician, choral motets and concerts, the Gregorian chant as a contemporary art form, new developments in electronic music, and modern jazz.

The Everlasting Light is the theme chosen for the Worldwide Bible Reading program, which will again be sponsored by the American Bible Society from Thanksgiving to Christmas. This is the sixteenth consecutive year for the reading program. Dec. 6-13 has been designated as Universal Bible Week and Universal Bible Sunday is Dec. 13.



J. Henry Long, secretary of the Foreign Mission Commission, confers with P. G. Bhagat in India, when the latter was secretary of the Joint Council

P. G. Bhagat in Retirement

SOME individuals inevitably tower above a group in their ability and service. Such a man has been Premchand G. Bhagat of the Church of the Brethren in India. Many Brethren churches in the United States had an opportunity to meet and feel the uplifting influence of this man in 1950 when he came to this country as a delegate to the Annual Conference from the Church in India.

A year ago P. G. Bhagat retired. Since 1924 he had been principal of the Vocational Training College at Anklesvar, India. In 1931 he was ordained to the ministry and in the intervening years had served with distinction in ever humble service to the church. He had also been honored with opportunities to serve as Editor of *Christi Bhandu*, an interdenominational church paper for Gujarat (the first district of our church). He was chosen as representative delegate of all the missions and churches of Bombay State at the International Missionary Council at Madras, India. Since 1946 he had served as secretary of the Joint Council of the Church in India and was moderator of the Northern Division of the Bombay Christian Council.

Reactions after his visit to the United States stressed that "Brother Bhagat was well received everywhere. Little children loved him." "I consider the whole experience (of knowing P. G. Bhagat) as one of the peaks of my Chris experience."

In addition to all this activ Dr. Bhagat and his wife are parents of ten children.

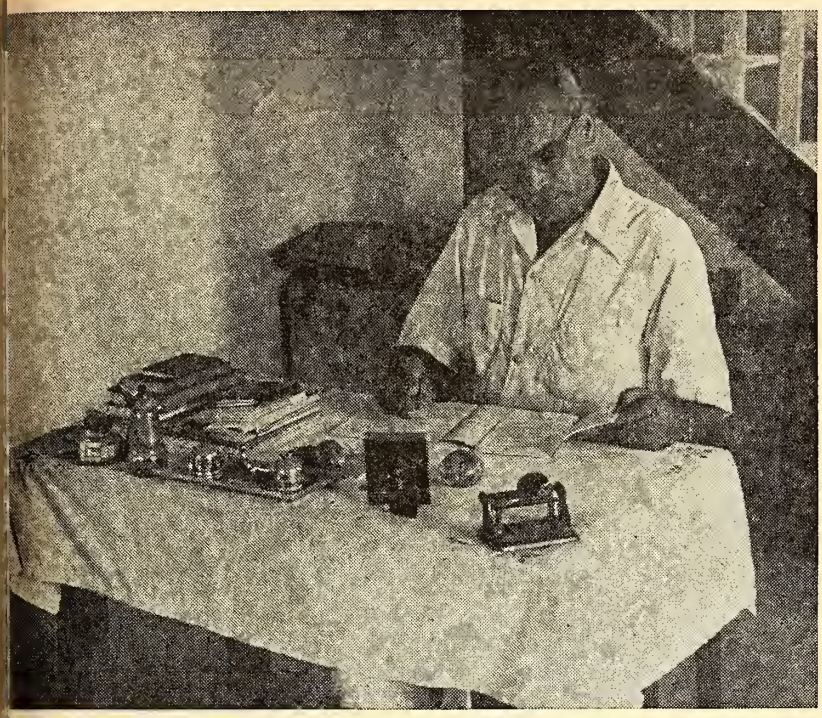
How does such an active man after retirement? Mrs. Rachel Zig wife of the Field Secretary of Church in India, reports:

"When retirement comes, we u ally picture ourselves sitting qui in our homes, reading books had no time for before, work in the garden a bit, perhaps, visiting our friends and children writing them letters. Dr. Pr chand Bhagat reached the m stone of retirement a year ago, he is enjoying all of the above ac ities. His new home was comple just after he retired, and after the years of living in a Mis house, he and his family are enjoy their own attractive and rather m ern home. The flower gar around it is taking shape, with digging being done by one or other of his tall sons under direction. He reads and studies his attractive living room, and v often with his old friend and r tive, Dr. Satvedi, who lives door. His married children o come to visit, and daughters-in- and grandchildren, too, value advice and are eager for his pra

"Although Brother Bhagat



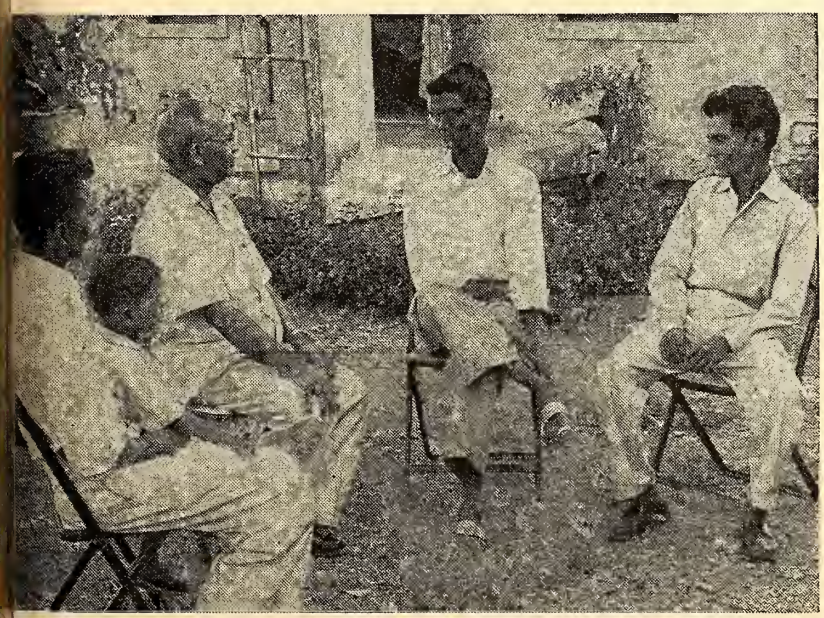
Brother Bhagat in his front yard with his sons, working in the flower gar



P. G. Bhagat translating The Upper Room into Gujarati

ver been in robust health, for the st few years he has had a serious art condition which has made it cessary for him to be careful. So e should expect that the above tivities would be about all he uld do. However, his spirit is as ong as ever, and he is still carry- g on in church work on a volun- er, non-paid basis. He is the elder charge of the Bulsar church, and til recently was also moderator at alpor and Anklesvar. He is active Sunday school work, both inter- denominational, district and local, and has increased both the enrollment and average attendance at Bulsar by about twenty-five percent since he came to live here. He has been treasurer of the Gujarat Christian Council, and chairman of the pastors' and evangelists' committee of First District (roughly equivalent to the Board of Administration). He is the translator of the Gujarati issue of "The Upper Room." And he is a member of our delegation to the Church Union Negotiating Committee. His new home is a center to which many come for consultation and advice, since he is not physically able to travel or even to walk long distances.

"It is the hope of his friends here that God will yet give him many years in which he can not only enjoy his deserved leisure, but also continue to share his sympathy and interests and wise judgment with those who are younger."



Brother Bhagat counseling with several young men

Out of the Mailbag

◆ We had a nice installation service for the two elected deacons or rather a deacon and deaconess. This is a new step in the life of our church here in Chibuk. These are the first deacons. We were pleased to see that the two elected were not even of the Chibuk tribe, which makes it certain in our minds that the people chose them because of their Christian character and their wisdom in handling personal matters.

One was Musa Dika, the elementary school teacher from Marama, who is a Bura and who has been teaching here for a few years. He really has proved up here and all of the village respect him. This is a bit unusual as almost without exception the Buras who have come into this area have not been well accepted at all.

Patum, our deaconess, is a West Margi woman, but has spent her entire married life here with her Chibuk husband. She has been head of our women's group for a number of years and surely has more poise and good judgment than any of the rest. When they took the voice of the church, each individually, there was not one dissenting vote. This was remarkable. — *Charles and Naomi Baldwin, Chibuk, Nigeria.*

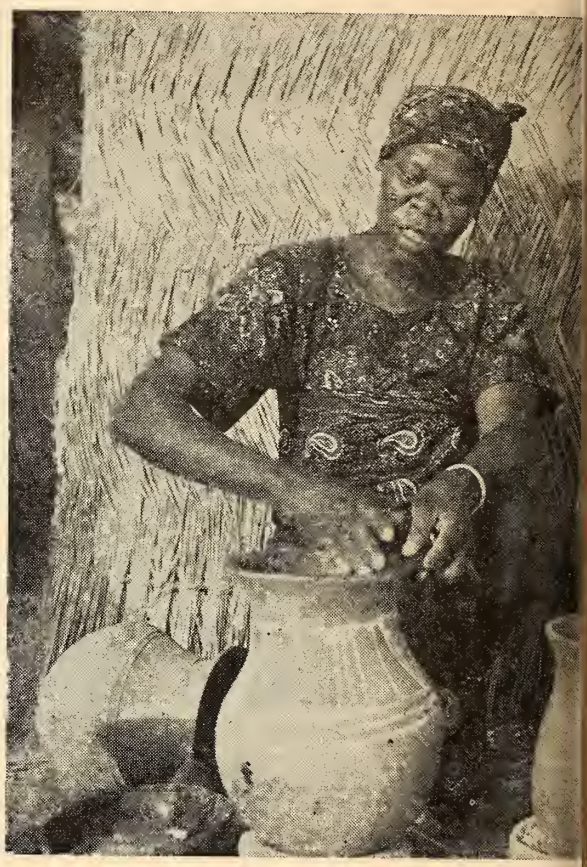
• • •

Dr. Harold E. Fey, editor of the Christian Century: "I do not anticipate that we shall ever have within the foreseeable future a federal world government or any other kind of superstate. I do believe that government will limit itself or will be limited by the people to specific functions and that its vast powers will be dispersed through many agencies of co-operation."

NIGERIA, WEST AFRICA

Made Any Cooking Pots Lately?

Anna Mary Hess



HAVE you tried making any clay cooking pots lately? The scientific and hygienic reasons for using stainless steel cooking ware have not yet reached the folks here in the African bush. Neither has the use of aluminum nor enamelware made any great dent in their cooking equipment, not to mention the use of electrically controlled skillets or electronic ovens. And, anyway, in the final analysis, one wonders just how well all this would adapt to a stove consisting of three stones.

Cooking with round clay pots, however, is just the thing for the type of food cooked here and the place used for cooking. Nestled firmly among three stones, with the bottom just touching the wood fire, these clay pots act as a quick and efficient conductor of heat and in just a short time the food is boiling merrily.

But have you ever tried making clay pots? Since clay pots are the principal cooking ware here, and since the making of them is quite an art, we here at girls' school decided we would make some. What a time!

In the morning of the day we had crafts class, we measured some clay into a large pan and covered it with water. By 10:00 a.m. the clay was nice and soft, and, clothed in dirty clothes, we were ready to begin. Each girl had brought an old cooking pot as a mold. We each took a handful of clay and kneaded it like bread, continually mixing it with some very fine clay until it was the right consistency. We then rolled it into a ball and began to shape it with the palm of our hand over the bottom of the other cooking pot they had brought. After it was evenly shaped and about one fourth of an inch thick, we smoothed the outside with water and set it in the sun to dry.

About fifteen minutes later the clay had dried sufficiently so that we could proceed with our pots. The shaped clay which now looked like a bowl, was taken off the pot and was ready for the top rim which is more narrow. We rubbed the clay with small pieces of gourd or stick trying to form a neck on the bowl by rubbing the edges in toward the center. An additional piece of clay was then rolled into a snakelike affair and coiled around the top. This was pushed upward and outward forming a flange around the top.

Again the whole pot, inside and outside, was rubbed with water to make it smooth. Special attention was paid to the top, smoothing and resmoothing it, and then finally rubbing it with a wet green leaf. And so our pots were finished.

Proudly we set them to dry, all slick and shiny, looking like the real thing. The next day, however, told a different story. Eagerly we went to see our pots and there they stood — a sorry sight! Some had cracks running up and down, others had cracks running crosswise, and some had fallen apart completely.

"What happened?" I asked the girls.

"The clay was no good," came the reply.

In our prayer meeting the next day we sang, "Have thine own way, Lord. Have thine own way. Thou art the Potter; I am the clay." As I sang, I couldn't help but think of our cooking pots all standing sadly in a row. But then I thought, how like those cooking pots we humans are. The fault did not lie with the girls who made them, for they had done excellent job of shaping and mold them. The fault was in the cl Good cooking pots cannot be ma with poor clay. Neither can G mold good lives if he has poor cl The song says God is the pott we are the clay. He is the one w does the molding. What kind of c are we?

The potter uses only the b kind of clay. It must be pliable that it will take whatever shape t potter wants it to take. He watch carefully for bits of stone or otl foreign objects for, if left in, th would cause flaws. The rough ed need to be rubbed away. No c will buy a pot which does not f smooth. A good cooking pot m stand the test of the fire. Until clay pot is burned in the fire, it of no use, for it will leak. And w wants to cook with a leaking p And, finally, a good cooking pot l a clear ring when snapped with t fingers.

Again I say, what kind of clay we? Are we pliable in the potte hand? Do we allow the stones and i purities to be taken away so that flaw remains? Are we willing to ha our rough edges smoothed? Do stay together in the fire of discipl

r do we come apart as a poor cook-
g pot does? When we are snapped
y criticism or ridicule do we give off
clear ringing sound of Christian
itness?

The making of clay pots holds little
ppeal to a twentieth century Ameri-
n. Nor is the outcome of fourteen
roken pots in a classroom in Africa
ch a great calamity in a world
led by the hydrogen bomb. But
hat the divine Potter is able to do
ith human clay is of the greatest
nportance — not only in the twen-
eth century but for all time.

Why Not Work Together?

Rufus B. King

FLEXIBILITY of organization and program has been emphasized in men's work and in omen's work in recent years in the hurch of the Brethren. Flexibility, nong other things, accommodates cal needs based on size of group, tal church program, and interests those involved.

Adaptation of this principle is the sis for the men's and women's tivities in the newly organized Imanuel Church of the Brethren at lkton, Md., in the Mardela district here Galen B. Crist is the first ll-time pastor.

There are many small and new ngregations in the Church of the ethren that have to cope with a tuation like that at Immanuel. The mmanuel approach to this prob-m therefore may be helpful to urches that are faced with this ncern.

Brother Crist tells of the Immanu- setting and how they resolved it: s a young church, we must be reful not to overorganize. We had harter Member Sunday in Decem-r, 1957 with twenty-nine charter embers. Now we have forty-three embers with the Call program earing fruit. Our average attend-ce for the nine months of this urch year was seventy-three for urch school and forty-seven for urch.

"Since our membership is small, e felt we could organize our Men's d Women's Fellowship together for a stronger organization. This saves time and much overlapping in effort. It seems to us that there is a growing feeling in the church that families should be drawn together and work together. There is a common goal of promoting the work of Christ and the church, and we feel we can do it best with a united or integrated effort. The women also have much good material which should be shared with the men and the whole church.

"At present, we have co-presidents — man and woman — so we can get material and suggestions from both groups or organizations sending in material. Our pattern of organization follows that of the women in that we stress the areas of home and family life, missions, temperance and social action, aid and service, Bible study, and peace and citizenship. Husband and wife work as a team in some of these areas and we have two women in others. They plan programs for each second Sunday night of the month. After the program, business, suggestions, and helps to carry out projects are discussed at these meetings.

"Nine months is not long enough to really say how it will work, but so far, we are happy with this experiment of working together. We are experimenting and feel there will be needed changes as we go along."

The present co-presidents of the Men's and Women's Fellowship at Immanuel are Clyde Nafzinger and Mrs. Boyd Rhoades.

MISSION-GRAMS

◆ Seven youth from the United States flew from Miami, Fla., in July to participate in the third Brethren international work camp to be held in Ecuador. In Quito, they will be joined by campers from the countries of Ecuador, Costa Rica, and Guatemala. The work project is to be carried out in the Santa Domingo rural resettlement area now being entered by the Church of the Brethren mission in Ecuador.

◆ The wives of several Church of the Brethren missionaries recently attended a week's leadership training session for workers with girls in Nigeria. The workshop was sponsored by the Girls' Life Brigade, a British youth movement similar to Girl Scouts of America.

◆ The Shafa church in Nigeria, under leadership of Elder Monroe Good, is sponsoring a work camp this summer. Though planned locally, hospitality has been offered to non-Nigerian participants. Mr. and Mrs. Walter Bowman will attend part of the Shafa-Sura work camp on their way to the Brethren work camp in Sardinia.

◆ Twenty-four missionaries on furlough from India, Ecuador, and Nigeria and their families met with the Foreign Mission Commission staff in a retreat at Camp Mardela, Md., for five days following Annual Conference. The purpose of the retreat was to share information on present trends of church life in the U. S. and in the countries represented; also to review missionary policies and procedure.

◆ The Juan Benalcazar family returned to Ecuador in July after one year in the United States. The year has been spent in study at Manchester College and in visiting churches. Brother Benalcazar is the director of the Brethren mission school in Calderon and served as delegate from Ecuador at the recent Annual Conference in Ocean Grove. Sister Benalcazar has been a popular speaker to both Brethren and interdenominational women's groups in the United States.

Forums in Family Living

DID you ever discuss your children with their friends' parents? Did you ever have to decide what to do when a member of your family became involved with the law? These and many other related questions were handled by the series of Sunday night Forums on Family Living at the Harrisonburg (Va.) Church during the spring months.

The family life committee, feeling that families who have similar problems need to pull together in solving them, set up a series of five forums. One Sunday night each month, January through May, was set aside for these special programs.

Each forum began at 6:30 with a discussion theme presentation to the entire group. At 7:00 four smaller groups were formed to discuss the problems and suggestions presented. The discussion ended at 8 o'clock sharp. The last forum in May included a covered dish supper at 6:00 for the entire family which gave emphasis to the idea of a family doing things together.

Each of the theme presentations was specific and to the point. In January Dr. C. G. Caldwell of the faculty of Madison College discussed Social Adjustment for Living from the viewpoint of the parent in his relationship to his children. Learning for Living was the February theme presented by James Moyers, a community leader and businessman. The relationship of the family and the law was discussed by the town Chief of Police, Mr. Julius Ritchie, under the theme for March, Family Living and the Law. In April five doctors in the congregation, Dan Burtner, Galen Craun, J. C. Harshbarger, Hollen Helbert, and George Nipe, gave excellent suggestions for Healthful Living. The final presentation was in the form of a film entitled The Family Next Door, which emphasized the May theme of Skills for Living.

Following each of these presentations the entire group was broken into small discussion groups according to the age of the parents' children (preschool, elementary school age, youth, and older).

Considering the fact that the congregation holds no regular Sunc evening program, attendance v high for the five forums. Stimulat theme presentations led to lively a worthwhile discussion of practi "in the home" problems of the p ticipating parents.

Is It a Symbol?

Continued from page 9

marines under the polar ice cap. \ have more improved highways, m miles of railroads, more automob than any other nations. In br when viewed from the tempc standpoint, we are a rich and migl nation.

What about the spiritual side? it not being smothered by weal greed, vice, and sin as truly as Trinity church has been reduced almost insignificance by the lo monuments of our industrial age?

Family Fun Fare

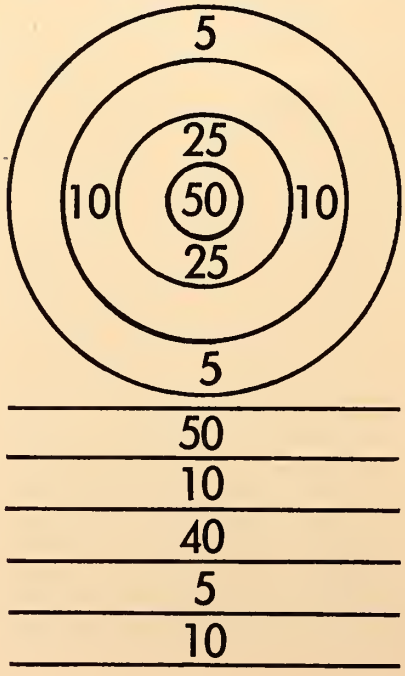
Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, Church of the Brethren General Offices, Elgin, Illinois?

Target Toss or Line Lag

This game can be played almost any place, indoors or out. For indoor play you might use various lengths of cord and make the target on the living room rug, or draw the target on the basement floor with chalk or on a large piece of paper with crayon.

To play, stand behind a designated "spot" and toss or lag an object (coin, button, weight, etc.) trying for the highest score in so many attempts. Usually the inner circle of the target or smaller areas between the lines score higher because they are more difficult to "hit."

The entire family can participate in setting up their own scoring system and determining what score constitutes the game. — *Submitted by Wendell H. Tobias.*



Obituaries

Albaugh, Lydia Maude, daughter Ezra and Mary Rider Neusbaum, d near Uniontown, Md., Feb. 18, 19 at the age of seventy-five years. was a long-time member of the Un Bridge church, Md. She is survi by three daughters, two sons, twe grandchildren, ten great-grandchildr and one sister. The funeral serv was held in the local funeral ho with Brethren Glen M. Baird Berkley Bowman officiating. Interm was in the Pipe Creek cemetery. — G M. Baird, Union Bridge, Md.

Altfather, Ada Susan, daughter Simon P. and Emma Fritz Miller, born Nov. 13, 1877, and died at age of eighty-one years. She was p ceded in death by her husband, Geo F. Altfather. She was a member the Brotherton church, Pa. Surviv are two sons and three daughters. funeral service was in the John and Son funeral home with Bro. Her V. Seese officiating. Interment was the Berlin IOOF cemetery. — M Ruth C. Knepper, Berlin, Pa.

Barnes, John W., son of Thorn and Mary Barnes, was born Aug. 1865, and died March 9, 1959. He a member of the Broadfording chur Md. He is survived by ten childr fifteen grandchildren, and fourte great-grandchildren. The funeral se ice was held at the A. K. Coffm funeral home by Brethren Stan Earhart and D. R. Petre. Interm was in the Manor cemetery. — M Edith Myers, Hagerstown, Md.

Barr, Bertha, daughter of George Catharine Cripe Turlee, was born Cass County, Ind., March 13, 1876, died Jan. 30, 1959. In 1898, she united in marriage to William B who preceded her in death. She wa member of the Flora church, Ind. S

Continued on page 28

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

*The Christian Layman and His Church. Mark Rutherford. Bethany Press, 1958. 71 pages. $1.00.

This paper-bound book is another a number of books in recent years that have centered on the discovery of the laymen for the church. In seven chapters Mark Rutherford has presented a clear, convincing case. Written primarily for the Disciples of Christ, it could well have been directed to church of the Brethren laymen with few minor alterations of emphasis. Pastors should be happy to know that their laymen have read and caught the message of this book. Laymen should feel confident and enthusiastic to serve under a pastor who would be guided by the principles set forth.

The term *layman* is synonymous with any segment of the church. The recovery of this concept is in turn recovering the layman for the church. Today's age calls for all-out Christian witness. The church is conceived as a working committee of prayer, communion, and action. It is also individual witness, related to all of life. Christ in the guise of the Holy Spirit directs the church. Christianity has a local focus and is also world-wide. The rewards of Christian witness include personal satisfaction, the spread of the good life, the redemption of society, and the hope of eternal life. Laymen cannot be expected to stumble into these ideas and concepts. There is involved a program of preparation and training. The church must provide this program. The laymen should be eagerly available for this training. — *Rufus B. Bing.*

* What Present Day Theologians Are Thinking. Daniel Day Williams. Harper, 1959. 190 pages. $3.00.

In five thought-provoking chapters, the author of this volume helps the reader to see what some of the world's better-known theologians are thinking on selected issues. Those who did not read the original 1952 version will find this a helpful study of the different positions held on the matter of Christology, ethics, the Bible, and the church. The reader will need to be alert, however, to the fact that Mr. Williams injects his own thought into the discussion and it is well to remember that he reports what he thinks are the substitute for deeper theological study, but the volume does help us a little at some trends. The most valuable chapter to this reviewer was the chapter on the church, which helps us see some of the problems and possibilities of closer denominational associations. It may be too shallow for the scholar, but for the average pastor and laymen the volume is helpful. — *Floyd E. Bantz, McPherson, Kansas.*

Lars-Peter's Birthday. Virginia Allen Jensen. Abingdon, 1959. $1.75.

Lars-Peter wanted to be grown up and have a bicycle of his own. But Lars-Peter was only five; so he rode on the back fender seat of mother's bicycle. Finally it was Sunday and Lars-Peter was six years old! Big enough to ride a bicycle all his own. — *Hazel M. Kennedy.*

*Organized for Action. Guido A. Merkens. Concordia, 1959. 125 pages. $2.50.

"How to Build a Successful Parish and Its Program" is the subtitle of this interesting handbook. Only an unusually well-informed pastor or layman will fail to find many new, practical ideas in it. Naturally the book must be used with discrimination. Its organizational and program suggestions for the church and church school and all allied groups must be adapted to our Brethren structure and program and some of its strong Missouri Synod Lutheran theological views will not be in harmony with our views.

Members of our church and church school boards, commissions, committees will gain an enlarged appreciation and guidance for their responsibilities. In the midst of our Call to Witness program, the chapter on Lay Evangelism is outstanding. Chapters dealing with adult membership, stewardship, publicity, the use of car pools, the telephone, printed materials, record keeping, orientation of new members, athletic programs, etc., contain helpful suggestions not readily found elsewhere. Techniques used by one of our more rapidly growing denominations can be helpful to us. — *Harold Z. Bomberger, Harrisburg, Pa.*

Christian Unity in North America. J. Robert Nelson. Bethany Press, 1958. 208 pages. $3.50.

This book is an attempt to preserve some of the best original papers developed by many writers in advance preparation for the North American Conference on Faith and Order (the Oberlin Conference) in September 1957. Several of the chapters have appeared previously in journals and magazines. It includes chapters on the Biblical foundations, early church manifestations, historical developments, and sociological consequences of the "unity of the Christian faith or the ecumenical movement." It reflects even more than the usual disadvantages of a symposium, but the lack of any thread of continuity as such is more than compensated for by the stimulation of hearing writers come at the same problem-areas from so many varied backgrounds and assumptions. The writer or editor has admitted this. Anyone who thinks for a moment that "the coming great church" has come needs only to read the chapters by Southern Baptists and Episcopalians. Yet if there is a common core or central thread, it is the resounding assertion that the "unity we seek" has already been given — in Christ — hence already exists, not to be created by men's clever organizational ability. Every pastor and church leader should read the kind of analysis of the last few chapters on the theological and sociological doctrines of the church. — *Garnett E. Phibbs, Trenton, N. J.*

Tell Me the Stories of Jesus. Norma and Robert Koenig. Pilgrim Press, Christian Education Press, 1957. 96 pages.

An excellent book for family living. It is very stimulating, creative, usable for many ages, attractive, and offers much variety and choice. As the discussion suggests on page 30, "children quickly understand that good and bad spirits are not creatures or supernatural beings but are our feelings and attitudes." This transfer would always need to be made. The description of the Passover meal is referred to, the bread and the cup, but not the feet washing. Brethren would probably notice this.

It has wonderful features, ways for expression, stories from the Bible, stories from life, and excellent guides for parents. — *Glee Yoder, McPherson, Kansas.*

CHRISTIAN UNITY

in North America

edited by
J. ROBERT NELSON

Here is a symposium of world-wide concepts of unity, reprc-senting the opinions of 18 leading churchmen. Dr. Nelson has collectcd some of the best printed articles on the topic. Some contributors are Samuel McCraw Cavert, Roger L. Shinn, Langdon B. Gilky, Seido Ogawa. This storehouse of study materials, of value to both ministers and laymen, includes a history of church co-operation and the search for unity. $3.50

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Continued from page 26

viving are two brothers. The funeral service was conducted by the pastor in the Flora church. — Charles Dumond, Sr., Flora, Ind.

Beery, Charles O., son of Enoch and Mary Jay Coate Beery, was born at Pleasant Hill, Ohio, March 7, 1871, and died at his home in Martinsburg, Pa., June 2, 1959. He was twice married, first to Lou Ella Brumbaugh on June 17, 1898. She preceded him in death on Jan. 25, 1914. His second wife was Sannie F. Shelley, to whom he was married on March 30, 1923. He was elected to the ministry in 1897 and had ministered to eight congregations. He served on the Standing Committee of Annual Conference four times. Since his retirement in 1946, he held his membership with the Martinsburg congregation and served many churches as a supply minister. He is survived by his wife, Sannie Shelly Beery, eight children, eleven grandchildren, and six great-grandchildren. The funeral service was held in the Martinsburg church with the following ministers taking part: Rev. George Ross, Bro. Edgar Detwiler and the undersigned. Following the funeral service his body was taken to the Pleasant Hill church cemetery where Bro. G. L. Wine conducted the burial service. — Roy S. Forney, Martinsburg, Pa.

Blystone, William R., Sr., was born in Kecksburg, Pa., April 18, 1878, and died June 3, 1959. He was a faithful member of the Greensburg church, Pa. His wife, Daisy Blystone, preceded him in death in 1946. He is survived by two sons, one daughter, two sisters, eight grandchildren, and seven great-grandchildren. The funeral service was held at the Barnhart funeral home by Brethren Wilfred Staufer and Stanley Fadley. Interment was in the Westmoreland Memorial park. — Mrs. Galen Bittner, Greensburg, Pa.

Bowman, Denver Ross, husband of Gladys Young Bowman, died April 12, 1959. He is survived by his wife and two sons. The funeral service was conducted by Brethren Edgar S. Martin and Bro. Ralph M. Spradlin in the Christiansburg church. Interment was in the Buena Vista church cemetery. — Edgar S. Martin, Christiansburg, Va.

Brewbaker, Annie M., daughter of Joseph C. and Elizabeth Good Miller, died at her home near Hagerstown, Md., June 13, 1959, at the age of eighty-five years. Her husband, Christian Brewbaker, preceded her in death. She was a member of the Church of the Brethren for many years. Surviving are one daughter, one son, three grandchildren, and three great-grandchildren. The funeral service was held from the Rest Haven funeral chapel with Bro. John E. Rowland officiating. Interment was in the adjoining cemetery. — Samuel D. Lindsay, Greencastle, Pa.

Buchanan, Daniel L., son of Daniel and Louise Buchanan, died at Martinsburg, W. Va., at the age of sixty-eight years. He was a member of the Broadfording church, Md. He is survived by his wife, ten children, fifteen grandchildren, two sisters, and one brother. The funeral service was held in the Broadfording church by Brethren J. Stanley Earhart and Roy Hawbaker. Interment was in the cemetery adjoining the church. — Mrs. Edith Myers, Hagerstown, Md.

Buterbaugh, Charles Edward, son of Edward J. and Pearl Dishong Buterbaugh, was born near Commodore, Pa., July 20, 1909, and died May 15, 1959. He was a member of the Manor congregation, Pa. He is survived by his wife, Viola Pearl Learn Buterbaugh, five children, three brothers, two sisters, and one half-sister. The funeral service was conducted at the Rairigh funeral home by Brother J. I. Thomas. Interment was in the East Mahoning cemetery. — Mrs. Lyle Wise, Clymer, Pa.

Chandler, Claude W., son of Charles T. and Minnie Oxley Chandler, born near Blountsville, Ind., Oct. 1912, and died May 6, 1959. became a member of the Upper Creek church at the age of eleven y and the church was his primary inte from that time on. Surviving are wife, Martha, one son, three brot and two sisters. The funeral ser was held at the Upper Fall C church by Bro. Claudius Pyles, burial was in the Miller cemeter Mrs. Helen Kline, Daleville, Ind.

Chase, Cora Etta, daughter of H and Magdalene Flory, was born 15, 1878, and died at her home Defiance, Ohio, May 3, 1959. She been a member of the church s childhood. She was united in r riage to George Chase, who prece her in death. She is survived by daughters, one son, one brother, three grandchildren. The funeral s ice was held in the Poplar Ri church by Brethren Floyd Emrick Jay Hornish. Interment was in church cemetery. — May C. Gar Stryker, Ohio.

Dunham, Everett C., son of D and Ina Dunham, was born in Boyls Ind., Dec. 26, 1910, and died Dec. 1958. He was married to Mary Ha ton on June 2, 1934. He was a mem of the Flora church, Ind. Surviving his wife, one son, and two brot The funeral service was conducte the Flora church by the undersigne Charles Dumond, Sr., Flora, Ind.

Eshelman, Isaac S., son of Jacob and Adeline Shelly Eshelman, was b in Mt. Joy Township, Pa., Feb. 28, 1 and died April 24, 1959. He was r ried to Lavina Hostetter, who survi He was a member of the Florin chu Pa. The funeral service was condu by Brethren Howard Bernhard Henry Becker in the Florin chu Interment was in the West G Tree cemetery. — Mrs. Mae E. Grei Columbia, Pa.

Eshleman, Ruth S., daughter of M roe and Emma Stauffer Forney, born Sept. 6, 1892, and died March 1959. She was married to John Eshleman. She became a membe the Church of the Brethren at the of eighteen years. Surviving are husband, three daughters, two s eleven grandchildren, two sisters, one brother. The funeral service conducted by Brethren Howard B hard and Henry Becker. Interment in the West Green Tree cemeter Mrs. Mae E. Greiner, Columbia, Pa.

Etter, George, died June 4, 1959 the age of seventy-four years. He a long-time member of the Welsh congregation, where he taught men's Bible class for many years. is survived by his wife, eight child twenty-one grandchildren, six gr grandchildren, and five stepchild The funeral service was held at Welsh Run church by Brethren C ence Hunsberger and Lester Mis Burial was in the adjoining cemeter John D. Martin, Mercersburg, Pa.

Fisher, Leroy, son of John C. Catherine Kilian Fisher, was born Milford, Ind., Sept. 25, 1886, and June 5, 1959. He served forty-six y in the ministry in the Turkey C church, Ind. He was first married Bertha Bucher, who died in 1918. 1923 he was married to Ada Stra

is survived by his wife, one son, oster daughter, seven grandchildren, l one sister. The funeral service s held in the Turkey Creek church Bro. Harry Eshelman, assisted by thren Eldon Evans and Orvin Kilr. Interment was in the Union ter cemetery. — Alice Atkinson, Mild, Ind.

Flory, John Samuel, was born in a County, Iowa, Dec. 4, 1873, and d in May 1959. On Nov. 8, 1899, he married to Lydia Alice Garber, who ives; also surviving are four sons, daughters, and several grandchildn and great-grandchildren. He be- e a member of the Church of the thren in 1892. He was ordained to ministry in 1913. He served as pas- of the Batavia, Polo, Rockford, and erville churches in Illinois, the Root er church, Minn., and the Cedar ek church, Ind., before his retiret in 1944. From 1899 to 1908 he bookkeeper at the Brethren Pubng House. A memorial service was l at the Cedar Creek church, Ind. lenn F. Mulligan, Garrett, Ind.

rey, Lulu Ann, daughter of George Annie Finifrock Bollinger, was near Shannon, Ill., Dec. 13, 1885, died at her home in Lanark, Ill., ch 15, 1959. She was married to Frey on Feb. 17, 1910. Surviving her husband, one daughter, two , two grandchildren, one brother, three sisters. Funeral service was ducted at Lanark, Ill., by Bro. John Thomas, pastor of the Lanark ch. Burial was in the Lanark cemy. — Lura E. Geary, Lanark, Ill.

ardner, James Elliott, son of Em- and Lorene Martin Gardner, was Jan. 13, 1959, and died May 20,). He is survived by his parents, e brothers, a twin sister, the pater- and maternal grandmothers. The ral service was conducted in the ghn, Guymm and McGrady funeral e by Brethren Steve Martin and . Baker. Interment was in Jennings etery. — G. L. Baker, Hillsville, Va.

arst, Cleo M., daughter of Charles Martha Whisler, was born in h Dakota, May 16, 1900, and died Modesto, Calif., May 21, 1959. is survived by her husband, Ernest arst, one daughter, two grandchil-, and one sister. The funeral servwas held in Modesto by the rsigned and Bro. Lorell Weiss. al was in the Lakewood Memorial near Empire. — M. S. Frantz, Em- Calif.

ault, William, son of James and Weldy Gault, was born near tur, Ind., Nov. 20, 1876, and died Wabash, Ind., June 17, 1959. He married Oct. 28, 1906, to Ethel aker. Surviving are his wife, four hters, two sons, four sisters, thir- grandchildren, and six great- dchildren. The funeral service was at the Hoover-Miner funeral home the Brethren W. C. Stinebaugh G. E. Weaver officiating. Inter- was in the Ogan cemetery. — Mrs. E. Ulery, Wabash, Ind.

ahn, Bertha May, daughter of d and Matilda Norris Fouch, was at Yarrowsburg, Md., Jan. 26, , and died May 28, 1959, at nsville, Md. Her husband, John man Hahn, preceded her in death. is survived by four sons, one daughter, eighteen grandchildren, and ten great-grandchildren. The funeral service was held at the Brownsville church by Brethren Newton Poling and S. F. Spitzer. Interment was in the adjoining cemetery. — Norma Jean Shelby, Keedysville, Md.

Hall, Tommy, husband of Betty E. Hall, died April 13, 1959. He is survived by his mother and father, his wife, and one brother. Memorial services were held in the Christiansburg church, Va., by the undersigned. — Edgar S. Martin, Christiansburg, Va.

Hardy, Jeffery Allan, son of Mr. and Mrs. Wayne Hardy, was born Jan. 19, 1959, and died at Defiance, Ohio, March 29, 1959. He is survived by his parents. The funeral service was conducted by Bro. Floyd Emrick at the Poplar Ridge church, Ohio. Interment was in the Evansport cemetery. — May C. Garner, Stryker, Ohio.

Haynes, Thomas Stanley, son of David and Clara Poffenberger Haynes, was born at Rohrersville, Md., Oct. 1, 1894, and died May 20, 1959, at Gapland, Md. On Sept. 26, 1917, he was married to Mabel M. Mullendore. He was a member of the Brownsville church. Surviving are his wife, three sons, one daughter, and two grandchildren. The funeral service was held at the Bast funeral home by Bro. Lester Fike, assisted by Bro. Newton Poling. Interment was in the Pleasant View cemetery. — Norma Jean Shelby, Keedysville, Md.

Heffelfinger, Mary, daughter of Jonathan and Maria Werner Lentz, was born Jan. 10, 1874, and died June 5, 1959. She was married to James Easton, who preceded her in death. She is survived by her second husband, Samuel Heffelfinger, one daughter, three grandchildren, seven great-grandchildren, and two brothers. The funeral service was conducted from the Bahney funeral home by Bro. Conway Bennett. Interment was in the St. John's cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

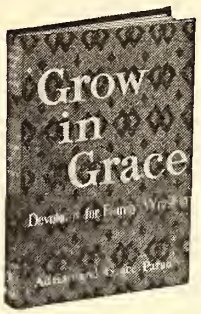
Heffner, Robert W., son of Floyd and Ruth Ball Heffner, was born in Bringhurst, Ind., Dec. 12, 1924, and died Dec. 17, 1958. In 1942 he was married to Ruth Flora. He was a member of the Flora church, Ind. Surviving are his wife, two daughters, his mother, one sister, and one brother. The funeral service was conducted from the Flora church by the undersigned. — Charles Dumond, Sr., Flora, Ind.

Hibshman, Dallas, son of John and Mary Keller Hibshman, was born in 1873, and died June 27, 1959. He is survived by three sons, five daughters, thirty-six grandchildren, and sixty-five great-grandchildren. The funeral service was held at Esbenshade and High funeral home with Bro. Noah Martin officiating, assisted by Bro. A. Eugene Martin. Interment was in the Middle Creek cemetery. — Clarence B. Horst, Ephrata, Pa.

Hollinger, Martin L., son of David and Isabel Hollinger, was born at Cearfoss, Md., on Nov. 12, 1893, and died March 9, 1959. He was a member of the Broadfording church, Md. Surviving are his wife, one daughter, two sons, and three grandchildren. The funeral service was held in the Broadfording church by Brethren J. Stanley Earhart and D. R. Petre. Interment was in the church cemetery. —Mrs. Edith Myers, Hagerstown, Md.

Keller, Martha Hilary, daughter of Charles S. and Elizabeth Hilary, was born in Jasper County, Iowa, Aug. 23, 1873, and died May 24, 1959. On Feb. 24, 1897, she was married to D. H. Keller. She united with the Church of the Brethren at McPherson, Kansas, while a student of the college. Later she was given a permanent license to preach the gospel, and with her husband served in evangelistic and pastoral work for forty-four years. After her husband's death she continued this work, serving churches in Michigan and Minnesota. The funeral service was held in the Worthington, Minn., church by the undersigned. Interment was in the church cemetery. — James W. Slabaugh, Reading, Minn.

Keller, Mary Katheryn, daughter of



GROW IN GRACE

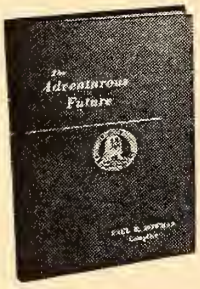
Devotions for family worship

ADRIAN AND GRACE PARADIS

These 93 devotions for family worship provide material for parents that can be used to give children an appreciation of God's wonderful world, show children new significance of church holy days and secular holidays, and develop good character traits in children. The readings can be adapted for use with children as young as six. **$2.00**

Church of the Brethren
General Offices
Elgin, Illinois

250th Anniversary Volume



THE ADVENTUROUS FUTURE

compiled and edited by Paul H. Bowman

A June 1959 publication, this volume is a compilation of addresses, papers, statements, and messages associated with the celebration of the two hundred fiftieth anniversary of the Church of the Brethren in 1958. $3.75

Church of the Brethren
General Offices
Elgin, Illinois

David and Susanna Hedrick Bowman, was born in Virginia, April 19, 1866, and died near Empire Calif., April 16, 1959. In 1888 she was married to John R. Wenger, who died five years later. In 1899 she was married to Samuel S. Keller, a minister who died in 1941. She was a faithful worker in the Empire congregation, Calif. Surviving are two sons, one daughter, three stepchildren, two grandchildren, and four great-grandchildren. The funeral service was held in Modesto, Calif., by Bro. Frank E. Miller and the undersigned. Burial was in the Modesto cemetery. — Lorell Weiss, Empire, Calif.

Kesler, Stephen Riley, son of Stephen and Sophia Kesler, was born at Ferrum, Va., on March 12, 1873, and died April 30, 1959, in Quinter, Kansas. On Feb. 6, 1896, he was united in marriage to Barbara E. Jamison. For nearly sixty years he served the church as a deacon. His wife and one daughter preceded him in death. Surviving are two sons, three daughters, nineteen grandchildren, and twenty-five great-grandchildren. The funeral service was conducted in the Quinter church by Brethren Millard Haldeman and D. Floyd Crist. Interment was in the Quinter cemetery. — Mrs. Melvin Reinecker, Quinter, Kansas.

Kessler, James Albert, was born in Shamokin Valley, Pa., May 20, 1874, and died June 26, 1959, in Greensburg, Pa. He was a member of the Greensburg church. His wife preceded him in death. Surviving are three daughters, three sons, eighteen grandchildren, eighteen great-grandchildren, one brother, and one sister. The funeral service was conducted by Bro. Wilfred Staufer in the Seeman funeral home. Interment was in the Hillview cemetery. — Mrs. Galen Bittner, Greensburg, Pa.

Kinzie, Ezra Daniel, son of Caleb G. and Ella Kinzie, was born in Botetourt County, Va., March 4, 1878, and died April 24, 1959. Early in life he became a member of the Church of the Brethren and had been active for many years in various fields of church work. He is survived by his wife, C. Ruth Kinzie, two daughters, one stepdaughter, one stepson, and several grandchildren. The funeral service was held in the Troutville church by Bro. J. Weldon Myers. Interment was in the Daleville cemetery. — Mrs. Polly Prickett, Troutville, Va.

Klinefelter, Iva M., daughter of David and Alice Neikirk LeFever, was born May 13, 1878, in Washington County, Md., and died March 17, 1959, at the Brethren Home at Cross Key, Pa. In 1925 she was married to Harvey F. Klinefelter, who preceded her in death. Surviving are a brother and sister. The funeral service was conducted from the Max Anstine funeral home by Brethren M. Guy West and J. M. Baugher. Interment was in the Broadfording cemetery. — Mrs. Gertrude LeFever Graff, York, Pa.

Knepper, William J., son of Solomon and Mary Berkley Knepper, was born May 7, 1890, and died at his home near Rockwood, Pa., April 26, 1959. He was a long-time member of the Middle Creek church, Pa., where he served as a trustee. He is survived by his wife, Allie Kimmel Knepper, one stepdaughter, and one grandchild. The funeral service was held by Brethren W. F. Berkebile and Gerald Deffenbaugh. Interment was in the Middle Creek cemetery. — Ruth Ann Ferner, Rockwood, Pa.

Lam, Mattie Florence, daughter of George and Elizabeth Miller Hogan, was born Jan. 30, 1869, in Ray County, Mo., and died May 29, 1959. She was a member of the Rockingham church, Mo. On Sept. 7, 1890, she was married to Charles L. Lam, who preceded her in death. Surviving are three sons, one daughter, fourteen grandchildren, and twenty-two great-grandchildren. The funeral service was held in the Wakenda church by Bro. E. W. Mason and the undersigned. Interment was in the Wakenda cemetery. — Harold G. Correll, Hardin, Mo.

Lear, John Wallace, son of Abraham S. and Elizabeth Studebaker Lear, was born near Girard, Ill., April 12, and died April 25, 1959, at Po Calif. On Aug. 16, 1891, he was ried to Martha Shull, who survives funeral service was held in the La church, Calif., by the undersigne Bro. A. R. Coffman. Interment the Evergreen cemetery. — H. F. ards, La Verne, Calif.

Lohman, Rachel L., daught Fredric William and Rebecca Eli Selle Lohman, was born Dec. 16, and died near Plattsburg, Mo., 30, 1959. She was an active mem the Church of the Brethrren. survived by two brothers and o ter. The funeral service was con in the Poland chapel by the signed. Interment was in the cemetery. — Harold G. Correll, H Mo.

Maust, Lloyd Russell, was bor 28, 1900, at Waterloo, Iowa, an May 26, 1959, at Alta, Iowa. I 1921, he was united in marri May Vernona Lichty. He is su by his wife, three daughters, ar grandchildren. The funeral servi held at the Cando church, N. D the undersigned. Interment was Cando cemetery. — Sylvus D. Cando, N. Dak.

Miller, David M., son of Micha Abigail Miller, was born Jan. 9, and died May 20, 1959. On Ap 1895, he was united in marri Henrietta E. Rench, who pr him in death in 1923. In 1924 united in marriage to Hettie Surviving are his wife, five c

Brethren Placement Service . . .

This column is conducted as a service in the interests of assistin dividuals or families to relocate c cure employment in Brethren co nities. It does not provide for advertising of goods or property sale or rent. Information on pai vertising may be obtained from Church of the Brethren General O

This service is part of the Bre hood program, assigned for admin tion to the Social Welfare Depart of Brethren Service.

The right to edit and reject n is reserved. Since no verificati notices is made no responsibility be assumed.

When writing about a notice, necessary that the number be Write Brethren Placement Se Church of the Brethren General O Elgin, Ill.

No. 414. A Brethren middle lady who is working as head co a Brethren camp for the summer like the same kind of employme a camplike program in Florida o ifornia for the winter. Characte ability references can be furn Contact: Brethren Placement Se Church of the Brethren Genera fices, Elgin, Ill.

stepchildren, twenty-nine grand-
lren, thirty-five great-grandchildren
one great-great-granddaughter, and
brother. The funeral service was
lucted by Brethren Ray O. Shank
Carl Cawood at the Pleasant Hill
ch. Interment was in the Carlisle
etery. — Mrs. Wray C. Barnhart,
City, Ohio.

iller, Oraana Viola, daughter of
ry and Sara Jane Smoke, was born
. 7, 1871, near St. Joseph, Mich.,
died June 14, 1959, in Minot,
Dak. She was married to David
Miller on Jan. 1, 1896. She became
mber of the Church of the Breth-
early in life and remained faithful.
is survived by her husband, one
hter, four sons, eighteen grand-
ren, fifty-one great-grandchildren,
brother, and one sister. The funeral
ce was held at the Thompson-
on funeral home by the under-
d, assisted by Bro. A. P. Becker.
ment was in the Sunset Memorial
ens. — Ray Harris, Minot, N. Dak.

rgan, Clyde, son of John William
Cynthia Ann Morgan, was born
6, 1890, near Gardner, Kansas,
died at Ottawa, Kansas, May 9,
. He was baptized at the age of
teen years. On Aug. 29, 1917,
vas united in marriage to Ruth
maker. Surviving are his wife,
children, and four grandchildren.
funeral service was held at the
noose church by the undersigned,
ed by Bro. Gerald Mease. Inter-
was in the Appanoose cemetery. —
l Nance, Overbrook, Kansas.

kson, Jean, daughter of Walter and
Scott Hodson, was born March
924, and died June 6, 1959. She
ne a member of the Upper Fall
church Ind., on May 8, 1952.
that time she has been active
e children's department and in
n's work. She was married to
Nixson on Aug. 25, 1943. Sur-
are her husband, one daughter,
on, her parents, three sisters, and
brothers. The funeral service was
at the Upper Fall Creek church
o. Claudius Pyles. Interment was
e Miller Cemetery. — Mrs. Helen
Daleville, Ind.

lt, Willis H., Sr., son of Reuben
avenia Herr Nolt, died Sept. 22,
Surviving are his wife, Emma
enk Nolt, one son, and a daugh-
The funeral service was conducted
Abram C. Snyder funeral home
ethren N. K. Musser and Henry
. Interment was in the Willow
Mennonite cemetery. — Mrs. Jay
hrer, Columbia, Pa.

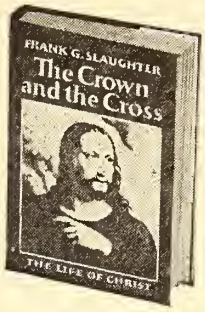
nart, Dorcas Shafer, was born Oct.
372, in Knox County, Ohio, and
March 2, 1959. Her husband,
C. Nyhart, preceded her in
Surviving are one daughter and
sons. She was a member of
anville church, Ohio, for many
The funeral service was con-
l by Bro. Robert Hoover. Burial
the Wesley Chapel cemetery. —
Faye Motz, Danville, Ohio.

r, Andrew Curtin, son of Levi
usan Dick Ober, was born in
a County, Pa., July 11, 1865, and
n Indiana, Pa., March 22, 1959.
s a member of the Manor congre-
. Surviving are three sons, one
ter, twenty-four grandchildren,
ty-five great-grandchildren. The
funeral service was at the Robinson-Lytle funeral home with Bro. J. I. Thomas officiating. — Mrs. Lyle Wise, Clymer, Pa.

Overholser, William R., son of Levi and Lydia Besecker Overholser, died May 18, 1959, at the age of ninety-one years. His wife, Hester, preceded him in death. He was a member of the Salem church, Ohio. He is survived by two sons, three daughters, eleven grandchildren, and twenty-three great-grandchildren. The funeral service was conducted in the Roy H. Miller funeral home by Brethren Murray Wagner and Earl Gorrill. Interment was in the Parish cemetery. — Hazel Brumbaugh, Union, Ohio.

Plum, John David, son of David and Martha Stover Plum, was born near Polo, Ill., Dec. 5, 1876, and died May 29, 1959. On Nov. 22, 1899, he was married to Pearl Powell, who preceded him in death in 1932. He was married to Lulu Mosher in June 1934. He was a long-time member of the Church of the Brethren. Surviving are his wife, two daughters, two sons, ten grandchildren, and ten great-grandchildren. The funeral service was held in the Polo church with Bro. Carl Zigler officiating. Interment was in the Fairmount cemetery. — Mrs. Maynard Wisner, Polo, Ill.

Puffenbarger, Dewey Woodrow, son of Leslie and Ressie Puffenbarger, was born in Pendleton County, W. Va., March 10, 1924, and died June 4, 1959. He was a member of the Bethlehem church, W. Va. Surviving are his parents, three sisters, five brothers, and grandmother. The funeral service was held in the Bethlehem church by the undersigned. Burial was in the family cemetery. — O. F. Bowman, Harrisonburg, Va.



THE CROWN AND THE CROSS

FRANK G. SLAUGHTER

This book narrates the story of the Christ, not briefly, but in a very readable and moving way. It is a reverent story, skillfully told. The events are essentially the same as in the New Testament story of the Christ, but whereas some of them may seem isolated or unrelated in Matthew, Mark, Luke and John, they are here an integral part of the complete account. A number of characters not named in the Biblical story play significant roles in the narration as they feel the compassion of Jesus and open their minds to his teaching.

The reader will be impelled to go to the gospels to read again after finishing this book by a popular and prolific author. **$4.95**

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois



GOD IN MY KITCHEN

DOROTHY C. HASKIN

Here is a practical guide to everyday Christian living in the home. Most of the material is devotional. An ideal gift for any housewife and mother. 96 pages, beautiful four-color, plastic coated cover with spiral binding. **$1.50**

Church of the Brethren
General Offices
Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Shank, Ruth Otoila, daughter of Isaac and Isabel Recher Shank, was born in Montgomery County, Ohio, Sept. 7, 1890, and died in Dayton, Ohio, April 10, 1959. She was a member of the Trotwood church, Ohio, for a number of years. Surviving are four brothers. The funeral service was conducted by Bro. Paul W. Kinsel at the Roger's funeral home. — Elizabeth G. Flora, Trotwood, Ohio.

Church News

California

Live Oak — The district secretary met with us for a training session in evangelism. We had Bro. Russell West for our preaching mission. Our Call to Witness program started with an all-day prayer vigil. Special illustrated messages each night of Holy Week were given by our pastor. Four new members have come by letter. One baby was dedicated on Mother's Day. We had a love feast in April. Sister Norma Fillmore, chairman of the board of Christian education, planned a teacher's training course for six Sunday evenings. The young people attended the district rally at Santa Cruz and a circuit rally at Yuba City. All six churches of our circuit were represented at the women's fellowship rally. Our men were hosts for the circuit men's rally, at which Bro. Dillon Gnag San Francisco, Bro. John Hunter, tor of the Sacramento church, Dr. Lindsay, of Marysville, condu an interesting panel. Some re speakers in our church have incl C. Ernest Davis, Mr. and Mrs. Th Watson, and Glenn Campbell. pastor delivered the sermon at baccalaureate service for the Live high school seniors. — Agnes Bo Live Oak, Calif.

Middle Iowa

Des Moines Valley — In Januar held a school of missions and st the Middle East for four Sunday nings. The Call to Witness for C program was held in February teams making calls. On Feb. 1 participated in the prayer servic everyone in the evening. Vac church school started June 1 and l two weeks. Sister Kathryn Eris our minister's wife, was our A Conference delegate. — Mrs. Mad Reynolds, Ankeny, Iowa.



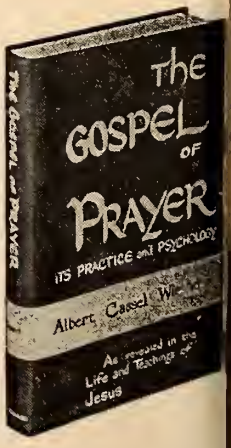
Express your Christian Trusteeship well by
☐ o bequest in your will
☐ a gift annuity
☐ a reol estote deed (reserving life use)
☐ o stock or bond gift (reserving life income)

Generol Brotherhood Boord,
Church of the Brethren
H. Spenser Minnich,
Director of Speciol Gifts
1451 Dundee Avenue, Elgin, Illinois

Send informotion to me confidentiolly ond without obligotion

.....
Nome
.....
Address

Special Sale on



A. C. WIEAND'S BOOK — one of the foremost Bible students and teachers in the Church of the Brethren — founder of Bethany Biblical Seminary

THE GOSPEL OF PRAYER

In this practical and deeply personal treatment of the subjec of prayer — the fruit of Dr. Wieand's rich and lifelong stud and practice of prayer — he offers solution to the killing frustra tions of an ineffectual prayer life. By closely examining th teachings of Jesus and his revealing use of prayer, we discov afresh, and with heightened insight, how primal a thing praye is.

Regular price, $3.00. Sale price, $1.45.

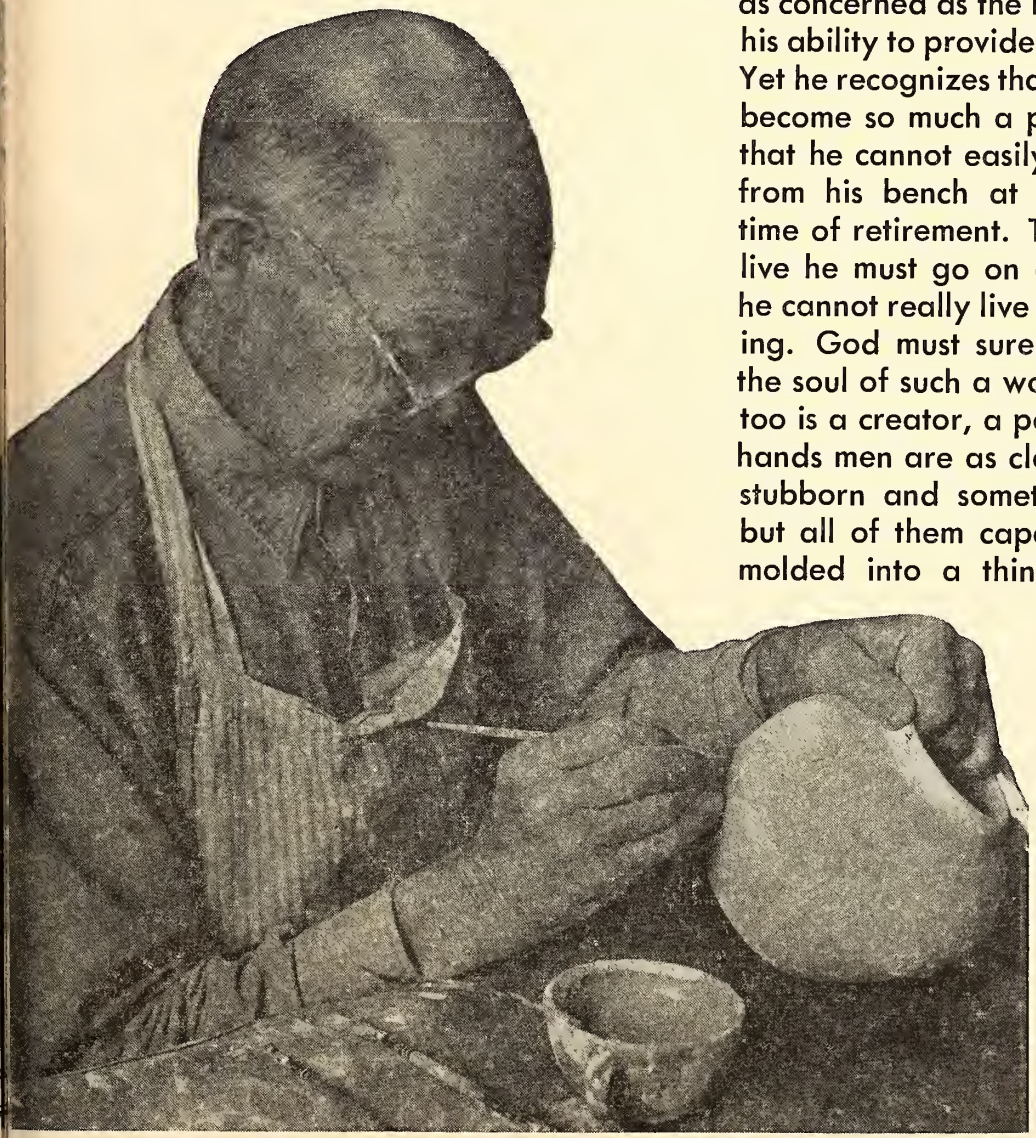
Church of the Brethren General Offices . . . Elgin, Illino

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 5, 1959

The Work of His Hands

FORTUNATE is the craftsman who can work unhurriedly to create an object of beauty and worth. Many a skilled workman, like this potter who turns out a lovely bowl on his wheel and then decorates it, has grown old by spending day after day at his work bench. He is more than an employee, though he may punch a time-clock and draw a regular salary. His work is more than a source of income, even though he is as concerned as the next man over his ability to provide for his family. Yet he recognizes that his work has become so much a part of his life that he cannot easily break away from his bench at a designated time of retirement. To continue to live he must go on creating since he cannot really live without working. God must surely understand the soul of such a workman for he too is a creator, a potter in whose hands men are as clay, sometimes stubborn and sometimes yielding but all of them capable of being molded into a thing of beauty.



DuPuy from Monkmeyer

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

SEPTEMBER 5, 1959

Volume 108 **Number 34**

In This Number . . .

Editorial —

The Work of His Hands 1
The Lord's Carver 5
Someone Speaking 5

The General Forum —

It's Great to Be Old, If . . .
H. H. Helman 3
No Lonely Age (verse).
Jean Hogan Dudley 4
Is Your Pastor Paying Your Bills?
Richard N. Miller 6
We Thank Thee, Lord (verse).
L. John Weaver 7
Thinking About Annual Conference.
Desmond W. Bittinger 8
Naylor Assumes Geneva Post.
Norman J. Baugher 9
God's Shepherds. John Mackay 10
How Safe Are Our Liberties? 13
Reviews of Recent Books 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 30

Toward His Kingdom —

The Greatest of These Is Love.
Peggy Coulson 20
Recent Additions to the Brethren Loan Library 22
Women Use International Theme 22
Strategy Conference for Workers With Adults. Rufus B. King 23
Couple Leaves for Germany 23
Congregation Uses Action Sheets 24
Out of the Mailbag 24
A Heart to Know. Robert Bischof ... 24
Church Construction Begun in Birmingham 25

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Disturbed and Surprised

I was deeply disturbed and greatly surprised by the conclusions of your editorial, "Can a Catholic Become President?" It gives evidence of some of the run-of-the-mill thinking concerning Roman Catholicism that is quite common among Protestants today which, if continued, will be disastrous.

First of all, like the average Protestant, it is careless about terminology. The question is not "catholic." I, too, am a "catholic." I believe in the holy "catholic" church, and I am a minister in a "catholic" church, the Church of the Brethren. The issue is *Roman* Catholicism. But the larger part of Protestantism rather naively yields to one of the greatest claims of the Roman Catholic Church to be called the *Catholic* Church.

In the second place, in our ecumenicity, the average Protestant looks upon Roman Catholicism as just another denomination, when in reality it is an entirely different approach to religion, quite beyond the comprehension of the Protestant. The thing your editorial does not comprehend is the fact that when you deal with a Roman Catholic's religion, you deal not with an individual and his own pronouncements, however generous they may be. You deal rather with his church, and that not in the sense in which Protestants look upon a church, but one in which all authority comes from above.

I have a number of Roman Catholic friends. I love them, and I hope they still love me. Even many well-meaning Protestants will call it bigotry, as your editorial implies, but whether it be Roman Catholicism with its avowed and historic intention of setting up the Roman Catholic state, communism with its avowed intention of overthrow of government by violent revolution, or any other "ism" which seeks to overthrow government which is by the consent of the governed, we cannot dismiss lightly anyone who seeks public office while maintaining his loyalty to such group, regardless of the pleasant sound of his public utterances. — Lyle M. Klotz, R. 4, Bryan, Ohio.

All Holy?

Is the Bible a holy book? I mean is all of it holy?

It seems to me we need a revision of the Old Testament do not mean a new translation, I do mean revise it by leaving a large portion of it, especially filthy, obscene stories. . . .

Just because Jewish histo wrote these stories and placed t in their history book, is that reason why we as Christian pe should allow such stories to b our sacred book?

Only in one instance in t stories did the writers state that was displeased with their acti Do we gather from that, that sanctioned or was pleased with immoral actions of his people?

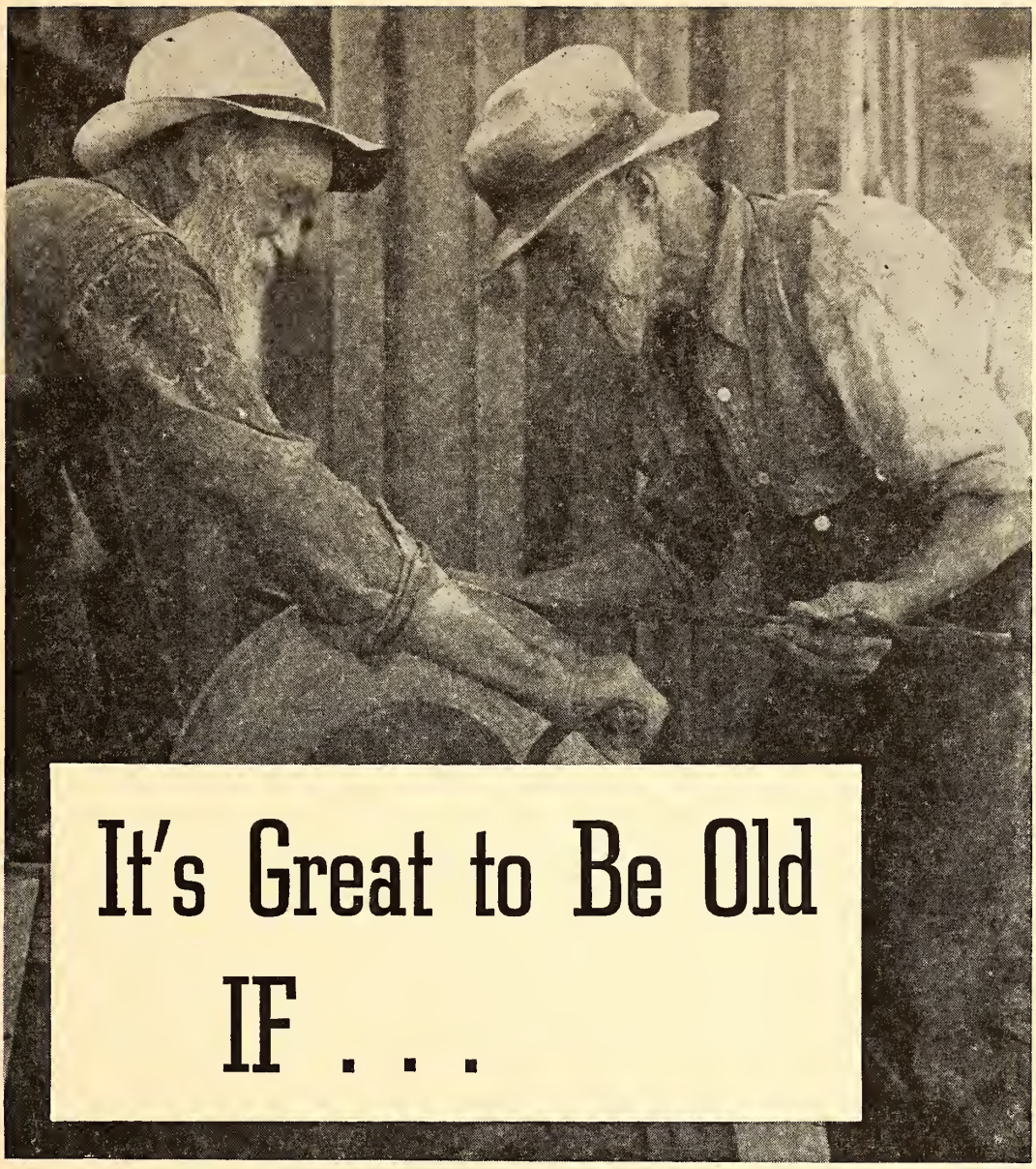
Today, our authorities would allow such stories to be printe our United States history books placed in our public schools for youth to study and read, yet allow them to be printed in Bibles and call the book holy place it in our living rooms fo to read.

We do not have all of the Cath Bible, why do we need to have of the Jewish Bible? The Jews not have all of our Bible. Mos Joshua and Judges and a large tion of the Samuels, Kings, Chronicles with all of their and bloodshed could be left Did God sanction the killing of nocent babes and all of this cru or did these Jewish writers imagine it? Does the reading these stories help us to be r spiritual, more loving and kind? they help one to love God m Is not God a loving Father?

Why do we have to have Su school lessons taken from the of such immoral and warring as Gideon, Samson, David, who at least seventeen women, som them not even his wives, and omon with 1,000 women. Do sanction such things? Why hol such men as great heroes?

Instead of taking our Su school lessons from these b why not take them from som our books written by spiritual B ren writers?

Do we have to be a slav Jewish history and have all of t things in our Bible just bec some Jews wrote it and have t in their Bible? — Frank E. M R. 7, Box 794, Modesto, Calif.



It's Great to Be Old IF . . .

Myslis

we are more concerned with attitudes than years

H. H. Helman

THERE are too many unhappy old people in society today. Some of them want to be unhappy and miserable, and that is exactly what they are. Some of them never were happy, no matter what the circumstances or conditions. They never looked for happiness and so never found it.

There are also many happy people among the older folk, but not enough of them. They are happy because they looked for and cultivated happiness back through the years. It was not because they had or have more to be happy about, but because they saw more to be happy about.

It is no fun to be old if one opens the door to all the miseries, hurts, frustrations, misfortunes, disappointments, inattentions, neglects, and all the mean and contemptible things that are said to one or about one. Any older person can pick up enough reasons to be unhappy if that is what he wants.

Likewise any one can refuse to accept what tends to make him unhappy. He can refuse to have anything to do with the things that contribute to a miserable or rancorous soul.

God undoubtedly intended

Retired minister living at New Carlisle, Ohio

for the abundant life, promised through Christ, to last to the very crowning day. So it is great to be old if the abundant life continues.

It is great to be old if the outlook is optimistic.

It is great to be old if we have previously gathered many friends, if we keep them and continue to add new ones.

It is great to be old if goodwill and love and graciousness and warmheartedness and tenderness are cultivated.

It is great to be old if we train ourselves to note the good and not the bad, the beautiful and not the ugly, the fragrant and not the offensive, the noble and not the ignoble.

It is great to be old if we have not lost the spirit of adventure and keep trying to be creative.

It is great to be old if we know how to step down gracefully from the responsibilities that now belong to those who are younger.

It is great to be old if we can rejoice in the achievements of the younger folk who have replaced us.

It is great to be old if we hold a sense of contentment, coming from having done our best, with no resentment because some have done better than we did.

It is great to be old if we feel we are lucky to be old and note that there are many unlucky people who never live long enough to get old.

It is great to be old if people speak of us as an old friend, an old brother, an old saint, an old master, and not an old fogy.

It is great to be old if we do not want to be pampered, are not hostile over unpleasantness, do not become peevish, do not sulk or crab, and do not possess a demanding spirit.

It is great to be old if we are really worth knowing and responsive to loving, have interests beyond ourselves, have eyes to see the goodness and beauty of people and things about us, if we can remain flexible in the discovery of new ideas and truths and in making necessary adjustments.

It is great to be old if we do not parade our aches and pains, but reveal our joys and delights.

It is great to be old if we refuse to reminisce over the unfortunate things that happened to us and can forget the hurts and the rebuffs we encountered along the way.

It is great to be old if we do not cheapen living by feeling it no longer has meaning.

It is great to be old if we refuse to believe that age is an undiluted tragedy, to be endured, but never employed and enjoyed.

It is great to be old if we let the dead past be buried and live only for the future, which is all we have.

It is great to be old if we keep the mind open and alert, until the books are closed and the finis is written.

It is great to be old if we do not resist the aging process but adjust to it in such a way that it yields us joy and peac

It is great to be old if v are less concerned about hc old we are and more concern about how we are old.

It is great to be old if v have the Christian view aging, which is to keep mea ing in life, make the most a best of it, keep young in spir be thankful for each day G gives us, keep our religion ge uine, and our soul enthusiast and jubilant and its fires st burning.

It is great to be old if v are aware that resources a available to make the golde years richer and fuller, happi and more glorious.

It is great to be old if v still have goals, know we c continue to grow, are certa of our own worth, have a fe ing of importance, and are tune with the Eternal.

It is great to be old if, reali ing that length of life is a g from God and has a purpo in the Divine plan, we wi deeply to fulfill that plan.

It is great to be old if fai in God and in his continui care is held to the end.

It is great to be old, for t best is yet to be, whether he or hereafter, wherever God w fulfill it.

No Lonely Age

JEAN HOGAN DUDLEY

They said, "This is a lonely age, when truth
Is slain by hurling lies across the air,
Or minds are tangled in the spider-snare
Of Freudian intricacies, uncouth;
The wonder and expectancy of youth
Are smothered in the antisceptic glare
Of laboratory walls, bone-white, bone-bare,
And test-tube-drowned lie mercy, pity, truth."

"Ah, yes, a lonely age," a man agrees,
"If all this age has known is what you say;
But I see more: that sunset glow above,
My home, my wife, our child upon her knees,
And down the street the chapel where we pray.
There is no lonely age with God and love."

EDITORIAL

The Lord's Carver

NEXT summer thousands of tourists will visit Oberammergau in the Bavarian Alps in order to see the world famous assion Play. Many of them will discover that ie German village has several traditions and me remarkable vocations that are far older an its three hundred years of staging the ory of Christ's suffering and death.

In Oberammergau there are families whose embers have for several centuries been ained in the art of wood carving. By the ar 1520 their craft had been so perfected at they could produce figures of Christ and his disciples either in life size or in miniatures small that an entire Biblical scene could be ntained on a nutshell.

At present there are about 150 craftsmen ho have been instructed in this art. Many of em began their apprenticeship when they ere just a few years old. The training, which sses often from father to son, is rigorous, quiring great patience as well as precision. t it is part of the discipline demanded of rsons who see their lifework as an act of votion. The Oberammergau carvers have garded themselves not merely as craftsmen t as men who are called to a Christian service. is an honor to be known as "The Lord's rver."

Many persons today fail to find meaning d satisfaction in their daily work. If there s once an aura of dedication or a sense of cation about the jobs they hold, this perective has been lost and they conceive of emselves as hardly more than cogs in a highly ganized machine. So they work their allotted ty hours a week with no greater hope than t receive the desired pay check and to share i the promised fringe benefits. Few of them d in their daily tasks any opportunity for veloping creative ideas or for expressing their ividuality. As a consequence they need agination as well as faith to see their daily rk as a commission from the Lord.

Where are the Lord's farmers (caring not ly for a designated Lord's acre but for every e as a trust from God)? Where are the rd's homemakers, the Lord's schoolteachers, Lord's salesmen, the Lord's physicians, the rd's financiers (handling public and private nds as part of the Lord's treasury and not y church monies)?

The Christian church is in part responsible for the unfortunate division of man's work into secular and sacred compartments. We have not sufficiently stressed the concept of Christian vocation as the response on the part of every Christian to the call of God. We have overlooked the fact that both natural and human resources are a gift from God and that, therefore, our stewardship must encompass all of life.

To be specific, think of the far-reaching issues involved in a nation-wide strike, such as that which, at this writing, still continues in the steel industry. Suppose that the men who meet at the bargaining table, representing labor, management, and government, were to begin with the proposition that "the earth" (including iron ore, water power, and other resources) "is the Lord's." Suppose that they agreed that employers and employees are called of God to use their intelligence, their physical energies, and their time as responsible stewards of tools and materials that have been entrusted to them by God.

If a wood carver in Oberammergau can view his calling not as a supplier for the tourist trade but as "the Lord's carver," why cannot steelworkers and corporation executives see their daily work in the same perspective? The church has a responsibility to guide every working man, whether he is identified with labor or management, with production or administration, into an understanding of his calling to invest his life "for the glory of God and his neighbor's good." — K.M.

Someone Speaking

AN African listened closely to the reading of the New Testament for the first time in his language. Though the contents were new to him, he observed, "When a man reads this book he hears someone speaking to him in his heart."

Being familiar with the Bible is no guarantee that when we read we will be good listeners or that behind the venerable words and the dignified binding of a respected book we will sense that someone is speaking to us. Perhaps we ought more often to read the Scriptures as if hearing them for the first time, so that the voice in our hearts will respond to the voice that calls from beyond the sacred page. — K.M.

The State of the Ministry —
Second in a Series

Is *Your* Pastor Paying *Your* Bills?



Most pastors drive their cars thousands of miles each year in the work of the church they serve

Richard N. Miller

WE CAN'T afford to raise our pastor's salary for the next several years because we are deeply in debt as a church." Thus a ministerial board chairman excused his church in a recent survey conducted in the Central Region. In actuality, it is the pastor who is paying off the debt. His fixed salary, in addition to his weekly tithe, is the cost of the building to him.

It may be more subtle in churches with no building or parsonage debt, but the chances are strong, if your congregation has not taken a serious look at the salary needs of your pastor in the past year, that he is paying your bills.

Three out of four ministers serving in the region reported that they feel their present salary is inadequate for their needs. When asked how much more they need in order to have an adequate salary, their replies averaged $800.

One board chairman, when asked if his pastor's salary was adequate, wrote "Perhaps his salary is not adequate, but most of us would like more." Are pastors and churches being objective about their needs, or are the pastors simply falling into the familiar American rut of wanting "more, more, more"? These are the facts of the case.

Your pastor, chances are, makes less than $4,500 (65.5% of the pastors do), which includes salary, utilities, car and Annual Conference expense allowance, and telephone. If your pastor makes more than this, do not breathe too easily . . . not yet.

Out of this comes his professional expenses: those expenses which he would not have if he were not the pastor of your church. His expenses are likely to be over $1,000 (58.3% of the pastors report that they are) or even over $1,500 (one out of four pastors have professional expenses ranging between $1,500 and $2,200).

This sounds high to the ave age layman, and even to th laymen who ought to knov Only one out of ten ministeri board chairmen are aware o what the pastor spends on h car for calling, on books an magazines for growth, and o Annual Conference. In fac four out of ten know nothin at all about any one of thes items.

For what do these expens go? One urban pastor whos average professional expens have been $1,500 over the pa three years divides it this way "It costs me close to $1,000 t drive my car on church bus ness (this is only 75% of th total cost of his car). I spen around $90 on books an magazines which I would n buy if I were not a ministe (this does not include Tim and Look which the famil takes). I spend around $10 for Annual Conference and a other $50 for district confe ence, regional conference an the Ohio state pastors' conve

ion. I spend another $150 for two-week refresher course in he summer at some seminary r camp grounds where I find timulation for another year's ulpit work. I spend about 110 on breakfast and dinner neetings, baby sitters when my vife and I both have to attend meeting because of my posi- ion as pastor, depreciation on ypewriter and other equip- nent that my job demands, nd gifts, presents, and enter- aining that I am expected to rovide when a visiting celeb- ity comes to our church."

These items may be high. s one layman remarked, Books and magazines are per- onal, regardless of vocation." erhaps he is partially right, ut is he to the extent of $90 year?

Any type of professional rowth such as pastors' con- entions and seminary refresh- r courses may appear as a uxury, and these items are the rst things cut off the pastor's ersonal budget when his sal- ry becomes inadequate. These re usually the men, however, bout whom the church com- lains because "he is a poor reacher, he has grown stale, nd he's reached a peak." hese are likely the men who ove from church to church very three years.

As to the pastor's car expense, w drive their cars less than 0,000 miles per year in the ork of the church. The Amer- an Automobile Association re- orts: "It will cost $1,078 for as, oil, insurance, repairs, and epreciation to run your car 0,000 miles this year. This cal- ulation is based on fairly new, wer-priced cars."

Should the church pay for ie pastor's professional ex- enses? Ministerial board chair- en are divided half and half n the answer, but five out of x district executive secretaries say, "Yes." If they are correct, then your pastor is paying your bills at present.

Only 1.2% of the churches now pay all the professional expenses of their pastor. Most Church of the Brethren pastors receive some allowance, but over half of them receive less than $500 a year.

A majority of Brethren ministers give this as one of their major frustrations: "The cost of maintaining and operating the indispensable automobile, inadequately covered by the allowance, and the lack of awareness by the church of the minister's professional expenses and their failure to provide adequately for professional improvement."

In this, Brethren ministers are not unlike the national average. In a study recently conducted for the Ministers Life and Casualty Union, it is reported that 77 per cent of the 200,000 ministers of this country are plagued by the lack of allowances for needed books, periodicals, conferences, and the like.

"This, of course," says F. Ernest Johnson, "is a particular instance of a widespread fault and lack of awareness that there is such a thing as professional expense. Even the Internal Revenue Service, which most of us think of as being pretty exacting, takes account of the need for books and magazines, for attendance at conferences which occasions travel and like items which are made deductible from taxable income."

But someone will say, "The pastor gets paid for evangelistic meetings, weddings and funerals, and articles he writes for periodicals. This adds up."

It does add up, but to very little. One out of three makes less than $100 a year from these sources. In fact, an increasing number accept no remuneration for weddings and funerals. "I feel that this is my responsibility as a pastor," writes one young pastor, "and that my salary should be sufficient." There are some who feel that

WE THANK THEE, LORD

L. JOHN WEAVER

For fields and barns with ripened grain,
For honest toil and honest gain,
For health, for strength, for daily food,
For loving homes and all things good,
We thank Thee, Lord!

For sins forgiven, joy restored,
For every promise in Thy Word,
For Christ, the Savior of mankind
Who comes to bless each heart and mind,
We thank Thee, Lord!

Help us always Thy name to bless,
To live the highest we profess,
To love the good and shun the ill,
To ever seek the Father's will,
And so thank Thee, Lord.



Books and magazines f his profession, conferences and refresher courses help the minister to grow a to keep his preaching fresh and vital

Hering

these were valid for the days of the free ministry, but these benefits have little place in these times of full-time pastors.

Evangelistic meetings and speaking engagements are a different matter. Although the Central Region Board has recently recommended as a policy that the minimum honorarium for holding preaching missions, revivals, or evangelistic meetings be $125 for a week, plus travel expenses, very few churches come up to this standard. In fact, some pastors report that they cannot afford to hold such meetings; that it costs them more than they are reimbursed.

Over half those reporting say that they make less than $200 in addition to what the church pays them. This does not add up very fast in correcting their financial difficulties. Perhaps this fact will do something to destroy the fable that has grown up about the pastor's extra benefits.

Having said this, we do not know much more than we did about whether or not the pastor's salary is adequate. All we know is that most Church of the Brethren pastors in the Central Region are making less than $4,500 salary (including utilities, allowances, and telephone), from which must be taken from $1,000 to $1,500 for actual professional expenses, and added to this might be $200 for extra-salary benefits. But the question "Is this adequate or inad quate? After all, he gets h parsonage free!"

We will give some answers this next week in the third the series.

Thinking About Annual Conference

Desmond W. Bittinger

SINCE Annual Conference is now seeking further opinions from individuals, churches, and districts concerning the future direction of Annual Conference, may I venture a few thoughts?

Two things seem quite clear after two consecutive Conference discussions upon them: 1. It is desired that the Annual Conference continue annually. 2. It is desired that it focus on doing the necessary business of the church, that it be inspirational, and that its "family fellowship" nature not be lost.

Since the business sessions of the Conference have intruded further and further upon the inspirational sessions of the Conference, some study might well be given to the words *necessary business* as they refer to the work done by the tot delegate body.

Though the nature of t business of the Conference h changed through the yea much of it has focused upon t visible evidences of the chur rather than upon the missi of the church. In earlier yea we spent considerable ti discussing the "outward e dences" of the church, such the dress of the church me bers, musical instruments the church, and related iten More recently we have spe much time discussing the ganization of the church: co mittees, commissions, boar their relationships, methods electing deacons, responsib ties of elders, and so on.

Has this left us enough ti for the discussion of the dee spiritual business of the churc its outreach, its helpful servi the deepening and renewal f

President, McPherson College, Kansas

he spiritual life of its mem-
ers?

At our recent Ocean Grove
onference, we should have
eard:

1. More about the thrilling
vangelistic expansion in Af-
ca.

2. More about major suc-
sses in establishing new
hurches in various parts of
ur own country.

3. More about the 250th
elebration of our Annual
onference in Europe and at
chwarzenau, and the ongoing
hallenge to and opportunity
Brethren in Europe.

4. More about present chal-
nging opportunities for in-
eased outreach of the church
th within and outside of
merica.

5. More about the responsi-
lity of the church and of
hurch people to confront vari-
is tension and decision areas
government, in economic
fairs, in social change with
e power of the Christian
spel.

6. More from the youth of
e church themselves.

7. Some great dramatic or
geantlike presentations of
e mission and the challenge
the church.

We did not hear enough
out some of these things
cause there was not time.
does not seem feasible to
ngthen the Conference; al-
ady some of our people are
le to come for only a part.
Would it not be good, there-
re, to gain some time by
storing to Standing Commit-
e a greater authority? Could
ey not handle routine and
curring business? Could they
t hear most of the reports
d process them? Could they
t handle many of the queries
hich call for studies and
sign the study responsibili-
s, so that when the query
mes to the floor of Confer-
ence it comes with the study already made? Could they not handle queries which deal with some of the details of Brotherhood structure?

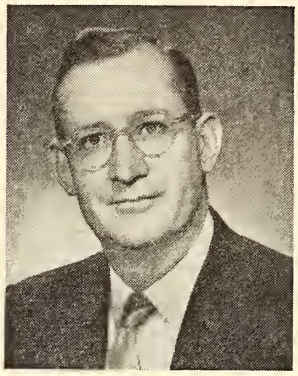
If by some means such as this the business time of the general Conference could be reduced in a major way without hurt to the business would this not be a good thing? If it were possible to conduct business only in forenoons or in afternoons and thus leave a much larger block of time for inspirational sessions, for discussion of the great opportunities confronting the church for outreach, witness, and service, we would all return from Conference more significantly strengthened.

Naylor Assumes Geneva Post

Norman J. Baugher

KURTIS F. NAYLOR has assumed responsibility as director of Brethren Service work in Europe and as representative to the Geneva office of the World Council of Churches, succeeding Wilbur Mullen, who held this position for the past year on an interim basis. In this position, Brother Naylor will represent the concerns of the Church of the Brethren, especially in the areas of peace and service, at the office of the World Council as well as provide over-all direction to the work of Brethren Service in Europe.

Since 1950 Brother Naylor has served as pastor of the Prince of Peace church, which has developed such a remarkable ministry in Denver and in the Athmar Park community. During his service in Colorado he was moderator of the District of Colorado for one year and of the Western Region for two years. He has served on the Annual Conference Program Committee and is currently a member of the Fraternal Relations Committee. Interdenominational activities have included service on the Executive Committee of the Denver and Colorado Councils of Churches. He also worked on the Citizens' Committee for the Denver schools.



Kurtis F. Naylor

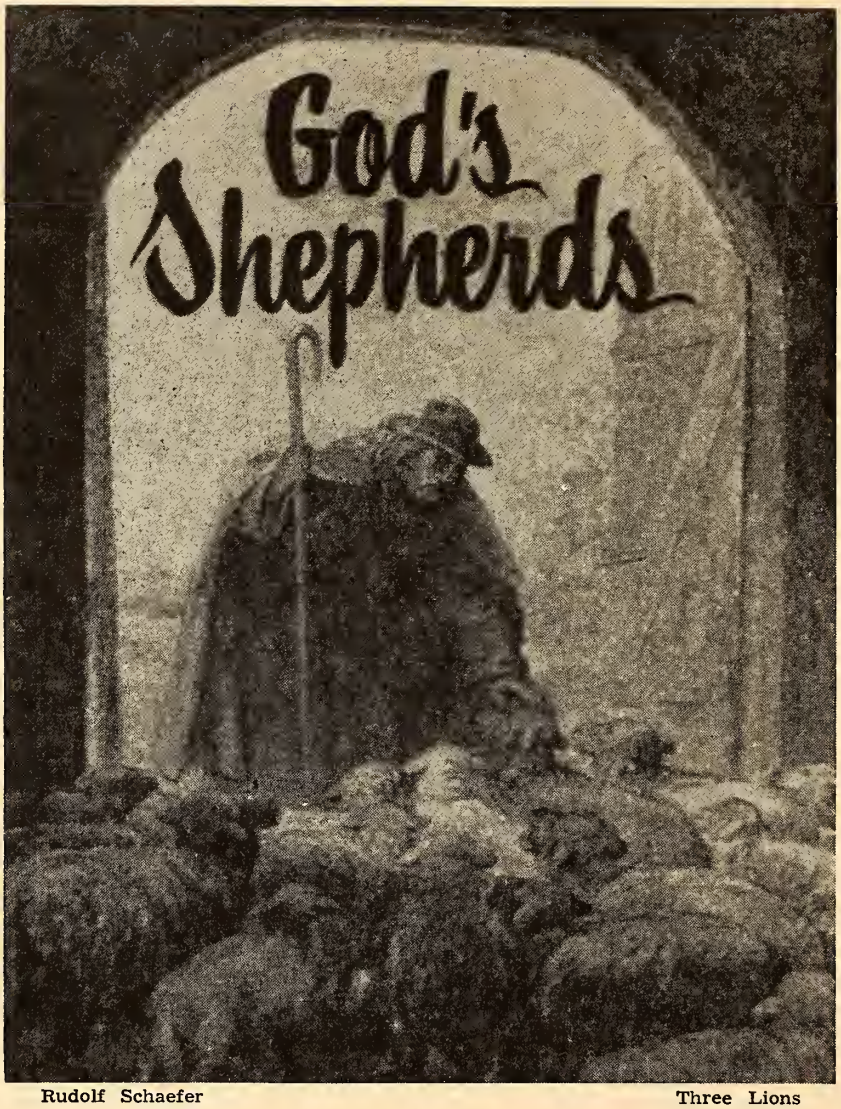
Kurtis Naylor spent the years from 1942 to 1945 in the early work of the Brethren Boys Club in Quito, Ecuador. During the years 1948 to 1950 he served as administrative secretary in the European Brethren Service office in Geneva.

Brother Naylor graduated from McPherson College with a B.S. degree and was an honor graduate of Bethany Biblical Seminary in 1948. He engaged in graduate study at Union Theological Seminary in New York as a fellow for the program of advanced religious studies.

Kurtis is the son of Brother and Sister Lewis Naylor of Yoder, Colorado. His wife is the former Gladys Shank. They have four daughters: Merylee, Cherylin, Mariza and Illana.

General secretary, General Brotherhood Board

God's Shepherds



Rudolf Schaefer — Three Lions

Just as the Oriental shepherd kne his sheep and called them by nan so God's shepherd will know and l concerned about individuals

John Mackay

THE figure of the shepherd is one of the most significant in the Bible and also in the Christian religion. It is most fully relevant to the present situation in the church and in society.

The first man who died was a shepherd. Moses was a shepherd in the land of Midian. On an historic moment of his life God called him from being a shepherd in Midian to be a shepherd of his people in Israel. And God himself appears as the shepherd of Israel. "Hear us, O shepherd of Israel," says the psalmist. And in all literature, Biblical and secular, is there any sweeter line than this: "The Lord is my shepherd"?

When you read the prophets you find that God wanted the priests and the kings to be much more than that which was represented by their office. No priest of Israel could fulfill his function as a mere liturgist or ceremonialist, performing rites. God wanted him to be the shepherd of the people before whom he ministered, and no king of Israel or Judah dared be a mere authoritarian ruler. God had set him in charge of his people.

And even when God used pagan rulers to be the instruments of his will, he called them shepherds. "I am the Lord . . . who says of Cyrus, 'He is my shepherd.'" There are few things in the Bible mo tremendous than that mi sion of judgment where G chooses a pagan ruler call Nebuchadrezzar of Babylon be his shepherd to puni Egypt. And the words in Jer miah are these: "He shall cle the land of Egypt as a shephe cleans his cloak of vermi Cannot the living God u pagan rulers today to be h shepherds of judgment? Is n God the sovereign lord of al

We come to the New Test ment. In no figure did our Lo Jesus Christ glory so much in the figure of the shepherd. am the good shepherd. Th good shepherd gives his li for the sheep. Other sheep

Excerpts from an address given Annual Conference by the presid of Princeton Theological Seminary, N Jersey

ave which are not of this fold. hey also I must reach." And ave you ever thought it strikng that by the banks of the ea of Galilee on that gray orning after the resurrection hen Jesus appeared to his isciples he said to Peter, that st sheep who had denied him, Lovest thou me?" And then aid, "Feed my lambs . . . feed y sheep." A man who himself new what it was to be lost had n experience whereby he acuired the shepherd's honor. He was now to be a shepherd nder the direction of the great hepherd himself.

On his last journey to Jerualem Paul stopped over in the ort of Miletus. He called toether the officers of the church n Ephesus, and said to them, Feed the flock of the Lord hom he has purchased with is own blood." And so it ould appear that the shepherd's heart, the office of the hepherd, constitutes the very ore of the Christian religion. f anyone presumes to be a hristian in the true Biblical ense, he must have a shepherd's heart; he must care; he ust be concerned about the uman flock.

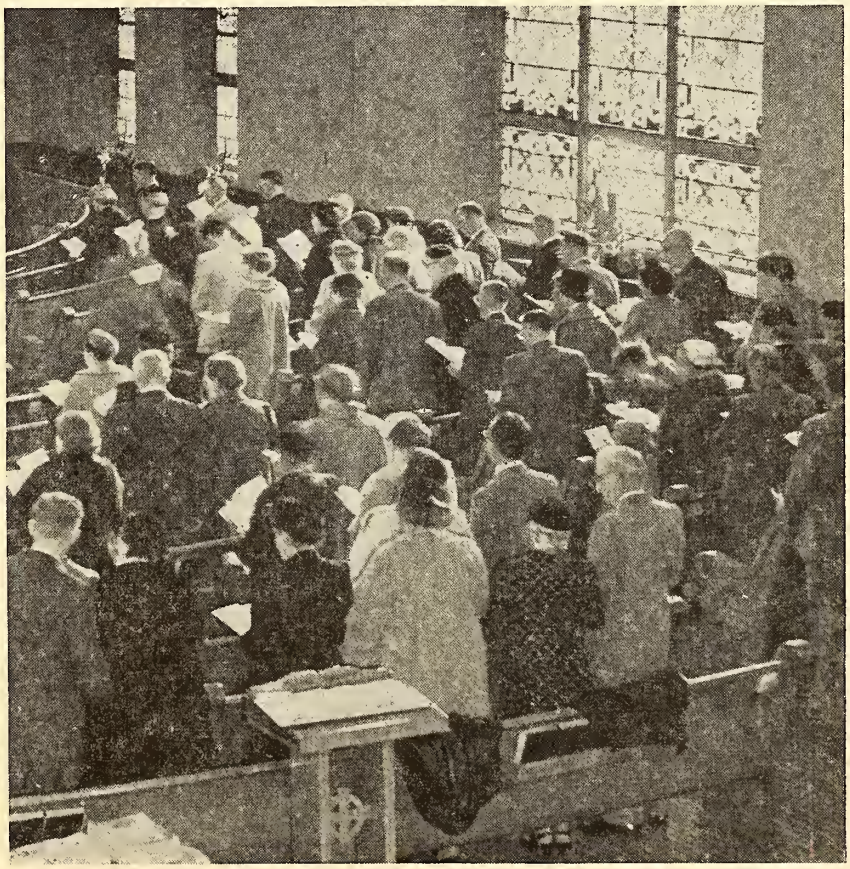
The shepherd cares for the ock, but also for individuals. He knows his own sheep by ame. He does not need to ack and label them for God n order to save them. Now t is at this point that the Chrisian religion shows its supremcy over its great rival, namely Marxism, because communism vith all its power today, with ts strategy, with its world nission, with its dedication, as no place whatever for the ndividual human spirit.

The founder of communism, Karl Marx, was quite an intolrable person in human relaions. He had no use whatever or individuals, even for his riends, and unless Engels was virtually a Communist saint he could not have stood the man. Inasmuch as there is something in the God-made spirit of man that hungers to be known, to be loved as an individual, communism cannot give the ultimate answer to human need, to God's creatures. The only antidote, positive and constructive, to communism is the shepherd's heart.

In the Bible the shepherd fulfills two supreme functions. His task is twofold: first, to feed the sheep; secondly, to gather the sheep. To feed the sheep, of course, means to sustain them, to enrich their lives, to supply all the needed vitamins. Thus, if a human shepherd who has responsibility for men and women or boys and girls is to feed them with spiritual food, with the Word, he first of all must know them. The Oriental shepherd knew his sheep. He knew them by name.

We who hold office in the Christian church, who presume to be Christians whether we have an office or not, must know people, not as church members merely but as this man and that woman, not as workmen in general; as human types, not as patients in a hospital, nor as students in a school or college classroom, nor as Africans, nor as Indians. We must know people not as types merely, but as individual persons.

The Christian seeks to know men's ailments and their idiosyncrasies. He desires to know their deep human anxieties and their aspirations. He desires, in a word, to become their friend. The most adequate definition I know of for a friend is this: A friend is the first one who comes in when the world has gone out. A friend is one to whom we can confide the deepest things in



Luoma

From the pulpit must come words of spiritual nourishment for the hungry

our hearts, whether it be sorrow or joy. Everything that can be done by the church to make friendship possible, to help people get to know one another, serves as a prelude to their being fed with the Word.

In the Bible we come face to face with the fact that in ancient Israel there were hundreds of hirelings, mercenary shepherds, who fed themselves but who scattered the sheep. And the prophet thunders in the name of God, "I will require my sheep at your hands." Now Milton, the great English poet, was reflecting in his poem, Lycidas, that kind of situation in the church in his time in the 17th Century. He says, "The hungry sheep look up and are not fed."

There is nothing that can fulfill the purpose of Christian worship unless from the pulpit come words of spiritual nourishment, the word of God, for hungry people who look up and, in many instances, are not fed. What is most needed is the affirmation that in Jesus Christ the word becomes flesh; in him we have the pattern, we have the sacrifice, we have the living Lord, we have God's complete answer to human needs.

A new life in Christ, a totally new start, is offered such as no psychoanalyst or psychiatrist can give. In life's journey by green pastures and on rough mountain paths, in darkness and in light, we can count on the presence of a companion — Jesus Christ, who said, "Lo, I am with you always, even unto the end of the world."

How are sheep to be gathered unless the shepherds go where they are? We must go look for them. I am thinking of the unchurched, towards whom we need a missionary attitude. If we are going to take seriously the problem of our times to establish contact with the unchurched and with others, we must find how we can identify ourselves with them, start where they are, and win the right to be heard.

Upon what Christian Biblical principle do men assert that we dare not speak to our enemies? Where did we get the idea in the Bible that you dare not trade and give ordinary foodstuffs to your enemies? In the name of what Christian principle can that be? And upon what principle can it be founded that Christians have no right to speak to fellow Christians and meet them, even though they live across hostile boundaries? No, that is the tragedy of the hour. We are betraying the Christian religion in refusing to talk with enemies. Let us say what we want to say to them and let them say it also. But it can at least go on the records that we have listened.

May all of us rediscover the meaning of the shepherd's heart and remember that we are undershepherds of the great Shepherd of Israel. We shall be judged now and in the time to come by the manner in which we feed and gather the flock of God from all parts in order that the flock in turn may give themselves to Christ's missionary service to the ends of the earth.

The Age of Immediacy

Carroll M. Petry

I saw some men build a house today; not just work on it, but build it! From foundation to roof, a house in a day. Before noon they began nailing the roof on. Housewives in shorts, children on tricycles, and passing truckers all paused a moment to witness this minor miracle happening just down the street. A house in a day

And then I thought, Th age of immediacy is upon u We want what we want with r waiting involved. We mow ou lawns with power mowers t save time and energy. If w are old-fashioned enough t have a garden, we work it wit motorized cultivators. The fa thest we ever walk is to th front door for the mail and th paper. Then we even complai if the paper is a couple feet o the porch and we have to r trieve it.

The age of immediacy is u on us: Our houses are comin to be on one level only so w will not have to waste energ climbing steps. Our cars a equipped with automatic tran missions so we will not wast time pushing in the clutch. W buy our meals at drive-in where the food is brought to u in our cars. We shop at sho ping centers, where at one sto we can get anything we nee from groceries to poison-iv medicine.

The age of immediacy here: When we become ill, w ask for an injection so we wi not have to go to bed to r cover.

This is the age of immediacy Our wives purchase TV di ners, complete, but froze Just a few minutes in the ove and a delicious turkey an dressing dinner is ready to ea It would have taken Grandm hours to prepare such a meal

The age of immediacy is u on us: At the touch of a butto Chicago could immediately b come a heap of rubble, and ou world would immediately b come entangled in the bear-hu of a war that would result i the squeezing out of all glob life.

The age of immediacy here: One social drink ca make a drunkard. The use

Continued on page 15

Pastor of the Wabash church, Indiana

How Safe Are Our Liberties?

A FEW months hence, when the perennial electioneering gets under ay, we shall be hearing again out the threats to our "lib-ties." Once more, the season-oratory that accuses the other llow (it is always the other llow) of leading us down the oad to socialism," or of de-iving us of our rights through dvancing the cause of "priv-ge" — will sound through the nd.

Campaign oratory? Yes. But ither to Americans, nor to yone else, are liberties eter-lly guaranteed. Peoples who anted their liberties as much we — have lost them. Events d inability to interpret them st their freedoms. Could it ppen here?

Recently, Calvin B. Hoover, ofessor of economics at Duke niversity and onetime presi-nt of the American Economic ssociation, took a hard look at e question. He was in Russia the early years of the revolu-n there, in Germany as Hitler ok over. He was an economic dviser to the United States overnment and has written uthoritative volumes on all ese countries. His answer? While acknowledging that e odds, as we currently see em, are against it, he says, effect: "Yes — it could hap-n here." Sharp is his observa-n, honest his report, and his ndings have been published the Twentieth Century und, a nonprofit research or-nization, in a book, The conomy, Liberty and the ate. One of its central aims is to reveal the path by which our liberties could be lost, and how we may avoid it.

Hoover points out that the individual's right to own private property is the basic institution of capitalism. The emphasis on property rights, fortified by codes and decrees, is a force which keeps separate the political powers and economic activities of a capitalist state.

The result is, in effect, a sharp reduction in the area of the sovereign force and a lessening of the arbitrary character of state power. Our Constitution, with its Bill of Rights, separation of powers, two-chamber legislature, division of power between the national government and the states, is a further limitation.

However, since our government did not assert control over the economy, production became the responsibility of individual entrepreneurs. In theory, they had to serve the consumer interest, that is, provide a product or service the public would be willing to buy in order to stay in business.

Somewhat later, with the gradual rise in power by corporations, the state felt it necessary to curb this power. By licensing, by regulation, by antitrust laws and other measures, the government built up the capacity of individuals to cope with overwhelming corporate power.

The laissez-faire theory gave way to antitrust legislation, the New Deal, minimum wage, social security, encouragement of labor unions, and similar developments. So far, in fact, did the wheel turn that the feeling arose that unions, for one, may have gone too far. Later legislation, like the Taft-Hartley Act, attempted to reverse this. Unscrupulous individuals gaining excessive power in some labor unions may indicate that



The existence of individually owned businesses and small corporations contributes greatly to the growth and operation of our economic system

sed on material in the comprehensive dy of The Economy, Liberty and the ate, by Calvin B. Hoover, which may procured from the Twentieth Century nd, 41 E. 70th Street, New York City or through bookstores

curtailment of such abuses may also be required.

This "balance of power" has, in effect, given resiliency and continuity to the capitalist system. For, once the line between state power and private property breaks down — well, look at Russia. The theoretical foundation for the overthrow of capitalism there lay in the establishment of a dictatorship "of the proletariat." But it is sheer nonsense to speak of dictatorship by multitudes.

In a political entity, management of the state must always be delegated to a few. What transpires is best told by a Communist himself, Milovan Djilas, in his book, The New Class. He points out that the top bureaucracy of a Communist state, although seizing power in the name of the proletariat, in effect draws its income and power from the property of the state.

The consequences are inescapable. In contrast to the division of powers in a capitalistic system, producing workers under communism have even less control over disposition of state income than does the worker in a capitalistic society. The power over the productive process makes the individual completely subordinate to state demands.

The result is, inevitably, a dictatorship by one man or a few. And, since such a chief will not allow himself to be voted out of office, he will rely upon police power to maintain his rule. Hoover further points out that dictators are driven by an almost inescapable logic to the use of terror to maintain themselves in power. Without the employment of the death penalty, no dictator is likely to be able to hold power.

Thus, every challenge to governmental authority, however justified, runs up against brutal force. The individual is allowed the same liberties as, one might say, a dog on a chain. Thus far and no further!



One of the rights guaranteed by the Bill of Rights of the Constitution is that of assembly for peaceful purposes

Since the industrial crisis of the 1930s revealed the serious weaknesses, not to say injustices, of capitalism — the increased role of the state has been marked. But this larger role does not appear to have diminished personal liberty, as yet.

Most of the actions which are now controlled represent loss of "business" liberties rather than personal. Individual freedoms, as such, have not been seriously curtailed, nor rights trespassed. The changes, important as they were, stopped far short of full control of the economy.

The continued existence of countless individually owned businesses and small corporations contributes immeasurably to the growth and operation of our economic system.

But, as the author points o the tendency to increas participation in the econor by the state may hold dange He states, "Whether the mo ment towards 'statization' c be permanently halted short the danger zone where libe begins to be seriously curtaile remains uncertain, since, u fortunately, the limits are n where sharply defined."

The extension of state ec nomic intervention and contr could conceivably impinge what we today consider in vidual rights in the guise social or economic benefi Most nations that have turn to full state control did so f increased economic or politic advantage, often consciously unconsciously overlooking t fact that they were giving their liberties.

The further extension of sta control and intervention Hoover notes, "no doubt i evitable," but "the maintenan of personal liberty will tu



Many persons fail to use their opportunity to vote by secret ballot for an official of their choice

on whether or not these ex-
sions in the powers of the
te can be restricted to those
ich are truly necessary."

He also points out that as a
reaucracy grows it is impor-
t that political techniques
evolved for maintaining
pular control over it. Like-
se, our economic system must
organized and operated in
ys that will not be inimical
personal liberty and will
oid exploitation of the indi-
lual, thus relieving the state
any need to intervene.

Dr. Hoover ends on this note:
'e may conclude that the de-
lopment of acceptable rela-
ns between the economy,
erty, and the state clearly
pends upon the evolution of
e institutions of modern cap-
lism. Whether this evolution
n be so guided that the role
the state remains below the
itical level where the tyrant
d his bureaucracy take over
pends largely upon whether
ose who supply the guid-
ance are endowed with the sometimes contradictory traits of toughmindedness, goodwill, and responsibleness."

Thus, phrases like "education of the electorate" and "getting out the vote" are no longer catchwords based on abstract ideals. To oversimplify it, knowing whom you are voting for, and what, is our only bulwark against loss of our freedoms.

The Age of Immediacy

Continued from page 12

cigarettes can produce deadly cancer. One untruthful story can kill a reputation. One act of prejudice can influence a child's mind. One time missed at church and Sunday school can begin to set a habit pattern. One critical remark about the leaders of the church can ruin the effect of the church on a child's life.

This is the age of immediacy: We need to know what we believe and defend it vigorously when cynics or serious questioners challenge us.

This is the age of immediacy, when houses are built in a day, when reputations are lost through one lie, when lives are lost in an instant.

This is the age of immediacy: But has it not always been so? Have not things always happened fast? Have not people always been in a hurry to get what they want?

The age of immediacy is here. We have needs that must be met immediately, we think, but most of them are physical. We push into the dim background of semiconsciousness our desires for and need of spiritual strengthening.

This is the age of immediacy, but with God our spiritual needs are in the foreground. And he is ready to release to us immediately upon request — faster than a reputation is ruined, quicker than a bomb can be exploded, more hurriedly than a life is snuffed out — forgiveness of sin, courage to witness, strength to suffer, inspiration in life, and peace in death.

This is the age of immediacy, when we are passionately impatient to satisfy our physical needs. Thanks be to God that he still stands ready to satisfy our spiritual needs.

This is the age of immediacy. And when our gadget passion is passed and we desire something that will last, we will remember that "Standeth God within the shadow, keeping watch upon his own." We will cry out in utter distress, asking forgiveness for our misuse of life and time, and his words will come to us: "Look! the fields are white unto harvest; go into all the world and preach the gospel before it is too late!"

This is the age of immediacy!

KINGDOM GLEANINGS

Brotherhood Fund Call Giving

Oct. 1, 1954, through Aug. 19, 1955 ..... $ 945,628
Oct. 1, 1957, through Aug. 19, 1958 ..... $1,069,915
Oct. 1, 1958, through Aug. 19, 1959 ..... $1,264,768
Goal for year ending Sept. 30, 1959 ..... $2,600,000

Many churches are meeting their quota of doubling Brotherhood Fund giving of 1954-55. Christ constantly calls us to meet the expanding demands and opportunities confronting our church in Brethren service, missions abroad, Christian education, and establishing new churches in the homeland. We must be a New Testament church in practice as well as in name by meeting our local goals to the Brotherhood Fund.

— Donovan R. Beachley

The revised edition of the Guide for District Youth Work is now available at a cost of 50c per copy. District CBYF cabinets will welcome this manual to guide them in planning the year's activities. Order from Church of the Brethren General Offices, Elgin, Ill.

Kinescopes (films of the Frontiers of Faith TV programs) are now available for use in churches. There is a service charge of $5.00 for each showing. Write to Kinescopes, Broadcasting and Film Commission, 475 Riverside Drive, New York 27, N. Y., for a catalog of the kinescopes now available.

From the estate of Harvey Priser of the Eversole congregation, Southern Ohio, the General Brotherhood Board has received a net bequest of $1,027. The Eversole congregation also received a bequest. Brother Priser, a long-time member of the Eversole church, served as lay pastor and had received personal recognition from his church.

Annual Conference Minutes will be ready for mailing soon and district secretaries are urged to send the names and addresses of those in the local churches who should receive the Minutes as well as the quantity needed in each church. The name and the address of the district treasurer should also be included in the information. Send to the Church of the Brethren General Offices, Elgin, Ill.

The Committee on World Literacy and Christian Literature has two new designs in its Christmas card series. One shows the wood carving, Madonna and Child, by the African, David Chituku, mounted on a background square of bright homespun. The other is a reproduction of a water color by a Chinese artist, I-ching Ku, The Wondrous Gift, and folds into three sections, showing the nativity, shepherds, and the wise men. The funds from the sale of the cards (box of 50 for $5) goes into an overseas program which teaches men and women to read and write and produces Christian literature in more than 250 languages for more than 60 countries. For information write: Lit-Lit, Interchurch Center, 475 Riverside Drive, New York City.

The Southern Pennsylvania men's and wome
rally announced earlier for the Presbyterian chapel
Red Lion, will be held at St. Paul's EUB chapel inste
The speaker will be J. Henry Long. The date is Sept.

The Brethren Center at Purdue University can
commodate twenty-eight boys. Costs are shared a
are very reasonable. The center, sponsored by the th
state districts of Indiana, is located at 214 Marstel
St., West Lafayette, Ind.

Pastoral Changes

A number of pastors have changed or will
changing locations. We are printing here a list of the
pastors in the Central Region with the names of th
new charges and their new addresses, according to t
information received in the Ministry and Home Missi
office.

Illinois, Northern, and Wisconsin
Elmer L. Dadisman, 614 Sixth Ave., Sterling (Sterli

Illinois, Southern
Howard H. Keim, 1213 E. Corrington Ave., Peoria (Peor
Edward Kerschensteiner, 205 S. Hobson, Virden (Virde
D. Edwin Rodabaugh, Astoria (Astoria)

Indiana, Middle
Max Benson, North Manchester (Andrews)
Ora DeLauter, Roann (Roann)
Robert D. Ebey, R. 6, Huntington (Loon Creek)
Fred Miller, R. 2, Hartford City (Bethel Center)
Charles Petry, Cleveland Trailer Court, South Mill S
North Manchester (Clear Creek)
Donald E. Ritchey, Mexico (Mexico)
Carl Showalter, 15 N. Benton St., Peru (Peru)
Willis B. Stehman, 207 S. Forest Ave., Marion (Mario
E. Paul Weaver, Ruse and Seventh St., North Manchest
(district executive secretary)
John M. Whitcraft, Box 1, Liberty Mills (Liberty Mills)

Indiana, Northern
McKinley Coffman, R. 4, Box 77A, Goshen (Rock Run)
J. Oliver Dearing, R. 4, Columbia City (Blue River)
Homer A. Schrock, R. 3, Auburn (Cedar Lake)

Indiana, Southern
Perry R. Hoover, R. 2, Middletown (Upper Fall Cree
Glenn N. Rohrer, R. 3, Liberty (Four Mile)
John Smeltzer, Seymour (New Hope)

Michigan
J. F. Baldwin, 3012 Palmer St., Lansing 10 (district exec
tive secretary)
Philip Lauver, 1202 Mann Ave., Flint (Flint)
Calvin Mahan, R. 2, Rodney (Rodney)
Lloyd B. Stauffer, 19694 Lochmoor Drive, Harper Woo
36 (Detroit, First)
Walter M. Young, R. 1, Custer (Sugar Ridge)

Ohio, Northeastern
Earl M. Bowman, 102 Melody Lane, Toledo 14 (Toled
Heatherdowns)
Kenneth G. Long, R. 1, Lemoyne Rd., Perrysburg (Lak
wood)
Clarence C. Sollenberger, R. 1, Lafayette (County Line)
Wendell Tobias, 203 Chicago Ave., Marion (Marion)

Ohio, Southern
Leonard B. Carlisle, Troy (Troy)
Clarence Fairbanks, 421 Central Ave., Greenville (Greenvill
Chester I. Harley, 32 Duerr Drive, West Milton (distri
executive secretary)
Samuel Kreider, P.O. Box 156, Gratis (Gratis)
Merle E. Kuns, 1338 Honeybee Drive, Dayton 27, (Tow
view, new fellowship)
John C. Middlekauff, 101 S. Scott St., New Carlisle (Ne
Carlisle)
Alfred D. Replogle, R. 1, Union (Salem, Nov. 1)
James W. Simmons, R. 1, Clayton (Happy Corner)

Brotherhood Theme: Brethren Under the Lordship of Christ

edication and Home-comings

Iowa River church, Middle Iowa, dedication of ewly remodeled church house, Sunday, Sept. 27. harles Lunkley will be the speaker for the afternoon rvice beginning at 2:30.

North Winona church, Northern Indiana, home-ming, all day, Sunday, Sept. 20. Russell C. Wenger, former pastor, will be the guest speaker.

Springfield church, Pa., North Atlantic District, me-coming, Sunday, Sept. 20.

Rummel church, Western Pennsylvania, home-ming, all day, Sunday, Sept. 13. Dale Detwiler of aring Spring, Pa., will speak at services beginning 10:30 a.m. and 2:30 p.m.

Spring Creek church, Middle Indiana, home-ming, Sunday, Sept. 20. Byron Miller will bring the essage at the morning service.

Bupp's Union church, near Loganville, Pa., home-ming, Sunday, Sept. 27. William C. Sweitzer of dgeway, Va., will speak at the 10:15 a.m. and the 45 p.m. services.

Tiffin church, Northwestern Ohio, home-coming, nday, Oct. 11.

Pleasant Dale church, Middle Indiana, home-ming, Sunday, Sept. 20, with services at 10:30 a.m. d 2:00 p.m. Mrs. Harriette Bright will be the eaker.

Staunton congregation, Second Virginia, dedication rvice for its new church plant, Sunday, Sept. 20, at 00 p.m. Edward K. Ziegler of Roanoke, Va., will ing the dedicatory message. The church is located 1615 N. Coalter St.

dio and TV Programs

The Art of Living, Sunday, NBC, 9:15-9:30 a.m., T. The Rev. Stephen Fielding Bayne, bishop of the ympia diocese, Wash., continues through September. ie topics of his talks are, beginning on the 6th, The al Answer, Minorities, News From Up the Line, What fe Is Really Like.

National Radio Pulpit, Sundays, NBC, 10:05-10:30 n., ET. Dr. Gardner Calvin Taylor continues through ptember. His topics for this month are, beginning the 6th, The Promise of Renewal; Face to Face With ar; Giving, Forgiving, Thanksgiving; Faith Is the fference.

Frontiers of Faith, NBC-TV, the Protestant segment the NBC's public service time allotted to the three jor faiths on Sunday mornings. The program returns the air on Sept. 6 with *Report on Africa,* when harles Van Doren will interview Dr. Emory Ross, ssionary. The programs that follow will be a three-rt series entitled The Creative Years: Sept. 13, *ring With the Sargents,* the story of how a couple rried for thirty years pull themselves out of the t of taking each other for granted. Sept. 20, *The vister,* in which the psychological and sociological ferences between the older generation and the middle ars are played up. Sept. 27, *Harvest of Zeros,* a ama which points out that those who spend their ars gathering material success have, in fact, only a rvest of zeros.

Watch your local television listings for the time the Frontiers of Faith in your area.

The Church Calendar

September 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Working Against God. Obadiah; Jonah 1-2. Memory Selection: Seek good, and not evil, that you may live; and so the Lord, the God of hosts, will be with you. Amos 5:14 (R.S.V.)

Labor Sunday

Sept. 7-24 National Council of Churches national training session for church camp leaders, Martinsville, Ind.

Sept. 11-13 District meeting, Southern Missouri, Shelby County

Sept. 12-13 Southeastern Region men's spiritual retreat, Massanetta Springs, Va.

Sept. 17-20 District meeting, Northeastern Kansas, Navarre

Sept. 18-19 Southeastern Region CBYF cabinet meeting, Camp Bethel

Sept. 18-20 Eastern Region men and women, Camp Swatara

Sept. 18-20 District meeting, Southern Iowa, Mt. Etna

Sept. 18-20 District meeting, Nebraska, Omaha

Sept. 20 Brotherhood Achievement Offering

Sept. 25-26 District meeting, Eastern Maryland, North Baltimore

Sept. 26-27 District meeting, Middle Missouri, Leeton

Sept. 26-27 United Church Men of Illinois, East Bay Camp, Lake Bloomington

Sept. 27 — Oct. 4 Christian Education Week

Sept. 29 Maryland-Delaware Council of Churches Town-Country Church Institute, Union church, near Hagerstown, Md.

Oct. 4 Rally Day

Oct. 4 World Communion Sunday

Oct. 8-11 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel

Oct. 8-11 District meeting, Oregon, Klamath Falls

Oct. 9-11 District meeting, Western Kansas, Garden City

Oct. 11 Men and Missions Sunday

Oct. 11-18 Churchmen's Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. L. John Weaver of Potsdam, Ohio, in the Rummel church, Pa., Sept. 21-27.

Bro. Levi Ziegler of Western Port, Md., in the Moorefield church, W. Va., Sept. 21-27.

Bro. Russell G. West of Wiley, Colo., in the Ninth Street church, Roanoke, Va., Oct. 6-18.

Bro. Paul Miller of Adel, Iowa, in the Polo church, Ill., Oct. 11-18.

Bro. Kenneth Hollinger of New Paris, Ind., in the Pleasant Dale church, Ind., Oct. 5-18.

Bro. Lester E. Fike of Burkittsville, Md., in the Rossville church, Ind., Sept. 4-13; in the Beech Grove church, Ind., Sept. 14-20.

Bro. Charles R. Oberlin of Peru, Ind., in the White Branch church, Ind., Sept. 13-20.

News and Comment From Around the World

Appalachian Region Has Most Churches, Fewest Members

In proportion to population, the Southern Appalachian Mountain region has more churches and fewer church members than any other region in the United States, according to a study made by Berea College. The survey is sponsored by seventeen organizations, most of them religious groups, and is financed by a grant from the Ford Foundation. Being studied are 190 counties in mountain areas of seven states from North Alabama to Pennsylvania and Maryland. Information is still being sought on church activities in the region.

Moslem Nigerian Premier Stresses Christian Freedom

The Premier of Northern Nigeria which is predominantly Muslim and which has recently attained full self-government, has stated that its policy of tolerance to minority faiths will continue. Premier Alhaji Sir Ahmadu Bello said, "We will not interfere with the work of the Christian church but neither will we encourage our people to make any change. We will leave it up to the choice of everybody."

Some Northern Nigerian Christians had voiced concern over possible oppression following regional self-government this year and complete federal independence scheduled in 1960 for Nigeria, the largest remaining British colony today. The largest of Nigeria's three regions which reflect tribal groupings is the North, which has over half the country's total 32,000,000 population. The Eastern and Western Regions gained self-governing status earlier.

Pastoral Care in Soviet Zone Hospitals at Standstill

Protestant Church sources in West Berlin charge that pastoral care in Soviet zone hospitals has almost come to a standstill because of administrative measures by the Communist authorities.

Church officials point out that while under a 1956 decree all other citizens may call on whomever they want during visiting hours, a clergyman may enter hospitals only if a patient has specifically asked for a pastor. Even in such cases, clergymen may see patients only during visiting hours when the wards are filled with other callers whom the patients are also eager to see. This makes genuine individual pastoral care impossible.

Similar conditions prevail in East German penal institutions as well as in homes for the aged and infirm. In youth prisons, penal work camps, and prison hospitals no pastoral care at all is permitted.

General de Gaulle Receives Pastor Marc Boegner

Pastor Marc Boegner, president of the French Protestant Federation, recently visited President de Gaulle in Paris. Pastor Boegner put before the president the views of the churches on the proposal to introduce a law in France providing for alternatives to military service for conscientious objectors.

The Central Committee of the World Council of Churches and churches in many parts of the world have favoured alternative civilian service for objectors on religious grounds. French law at present does not allow alternative service.

Lew Ayres Sets Up Religious Exchange Forum

The establishment of a permanent forum for all religious faiths is the objective of the new Congress for Universal Religious Exchange, whose incorporation was announced by Actor Lew Ayres.



Religious News Service

Dr. Edwin T. Dahlberg, president of the National Council of Churches, welcomes at the Seattle-Tacoma airport two Chinese orphans from Hong Kong, the one on the left Michigan bound; the other headed for Texas. Brought to the U.S. with four others through Church World Service, they were the first to arrive under an expanded program for the World Refugee Year, which began July 1

A member of the United Nation Economic and Social Council, M Ayres stressed that the new congre does not seek to unify religions i doctrine or worship. The aim the forum is to enable leaders an representatives of the world's gre religions to meet, discuss, and sul mit opinions upon the urgent prol lems facing mankind.

Pope Stresses Modernizing Roman Catholic Press

The need for modernizing th Roman Catholic press has bee stressed by Pope John in an audienc with Italian Catholic journalists the Vatican. The pope said that the past the Catholic newspape and magazines had not been ab to compete with the secular pre because they did not devote enoug care to the technical and organiz tional side of publishing.

Liberian Christian Students Speak Out on Sex

A consultation on sex, marriag and family life called by the Stude Christian Council of Liberia h made a strong statement about co fusion in sex morality in Liber and the need for sex education.

The declaration says, "In vie of the apparent dangers to the fabr of our society, all students in Liber are called upon to consider the se ousness of the present situation, t threat to Christian ideals and t means within the power of studer to overcome this threat."

Students are urged to prepare f Christian marriage and home li by study, by seeking guidance fro parents and Christian leaders, a by careful choice of life partne

Directory of Protestant Medic Missions Published

A Directory of Protestant Medic Missions listing 1,602 institutions 213 Protestant agencies around t world has been published by t Missionary Research Library. Thr fourths of the total number of Pr testant Medical missions are listed the directory. Facts contained the directory were obtained in survey conducted by the Missiona Research Library in co-operati with the Christian Medical Coun for Overseas Work in the Natio Council of Churches.

Dr. Frank W. Price, director the library, said, "The survey in

ıtes for the first time that despite ıe loss of mainland China as a ıedical field and some serious diffi-ılties in many other parts of the orld, the Christian medical enter-ise as a whole is holding its own."

ews Briefs

A nation-wide survey conducted / the Methodist Division of Nation-Missions indicates that three out of ve of the denomination's ministers ork fifty to sixty-nine hours a week, hile one out of ten works eighty ours or more. The survey was con-ıcted by mail in all parts of the untry among Methodist ministers.

The Hawaiian Evangelical Asso-ation of Congregational Christian hurches will construct a $1,500,000 adquarters building in Honolulu. omprising some 18,000 Hawaiian embers in 113 churches, the de-omination is the largest group in e current Protestant population of tween 50,000 and 60,000. Con-egational missionaries from New ıgland first landed on the islands 1820.

Conversions to the Church of Jesus ırist of Latter-day Saints (Mor-on) in the New England area have ubled in the past four years ac-rding to an official of that denomi-tion. World membership of the ormon body is slightly less than 500,000, about 8 per cent greater an last year.

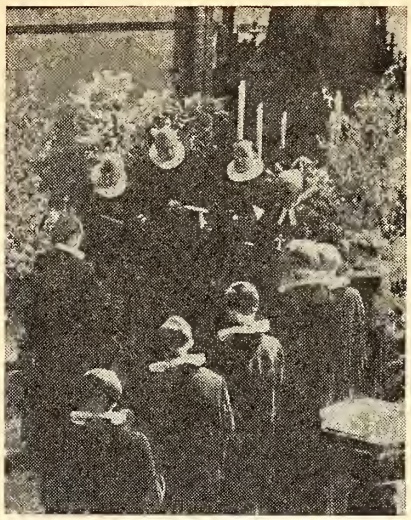
The Baptist World Alliance has ported that persecution of Spanish otestants has been eased in recent nths. The change seemed to co-cide closely with Pope John's call r an ecumenical council.

The Federal Bureau of Investiga-n reports that a thirteen per cent crease occurred in aggravated as-ılts during the first quarter of 59 as compared with the same ree-month period of last year. ıe largest increse in rapes occurred small cities while the increase aggravated assaults was greatest cities over 1,000,000.

Protestant services may now be ld in any premises in Argentina thout special permission as long the Ministry of Religious Affairs informed, according to a new gov-ıment order which ends the re-irement for obtaining permission all church gatherings.

Quotes in the News

Dr. Marc Boegner, president of e French Protestant Federation: new theology of war must be mulated for the nuclear age. This quires a new theology of the state and of the relations between the church, the citizens, and the state. Christians must be the courageous servants of peace."



Religious News Service

Dr. Elisabeth Haseloff (left) was ordained the first woman pastor of the Lutheran Church of Luebeck, Germany. She will assume a post for the pastoral care of women

Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany: "What is good and bad, moral and immoral, is decided only by the living God and not by men, movements, classes, or ideologies. The sole moral yardstick is the Ten Commandments and the Gospel. We, therefore, must reject making the so-called socialist moral code the basis of youth education. We must insist on the freedom to rear our children in fidelity to Christ and obedience toward his commandments."

Professor Oscar Cullmann: "Whereas in the earlier centuries the study of theology often separated Christians, today, strangely enough, it is the element which by itself brings us closer together regardless of its results. We can note actual change which has taken place in this area during the last twenty or thirty years. It would be a great accomplishment if we could reach the certainty that in spite of everything that separates us as Catholic and Protestants the Holy Spirit does not cease to move us toward unity."

Dr. Stanley U. North, general secretary of the Congregational Division of Church Extension and Evangelism: "The Protestant church in rural America in considerable part is a casualty of sectarianism. It stands pathetically impotent in the midst of social forces affecting the lives of people for good, and, sadly, forces for ill, needing to be understood and interpreted. If the town and country church is to bear significant witness, it must have a dedicated, adequately paid minister with a first-rate college and seminary education, a well-designed functional church plant, and a program that enriches the lives of people."

Dr. Everett R. Clinchy, administrative president of the World Brotherhood organization: "From Scandinavia to Greece, Europeans respond to a 'world dream' of using nuclear energy not for destruction but for development: a dream of world social systems wherein the wealth of the earth is used to enable every person to rise according to ability, grow to full human possibilities, enjoy God-given liberty to think, speak, and worship according to his conscience; a dream of diverse cultures managing their encounters and struggles in brotherhood under world law."

Dr. Frank C. Laubach: "The greatest fact on earth now is not communism — or any other ism. The greatest fact on earth is the rising surge of hope in the hearts of the world's one billion illiterates. The key to these hopes coming true is literacy, coupled with a program of constructive literature."

Louis Terrenoire, a member of the French parliament: "To give inordinate play to the sensational is to distort it out of relation to its true importance. Sensationalism lacks objectivity. The Christian has an obligation to be objective in his thinking and reporting, and at the same time he must temper judgment with charity."

Dr. Harry Denman, general secretary of the Methodist board of evangelism: "If you want your church to live, you'd better cultivate children, teen-agers, and young adults. If we don't there won't be anyone around to serve as pallbearers for us."

Dr. Robert W. Spike, general secretary of the Congregational Board of Home Missions: "Any problem, social, political as well as religious, may be looked at theologically. Thinking theologically is fundamentally learning to evaluate activity in terms of the central meanings of the Christian faith, and not by some secondary standard."

STUDENT EXCHANGE

The Greatest of These Is Love

Nun aber bleibt Glaube, Hoffnung, Liebe, diese drei, aber die Liebe ist die grosste unter ihnen.

Peggy Coulson

✚ MANY of you are familiar with Paul's famous Love Chapter, and anyone who is acquainted with the German language can identify the passage below. It is one of my favorites in English, has taken on an extra-special meaning for me. Perhaps I didn't realize the full value of these words until I applied them to my everyday living this year as an exchange student in Germany.

We are now experiencing a time of great political tensions when the contact and understanding of people from another land, their way of living and basically their way of thinking, are very important. Thus we must place a greater emphasis on words such as Paul's in his version of Jesus' commandment to love.

In extending this understanding of one group of people to two groups of people or nations, one begins bit by bit to tear down the ancient walls of prejudice and hate and to build up the bridge of peaceful relations — until it encircles the world.

Off to Germany

On July 25, 1958, amidst waving of handkerchiefs and parting bouquets, the ship carrying forty-two ICYE exchangees to Europe left the United States. The eight-day ship trip was wonderful, and our exchange group became like one big happy family. After an orientation conference in Bremen eight of our group left for Austria, three for Holland, one for Denmark, one for Finland, one for Sweden; one had already said good-bye when he left Washington by plane for Brazil. The rest of us, with the exception of the six going to Berlin by plane, left Bremen and traveled further to our respective families or schools in Germany with our hearts in our throats and our German dictionaries under our arms.

As I traveled through the Rhoen, which is one of the most beautiful areas of Germany I have seen, I noticed the high mountains, rolling hills, and small towns nestled here and there. My arrival in Hilders showed that it was no exception with its red-roofed houses, cobblestone streets, and tall white church spires. The tiny river flowing through the town and the huge Catholic church (Hilders has a population of 1,700, of which 1,500 are Catholic) are two of the main points of interest. The entering sign of welcome with the words *Zonengrenzbezirk* is one of the daily reminders that the dividing border between East and West Germany, between families and relatives, and between freedom and a type of dictatorship, is only two kilometers away.

At Home

Our house, built in 1955, is very much like a home in America with modern conveniences. But there are some things which are typically German, such as the big oven made of tile, which is situated in the middle of the house so that it is possible to warm every room when the daily fire has been built. The huge feather beds are also very typical — and warm! The absence of hot running water was a little different, but it didn't take one long to get used to it and learn to like it. Of course, things such as Black Forest cuckoo clocks and the inte nationally known Hummel figurin are completely German.

On the whole, however, the diffe ences between your home in Ame ica and my home in Germany a few. The usual absence of televisi may perhaps be one reason wl the family plays such an importa role in Europe. Very often a fami will spend an afternoon hiking, sin ing around the piano, playing game or just listening to records or t radio together. Classicals of t country's beloved composers are e joyed by nearly all families.

Our Church

Adjoining our house is our churc and for a good reason — my fost father is the Evangelical pastor a 500-member congregation whi is made up of 25 villages, Hilde being one of them. He is also t youth pastor for this area. In Ge many ninety-six per cent of the po ulation belong to one or the oth of the two Christian religions, Cat olic or Protestant. The proportio are almost equal, with the Protesta population in the majority in t north and the Catholic in the sout Aside from these two, 3.6% are Je ish or independent. The Protesta church in Germany is an associati of the Lutheran, Reformed, a United Churches, in contrast to t many denominations we have America. There are, however, se eral free Protestant denominatio such as the Methodists and Baptis but they are few in number a memberships are small.

Generally speaking, other th Sundays and church holidays, t German church is not such a gre center of activity as in Americ Some people call it "coldness" b it pinpoints the belief that the buildings are for worship only.

School

Schools in Germany follow t same idea to a certain extent — th are for learning only. Naturally t eliminates the extracurricular acti ities and social life of the Americ school.

The subjects studied in hi school are similar to those studi in America. But instead of speci

Brethren high school exchangee, 1958-59

ng and taking perhaps six subjects year, every day, as we do, the erman student has sixteen subjects, king each one not more than four nes a week.

uttgart

After the Christmas holidays, I d the pleasure of spending a week Stuttgart with the Beyer family. rothee, their daughter, is living Lititz, Pa., this year as my change sister. In Stuttgart I experi-ced some of the marked differ-ces between a small town and a ge city. Germany is the land of eras and operettas and these, plus museums and the theaters, pro-le entertainment and enjoyment the city dweller. The streetcars, ge stores, and large churches are o a part of the city life, and the ferences are as noticeable as be-een Philadelphia and Akron.

As for the traditional customs — rmany has many! But what was netimes quaint and a little funny me at first now seems normal d has become a regular part of everyday life as a German girl. e many bicycles used by everyone m the chimney sweepers with ir tall black hats to the oldest ndmothers are a common sight, d anyone who doesn't drive the lkswagon, according to popular ief, has a bike. In hiking and lking, which are German passions, ny leg muscles I never realized t I possessed were used to their lest advantage this year. In cer-n areas there are still types of ss or costumes worn — but the ther shorts of boys and the dirndl sses of girls are known for their rionality the world over.

Dating or social customs, if they n be placed under this category, e somewhat different. The main son is that usually the freedom date or to attend social events s not begin until the age of six-n or eighteen; then, the lack of American automobile confines a e to the town movie, a walk, a e hike, or an afternoon coffee ether. In the cities dating begins lier, with parties, operas, and theater as main sources of ertainment.

Last of all, I shall mention the ropean custom of drinking alco-ic beverages. I do not wish to demn, judge, or defend this cus-n. It is a way of these people l a part of their family life.



Gary Williams

College Exchangees Prepare for Year in America

At Goettingen, Germany, Margarete Schmidt-Ott (center), who will spend the 1959-60 school year as an exchange student at La Verne College, and Christiane Brandt (right), who will spend the year at McPherson College, discuss plans for their exchange projects with Ruth Davidson, Brethren Service exchange representative, and Dr. G. Joppich, a professor at Goettingen Teacher's College. To complete these two direct exchanges Marna Strietzel of La Verne College and James Nettleton of McPherson College will be attending Goettingen Teacher's College. Also Dr. Herbert Kreter, a professor in the Goettingen Teacher's College, will be a professor at La Verne College. Dr. Reinhold Fruedenstine of Kassel, Germany, will teach at Manchester College

Of course, I cannot forget my *familie.* The success of an exchangee's impressions and happiness with German life has much to do with the family, and Bluemels are the reason that I am enjoying myself so much. In addition to *Poppa,* my German father, there are twins, aged eight — Gudrun and Gabriele — and Christian, age five. Naturally, *Mutti,* my German mother, is just as important as an American mother.

Unforgettable Experiences

Yes, this year will be one of the most unforgettable experiences in my life. A small lump will come to my throat each time I try to express the feelings I felt —

— the first time I went to the grocery store without my dictionary,

— the times when the children taught me some German folk songs and I in turn taught them "Old MacDonald" (even the animals speak a little different in German!),

— the first American pie which everyone survived and begged to have again,

— the traditional Christmas story heard in another language,

— the talks with people who had been in America and "loved" it — relating positive things that make one appreciate one's own country a little more, and the words, "You're no different than we are!" from schoolchildren.

Germany to me will always mean more than sauerkraut and Volkswagons and labels with "made in Germany." It will mean people — kind and loving and wonderful people who may say *Gott* and *Liebe* instead of God and love, but mean the very same thing.

• • •

President Rufus E. Clement of Atlanta University: "The history of the separate school system reveals the tragic way in which the Negro children in this system have been shortchanged for years and for decades, and the shortchanging has been inbred."

Recent Additions to the Brethren Loan Library

Classified to conform with the 1957 Brethren Loan Library Catalog

ADMINISTRATION AND ORGANIZATION

How the Church Can Help Where Delinquency Begins — Roberts. 1958

How to Build a Church Library — Buder. 1955

Publicity Goes to Church — Leidt. 1959

BIOGRAPHY

I Came This Way — DeChant. 1958

Life of Evelyn Underhill — Cropper. 1958

CAMPING — Camp Administration

Decentralized Camping: A Handbook — Goodrich. 1959

Handbook of Camp Maintenance — Nathans. 1959

EVANGELISM

Evangelism for Teen-agers — Ellis. 1958

Evangelism for Tomorrow — Templeton. 1957

HOME, THE — Family Life

Christian Family Living — Werner. 1958

Home Play for the Preschool Child — Johnson. 1957

Parent's Guide and Children's Reading, A — Lorrick. 1958

HOME, THE — Parent Education

Using the Bible to Answer Questions Children Ask — Fairly. 1958

Your Child and His Art — Lowenfeld. 1957

HOME, THE — Sex Education

Into the World — Emerson and Thompson. 1950

LEADERSHIP EDUCATION — General

Club Work Within the Church. — GBB. 1958

Dynamics of Christian Adult Education — Clemmons. 1958

Dynamics of Christian Education, The — Cully. 1958

Encyclopedia for Church Group Leaders — Gable. 1959

Gospel and Christian Education, The — Wyckoff. 1959

Role Playing the Problem Story — Shaftel. 1952

LEADERSHIP EDUCATION — Nursery

Summer With Nursery Children — Schulz. 1958

LEADERSHIP EDUCATION — Junior High

Reaching Junior Highs — Cornell. 1959

LEADERSHIP EDUCATION — Youth

Objective of Christian Education for Senior High Young People, The — N.C.C. 1958

LEADERSHIP EDUCATION — Adult

Adult Home Members — Rippy. 1953

Christian Layman and His Church, The — Rutherford, 1958

LEADERSHIP EDUCATION — Older Adult

Getting Ready for Tomorrow — Crowe. 1959

MISSIONS — General, Adult

Church Under the Cross, The — Phillips. 1958

MISSIONS — Foreign, Adult

Africa Disturbed — Ross. 1959

Lands Between, The — Badeau. 1958

Way in Africa, The — Carpenter. 1959

MISSIONS — Foreign, Youth

Fun and Festival From Africa — Wright. 1959

Jungles Ahead — Horner. 1959

This Is Africa South of the Sahara — Booth. 1959

MISSIONS — Foreign, Junior High

Paths That Cross — Daniels. 1959

MISSIONS — Foreign, Children

Boloji and Old Hippo — Shacklett. 1959

New Magic — Booth. 1959

MISSIONS — Home, Adult

People, Land, and Churches — Smith. 1959

MISSIONS — Home, Youth

There Is No End — Goodwin. 1956

Windbreaks — Bailey. 1959

MISSIONS — Home, Junior High

Always an Answer — Lewis. 1958

Raising Cane on Huckleberry — Cobb. 1959

MISSIONS — Home, Children

Gift of Turtles, A — Charlton. 1959

Singing Bridge, The — Puttcan 1959

Swimming Pool, The — Col 1957

MUSIC AND ART — Music, Gener

How to Build a Church Choi Heaton. 1958

MUSIC AND ART — Hymnals, Children

Songs Children Like — Assoc tion of Childhood Education. 19

Songs for Early Childhood Westminster. 1958

PERSONAL ENRICHMENT

Grow in Grace — Paradis. 195

Strong Son of God — Stevens 1956

Woman Wants God, A — La 1959

RECREATION AND CRAFTS — Games and Parties

Book of American Indian Gan — MacFarlan. 1958

More New Games for 'Tween-A ers — MacFarlan. 1958

RECREATION AND CRAFTS — Handwork, Crafts and Hobbies

Book of Indian Life Crafts —N beck. 1958

Make It and Use It — Carls 1958

WORSHIP — Junior High

Worship Services for Jun Highs — Bays. 1958

Wome

The La Verne church, Cali lows the plan of having jus regular women's work public ing each quarter. Last Oct meeting, planned by Mrs. and her committees, was of u interest. The Dorcas Club co with the women's work for th

Everybody enjoyed the dec tables representing various tries: India, Mexico, Hawaii, Germany, and Palestine.

Rabbi Robinson, the sp challenged the group to do can to keep the peace of our c and to love our neighbors reg of their color or religion.

The dinner was as interna as the rest of the program.

trategy Conference or Workers With Adults

Rufus B. King

RAINING workers with adults in the local church was the theme of a strategy conference ld at Williams Bay, Wis., July -25. The conference was spon- ed by the Adult Committee of e Division of Christian Education the National Council of Churches. e Church of the Brethren is rep- ented on the committee through department of adult work.

Fifty-two delegates from fifteen ferent denominations, plus ten ders, came together for a week rich fellowship and a shared rning experience. Canada and stralia were represented. Dele- es from the Church of the Breth- were: Glenn Bowlby, Archie rick, Calvin Bright, H. Conrad rton, Mr. and Mrs. Troy Schrock, ra East, and Gladys Ullum. The ter four served as a team from local church at Preston, Minn. e writer served as a staff member d conference planner.

The design of the conference in- ved the laboratory method of up process. Key leaders were Dr. l Maves, Drew University; Ran- ph Thornton, National Council of urches; John Groenfeldt, Mora- n Church executive; and Dwight venson of the College of the Bi- , Lexington, Ky. In addition, there were six other staff persons, five of whom served as small group leaders.

The purpose of the conference was to help the participants to understand adults better and how they work in groups, to develop skills in working with adults, and to acquire background orientation for conducting area leadership conferences.

Early morning sessions were given to content presentations from Dr. Paul Maves on the World We Live In and Our Christian Faith, Pressures to Conform to the World, Basic Needs of Adults, Adults Learn and Change, and Conditions of Learning and Principles of Training Design.

The late morning period was led by Thornton and Groenfeldt in group process theory sessions on: Importances of Goals, Problems of Communication, Problem of Motivation, and How to Deal With Conflict.

The afternoons were given to skill practice sessions in small groups where role playing, shared leadership, process observation and analyzing took place.

The evening sessions featured Bible study in small groups, Bible presentation by Dr. Stevenson, and worship.

The Church of the Brethren delegation met for two periods of one hour each to consider the implications of the conference for themselves and the developments that are taking place in the field of adult Christian education. Calvin Bright of the Brotherhood Christian Education Commission assisted the writer in these sessions. There was a feeling that the laboratory procedure of this conference would be quite helpful to many more adult leaders in the church. It was pointed out that the Christian Education Commission and staff are seeking to make this possible in the immediate years ahead through interdenominational and denominational opportunities.

What were the outcomes of the conference? The week provided a rich experience in Christian living where leaders and delegates matured in their Christian understanding and dedication. Those present said they understood themselves better and the effect that their actions had on others. A new appreciation of what each adult has to contribute to Christian fellowship was experienced. Each Christian has a charge to accept the shared responsibility of his faith as a member of the church.

Small groups in face-to-face relationships within the church provide the setting for greater Christian growth and development. Leadership develops from working in groups where the goals are clearly understood by the members and the tasks to be done are accepted generally by members of the group with a common sense of commitment. Delegates expressed a desire to accept their own responsibility in using what they learned and to provide similar experiences for others as they have opportunity.

ational Theme

te of an Oriental rice dish, Ger- cole slaw, French bread, tea, Dutch apple pie.

T add to the interest, a Korean e student sang some of his folk songs, and a recent Lat- mmigrant sang two beautiful ers. At the close of the pro- Mrs. Mathis introduced Mr. Mrs. Wong. Mr. Wong is in nited States as an exchange principal from Hawaii. Dr. cht then introduced a number rnational college students who special guests for the evening.

rted by Florence Barnhart velyn Hollinger, co-editors of omen's Work Magazette, La , Calif.

Couple Leaves for Germany

The following article appeared in July 8 issue of the Progress-Bulletin, a daily paper of Pomona, Calif.

◆ Daryl Brandt, former Bonita High and La Verne College star athlete, leaves with his wife and son for Germany tonight to spend three years in church service.

Brandt, twenty-nine, will be a functional director for the Brethren Service Commission in Kassel, Germany. He will be one of two directors in charge of such commission activities as work camps, student exchange programs, and peace seminars. It's a better job than he asked for: he volunteered for service with subsistence and minimum allowance but got the director's job instead.

Brandt has been a schoolteacher since graduating from La Verne College in 1952. He taught in the Gladstone school district four years and then became a physical education teacher and coach at the Citrus high school. He quit to volunteer for service in Europe because:

"I never have given service either to my church or my country, and this seems an opportunity to do both. It's also a chance to do something for world peace, and I think everyone should do what he can for that cause."

Brandt starred in all sports at Bonita and La Verne, and was honored by the college as one of its finest athletes in his senior year. Mrs. Brandt, the former Nancy Lohry, met Daryl at a Y conference in Covina. They were married two and a half years ago. They have one child, Keith, who will be a year old on July 22.

Brandt is the son of Dr. and Mrs. Jesse Brandt of La Verne.

Congregation Uses Action Sheets

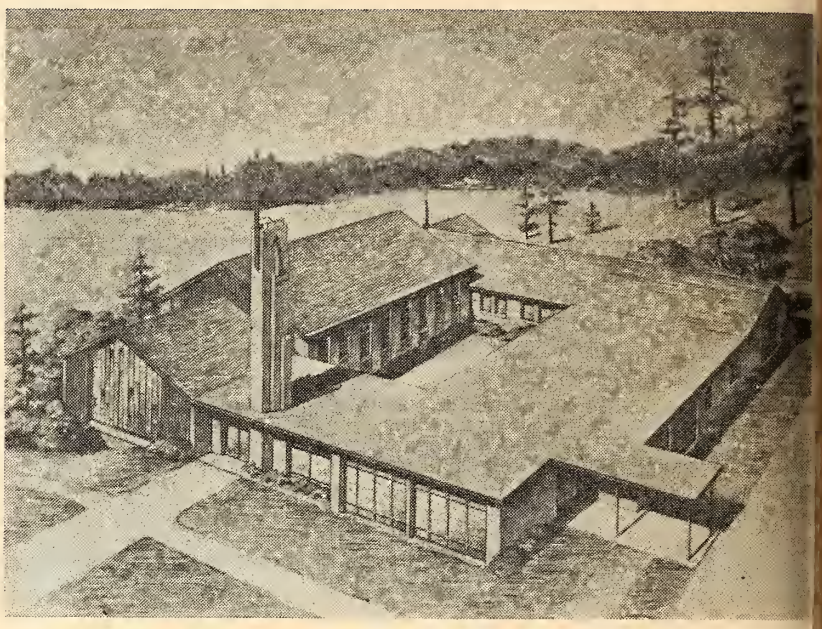
THE PASTOR of the Church of the Brethren at Olathe, Kansas, wrote the Brethren Service Commission, enclosing a copy of the bulletin insert which they made from the action sheet on transferring nuclear weapons "know-how," that had been sent to all pastors and Brethren Service representatives. The bulletin insert summarized the information on the action sheet and urged the members to take action.

The letter also commented as follows: "The July Washington Newsletter (also sent to pastors and Brethren Service representatives) is terrific and terrifically needed in the hands of laymen. This is good enough to be made available for pastors to order."

Out of the Mailbag

MAILI, one of the oldest Christians baptized with her young family in the early days of the mission in Nigeria, is barely able to get out to service any more, but sits hunched in her hut warming herself by the open fire. After the church had several prayer services for rain and finally after rain really came, she had her daughter (a grandmother herself) take her over to the church to women's meeting.

She said that the last night's rain was such a blessing that she couldn't help but come out and teach the women an old song she knew in praise of rain. So in her quavering voice, she sang it several times through and the women took it up with enthusiasm. All of them thanked her over and over again for coming out. God blesses and uses whatever little talents we have, if we let him. — *Marianne Michael, Garkida, Nigeria, West Africa.*



First unit (on the right) of the Sun Valley church in Birmingham, Alabama, is now under construction

NIGERIA, WEST AFRICA

A Heart to Know

Robert Bischof

APPROXIMATELY twelve miles southwest of the Uba station along the dry season road to Lassa is located the village of Wamdeo. Two miles south of Wamdeo is the village of Uvu, and in the surrounding country there are a number of small hamlets.

Mission work has been going on in this area for a number of years. But for the most part the work was very discouraging. When I was stationed at Lassa from 1953 to June 1954, many times I visited the area, and I often said, "Can anything ever come out of the mission work in this area?"

Something has come out of this area. In a sense we can say a miracle has taken place. Yet not a miracle, but through prayer and through the working of the Holy Spirit, the words of Jeremiah, "And I will give them a heart to know me that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole hearts" (Jer. 24), have been fulfilled.

The people have a heart to know God. This is partially due to two young teachers, natives of the village, who were trained at Wa and now have returned to th village, bringing with them a ze for the Lord and living lives th witness to the Christian way of li It is also partially due to the wo of Samuila — a native of Uvu — former leper colony patient wh there found the Lord and was fill with zeal and power. These thr together with a small number Christians in the village have lit ally "turned the world upside dow as was said about Paul and Sil in Acts 17:6.

The village area is on fire f the Lord. Now, I do not me that there is no opposition or th every person in the village ar has turned to Christ. For the Mu lims in the area, seeing what taking place, have exerted mu pressure, both religious and politic on the pagans and even on so of the Christians that they mig become Muslim. Likewise, many the pagans have turned a deaf e to the preaching. But the Wo of God is going forth, the seed being planted, being watered, a

Church Construction Begun in Birmingham

In Birmingham, Alabama, construction of the first building unit of a new hurch of the Brethren is under way. For a number of years a small oup of leaders in the Tennessee district has been concerned with the ed to establish a Church of the Brethren in Birmingham. In 1956 the strict purchased a nine-acre site in the Center Point community northeast Birmingham, three miles from the city limits.

Plans for the building of a parsonage were initiated and completed. September 1957 the first pastor, Fred Cline, moved to Birmingham give leadership to the newly developing church fellowship.

In the summer of 1958 the fellowship was organized with eighteen arter members. The name, Sun Valley Church of the Brethren, was osen, after the Sun Valley development in which it is located.

Growth has been very good with a total membership of twenty-four d a responsibility list of seventy-eight by March 1. Average attendance r the first two months of this year was fifty-two.

Birmingham, often referred to as the Pittsburgh of the South, is a st-growing industrial city. City officials estimate that the present popula- n of greater Birmingham is nearly twice as great as ten years ago, when totaled 558,928.

Birmingham is favorably located in an area rich with natural resources d a mild climate.

To aid in the development of a new church in this city, the General otherhood Board, through the Ministry and Home Mission Commission, s made both a grant and a loan.

---

bringing forth its yield in the rvest season.

It seems to me that another verse m Jeremiah also describes what happening in this area: "If I y, 'I will not mention him, or eak anymore in his name,' there in my heart as it were a burning e shut up in my bones, and I weary with holding it in and nnot."

The church itself is an inspiration. nday to them is a day to be about e Lord's work: 10 a.m., Sunday hool; 11 a.m., church; 12 noon, ree classes, one for those seeking e covenant, one for those seeking ptism, and one for those who have eady been baptized. Around 3:00 n. a number of groups of people to other villages in the area for rvices. Eight o'clock finds Sunday ening services being held at Wam- o, Uvu, Giwi, and Walafa. In e middle of the week, prayer meet- gs are also held at these different tions of the area.

It is a great joy to attend the ll-planned morning service and e over 500 people in the church d many people outside. Their ining faces show forth their love r the Savior. The services are dergirded with prayer and songs praise. Almost every Sunday one the group comes forth with a w song, set to one of their native hes, about the love of God.

Just two weeks before we moved to Gulak, several of the Wamdeo-Uvu Church Committee asked if it would be possible for me to baptize and give the covenant to some of their people. It was just October 26, 1958, when fifty-nine were baptized and ninety-five took the covenant, but there had been classes to prepare people for baptism and covenant and these people were now ready. I said I would try to arrange time and asked how many there would be. They told me that probably sixty or more for baptism and over one hundred for the covenant. I arranged for Dr. Petcher and Pastor Karbam (African pastor of the Lassa church) to help me.

By nine o'clock Sunday morning June 7, 1959, we had arrived at the church and found the church almost full of people and many people waiting around outside. The Church Committee was busy finishing writing the names of those who were to be baptized and receive the covenant. I had thought that all the people in the church were waiting for the service to begin, but I found that they were those who were to be baptized and receive the covenant. Eighty-seven were prepared for baptism; one hundred twenty-six were prepared for the covenant. All had finished the study course, and had passed the test.

The service was held along the side of a small stream. First those to receive the covenant, 126 persons stood along the bank and confessed that they believed that Jesus was the Son of God, that he was the only one that could save them from their sins, and that they wanted to leave the old pagan gods and super-



The glowing faces of those baptized revealed the happiness of the occasion

stitions and make Jesus Lord of their lives, and now they would enter a class in order to prepare for baptism.

Then the eighty-seven who were to be baptized stood and confessed that they believed that Jesus Christ was the Son of God and their Savior and that they promised to follow him until death would take them to be with him. They then entered the baptismal waters and as they came forth out of the water were welcomed into the fellowship of the church by over 600 people on the bank of the stream singing, "Happy day, happy day, when Jesus washed my sins away."

It was a happy day. The glowing faces of those who received baptism on this day, and the light of love shining from the faces of those who had already been baptized told the story.

Their hearts were on fire for the Lord. They could not be still and content to see others around them still in pagan darkness; they could not but go forth and tell others for they had hearts to know the Lord and to make him known.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

*Encyclopedia for Church Group Leaders. Lee J. Gable, Editor. Association Press, 1959. 633 pages. $7.95.

Packed with challenges, insights, ideas, and practical helps — all in one volume — this book provides a comprehensive guide for volunteer workers which opens with a vital discussion of basic Christian beliefs and closes with self-rating scales for general leaders and church school teachers. Edited by Lee J. Gable, this volume contains the best of his thinking, plus significant contributions from sixty-six other Christian educators.

The book is characterized by its emphasis upon Christian nurture and by its positive approach to the responsibility and opportunity in Christian education. While the weight of the suggestions bend toward the institutional functions, there is recognition of the importance of the family, and a happy balance between home and church is maintained.

The viewpoint is refreshing and wholesome, with warm appreciation for the basic values of the Christian faith. In a many-authored volume one may not find every shade of thought which he desires, but I believe that the treatment is exceedingly well-balanced and constructive.

All church leaders will find help in the wide range of interests covered by the authors. Church school workers will find the major areas of their work discussed fully and creatively: the goals of Christian education; the planning and guiding of group activities, the bases for understanding the various age groups, the enlisting and training of leaders, the selecting and using of materials, the co-ordinating of the experiences of church and home.

The treatment of these specific areas, as well as that of general Christian beliefs, is well within the reach of volunteer church leaders. True, the volume is lengthy — most encyclopedias are — but it is simply and interestingly written. One could wish that these helpful materials could have been developed as a manual with more illustrations, charts, and "breaks" in the many pages of solid type. However, the volume is organized so that it can be read in short chapters or sections — and those who will take the time to read it carefully, and refer to it frequently, will become more effective servants of Christ. — *Loren Bowman.*

You Need Never Walk Alone. Alexander Lake. Julian Messner, 1959. 192 pages. $2.95.

This book is written in fascinating style by the son of a missionary to South Africa. As a child, he listened to his missionary father and South African leaders who visited their home relate remarkable true stories of answers to prayer. Fascinated by these stories, he began to collect them from all over the world. He now has more than 2,000 individual incidents of answered prayer, from which he has drawn the material for his inspirational books.

Previously, Alexander Lake had written Your Prayers Are Always Answered, a book which became the selection of four book clubs. It was received with such a tremendous response of letters from people all walks of life — congressmen, bankers, industrialists, writers, artists, physicians, ministers, scientists — that The Augustana Book Club requested more such stories. This book of inimitable, fascinating, heartwarming stories is the answer to these many, many requests.

The stories from this volume come from all over the world and from persons in all walks of life. In many cases, the subjects were suggested by letter writers seeking help in solving special problems. They should greatly increase everyone's faith in the power and blessing of prayer. — *Charles E. Zunkel, Republic, Va.*

*Talks With Men. Norris L. Tibbetts. Association Press, 1958. 96 pages. $2.00.

The author has brought together forty-five direct, mind-to-mind, heart-to-heart talks that he has given before the men's class of the River Road church in New York City. Each is short and pointed, covering about one and one-half pages or two minutes of reading time. The topics deal with everyday problems of life. The approach is friendly persuasion toward the Christian way. Leaders of men's groups, pastors, church school teachers and other religious leaders will find program uses for this book. Individual laymen will welcome it as a source of inspiration and guidance. — *Rufus B. King.*

*We Have This Ministry. Robert N. Rodenmayer. Harper, 1959. 126 pages. $2.50.

In a modest and unassuming way the author of this volume has spoken to the heart of the ministry and encouraged those who serve the church through this vocation as has few writers in recent years. Laymen and ministers alike will be enlightened by its pages, but the minister finds the most sympathetic and heartening of all, though he writes in the vernacular of an Episcopalian, Mr. Rodenmayer has been able to help his readers see how the many detailed tasks of the minister have a significant relationship to the pastor's basic assignment. This is a breath of fresh air to those who are burdened down with duties and overwhelmed by the writers in recent years who have seemed to say the ministry has lost its meaning. Here the author discusses the pastor as administrator, preacher, teacher, priest, the reader feels lifted up and glad to have the ministry. — *Fred Bantz, McPherson, Kansas.*

Anniversaries

Brother and Sister Raymond C. Flory elebrated their golden wedding anni- ersary, May 19, 1959. They went to entura, Calif., for the event to meet ith five of the six participants in the riginal triple wedding ceremony which ok place in La Verne, Calif. They ere missionaries in China for thirteen ears, going there in 1914. Then they ame to Grants Pass, where they now side. — Mrs. Gene F. Anderson, Grants ass, Oregon.

Brother and Sister Norman A. Freid- ne, of York Springs, Pa., celebrated eir sixty-third wedding anniversary n Dec. 24, 1958. Both are members of arsh Creek church, Pa. They have ree children, nineteen grandchildren, d twenty-three great-grandchildren. Mrs. John Denisar, Aspero, Pa.

bituaries

Bear, Louisa, daughter of William d Eleanor Bond, was born in Pennsyl- nia, died at Frederick, Md., at the e of eighty-three. She was married Charles C. Bear, who preceded her death. She was a member of the ocust Grove church, Md. The funeral rvice was held in the Locust Grove urch by Bro. J. Donald Plank. Inter- nt was in the Locust Grove ceme- y. — Mrs. Harry A. Klein, Frederick, d.

Bechtel, Susan M., daughter of Dan- and Abigail Whitfield Ritchey, was rn near Everett, Pa., Feb. 25, 1875, d died at Saxtun, March 2, 1959. She s married to Daniel K. Bechtel, who eceded her in death. She was a mem- of the New Enterprise church, Pa. rviving are two sons, one daughter, en grandchildren, eight great-grand- ldren, two brothers, and two sisters. e funeral service was conducted at Masood funeral chapel by Rev. Ross rningstar and Bro. Glenn Hostetter. erment was in the Odd Fellow's metery. — Fannie Dunkle, New En- prise, Pa.

Bomberger, Harry H., son of Henry a Lizzie Earhart Bomberger, was n Sept. 28, 1878, and died at Man- m, Pa., July 7, 1959. His wife, Annie Bomberger, died in 1949. He was ember of the White Oak church, Pa. viving are two sons, three daughters, grandchildren, eight great-grand- dren, two brothers, and two sisters. funeral service was held from the k funeral home by Brethren Gray- Hershey and Milton Hershey. In- ment was in the Chiques church etery. — Mrs. Alvin Diffenderfer, heim, Pa.

Brendle, Marie, daughter of Henry Anna Howard Durst, was born 15, 1900, and died June 25, 1959. was married to Owen Brendle and ther they served the church. She rvived by her husband, one son, mother, three sisters, and nine dchildren. The funeral service was in the Sipesville church, Pa., by Earl C. Brubaker, assisted by Bro. Gnagey. Interment was in the ah cemetery. — Mrs. A. G. Maust, sville, Pa.

Brubaker, Clara Mae, died in Ephra- a., July 2, 1959, at the age of sev- enty-one years. She was a member of the Middle Creek church, Pa. She is survived by three daughters, seven grandchildren, and seven great-grand- children. The funeral service was held at the Middle Creek church with Bro. Bard Kreider officiating. Interment was in the Erb's Mennonite cemetery. — Emma L. Zook, Lititz, Pa.

Cripe, Myrtle E., daughter of Brother and Sister Melvin Ulrich, was born March 15, 1895, in Elkhart County, Ind., and died at Goshen, Ind., June 6, 1959. In 1926 she was married to Merrill V. Cripe, who preceded her in death. She was a member of the West Goshen church. She is survived by one daugh- ter, one son, six grandchildren, one brother and one sister. The funeral service was held at the West Goshen church by Bro. Paul Lantis. Interment was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

Dabbs, Lavina E., was born in Eng- land, April 5, 1884, and died in Johns- town, Pa., May 13, 1959. She was a member of the Roxbury church, Pa. She is survived by her husband, Thomas Dabbs, Sr., five children, twenty-one grandchildren, and seven great-grand- children. The funeral service was held at the John Henderson funeral home by Brethren D. Alfred Replogle and Wm. R. Kinsey. Interment was in Grandview cemetery. — Viola Rummel, Johnstown, Pa.

Daubert, Harry C., son of Charles and Sarah Tobias Daubert, was born in Pennsylvania, in 1905, and died Feb. 22, 1959. On Feb. 19, 1928, he was united in marriage to Frances Kintzel. Surviving are his wife, a daughter, one brother, and two sisters. The funeral service was held from the H. L. Snyder funeral home with Brethren Harry Fahnestock and Ammon Merkey in charge. Interment was in the Big Dam church cemetery. — Mrs. Ray Stump, Pine Grove, Pa.

Deavens, Annie L., died at Hershey, Pa., June 10, 1959, at the age of eighty- three years. She was married to Elias Deavens, who preceded her in death. She is survived by two sons, three sis- ters, three brothers, six grandchildren, and six great-grandchildren. The fu- neral service was held in the Hanover- dale church by Bro. Norman Patrick. Interment was in the adjoining ceme- tery. — Mrs. John Swope, Union De- posit, Pa.

Dohner, Annie V., daughter of Daniel and Catherine Haldeman Schwartz, died on April 26, 1959, at the age of seventy- two years. Her husband died in 1942. Surviving are two sons, one daughter, and five grandchildren. The funeral service was held at the Big Dam church, Pa., by Bro. Harry Fahnestock and Rev. John Youse officiating. Interment was in the adjoining cemetery. — Mrs. Ray Stump, Pine Grove, Pa.

Eshelman, Ira S., son of Henry and K. Pamelia Hixon Eshelman, was born in Bedford County, Pa., April 28, 1875, and died at Roaring Spring, Pa., June 27, 1959. He was twice married, first to the former Alice Conner, who pre- ceded him in death, and then to the former Ella Barbara Teeter. He was a member of the New Enterprise church, Pa. Surviving are his wife, three sons, five daughters, forty-three grandchildren, forty-nine great-grand- children, and four brothers. The funeral service was conducted by George Yoder, assisted by Bro. E. M. Detwiler. Inter- ment was in the New Enterprise ceme- tery. — Fannie Dunkle, New Enterprise, Pa.

Garner, Amanda Elizabeth, daugh- ter of Samuel and Elizabeth Myers, died June 28, 1959, at the Fahrney- Keedy Memorial home, Md., at the age of eighty-five years. She was a member of the church of the Brethren. Her husband, Frank Garner, preceded her in death. She is survived by one daugh- ter, two grandchildren, and four great- grandchildren. The funeral service was held from the Union Bridge church with the undersigned officiating. Interment was in the Meadow Branch cemetery. — Glen M. Baird, Union Bridge, Md.

Getz, Catherine, daughter of Cath- erine and Levi Stief, died June 13, 1959, at the age of seventy-seven years. She was a member of the Springville church, Pa. She is survived by two sons. The funeral service was conducted at the Roseboro funeral home by Bro. Harry Gibbel. Interment was in the Stein- metz cemetery. — Lorraine Heffley, Stevens, Pa.

Glick, Grace Marie, wife of Jesse L. Glick, was born Oct. 19, 1908, and died June 14, 1959. She was a member of the Summit church, Va., and was active in women's work. She is survived by her husband, six children, three sis- ters, one brother, and her stepmother. The funeral service was held in the Summit church by the undersigned, assisted by Bro. Cecil Ikenberry. Inter- ment was in the Summit cemetery. — Beverly A. Smith, Bridgewater, Va.

Grove, Mamie A., daughter of Henry and Eliza Myers Tyson, was born Dec. 20, 1883, and died June 11, 1959. She was a member of the Codorus church, Pa. She is survived by her husband, John H. Grove, three children, four grandchildren, and five great-grand- children. The funeral service was held at the Eberly funeral home by Bro. David C. Wilson. Interment was in the Codorus church cemetery. — Ruth B. Hartman, York, Pa.

Gurtner, Otto, son of Chris Otto and Sarah Hey Gurtner, was born in Adams County, Ind., May 14, 1884, and died July 5, 1959. He was married to Blanche Early in 1912. He was a member of the Markle church, Ind. Surviving are his wife, three sons, two grandchildren, and a half-brother. The funeral serv- ice was conducted in Warren by Bro. W. C. Stinebaugh. Interment was in the Lancaster cemetery. — Mrs. Robert Randol, Markle, Ind.

Hanson, Anna, died at Fruitdale, Ala., June 19, 1959, at the age of eighty- eight years. She had been a member of the Church of the Brethren for the past twenty-four years. The funeral service was conducted at the Fruitdale church by Bro. W. R. Replogle. Interment was in the Fruitdale cemetery. — Mrs. W. R. Replogle, Fruitdale, Ala.

Hatfield, Clarence, died at Mt. Airy, Md., at the age of sixty-nine years. He was a member of the Church of the Brethren. He is survived by his wife, Geneva Hatfield, six children, one half- brother, fifteen grandchildren, and two

How you can build a

HAPPIER LATER LIFE

GETTING READY FOR TOMORROW

Charles M. Crowe



With the average life expectancy increasing and the years of work decreasing, more and more people are faced with a long period of retirement. How to make these years a time rich in personal satisfaction and the joys of living is the subject of this book, written for people in middle life. Readable and well written, the book outlines today's program for fruitful living tomorrow. $2.75

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

great-grandchildren. The funeral service was held at the Locust Grove church, Md., by Bro. J. Donald Plank. Interment was in the church cemetery. — Mrs. Harry A. Klein, Frederick, Md.

Haynes, Scott E., was born March 29, 1883, and died March 27, 1959, in Johnstown, Pa. His wife, the former Emma A. Miller, preceded him in death. He was a deacon in the Roxbury church, Johnstown, Pa., for many years. Surviving are four children, eight grandchildren, one brother, and one sister. The funeral service was held in the John Henderson funeral home by Bro. D. Alfred Replogle. Interment was in the Grandview cemetery. — Viola Rummel, Johnstown, Pa.

Heins, William, was born in Holland and died at Calgary, Alta., Canada, at the age of eighty years. He was a member of the Faith Lutheran church. Surviving are his wife, Kate, six daughters, four sons, forty-three grandchildren, and twenty-three great-grandchildren. The funeral service was at the Little Chapel on the Corner with Rev. H. C. Satre officiating. Interment was in Queen's Park cemetery. — Mrs. Doris Deeter, Calgary, Alta., Canada.

Hendricks, Dorsey Melvin, son of Samuel and Eva Swank Hendricks, was born near Cerro Gordo, Ill., Feb. 11, 1881, and died at Decatur, Ill., at the age of seventy-eight years. On Nov. 28, 1901, he was united in marriage to Nora F. Arnold, who preceded him in death. He was a member of the Cerro Gordo church. Surviving are two sons, four grandchildren, and two great-grandchildren. The funeral service was held at the Cerro Gordo church. Interment was in the Cerro Gordo cemetery. — Stanley Henricks, Decatur, Ill.

Hertzog, Stephen K., died at his home in Lincoln, Pa., at the age of seventy-seven years. He was a member of the Middle Creek church, Pa. Surviving are his wife, four daughters, six sons, twenty-four grandchildren, and two brothers. The funeral service was conducted in the Middle Creek church. Interment was in the adjoining cemetery. — Emma L. Zook, Lititz, Pa.

Hoke, Rosetta Jane, daughter of Mr. and Mrs. Amos Akers, was born Oct. 16, 1874, in Kosciusko County, Ind., and died at Goshen, Ind., April 28, 1959. In 1892, she was married to Daniel Hoke, who preceded her in death. She was a member of the West Goshen church. She is survived by three daughters, five sons, thirty-four grandchildren, forty-five great-grandchildren, and one brother. The funeral service was held at the West Goshen church by Brethren Paul Lantis and M. D. Stutsman. Interment was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

Hopwood, Ralph E., was born Dec. 7, 1906, at North English, Iowa, and died June 19, 1959, in Bakersfield, Calif. On June 16, 1936, he was married to Dorothy Page. He was a member of the Bakersfield church. Surviving are his wife, one son, two daughters, two sisters, and two brothers. The funeral service was held in the church by Bro. Ralph Click. Interment was in the Greenlawn cemetery. — Mrs. Lottie M. Ross, Bakersfield, Calif.

Hyre, Charles Edgar, son of Casper S. and Audrey Miller Hyre, was born April 10, 1939, in Cumberland, Md., and died June 12, 1959. He was a member of the Hyndman church, Pa. The funeral service was held at Zeigler funeral home by Bro. Earl Harper, assisted by Bro. John Buffenmyer. Interment was in the Hyndman cemetery. — Rachel Harper, Flintstone, Md.

Lightcap, Raymond, son of Howard and Margaret Ann Sweitzer Lightcap, was born near Miamisburg, Ohio, May 23, 1901, and died in Trotwood, Ohio, April 8, 1959. In September 1919, he was married to Ola B. Smith. Surviving are his wife, four daughters, three sons, eleven grandchildren, his father, two sisters, and six brothers. The funeral service was held in the Trotwood church by Bro. Paul Kinsel. — Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Longanecker, Jesse, son of Jacob and Angeline Longanecker, was born in Nappanee, Ind., June 2, 1875, and di June 26, 1959. He was united in m riage to Katie Bucher on Dec. 25, 18 He had been a member of the Chur of the Brethren for sixty-five yea Surviving are his wife, one daughter son, nine grandchildren, nine gre grandchildren, one sister, and a broth The funeral service was held at t Pine Creek church by Paul Wagley a E. Wayne Gerdas. Interment was the Union Center cemetery. — M Cassel Hoke, Nappanee, Ind.

Mohler, Robert H., son of Paul a Lucy Leatherman Mohler, was b July 15, 1904, in Cando, N. Dak., a died in Pittsburgh, Pa., May 25, 19 He was an active member of the Chu of the Brethren. He is survived by wife, Carrie Dunkle Mohler, his parer one brother, and one sister. The neral service was conducted by Bro. M. Detwiler, assisted by Bro. Me Detwiler. Interment was in the N Enterprise cemetery. — Fannie Dunk New Enterprise, Pa.

Moxley, Maggie G., daughter George Wand and Ruth E. Shoemak died at her home in Mt. Airy, Md., the age of seventy-one years. She v the wife of Allison Moxley, who p ceded her in death. She was a faith member of Locust Grove church, M Surviving are two sons and seven gra children. The funeral service was h at the Locust Grove church by Bro Donald Plank. Interment was in church cemetery. — Mrs. Harry A. Kl Frederick, Md.

Moyer, Frank E., son of Jonathan a Emma Krick Moyer, died at Manhe Pa., June 18, 1959, at the age of si nine years. He was a member of White Oak church, Pa. He is survi by four brothers and one sister. T funeral service was held from Keech funeral home by Brethren J Cassel and Rufus Fahnestock. In ment was in the Kreider chu cemetery. — Mrs. Alvin Diffender Manheim, Pa.

Rodabaugh, Ida M., daughter Joseph and Augusta Peebler Wag was born on Feb. 7, 1874, in Jeffer County, Iowa, and died in Hardin, M May 27, 1959. On March 8, 1893, was united in marriage to Edwin Rodabaugh. She was a member of Rockingham church, Mo. She is s vived by her husband, two daught three sons, ten grandchildren, tw great-grandchildren, and two sist The funeral service was conducted the Wakenda church by Bro. O Early and the undersigned. Interm was in the Wakenda cemetery. — H old G. Correll, Hardin, Mo.

Russell, George Ralph, son of Ge W. and Elizabeth Bates Russell, born March 9, 1878, in Greene, Io and died at La Verne, Calif., Ma 1959. On March 15, 1899, he was m ried to Alice Gertrude Eikenberry. was a faithful member of the La V church. Surviving are his wife, sons, and one daughter. The fun service was held in the Todd Mem chapel by the writer and Bro. H. Fasnacht. Interment was in the mona Mausoleum. — H. F. Richards Verne, Calif.

Shaffer, Jennie, daughter of D and Anna Weyandt Kauffman, was April 2, 1880, and died May 12, 1 Her husband, Royal Shaffer, prec

er in death. Surviving are two sis-rs and two brothers. The funeral rvice was held at the Curryville urch, Pa. by Bro. Earl K. Ziegler. terment was in the Horner's Mt. aben cemetery. — Rena R. Stayer, artinsburg, Pa.

Sheaffer, Allen O., was born May , 1879, and died June 1, 1959. He survived by his wife, Mary Mohler eaffer, one son, and two grandchil-en. The funeral service was held at e Esbenshade and High funeral home ith Bro. Noah Martin officiating, as-ted by Bro. Milton Stoner. Inter-nt was in the Groffdale Mennonite metery. — Clarence B. Horst, Ephra-, Pa.

Sheffer, Hannah E., daughter of zekiah and Eve Cook, was born b. 17, 1874, and died at Dillsburg, . March 2, 1959. She was united marriage in August 1892, to Bro. lmon S. Sheffer, who preceded her death. She was a member of the olgamuth church, Pa. She is sur-ed by her daughter, three grand-ildren, and eight great-grandchildren. e funeral service was held at the cklin funeral home and the Wolga-th church. Interment was in the urch cemetery. — Mrs. Mary Groce, ellsville, Pa.

Snavely, Henry J., son of William and Mary Ruhl Snavely, was born r Lititz, Pa., April 20, 1895, and d at Lititz, June 22, 1959. He was member of the Lititz church. Survivi-are two sons, two grandchildren, l a sister. — Mrs. Eugene Ludwig, itz, Pa.

Steele, Sadie Cripe, was born July 1872, at Plymouth, Ind., and died Wenatchee, Wash., May 21, 1959. Sept. 4, 1893, she was married J. W. Steele, who preceded her death. She is survived by two sons, daughters, twenty-grandchildren, ty-four great-grandchildren, and six at-great-grandchildren. — Geraldine er, E. Wenatchee, Wash.

Stutzman, Anita Covell, daughter of nes and Mrs. Covell, was born Dec. 1907, in Nebraska, and died June 1959. Thirty years ago she was rried to Earl W. Stutzman. She ted with the Church of the Brethren Fairview and lived a faithful Chris-n life. Surviving are her husband, sons, one daughter, one grand-ghter, one sister, and one brother. e funeral service was held in Adrian her pastor and the undersigned. e was buried in the Adrian cem-ry. — J. A. Guthrie, Metamora, Ohio.

Swank, Bertha Ridgely, was born Parkersburg, Ill., Jan. 18, 1890, and d at Olney, Ill., April 9, 1959. She s united in marriage to W. Glen ank on Oct. 15, 1919; they resided r Poplar, Mont. She united with Church of the Brethren at an early . Surviving are her husband, three dren, ten grandchildren, her moth-two brothers, and three sisters. e funeral service was held at the lnut Grove church, Ill., with Bro. k Emswiler, pastor, officiating. In-nent was in the nearby cemetery. — nice Swank, La Verne, Calif.

warr, Harry, died at the Neffsville thren Home, Pa., March 6, 1959, at age of ninety-seven years. He was first secretary of the Sunday school the Mountville congregation. The eral service was held in the Fred H. Kaser funeral home by the undersigned, and he was buried in the Longenecker cemetery. — S. Clyde Weaver, Lancaster, Pa.

Tucker, Verna, widow of Simon Tucker, died June 4, 1959, at the age of eighty-six years. She was a member of the Danville church, Ohio. The funeral service was conducted in the Danville church by Bro. George Sheets. Interment was in the church cemetery. — Mrs. Faye Motz, Danville, Ohio.

Van Horn, Ellis, son of Mr. and Mrs. Daniel Van Horn, was born in Snake Spring Valley, Pa., March 21, 1888, and died May 20, 1959. He was a member of the Huntingdon church, Pa. Surviving are his wife, one son, one brother, and one sister. The funeral service was conducted at the Barefoot funeral home by Bro. Tobias Henry and Rev. Richard Tome of Bedford, Pa. Interment was in the Bedford cemetery. — Sara Snyder, Everett, Pa.

Wakeman, Retta May, wife of Frank L. Wakeman, died on May 16, 1959, at the age of sixty-six years. She was a member of the Wakeman's Grove church, Va., and served as a deacon's wife. She is survived by her husband, four sons, and nine grandchildren. The funeral service was conducted from the church by Bro. Lawrence Helsley, assisted by Brethren John Graham and William Harpine. Interment was in the adjoining cemetery. — Mrs. John F. Graham, Edinburg, Va.

Weaver, Emma R., daughter of Brother and Sister Jerry Snyder, was born in Bedford, Pa., Aug. 28, 1893, and died May 28, 1959. She was married to Clair Weaver on Feb. 20, 1920. She had been a member of the Church of the Brethren for many years. She is survived by her husband, a son, and a daughter. The funeral service was conducted in the Adam's funeral home by the undersigned. Interment was in the Ellet Memorial cemetery. — A. H. Miller, Akron, Ohio.

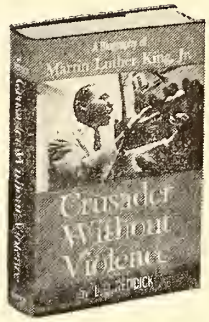
Whitmer, Julia Ann, daughter of William and Kathryn Moyer, was born in Mathias, W. Va., May 11, 1873, and died May 29, 1959. She was united in marriage to Simon Whitmer, who preceded her in death. Surviving are four daughters, two sons, fifteen grandchildren, and fourteen great-grandchildren. The funeral service was conducted in the Fairview church, Md. Interment was made in the church cemetery. — Ross Speicher, Accident, Md.

Winger, Frank H., son of Newton and Flora Laughlin Winger, died at his home near Greencastle, Pa., June 19, 1959, at the age of fifty-three years. He was a member of the Greencastle church, Pa. Surviving are his wife, two daughters, two grandchildren, three brothers, and four sisters. The funeral service was held from the Zimmerman funeral home in Greencastle by Brethren John E. Rowland and Samuel D. Lindsay officiating. Interment was made in the Brown Mill cemetery. — Samuel D. Lindsay, Greencastle, Pa.

Wingert, Harry Hewitt, was born near Franklin Grove, Ill., on April 14, 1872, and died in Kingsley, Iowa, on June 11, 1959. He was married to Katherine Gemmil on Jan. 25, 1898. In addition to his work as a farmer, he served for over fifty years in the ministry. He is survived by his wife, two sons, and five grandchildren. The funeral service was conducted at the Kingsley church by Bro. Berwyn Oltman. Interment was in Kingsley cemetery. — Mrs. Harold Graham, Kingsley, Iowa.

Witmer, Susan M., daughter of Abram and Catherine McMullen Kauffman, was born Sept. 19, 1863, and died May 29, 1959. She was united in marriage to Benjamin Witmer, who

The life story of the American Gandhi



Martin **Luther King, Jr.**

CRUSADER

Without Violence

by L. D. Reddick

This is the first book to chronicle in full detail and social perspective the rapid rise in the American scene of a significant and challenging figure. Dr. Reddick approaches his subject from the dual viewpoints of close observer and professional historian. His view and understanding of this extraordinary 30-year-old Negro man and the role that events prepared for him could therefore be scarcely improved. $3.95

Church of the Brethren
General Offices
Elgin, Illinois

A handbook for your marriage



TWO TOGETHER

ROBERT C. DODDS

As a book for the minister, marriage counselor and engaged or just-married couple this book is outstanding. It is focused entirely on the start of a marriage; it is pastorally oriented; it is concentrated on engaging the couple themselves in thought and conversation. **$2.50**

Church of the Brethren

General Offices

Elgin, Illinois

preceded her in death. She was the oldest member of the Elizabethtown church and in recent years resided at the Neffsville Brethren home. She is survived by a stepdaughter, three grandchildren, and two great-grandchildren. The funeral service was conducted by the undersigned from the Miller funeral home. Interment was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Wolf, James Ralph, son of Franklin and Amanda Conner Wolf, was born near Emmitsburg, Md., Jan. 4, 1887, and died at his home in Chambersburg, Pa., on June 24, 1959, the day of his golden wedding anniversary. He was a member of the Upper Marsh Creek church. He is survived by his wife, a son, two grandchildren, and a great-grandchild. The funeral service was held in the Sellers funeral home by Bro. M. C. Valentine. Interment was in the Norland cemetery. — Mrs. Donald Valentine, Orrtanna, Pa.

Wolfensberger, George W., son of John R. and Mary Hunsberger Wolfensberger, was born in Hagerstown, Md., Aug. 26, 1873, and died at Freeport, Ill. His marriage to Mattie C. Lynch took place Dec. 16, 1897, and she preceded him in death in 1942. Surviving are two sons, one daughter, and four grandchildren. The funeral service was held in the Cherry Grove church, Ill. Interment was in the church cemetery. — Mrs. Claude Wilson, Freeport, Ill.

Workman, Rosa D., was born Feb. 20, 1876, in Knox County, Ohio, and died Jan. 31, 1959. She was married to Elmer E. Workman on May 19, 1895. She was baptized in 1895. Surviving are her husband, three daughters, five sons, two brothers, one sister, and twenty grandchildren. The funeral service was conducted by Bro. George Sheets in the Danville church. Interment was in the church cemetery. — Mrs. Faye Motz, Danville, Ohio.

Wray, Houston Hulbert, was born Feb. 6, 1882, and died July 20, 1959. He was united in marriage to Annie Cree Coons in 1906. He was a member of the First Irricana church, Alberta, Canada, where he served as a deacon and a trustee. Surviving are his wife, two daughters, seven sons, two sisters, twenty-six grandchildren, and six great-grandchildren. The funeral service was conducted by Bro. Truman Northup at the Park Memorial chapel. Interment was in Mountain View Memorial Gardens. — Mrs. Doris Deeter, Calgary, Alta., Canada.

Wright, William Oather, son of Daniel B. and Maggie Lantz Wright, was born Dec. 21, 1887, and died June 2, 1959. On March 25, 1926, he was married to Vertie Revercomb, who survives. The funeral service was conducted from the Beaver Creek church by Bro. Philip N. Zinn, assisted by Brethren Simon D. Glick and F. Wise Driver. Interment was in the church cemetery. — Mrs. Della M. Eckardt, Bridgewater, Va.

Wyles, Carrie Debora, daughter of John and Emma Grimes Wyles, was born in Bedford County, Pa., and died at Waynesboro, Pa., June 28, 1959, at the age of sixty-eight years. She was a member of the Waynesboro church, Pa. The funeral service was held at the Miller funeral home by Bro. George L. Detweiler. Interment was in the New Enterprise cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Zerphey, Susan B., widow of Samuel H. Zerphey, died at Salunga, Pa., May 23, 1959, at the age of seventy-two years. She was a member of the church for sixty-two years and served as a deaconess for thirty-five years. She is survived by two daughters, one son, and five grandchildren. The funeral service was conducted in the Salunga church by Bro. N. L. Bowers. Interment was in the Salunga church cemetery. — Mrs. Stanley W. Holser, Salunga, Pa.

Church News

Northern California

Chico — Evangelistic meetings by Bro. R. G. West were well attended. Three were baptized. Bro. Warren Elliott was licensed to the ministry. Easter sunrise services were held at the cross in Bidwell Park with breakfast in the fellowship hall. We had a go collection of clothing for the world se ice truck. Arnold Wright was our de gate to Annual Conference. Jack M Cray was on the Standing Committ The women of the church gave chicken dinner for the men and boys Father's Day. The La Verne Colle quartette gave a program of mu Our pastor, Bro. H. R. Stover, wa leader at Peaceful Pines family car The junior high and youth groups studying church doctrines. — Mar Simkins, Chico, Calif.

Southern California and Arizon

Glendale, Ariz. — We have reorg ized along the commission plan. We h a two-week vacation Bible school wh concluded with a program and exhi of crafts made by students. Collecti went to buy a bed and bedding fo school for handicapped children. July 5 and 12, Rev. Duane Wylie Phoenix was pulpit guest during absence of our pastor, Bro. Wa Coffman. A board of directors elected as provided by the ne adopted commission plan for the chu — Mrs. Don Heatwole, Glendale, A

La Verne — We had a farewell Brother and Sister H. F. Richards v served as interim pastor. A recept was conducted for Bro. Harry K. Zel Jr., and his family who assumed pastorate July 1. Brother Richards c ducted a consecration service for Daryl Brandt and his wife, who will in Germany three years as a functi director in Brethren Service. Our cation Bible school this year was sp

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisting i dividuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

This service is part of the Brothe hood program, assigned for administ tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

No. 414. A Brethren middle-ag lady who is working as head cook a Brethren camp for the summer wo like the same kind of employment a camplike program in Florida or C ifornia for the winter. Character a ability references can be furnish Contact: Brethren Placement Servi Church of the Brethren General fices, Elgin, Ill.

sored jointly by the Methodists and our church. We met in regular council with Moderator Paul Hersch presiding. Our church constitution was revised and brought up to date. Sister Peggy Zimmerman has been secured as our youth director. — H. M. Brubaker, La Verne, Calif.

Middle Iowa

Panora — Head phones have been installed in the sanctuary for those who have difficulty in hearing. A day of prayer was conducted at the church. Several young people with the pastor and their teacher attended regional youth conference. The class in church membership studied basic Christian doctrines. The vacation Bible school closed with a short program and open house. The following week the junior highs, under the supervision of our pastor, had their Christian adventure week. They spent one night at the state park with their counselors. Bro. Carl Deardorff was delegate to Annual Conference. During our pastor's absence, Bro. T. U. Reed had charge of the service the first Sunday. The women's work conducted the worship service the second Sunday. Brother Rogers records the Sunday worship service and then takes it to those unable to attend the service. He also recorded many Conference messages which he will later share with us. Gayle Wood, daughter of Ralph and Maxine Wood, is going to Germany as an exchange student. Rainer Wolf of Germany will be our guest exchange student and make his home with the Wood family. — Mrs. Carrie Bullard, Panora, Iowa.

Northern Iowa, Minnesota, and South Dakota

Worthington — Our district ministerial board planned for the various pastors of the district to have charge of the services in the Barnum church. Our pastor, Bro. James Slabaugh and his family, spent some time there. Bro. Walter Bucher of Lewiston, Minn., showed slides of his trip to Europe. We participated in the all day prayer vigil. The evangelism and fellowship board had charge of the every-member visitation part of the Call program. At one meeting in the month the women study women of the Bible; at the other they sew for relief and carry on other helpful activities. Our district fieldman, Bro. Ray Zook, ordained Brother and Sister Norman Long to the ministry. Brother Slabaugh was our delegate to Annual Conference. Bro. Ray Schechter served on the Standing Committee. — Elsie Finckh, Worthington, Minn.

Western Kansas

North Solomon — We have received one by letter and five by baptism. We have taken part in the union daily vacation school, which was held in May and June. The McPherson men's quintet gave us a program on Mother's Day. Brother Zook, our state field secretary, conducted a seminar on the church and the pastoral program. Eleven attended the men's and women's rally at the Salem church. The women of the church are piecing and tying quilts to be used for relief. We have union Monday evening services with the Methodist people. The women of the church had charge of the Sunday morning service in the absence of the pastor. We had our union evangelistic meetings in July. — Mrs. Macy Moyer, Portis, Kansas.

Oklahoma

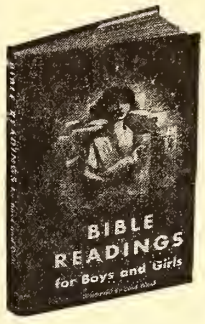
Bartlesville — Bro. Edwin Collins was in charge of our love feast. The spring council meeting was conducted by Brother Waas. We have prayer meeting each Wednesday evening. The women's fellowship group rolled bandages and sent them to Nigeria. A Mother's Day program was given by the young peo-

BIBLE READINGS

for Boys and Girls

SELECTIONS FROM THE REVISED STANDARD VERSION BIBLE

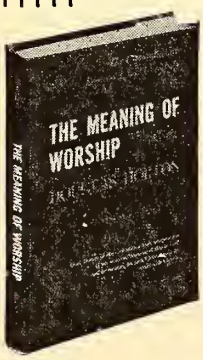
Faithful to the total message of the Bible, these Old and New Testament passages have been carefully chosen and arranged by members of The Committee on Children's Work of the National Council of Churches and reviewed by other educators and teachers from many denominations. Selections beloved by the Christian community through the years have been included in this readable, attractively illustrated book with large, clear type especially designed for young people from ten years to teen-age. **$3.00**



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

THE MEANING OF WORSHIP

DOUGLAS HORTON



The dean of Harvard Divinity School contributes a stimulating volume to the distinguished Yale series on preaching. He addresses himself to the heart of the ministry — the act of public worship. Writing with elegance and learning, Dean Horton presents a profound conception of the meaning of worship. He begins with the individual soul, touches on the nature of sacrament, symbol, the Christian church, truth, the congregation, and closes with the ecumenical church. The distinctive feature of Dr. Horton's book is that it makes the relationships of corporate worship normative for all of life. **$2.75**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

AUTHORS WANTED BY N. Y. PUBLISHER

Leading book publisher seeks manuscri of all types: fiction, non-fiction, poet scholarly and religious works, etc. N authors welcomed. Send for *free* booklet Vantage Press, 120 W. 31 St., New York

Classified Advertisin

FOR SALE — Furnished, new painted, white frame bungalow, bedrooms, 1½ baths, all elect kitchen. Lot 50 x 157 located se eral blocks from Sebring Church the Brethren. Price $6,500. Ter 29% down, balance to suit buy Write: A. B. Gettel, Box 10 Sebring, Fla.

ple. A new ceiling has been put in the church auditorium, and walls, floor, and furniture have been painted. — Mrs. T. J. Larmore, Bartlesville, Okla.

Northern Illinois and Wisconsin

Dixon — One Sunday morning our youth were special guests at a Catholic mass. On Palm Sunday, our pastor baptized nineteen youth and received one by letter. Twenty-nine youth and their advisers attended the Bloomington Passion Play. On Mother's Day, five babies were dedicated. We have purchased a new church site at the north edge of our city. Delegates to Annual Conference were Sister Joy Lewallen and our pastor. Guest speakers have been Bro. Raymond Day from the Chicago Beacon Neighborhood House; Bro. Gerald Turner of Milledgeville; and Bro. Paul Shrider of Lombard, Ill. — Mrs. Mark Burner, Dixon, Ill.

Northern Indiana

Plymouth — During the month of April programs consisted of a talk by Bro. John Stump on the adult seminar and a panel discussion on What Is a Christian Responsibility for Social Conduct, led by Dr. John Young. Sister Naomi Hartzler was the speaker for the mother-daughter banquet. At our home and family life school Brother and Sister Wilmer Tolle spoke on marriage, Reverend Bleam honored the senior citizens of the church, Dr. Young talked on Christian parents and their responsibilities. Three have been received into the church by letter and one by baptism. A day camping program was sponsored by two dads; ten juniors and three leaders attended junior camp at Camp Mack. We again had an exchange cation church school program with South Bend Pilgrim Baptist chur Rev. James Burroughs was guest spea on June 21. Reports of Annual Conf ence were given by our delega Rowena Markley and Homer Kirac — Mrs. Raymond Ullery, Plymouth, I



Express your Christian Trusteeship well by
☐ a bequest in your will
☐ a gift annuity
☐ a real estate deed (reserving life use)
☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich,
Director of Special Gifts
1451 Dundee Avenue, Elgin, Illinois

Send information to me confidentially and without obligation

.....
Name
.....
Address

Recreation
and the Local Church

Edited by: Frances Clemens, Robert Tully, Ed Crill

Price $2.75

This much needed book was written by a recreation workshop group which met in May 1954, and was edited by the persons named above.

Written in simple, readable style the material offers sound principles and leadership techniques for anyone who plans and directs leisure time, club and fellowship groups and class activities. The book may be used as a textbook for courses in church recreation, as a guide and counsel to pastors and Christian education directors. Age group leaders will find this a valuable tool in planning for a stronger Christian fellowship program through the use of a sound recreation program in the local church. Recommended for every library.

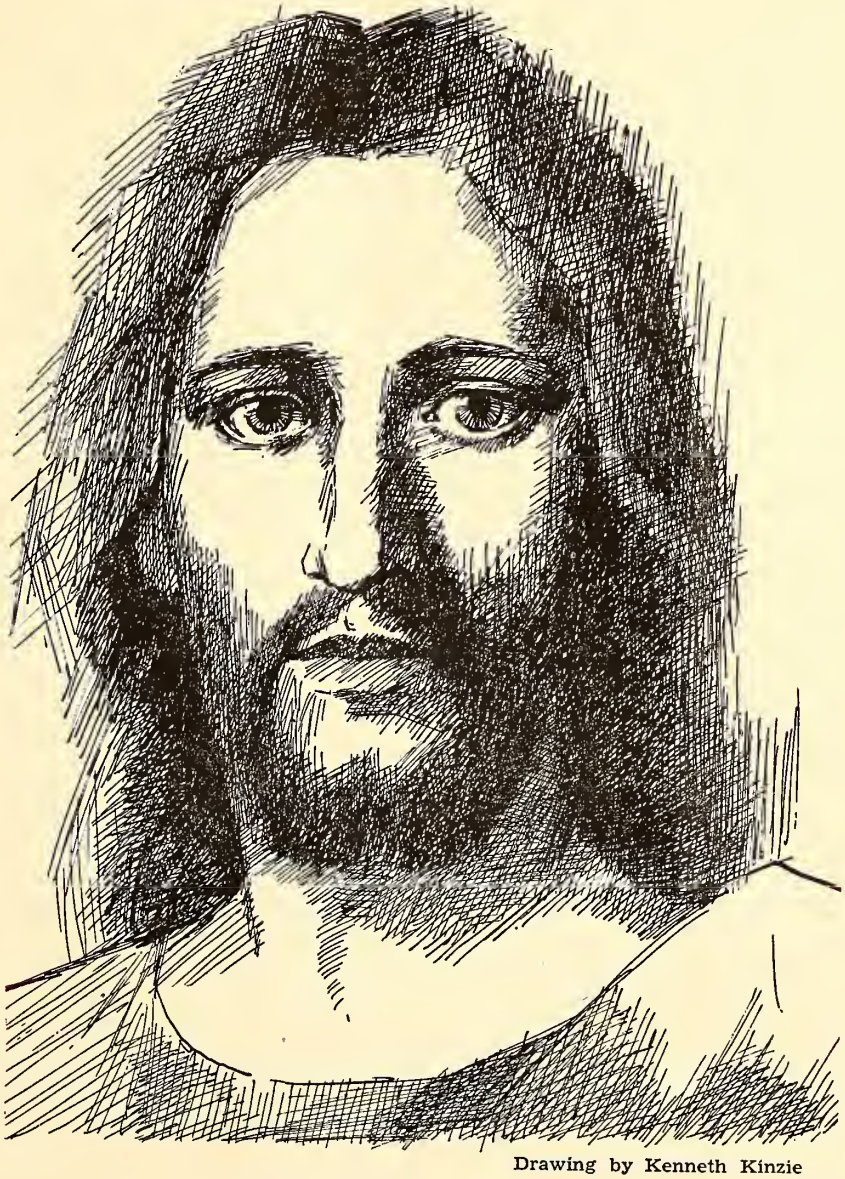


CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 12, 1959

Christ Calls



Drawing by Kenneth Kinzie

e Church of the Brethren to be sensitive to and responsive to

The open doors for extending the church in new areas of America and in many lands of the earth . . .

The world's passion for peace even in the presence of tragic conflict . . .
The urgency of calling men and women to Christian vocations . . .
The abundance of resources available for the task . . .
The yearning of the Brotherhood for a fuller realization of great opportunities . . .





To: READERS of the Gospel Messenger:

From: WILLARD POWERS, Anniversary Call Chairman

This letter is written as we approach the close of our historic Anniversary Call year.

In 1954 we were all deeply concerned about our lack of growth. It seemed that we were not fulfilling Christ's commission to "Go, baptize, teach." We were not spreading the gospel because we did not have the resources to do so. The people were not committed to an expanded program.

Out of this concern came the pentecostal experience at the Grand Rapids Annual Conference. At this meeting there was a restlessness that seemed to increase until the delegate body suggested that every member of every church be challenged to a greater commitment of his life and all his resources. It was believed that such an expanded program could result in doubling the current Brotherhood Fund goal in the year beginning October 1, 1958.

Leaders of our church acted upon this concern and prepared the program for the Anniversary Call. Never before has the whole Brotherhood united so fully in such a large-scale program. The result has been that the sharing of our members has increased at a high rate. Two hundred thirty churches and

GOSPEL MESSENGER

Editor: Kenneth I. Morse
Editorial Assistant: Elizabeth Weigle
Member: Associated Church Press
Subscriber: Religious News Service
Ecumenical Church Press

Volume 108 SEPTEMBER 12, 1959 Numb

Official organ of the Church of the Brethren. Published weekly by the G Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wif Second class postage paid at Elgin, Illinois. Acceptance for mailing at specia of postage provided for in section 1103, Act of October 3, 1917, authorized 20, 1918. Printed in U.S.A.

some districts have already doubled their giving over the same period four years ago.

For all these gains we should be eternally thankful. Those who have made the greatest gains realize most how little we have done in proportion to our potential. At this point we need to ask ourselves a few questions. Have we really caught a grasp of the meaning of stewardship and how its teachings have nurtured members all across the Brotherhood? Have we felt ourselves being drawn closer to God as we have recommitted the whole of ourselves to him through the program of our local church? Have we seen clearer the great service we can render through an increased sharing of our resources?

There are many church members who have not had the blessings of making a continuous sacrificial gift to the church. There are many churches which would receive a spiritual uplift if they shared more fully in the world-wide ministry of the church.

As we near the end of this first year we must examine our achievements. Every person or every church that has made a significant place in God's kingdom has set significant goals. These goals are there to make us stretch. They are there to make us want to accomplish more than we have ever done before. When Paul referred to "pressing on toward the mark" he was talking about a goal that caused him to reach a little farther. This definitely should be the aim of every Christian. We must set a mark out beyond our reach and ever press on toward this mark. It is not as great a sin to miss a goal as it is to have the goal too low.

At this time of the year when we are thinking of achievement it is hoped that our sense of accomplishment will come in the fact that we will meet the objectives of our 1954-55 Conference and press on toward a much higher goal.

Turn to pages 18-22 for a ten-month progress report on the Call

This Number . . .

General Forum —
t Calls 1
eaders of the Gospel Messenger.
llard Powers 3
ters of a Mature Church.
ward K. Ziegler 4
Man, and a Grain of Corn.
Russell Greene West 7
Your Pastor's Salary: Is It Adequate?
Richard N. Miller 8
The Day Noah Got Drunk.
James McKinnell 11
Family Mission. Richard Burger 13
Would You Be Beautiful?
Mrs. Chester Murrey 15
Ten-Month Call Progress Report 18
Church Membership Reaches All-time High 22
Reviews of Recent Books 26
News —
Kingdom Gleanings 16
News and Comment From Around the World 23
Church News 28

Edward K. Ziegler

The New Testament concept of the church and its calling urges all members to become

Ministers of a Mature Church

WE WHO call ourselves Brethren have begun the second quarter millennium of our pilgrimage. From the long sweep of history we seem an upstart. Yet we have just celebrated, with mixed emotions of elation and thanksgiving and sober responsibility, the 250th anniversary of the founding of the church. There are evidences among us of the storm and stress of a vigorous adolescence as a church. Like an adolescent boy, we are not too sure of the behavior of our extremities, and we are not sure of the range and quality of our voice. We are too big to be with the sectarian children, too little to hobnob with the men of the great churches. Our courtships are timid and fumbling, yet our dreams are bold and wide-ranging. Now it is time for us to grow up!

Consider with me the picture of a mature church and its ministry which is found in Eph. 4:11-16. There is great value in measuring ourselves and stretching up to such concepts of the church and her ministry as are to be found in this text.

THE NATURE OF A MATURE CHURCH

Paul has much to say in Ephesians of t nature of the church. Perhaps no other conce in this epistle has so much emphasis as that the unity of the church. And it is at this poi that we Brethren should be deeply concerne For whatever divisiveness and pettiness the may be in the church, whatever confusion of ai and program stem largely from our failure apprehend the true nature of the church, unity, its purpose, and its ministry.

The mature church is a given church. W have suffered in the past and suffer today fr the idea of a "do-it-yourself" church, which build, which is "our" church. It is God's chur not ours. He established the church, not Alexa der Mack. Its unity is not that of a dead a boresome uniformity, but is a unity of the spi of faith, and of a profound and true knowle of the Son of God.

Once we realize that the church is really better hands than ours, that "Christ is its ch cornerstone," that he is the head and the chu is his body, that he has promised, "I will bu my church and the gates of hell shall not p vail against it," that it is a gathered commun we shall come to a new serenity and oneness heart and spirit within the church. The chu is not simply a comfortable club for fat complacent Dunkers. It is not the ideali Utopia of a love feast at Baugo.

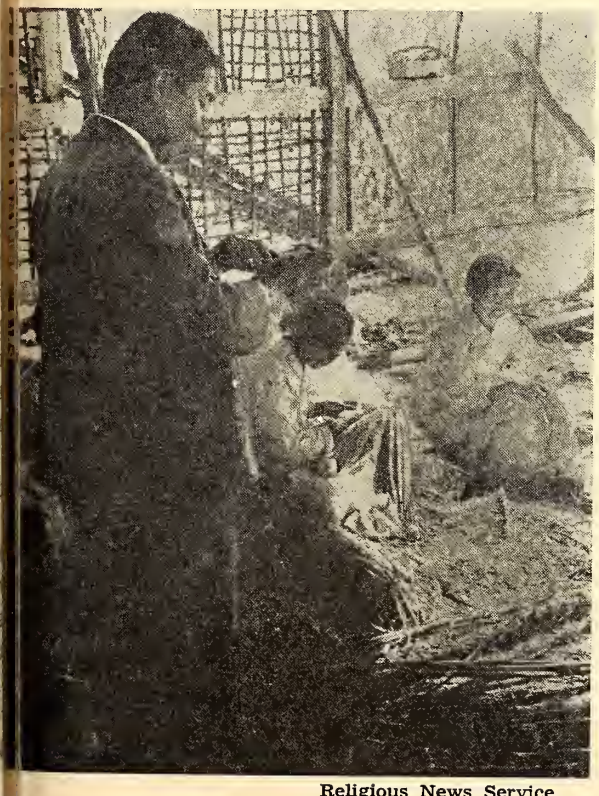
It is not a church at all when it is a tradit directed group of nostalgic sufferers who w to go back to the good old days of Elder Ja Quinter Nead. It is not a frenetic associa of anxious persons who try to sense which the ecumenical winds are blowing so that t may quickly veer in that direction, nervo shepherded by suave organization men.

Yet among us there are earnest and sin Brethren who turn toward the ecumen movement as the be-all and end-all of the n

n church; who doubt whether we have any ason to continue as a church. Others look ngingly to a renascent Anabaptism as our only ue spiritual home. And a few among us, sens- g our lack of sure direction and mature rpose and even more unsure of their own lequacy, turn blindly to the secure womblike herworldliness of a Bruderhof.

Let us gladly and with deep conviction af- m then that it is the purpose of the Brethren be a mature church, not an adolescent and tiring sect of Christian folk; that we are a part Christ's true and given church, his body. And such, we affirm and accept our oneness with is mature, gathered community of memory d hope, of mission and worship, of respon- ble Christian involvement in God's purposes r our world. Whenever we think or speak "the church," let it be in humility and with deep sense of our debt to the whole church, r membership in it, our involvement in its ritage and its mission, our obligation to be a sponsible part of the body of Christ.

The church is a royal priesthood, a cor- rate group of all whom Christ has gathered. is here in the world "to show forth the praises him who has called you out of darkness o his marvelous light." The truth, the validity, and the reality of the death and resurrection of Christ are proved, experienced, and proclaimed in the world by the praising, praying, and preaching which takes place among Christians.



Religious News Service

ean Christians, a part of the body of Christ, pause a period of prayer and Bible reading with their or while they are building their own rural church

Now this church is not an assembly of perfect persons; it is an ongoing fellowship for growing and gathering. It lives always in the process of formation. It is a necessary characteristic of the church to be rooted and grounded in love, built upon the foundation of the apostles and prophets. It is to grow spiritually in the Christian graces and visibly as God adds daily those who are being saved. Only as the Church of the Brethren demonstrates these qualities can it be said to show that it is a mature part of the whole church of Christ.

The mature church not only is aware of its God-given unity, it consciously and gladly accepts the fact that Christ has broken down all the walls which formerly divided us. Robert Frost says, "Something there is that does not love a wall." A church that seeks salvation and its own permanence and security by erecting walls of doctrines and ordinances, declarations and distinctive heritages sins against the unity of Christ's body. A church that maintains in her worship and order high walls between the races, the sexes, classes, and age groups serves an idol.

The true and mature church then is an organic historical community, indwelt by the living Christ who functions savingly through it as his body. This church responds to Christ as her head in thanksgiving and praise, in worship and witness. Her response to him is resolutely demonstrated in true preaching and hearing, brave serving and withstanding, common building and growing, joyful singing and incessant prayer.

The corporate setting of these great actions of the church is very important. Together we grow in faith, together we acquire the saving, illuminating knowledge of the Son of God. It is the body of Christ which matures and shoulders responsibility. The church in its New Testament grandeur has been obscured in both Catholic and Protestant history. For Catholicism, full Christian stature belongs alone to monk, priest, or nun; in Protestantism, to the individual. But Paul speaks of "the whole body, joined and knit together, making bodily growth, upholding itself in love."

The nature and purpose of the church really determine its ministry. I shall not deal with the

whole concept of a New Testament order of the ministry. But this passage gives us a sublime and unforgettable description of what our task as ministers really is.

It says first of all that we are all ministers. The showing forth of the praises of God in worship and witness, prayer and praise, stewardship and service, is the responsibility of the entire church. The "minister church" is finished, says Emil Brunner. That is, the church which centers around a minister who orders, directs, evangelizes, does all the work.

George McLeod of the Iona Community points out in We Shall Rebuild that in pre-Reformation days, there was a wooden screen in the church. In front of it gathered the "religious" around the altar. The common folk could not enter there. They could not approach the Holy of Holies. At the Reformation the screen was torn out and thrown away. But this did not mean that the priests were unfrocked and put back among the laity; it meant that all worshipers became priests.

In the mature New Testament church all members are ministers, servants of the word, deacons. All are responsible for showing forth the praises of God. The saints are saints and ministers only if they stand, walk, and serve in the world to the enlightenment and salvation of those who do not yet believe.

It is the goal of the mature church that all be prepared for the work of the ministry, until all attain to the oneness of the fullness of Christ. No member of the church is to be an observer, a spectator, or only to be at the receiving end of evangelism! Now the church in Ephesus, like the church in Roanoke and Elgin and Mud Lick and Happy Corner, may have had unconcerned, neutral, unworthy, and lazy members. But Paul makes it clear that they must be awakened, sealed as God's property, prepared for the service of ministering, built into the growing body of Christ. They are to walk worthily of their high calling, to stand empowered with the might of God, their feet shod with the preparation of God's peace.



The decisions made in committee meetings, conferences and church coun will be in accord with our understanding of the nature of a mature chu

Now we would insist that every ordained minister have these qualities. But they are regarded by Paul as essential for each and every saint in Ephesus. All are to be evangelists, ministers. The Gospel, in the daring metaphor of 6:15, is like shoes; it carries them, rather than they carry it. This ministering church is apostolic. It is "the fellowship of the sent."

But many of us are the ordained ministers of the church. We are pastors, evangelists, elders, seminary professors, Bible teachers, board secretaries. Does this concept of the church and its ministry degrade us, demean our status? On the contrary, it exalts our ministry, gives us clear direction, sets us free from the frustrations and annoyances of a ministry which has no clear compass, no divi vocation. Our task now is n to run up and down the wh water front, but to train p fect, equip the whole church f the whole task of the church

We have not chosen the dained ministry because it lucrative, socially acceptab and leading to prestige a power. We are here becau God put us here. We are Go gifts to the church, not in t sense that the tall, dark, a handsome football star c siders himself God's gift womankind. We are thrust the hand of God into resp sible areas to train, equip, a inspire the whole church to and do what Christ intended all to be and do.

This concept of our minis gives a singleness of purp and a steadiness to our minis which we can never achieve any other light. We can with Paul, "This one thing do." All our routine tasks t on a new glow of splendor w seen in the light of this t purpose of our ministry. are the instruments of G peace, the channels of his l his ambassadors, the faculty his university, the coaches his team.

A mature church will

ainly not fix its business in he famous "smoke-filled hotel ooms" of a political convention. It will not be guided n its conference business by nack-shop syndicates, or lobby zards. It will resolutely resist ll temptations to operation as bureauracy. Every decision nade in boards, conferences, nd church councils will be nade in the light of our theological and Biblical understanding of the true nature, mission nd ministry of a mature hurch. We will so order and iscipline ourselves and our sks that sincere and thoughtul members of the church verywhere will come to inreasing confidence in the work the leaders of the church.

We will approach all our sks with a high sense of vocaon and ministry, remembering ways him whom we serve and hose we are. We will be aproachable, humble, yet always irected by a high sense of mison as ministers, deacons, servts of a truly mature church, Church of the Brethren which ists not only as a fellowship dedicated Christians, but as dedicated part of the whole dy of Christ, "to the praise his glory who called us."

The church will be a fellowip of repentant and forgiven nners, of the dead and risen gain. Such a church can be nest in its togetherness, and rthright in its overtures to be e with the rest of Christ's urch. Its vocation is breathking. It can proclaim and ing community in a crazy, sordered world. It can take to itself the poisons of unreemed men, heal their hurt, nd up wounds, be the crossarer of the world.

I covet for the Church of the ethren the high destiny of ing a vital part of such a ature church. And it is my ayer that all may be worthy ministers of this Fellowship of the Sent, this community of memory and hope, this body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, unto mature manhood, to the measure of the stature of the fullness of Christ, to the praise of his glory.

GOD, MAN, AND A GRAIN OF CORN

Russell Greene West

AT SOUTH ENGLISH, Iowa, Bro. Joe Grove planted a grain of corn and in return God gave him back 1,730 grains. At Petersburg, West Virginia, Bro. Clyde McUlty planted one grain and God handed back to him 1,896 grains. Near Ashley, Indiana, Bro. Jay Sutherland planted a grain and received back 1951 grains.

Farmers in the Sacramento Valley, California, the Snake River Valley, Idaho, Southern Illinois, the Shenandoah Valley of Virginia, and Lancaster County, Pennsylvania, have told me that they can beat those records. However, until we receive their reports this fall we will crown Mr. Sutherland of Indiana the Brethren Corn King of America.

In his parable on the seed and the soils as given in Matthew 13, Jesus says: "But some fell on good soil and produced a crop — some a hundred times what had been sown, some sixty, and some thirty times" (Phillips). That is real multiplication. But we know that there has been a tremendous increase in the yield of grain since the time when Jesus made this observation. Think, for instance, what has happened to the yield of corn since the days of the early North American Indian. Wonderful, is it not, what God and man can do with a grain of corn when they work together!

Man studies, experiments, selects, ploughs, harrows, plants, cultivates, harvests. God furnishes the soil, the seed, the sunshine and rain, the growing process, the multiplication. Furthermore, God gives man his life, his body and mind, food to sustain his body, and the very air he breathes — all this with a million other blessings.

In growing a field of corn it has been estimated that God does 95% of the work, leaving man to do 5%. God needs the cooperation of man, but man is totally dependent upon God. What, for instance, could man do with a grain of corn without the help of God? In answer to that question a junior boy in Camp Colorado said: "He better just eat that grain and die."

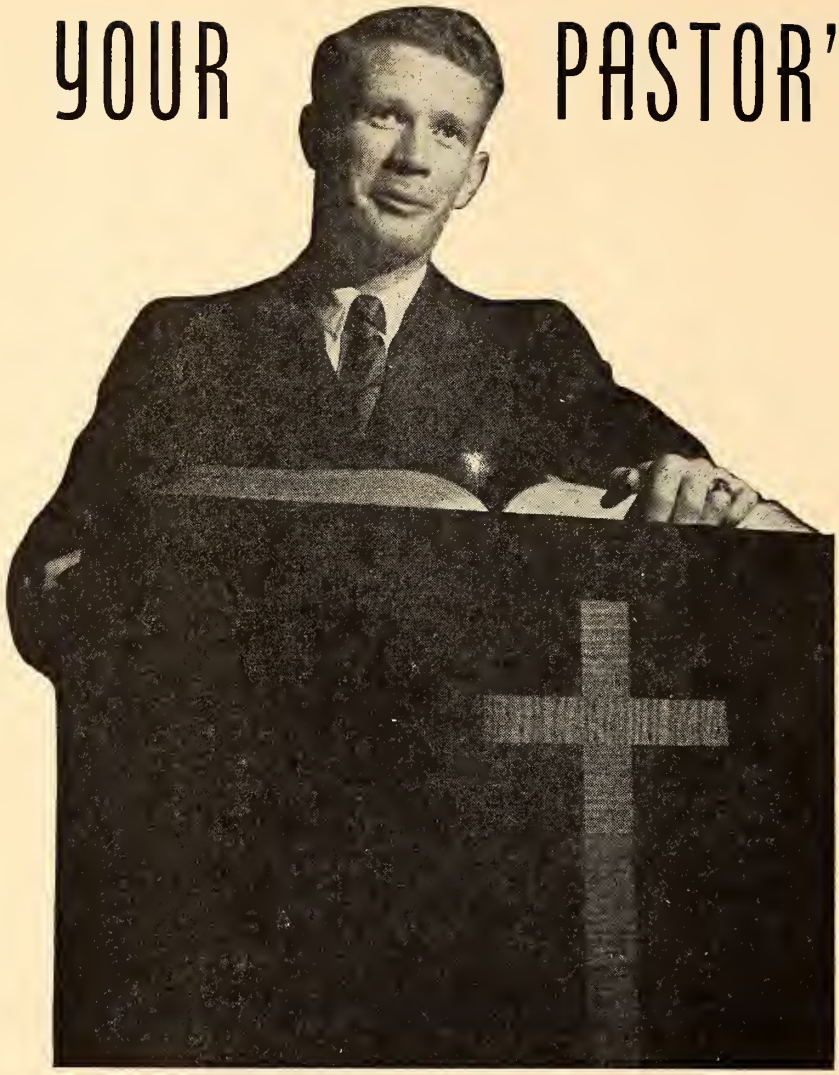
This generosity of God in dealing with his children is nothing less than amazing. In speaking of wheat Bro. Frank M. Heaston of Pampa, Texas, tells of one grain producing 120 stalks each with a full head of grain. Bro. Harold Boyd of Nampa, Idaho, reports that one grain of barley produced 25 stalks, each with a full head of grain averaging seventy-two kernels to the head, making a total of eighteen hundred grains. Last winter I held a preaching mission at St. John, Kansas, and studying some heads of maize which were left standing after the harvest, I estimated some heads would contain at least 3,000 grains.

When man sits down to eat he does well to bow down humbly and return thanks to a loving heavenly Father. He shows good judgment when he reserves one day out of seven for

Continued on page 10

YOUR PASTOR'S SALARY:

Is It Adequate?



Richard N. Miller

PERIODICALS have been saying some startling things in the past few months concerning pastors' salaries and needs: The Protestant Church reported in February that two thirds of the more than 200,000 ministers in this country are "seriously, if not inextricably, in debt," and that the average salary in his profession is only $83.33 per week (in some areas garbage collectors get from $120 to $130 per week) and that on this salary he is "expected to uphold the standards of his profession and to provide for his family."

The Church of the Brethren Leader carried an article in June, saying that the voice of the church would be strengthened when speaking on labor and management problems if churches themselves would take a new look at their relationship to their employees. Is it not an ethical and moral problem when a church pays its pastor only what it has to?

But who says that pastors' salaries are not adequate? Ministers say that they are not, and they say it to the tune of three to one. They feel that it would take at least $800 this year to make them adequate.

Ministerial board chairmen were asked: Do you feel that your pastor's salary is adequate in terms of his needs, the cost of his pastoral training (college, four years, seminary, three years), and the services he renders?

One man replied, "I suppose with his training most anyone could make more money, but this is a service of giving, supported by those who give." The pastors also give. Seven per cent give more than $7[illegible] each week and two out of f[illegible] give more than $10 a week.

Another man commented, "I don't feel that we are responsible for his past training and education. I don't think a pastor should be 'sheltered' to the point where he does not need to make any sacrifice on his own part."

The majority of ministerial board chairmen do not feel t[illegible]

The State of the Ministry — *Third in a Series*

vay. Over half of them (59.9%) eel that their pastor is making oo much of a sacrifice and that is present salary is inadequate.

The district executive secrearies were asked the same uestion in a slightly different ray: What is an adequate salry for a seminary trained man ith five years of experience nd two children? One anvered, "Somewhere between 4,500 and $6,000," and another aid, "It should be $5,500 plus l professional expenses, pen-on, hospitalization and par-nage." The other answers ere in between. Two out of ree of those reporting said it ould be over $5,500 and one t of three said it should be er $6,000.

Strangely enough, ministers, hose salaries range from ,060 to $9,200, tend to agree. nly when the salary tops ,000 do they begin to feel at their salary is adequate 2.9% feel this is) and when tops $6,000 all of those anering feel that it is adequate.

According to the executive cretaries, only one out of ven ministers in the Central egion has an adequate salary you take the $5,000 figure; e out of twenty-nine if you take the $6,000 figure; and one out of eighty-eight if you take the $6,500 figure. And remember, this is for a young man with only five years of experience. Ministerial board chairmen were not quite so strong, with only two out of four suggesting that it should be above $5,000 and only one out of four saying that it should be above $6,000.

When asked whether this salary (what they felt was adequate) would provide the pastor with a home at retirement, a college education for his children and additional schooling from time to time, almost half of the ministerial board chairmen thought it would and five out of six of the executives answering thought that it would.

The executive secretary who suggested the highest salary figure was the one who said that it would not provide for a home, etc., and several said, "Yes, provided he is an excellent manager of his money." A few laymen said, "Adequate if his wife works," and another asked, "Why does the church owe his children a college education?" A board chairman who suggested $4,800 as an adequate salary said, "It would take $10,000 a year for a family of three to do this."

This is still not getting at the problem. This suggests only general opinions, averages, feelings, and, yet, this is the way that most churches arrive at a salary figure. Many said, "We try to pay the minimum for churches of our size," or "We are average in the region, I think." Very, very few actually sit down with their pastors and discuss his needs. Well over half (62.2%) of the ministerial boards do not include the pastor in discussions of salary.

This, it seems to me, is the key to the problem. Urban churches are more likely (four to one) to include the pastor in discussions of salary than are rural churches, and perhaps this is the reason that they tend to hold their pastors longer and to pay more adequate salaries.

It is this face-to-face discussion that counts most in giving the pastor satisfaction over his salary. Galen T. Lehman, executive secretary of the Central Region, in a paper he has prepared on Budgeting the Minister's Salary, writes, "The total salary that is being paid or suggested may appear to be a very sizable sum of money, and more than sufficient for the pastor's needs. Before this conclusion is reached, however, it would be only fair for the ministerial board and the pastor to work on how his money might be built into a spending budget adequate to cover all the necessary items."

One congregation did this very thing. Each member of the commission was given the guide prepared by Mr. Lehman. The pastor, who was already receiving a salary of $4,700 plus pension, hospitalization, and parsonage, which is above average in the region, was asked to sit in.



race Light and Tommy Fralin are licensed to the ministry for one year Maurice Wright, pastor of the Poages Mill church, Virginia, and Edward Ziegler, representing the District of First Virginia (from the left)

The group began with "food" as an item. Some spent as high as $2,000 a year for food, others $1,200 which did not include meat, and all seemed satisfied that $700 was the very minimum for a family of four.

"Clothing" was a little more difficult to determine. They weighed Lehman's words, "Every church wants its pastor and family to appear attractively dressed. It takes more money for clothes when appearing frequently in public. The pastor may wear a suit every day, instead of just on Sunday." They decided that $250 was the minimum.

"Health," which includes the pastor's part in the hospitalization and insurance plan of the Church of the Brethren, plus dentist, medicine, doctor bills, accidents and additional hospital expenses, was set at $350. Budget experts suggest ten per cent of the salary for health items with people in the middle income bracket.

They agreed that the pastor has a moral and Christian obligation to his family to provide them with some protection in case of death. They felt that under "insurance" the pastor should be covered with $20,000 since he has two young children. This figure was set at $300.

Under "Pension and Social Security Payments" they put in the pastor's share of the Brethren Pension Plan and his total Social Security payments and established the item at $400.

"Fuel and Utilities," which he pays himself, were $400 during the last year. This they accepted as reasonable.

"Benevolences" took some time to figure. They agreed that most pastors would not consider giving less than ten per cent of their salary to the church and benevolences. It is a matter of Christian principle with them. They were not certain, however, how the pastor should figure his tithe and what should be included. Are professional expenses, parsonage, extra benefits to be included? They knew that their pastor had committed $12.50 a week on his present salary. They inserted $600 for the year as a budget item.

They discussed the pastor's "Professional Expenses" and decided that these should be a separate amount and that the pastor should not cut down on professional improvement and that he could not cut down on his visiting. The figure, $1,500.

"Household Expenses" were set at $400, but there was agreement that one would not buy many items like furniture, electrical appliances or tools at this price, but that it would cover laundry, utensils, repairs, supplies, soap, toilet articles, towels, bedding, rugs, etc., in a passable way for this year.

"Car Expense" was covered partially in the professional expenses, but there is a good portion of the car's use that is nonprofessional — perhaps, $300.

Last, but not least, was that old catch-all, "Miscellaneous Expenses." This column has a way of growing, especially the unanticipated expenses. Into this category went vacation, hair cuts, recreation (rather important), amusements, income and other taxes, toys, and unanticipated and unclassified expenses: $300.

They added it up, and it came to $5,500. This was the very minimum and they had not discussed "Savings." In order to own a home upon retirement, it would be necessary to lay by a substantial amount each year. Surely a pastor should have sufficient accumulated funds purchase a modest home at r tirement age. His pension a social security will be need to meet his living expenses.

Although the church cou hardly afford to provide a rai they decided that they need to raise it at least to the $5,5 figure immediately and to d cuss the matter of savin parsonage and housing allo ance, before the new budg was presented. In addition this, they would continue pay the church's share pension and hospitalization.

They recommended the vised salary figure, incorpor ing Mr. Lehman's words, "It hardly ethical to ask a pas to serve at a salary figure l than a total of a reasonal allowance for the above list budget items. . . . We wa to share sacrificially in t work of the kingdom on t same basis that we expect c pastor to serve sacrificially."

God, Man, and a Grai of Corn

Continued from page 7

worship and praise. He knowledges his partners with, his dependence upon, a his gratitude to God when goes up to the house of Lord, and there presents tithes and offerings. Man is his best when he rememb that he is a child of God, m in the very image of God, ju little lower than the angels, a lives accordingly.

In John 12:24 Jesus says, tell you truly that unless a gr of wheat falls into the earth a dies, it remains a single grai wheat; but if it dies it bring good harvest" (Phillips). God can take a single grain wheat and bring forth a harv what then, my brother, sis can he do with your life and life when we become fully c mitted to his will?

The Day Noah Got Drunk

James McKinnell

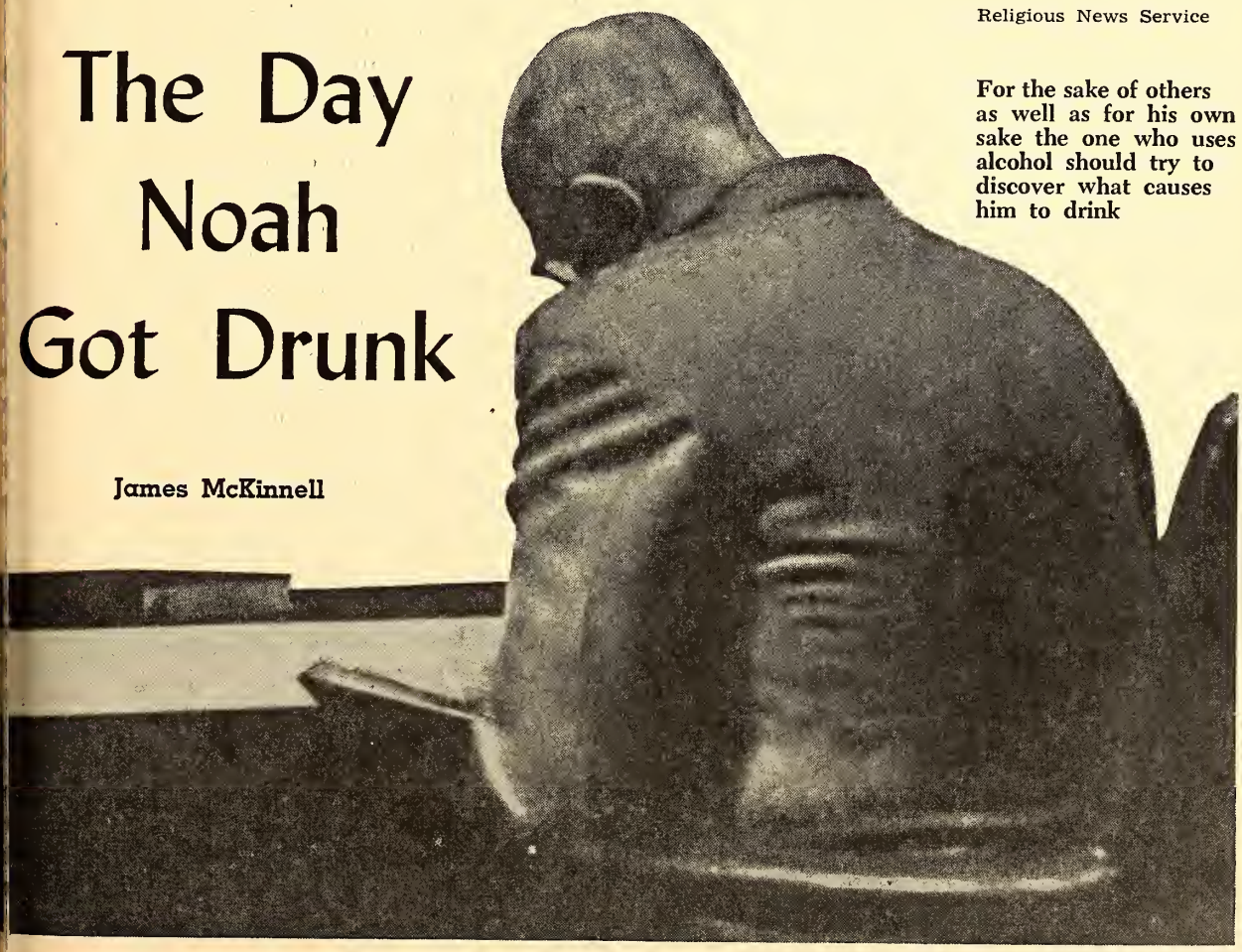
IN THE days of dawning history an old shepherd named Noah took to farming by planting a vineyard. When the grapes became plump and purple he picked them, stamped out their juice in his stone wine press, and then let it ferment into wine. Sometime later he went down to the wine press to sample his product, sampled it too well, and returned to his tent on rather unsteady legs. The old fellow stumbled through the door, peeled off his robes, and fell naked on the ground in deep sleep. There a son accidentally saw him naked and for his unfortunate mistake was cursed later by Noah. To avoid a similar catastrophe two other sons went to all sorts of trouble to cover up their drunken father while he was sleeping it off.

The story is meant to explain the destiny of nations in the lands of the Bible, but for our purpose it is valuable in discussing the destiny of men's lives in the problem of alcohol and drinking, for this story deals with two dimensions of that problem: first, as it involves the user of alcoholic beverages himself, and secondly, it involves the persons associated with the man who drinks.

The drunken Noah sprawled on the tent floor naked and uncovered. No word could better describe the plight of Noah and all those who drink than *naked.* Nakedness in Biblical thought is a shameful and abhorrent situation, indicating sensuality and poverty. It became symbolic of Israel in the mind of the prophet as she was on the verge of judgment and destruction. Noah was naked, bereft of clothes, consciousness, and, later, of sound reasoning, because he had drunk wine.

Strong drink has made men in every generation naked and ours is no exception. Today, as always, it begins by stripping men materially, removing from them opportunities to invest in the more enduring goods of life: food, shelter, and clothing. The three billion gallons of alcoholic beverages drunk in this nation yearly rob men and women not only of meat and potatoes, but of better living conditions, education, and opportunities to work that are of inestimable value.

The drunken Noah was also unconscious and a ranting fool when he woke up, and again he symbolized the way in which alcohol strips a man of



Religious News Service

For the sake of others as well as for his own sake the one who uses alcohol should try to discover what causes him to drink

physical and mental health, and rips his personality into shreds. This depressant narcotic, even in small amounts, has very noticeable effects in reaction time and co-ordination. It does not build body tissue and cannot be stored as a food. On the contrary, it is destructive of body tissue, especially in the vital organs; it lowers resistance to disease; it damages neural and brain tissue, hampering moral judgment and self-control; and it shortens the life span of its users. No wonder the writer of Scripture could say aghast:

Who has woe? Who has sorrow?
Who has strife? Who has complaining?
Who has wounds without cause?
Who has redness of eyes?
Those who tarry long over wine,
those who go to try mixed wine.
Do not look at wine when it is red,
when it sparkles in the cup
and goes down smoothly.
At the last it bites like a serpent,
and stings like an adder.
Your eyes will see strange things
and your mind utter perverse things (Prov. 23:29-33).

What personal catastrophes have overtaken men who drink, whether in sparing amounts or by the gallon! The man who stopped for a beer on the way home runs down a child twenty minutes later because his reaction time was slow. Elah, son of Baasha, loses his life and the kingdom of Israel because he was "drinking himself drunk" in Tirzah.

Countless social leaders, thinkers, artists, and writers are stumbling in misery, buffoonery, destitution, and wretchedness because they have sipped the "Cup of Fury." Drunkenness is a work of the flesh and a stumbling block, according to Paul. Isaiah finds the drunkenness of wealthy Israel to be a cause for the descent of God's judgment.

It is bad enough that a man who drinks should suffer from his practice, but suffering does not stop there. Unfortunately, it includes others, and, most pitifully, many of them are innocent. In Noah's case it involved the hapless Ham, who wandered innocently into the tent and could not avoid witnessing his father's shameful state. For this he and his son were accursed.

What suffering a drinker brings on those around him is hard to describe. They suffer materially, if they are dependent on him. Homes are broken and lost; children are dressed in inadequate clothing and may be undernourished; businessmen in the community, to say nothing of his employer, lose money on him.

The greater damage, whether conscious or unconscious, however, is emotional, mental, moral, and spiritual. How much suffering and anxiety one drinking parent can cause in a home is known only by those who live in such a situation. One court reports that ninety per cent of its cruelty complaints are due to drinking parents. Upton Sinclair tells us of the experience of a drinking husband and parent, Eugene O'Neill: "O'Neill lived a life of incredible tragedy. He once attempted suicide; he w twice divorced; his daugh Oona was estranged from hi a son committed suicide; younger son had to be treat for narcotics addiction."

The crippling and mutilati effect of alcohol over a fami a community, and a nati leads people to all sorts ingenious methods to cover up. Noah's sons threw a blar et over their shoulders a backed into the tent to co up their inebriated fath Families try to hide the fa of a drinking member w clever excuses for avoidi social contacts. Even the al hol industry paints over t somber tragedy of its produ with the warm colors of soc dignity and happiness, pr perity and beauty.

But it cannot be cover The blanket Shem and Japh threw on Noah did not ke him from cursing Ham, and t concealment of the brute f of alcohol and its consumpt in whatever kind or quant cannot prevent its effects. ruins the man, it tortures th around him; it breaks his re tionship with God.

In the light of these fa Christians must take decis action against alcohol and



Religious News Service

Stamps like the above were distributed across the country by religious and temperance agencies in a campaign against drunken driving

onsumption by men. We night as well begin in the hurch. If the problem cannot e overcome by the people vho claim to be living under God's grace, then it will not e overcome by the generation hat knows not the Lord.

The use of the destructive everage generally grows out f some spiritual or psychic nadequacy: an anxiety, a fail- re to have developed some ortion of the personality, or n inability to relate to others ocially. God's plan for human fe is that man should be whole nd well-rounded, but some nen, finding themselves less nan this, try to overcome neir lack by a variety of nethods, ranging from smok- ng to mental illness, among vhich is found the use of alco- ol. There is no healing in these rocedures. They are merely ke a band aid on an infected ound, and the problem is only ggravated and enlarged by nem.

Therefore, if you, a relative, r a friend use alcohol, and ou can recognize the damage is causing, for your own sake, r others' sake, for God's sake, y to get at the trouble that is equiring its use. If you cannot cate it yourself, then get help, om God, from your minister, om a doctor or psychiatrist. et nothing like this keep you om being made whole in the race of God.

Secondly, action must be ken by Christians to reduce ne public availability and in- uence of alcohol. We are idding rapidly into the saloon ge again with all its irrespon- bility and degradation. Thou- nds of established outlets dot ne land, feeding the malignant abit of drinking. Legislative tion is necessary that will set a plan to reduce the number outlets, to restrain advertis- g, and to regulate the selling of alcohol in terms of quantity and the persons to whom it is sold.

This is not the total solution to the alcohol problem, but it will ameliorate some of its worst effects. The solution to it will be found for you and me and for our world and generation only in the saving grace of God in Christ Jesus. In this grace we are not sprawling, naked men like the drunken Noah, who brings a curse on the nations, but a new creation, capable of growing to the fullness of the stature of Christ Jesus.

Family Mission

Richard Burger

IN JUNE Dan and Lucy West and Steve, the youngest of their five children, started a journey around the world. This was to be no tourist trip. They saw it as a mission. It was the logical next step for a family whose lives and thought have been devoted in full measure to peace and understanding amongst men. When the Wests return home next spring they will have made friends in many nations. They plan to become aquainted with people in all walks of life.

Dan was born in Treble Township, Ohio, in 1893. He started to school in a two-room country school in Lanier County near Enterprise, Ohio. He graduated from high school at the Pleasant Hill school in Ohio. From there his quest for truth led him to Bethany Seminary in Chicago for a one-year course for Sunday school teachers, then to Manchester College, from which he received his A.B. degree. Other education included a semester at Columbia University and summer sessions at Cornell, the University of Chicago, Ohio State, and with short courses at Harvard and Michigan. He was a high school teacher for eleven years at Pleasant Hill, Ohio, Hammond Tech in Indiana, at Inglewood, Ohio, and for five years served as principal at Trotwood, Ohio.

He was drafted into the armed services in 1918, where he served with a I-AO classification. Here he was stimulated to deep thought about the value of violence and war in settling disputes. He also found himself in a critical reappraisal of the value and contributions that the Church of the Brethren, into which he had been born, might make in the world of the twentieth century.

In 1930 the Church of the Brethren called him to become its second director of young people's work at the denominational headquarters at Elgin, Illinois. Here he met and was married to Lucile Sherck, whose home was in the Middlebury, Indiana, community and who was serving in the office of mission education of the Church of the Brethren. The youth work of the church was emerging as a major emphasis of the church. The camping movement was in its infancy. Under his direction the youth

Pastor, Middlebury church, Indiana



Lucy and Dan West and their youngest son, Steve (right)

of the Brethren, as never before, began to evaluate critically the relation of their evangelical faith as a historic peace church to the world which was rapidly changing and was rushing madly into World War II. What Dan West was and taught and what he stimulated others to think and do have had very much to do with the life and thought of the Church of the Brethren from its smallest local congregation to its most remote mission field.

Under the Society of Friends in 1937-38 Dan went to Spain to administer relief to those ravaged by the Civil War. Here, while doling out a mixture of powdered milk and water to hungry children in surroundings of verdant pasture from which war had destroyed the cattle and goats, he developed the deep conviction that the best relief for everyone involved is helping each one to help himself. He dared to dream of sending cows for people to care for. From these they could drink milk and raise calves to give to some other needy family, thus starting a chain reaction of giving and sharing.

That dream of a lonely and disturbed Christian on a mission of mercy in difficult surroundings is now an international, interfaith movement. Since 1944 the Heifer Project, Inc., as it is now known, has sent to 54 different nations 10,753 cattle, 7,924 goats, 391,727 chicks, 48 hors 1,903 pigs, 3,000 turkey poul 885 rabbits, 220 packages bees and hatching eggs, 1,5 sheep, 25 burros, 500 ducklin and 100 guinea keats.

While engaged in the wo of the Heifer Project, Inc., D has also served the Church the Brethren since 1938 as t director of peace educati and leadership training. In th capacity his hand has be strong in the training of t hundreds of Brethren alt native and volunteer servi workers who have served ov the world.

The Wests have five ch dren: Joel is a pastor, Larry a student at Manchester C lege, his twin brother, Phil, a student at Internation Christian University in Jap and is connected with Heif Project there; Janet (M Gladden Shrock) has be teaching in Elkhart and is graduate of Manchester C lege; Steve, a high scho junior, accompanied his pa ents abroad.

The Wests are a fami which, while feeling deep the universal brotherhood all men, has also put dow strong roots in a local churc and community. Mrs. We taught first grade for eleve years in the Middlebury co munity school. Dan is now t assistant moderator of the Mi dlebury Church of the Bret ren and is the chairman of t deacon body.

On Sunday evening, May 2 the Middlebury congregati met for a church fellowsh in honor of the Wests. M O. G. Kindy and Mrs. Gl Bowman were the committ in charge of the evenin Following the fellowship me Maurice Bontrager led the singing of familiar hymn Dr. John Williams led t group in moving into t

od for travel by sharing an aginary trip to the places would like to go. Don Bowin sang Faraway Places. The Wests shared with the oup their plans as they knew em for the mission abroad. they talked the impression came clear that this was ined no tourist trip alone. This a mission in the interest of lowship, goodwill, and unrstanding. They participated international work camps ring the summer months in rope. Dan directed a peace minar in Kassel, Germany. In September they came together again as a family and umed the itinerary which ll take them through Spain, ly, Sardinia, Istanbul, Egypt, d the Holy Land, India, ng Kong, Viet Nam, and an before returning home. e purpose of this journey is learn, to share, to make ends, and to meet people m all walks of life, especially e common people. They hope encourage and stimulate se who have received an imal from Heifer Project to ry forward the fundamental a of sharing — each one who s received give the first born d begin a chain of goodwill d sharing.

Would You Be Beautiful?

Mrs. Chester Murrey

DID you ever think of the difference between a frog and a water lily? ey both come from the same vironment, mud, filth and me. The frog spends his lifeme in dark places. He makes home in the dirt. The lily s its roots in the mud of the me pool. But the long stem the lily searches for the sunht. Its bud is exposed to d's sunshine, and a thing of auty is born. Both are God's creations. They are as he made them. They each have a place in his plan. They have no power to change.

We are God's creatures with at least this one difference. God has endowed us with the power to change. We choose for ourselves, whether we will be beautiful or unattractive.

Every era has had at least one characteristic that distinguished it from all others: Dark Ages, Golden Age, Gay 90's, Roaring 20's, to mention a few. But from the beginning through every age, there has been a quest for beauty — physical attractiveness.

The Old Testament writers were much aware of this deep desire of their people. They spoke often and sometimes sharply on this subject. Isaiah speaks of the woman adorning herself with jewels. In Isa. 3:16-24 the prophet gives us a remarkable list of the beauty aids and attire of his time. Tinkling ornaments, chains, bracelets, mufflers, bonnets, head bands, earrings, crisping pins, glasses, fine linens, perfumes, girdles, and well-set hair. It sounds very much like the 20th century, doesn't it?

Women have always searched for beauty, but perhaps as in no other age, we in this century are beauty conscious. Because of advertisements and high-powered commercials on radio and TV, our attention is drawn to the outward attractiveness on every hand.

If we believe the manufacturers, the homeliest woman can be a vision of loveliness with lustrous hair, sparkling eyes, petal-soft skin and beautiful hands. Even for a perfect figure and an irresistible charm all she has to do is (1) admit the need, (2) pay the purchase price, and (3) follow the directions on the label.

It all sounds so simple, so foolproof, and so altogether desirable. But those who have made the quest know sometimes the disappointments and the cost involved. As we admit dissatisfaction and throw away one attractive container after another, we are reminded of Isaiah again: "Wherefore do you spend your money for that which is not bread, and your labor for that which satisfies not?" (55:2).

Christian women should be tremendously interested in beauty culture. If we are to be true witnesses of a loving Savior, if we are to win folks to the Christian way of life, we must possess a graciousness, a winsomeness, and a beauty that others will want for themselves. And this beauty is available to everyone everywhere. It is recommended to be guaranteed, time tested, genuine, and everlasting, and it is especially designed to meet individual needs.

All that one needs to do to possess it is to admit the need, remembering that "God looks on the heart" and to pay the purchase price, which is to "repent, and believe the gospel" (Mark 1:15). Humility is most important and comes high, but the cost is small when measured against benefits.

One also needs to follow directions regularly, carefully, and prayerfully and the source of these directions is the Bible. "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51:10). Think on Paul's teachings found in Phil. 4:8, "Whatsoever things are honest, just, pure, lovely and of good report." The psalmist's directions are to look unto Him and be radiant, so your face shall never be ashamed (Ps. 34:5).

KINGDOM GLEANINGS

Brotherhood Fund CALL Giving

Oct. 1, 1954, through Aug. 26, 1955 .....$ 960,550
Oct. 1, 1957 through Aug. 26, 1958 .....$1,085,084
Oct. 1, 1958 through Aug. 26, 1959 .....$1,289,690
Goal for year ending Sept. 30, 1959 .....$2,600,000

We are nearing the end of the first full year of CALL giving. Let each member look honestly at his responsibility for meeting the challenge of every church doubling its Brotherhood Fund giving over four years ago.

You and I have a direct responsibility for initiating the urgent new work that generous CALL giving will enable our Brotherhood to do. God expects us to be better stewards. Great new opportunities can be claimed by our church if only we (each one) resolve to return to him a just proportion of our substance. Our Lord enjoins every Christian ". . . to give an account of your stewardship" (Luke 16:2).

— *Dale W. Detwiler*

H. N. Rothrock, a minister living at Tonasket, Wash., died on the morning of Aug. 25. He was the father of Hazel Rothrock, a teacher at the Hillcrest School, Nigeria. who is on furlough at the present time.

Juniata College will hold its annual freshman days on Sept. 13-16, the four days prior to the opening of the fall term on Sept. 17. Student leaders will conclude their three-day leadership conference at Camp Kanesatake on the 13th.

Niels Esbensen, pastor of the San Diego church, Calif., is eager to contact all members of the Church of the Brethren living in that vicinity who do not have their membership in the local church. Contact him at 4114 Swift Ave., San Diego 4; phone, Atwater 2-8269.

A Pacific Coast regional workshop for training district leaders will be held Sept. 25-27 at the Chico, Paradise, and Live Oak churches. It is designed to help prepare district directors to carry out similar workshops for local church leaders. Resource leaders will include the regional youth cabinet, S. Loren Bowman, Ralph E. Smeltzer, Paul M. Weaver, Mrs. Erma Layman, and Mary Spessard.

Four identical one-day interdenominational missionary institutes are scheduled in four locations in the Chicago area, Sept. 22-25. They will be held at St. Paul United Church of Christ, 655 W. Fullerton (for north side), Sept. 22; Bryn Mawr Community church, 7000 S. Jeffery (for south side), Sept. 24; First Presbyterian church, 931 Lake St., Oak Park (for west side), Sept. 25; and First Presbyterian church, 325 Fox Ave., Aurora (for Fox Valley area), Sept. 23. The mission of the church in Africa and in town and country will be studied with Rev. L. K. Anderson, missionary in Africa; Prof. Victor Obenhaus of Chicago Theological Seminary; and Rev. William Scholes of the National Council of Churches as speakers.

Mr. and Mrs. Glen Campbell have returned India to begin their second term of service. They v work with the church in the Bulsar area. During f lough Glen served the Yuba City church in California pastor.

A Consultation on Peace Education and Action the staffs of various peace organizations will be held Pendle Hill, Wallingford, Pa., Sept. 17-20. The purp of the consultation will be to study the peace movem today and what its next steps should be. The consul tion will include representatives of the Brethren Serv Commission, the Mennonite Central Committee, American Friends Service Committee, the Friends Co mittee on National Legislation, the Fellowship Reconciliation, the War Resisters League, the Wome League for Peace and Freedom, and other peace grou W. Harold Row and Ralph E. Smeltzer will repres the Brethren Service Commission.

Standing Committee Delegates

North Dakota and Eastern Montana: Byard Snyd alternate, W. Glenn Swank.

Pastoral Changes

A number of pastors have changed or will changing locations. We are printing here a list of th pastors in the Western Region with the names of th new charges and their new addresses, according to information received in the Ministry and Home Miss office.

Colorado
I. James Eshleman, 960 S. Vallejo St., Denver 23 (Den Prince of Peace)

Iowa, Middle
George W. Harvey, Dallas Center (Dallas Center)

Iowa, Northern
Norman Long, 8101 25th Ave., N., Minneapolis 27, Mi (Minneapolis, Golden Valley Community)

Iowa, Southern
John B. Wieand, R. 3, Batavia (Libertyville)

Kansas, Northeastern
Russell W. Kiester, 134 Main St., Sabetha (Sabetha)
Robert Martin, R. 5, Lawrence (Lone Star)

Kansas, Southeastern
Lee F. Spitzer, 210 N. 16th St., Independence (Indepe ence)

Kansas, Western
Mark Emswiler, Friend (Prairie View)
Eugene Gnagy, 123 E. 10th St., Newton (Newton)
Lester Zook, 1402 E. Euclid St., McPherson (Conv Springs)

Missouri, Middle
Ira W. Gibbel, 1925 Hardesty, Kansas City 27 (Kansas Ci

Missouri, Southern
William H. DeBerry, 1309 Forest St., Carthage (Carth and Shoal Creek)

Nebraska
William P. Albright, 2039 N. 49th St., Omaha 4 (Oma
Sylvus D. Flora, Carleton (Bethel)
William Gahm, 1508 Elk St., Beatrice (Beatrice)
Meredith V. Rogers, 3701 Sumner St., Lincoln 6 (Linco

Oklahoma
Dallas G. Wine, R. 2, Billings (Antelope Valley)

Texas and Louisiana
Edward L. Murray, Roanoke, Louisiana (Roanoke)
Marion Stern, R. 1, Nocona (Nocona)

Brotherhood Theme: Brethren Under the Lordship of Christ

In the list of pastoral changes given in last week's sue of the Gospel Messenger, those listed under ortheastern Ohio should have been under North-estern Ohio. The changes in Northeastern Ohio are: lvin L. Kintner, 710 Fair Ave., N. W., New Philadelphia, (New Philadelphia)
'illiam H. Loucks, Danville (Danville)

ome-comings

Chiques church, Pa., home-coming, all day, Sunday, ept. 13. Olen Landes is scheduled to speak. This is a rrection of the previous announcement.

Amwell church, N. J., home-coming, all day, Sun-ıy, Sept. 13. Services begin at 10:00 a.m. and 2:30 m.

Ziegler and Schubert churches in the Little Swatara ngregation, Eastern Pennsylvania, harvest home serv-es on Sunday, Sept. 20, at 10:30 a.m.

Swatara Hill church, Eastern Pennsylvania, will serve its one-hundredth anniversary, Sunday, Sept. . A. C. Baugher, president of Elizabethtown College, ill bring the message at the 10:00 a.m. service and evin Zuck at the service beginning at 2:00 p.m. At 30 p.m. of the preceding day there will be a special ogram of music.

Forest Chapel, Second Virginia, home-coming, Sun-ıy, Sept. 20.

Maitland church, Middle Pennsylvania, home-com-g in observance of its 103rd anniversary, Sunday, pt. 20. Ralph W. Schlosser of Elizabethtown, Pa., ill speak morning, afternoon, and evening.

Tulpehocken church, Eastern Pennsylvania, home-ming, Sunday, Sept. 20, at 7:00 p.m. A. C. Baugher, esident of Elizabethtown College, Pa., will be the eaker. Five congregations have grown out of the ılpehocken congregation, Heidelberg, Lebanon, Mid-ay, Myerstown, and Richland, with a total member-ip of 1,600. The mother congregation started with teen members.

Holsinger church, Dunnings Creek congregation, iddle Pennsylvania, home-coming, Sunday, Sept. 20. mer Ebersole will be the guest speaker.

Connellsville church, Western Pennsylvania, home-ming and rededication of its recently renovated ıilding, Sunday, Sept. 20. Kermit P. Flora, a former ıstor, will speak at the morning and afternoon services.

Midland church, Eastern Virginia, home-coming, ınday, Sept. 27, at 2:30 p.m. Richard Grumbling of ellwood, Pa., will speak.

Walnut church, Northern Indiana, home-coming, all ıy, Sunday, Oct. 11. Guest speakers will be Mr. and rs. Orville Sherman of Goshen, Ind.

The Church Calendar

ptember 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: God's Concern for All People. Jonah. Memory Selection: The Lord is good to all, and his compassion is over all that he has made. Ps. 145:9 (R.S.V.)

pt. 12-13 Southern Region men's spiritual retreat, Massanetta Springs, Va

Sept. 17-20 District meeting, Northeastern Kansas, Navarre
Sept. 18-19 Southeastern Region CBYF cabinet meeting, Camp Bethel
Sept. 18-20 Eastern Region men and women, Camp Swatara
Sept. 18-20 District meeting, Southern Iowa, Mt. Etna
Sept. 18-20 District meeting, Nebraska, Omaha
Sept. 20 Brotherhood Achievement Offering
Sept. 25-26 District meeting, Eastern Maryland, North Baltimore
Sept. 26-27 District meeting, Middle Missouri, Leeton
Sept. 26-27 United Church Men of Illinois, East Bay Camp, Lake Bloomington
Sept. 27 — Oct. 4 Christian Education Week
Sept. 29 Maryland-Delaware Council of Churches Town-Country Church Institute, Union church, near Hagerstown, Md.
Oct. 4 Rally Day
Oct. 4 World Communion Sunday
Oct. 8-11 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 8-11 District meeting, Oregon, Klamath Falls
Oct. 9-11 District meeting, Western Kansas, Garden City
Oct. 11 Men and Missions Sunday
Oct. 11-18 Churchmen's Week
Oct. 13-15 District meeting, Middle Maryland, Myersville
Oct. 14-15 District meeting, Middle Pennsylvania, Martinsburg
Oct. 16-17 District meeting, First West Virginia, Morgantown
Oct. 16-17 District meeting, North Atlantic, Green Tree
Oct. 16-18 District meeting, Southeastern Kansas, Independence
Oct. 18 Laymen's Sunday
Oct. 19-22 Central Region conference, North Manchester, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Lester E. Fike of Burkittsville, Md., in the West Eel River church, Ind., Sept. 21-27.

Bro. Arthur Rummel of Natrona Heights, Pa., in the Maitland church, Sept. 21 — Oct. 4.

Bro. Galen R. Blough of Denton, Md., in the Bethany church, Del., Oct. 11-18.

Bro. Richard Grumbling of Bellwood, Pa., in the Midland church, Va., Sept. 21-27.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Blue River church, Ind., Sept. 16-27.

Gains for the Kingdom

One baptized in the San Diego church, Calif.

Four baptized in the Paint Creek church, Kansas.

Two baptized in the Polo church, Ill. **Six** baptized and one received by letter in the Pleasant Dale church, Ind. **Four** baptized in the Walnut church, Ind. **Two** baptized and five received by letter in the East Chippewa church, Ohio.

Eight baptized in the Springfield church, Pa. **One** baptized in the Fishing Creek Valley church, Big Swatara congregation.

One baptized in the Danville church, W. Va.

Ten-Month Call Progress Report

The Call Charter

as adopted by the 1955 Annual Conference

STANDING COMMITTEE believes that there is a strong tide of devotion in the Brotherhood which is looking toward an unprecedented advance in the whole life of the church.

In view of the expected level of vitality in the life of the Brotherhood as we come to the celebration of our 250th anniversary, and in view of the scriptural level of stewardship which invites us to a new achievement, we recommend:

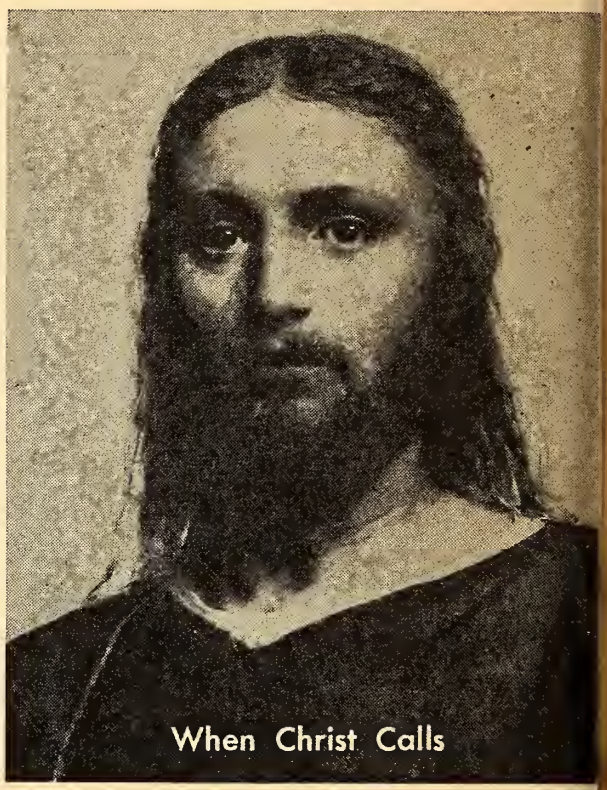
That we take significant steps to fulfill our intention to "Seek first his kingdom" by embarking on an expanded program of stewardship education and life commitment which we could expect to result in doubling the current Brotherhood Fund goal in the year beginning October 1, 1958.

The churches on the following pages, as of the end of the tenth month, have doubled or increased at least 75% their Brotherhood Fund giving as compared to the year 1954-55.

All these, and countless others, answered Christ's call with devotion and obedience by using themselves for his purposes.

He calls you to give your answer by serving him

- Personally, through worship, prayer, offerings, conducting your life, work, and relations with others the way he taught;



we must answer

- Together, with your pastor and fellow Christians, in carrying out his mission — obeying his command to "Go ye into all the world."

Yes, THE DISCIPLES answered . . .

PAUL, AUGUSTINE, LUTHER and the rest answered . . .

NOW . . . IT'S YOUR TURN

Southeastern Region

Doubled — 100%	75%
Florida, Georgia, and Puerto Rico	
Arcadia	Sebring
Clay County	Tampa
Fort Myers	
Jacksonville	
Miami	
Orlando, First	
Sunnyland	
Mardela	
	Bethany
Eastern Maryland	
Baltimore, Dundalk	Beaver Dam
Baltimore, First	Frederick
Baltimore, Friendship	Locust Grove
Thurmont, Blue Ridge	Meadow Branch
	Monocacy
	Washington, D. C.
Middle Maryland	
Johnsontown	Beaver Creek
Leetown	Broadfording
Mountain View	Hagerstown
Pleasant Ridge	Middletown Valley
	Sharpsburg
	Welsh Run

Doubled – 100%	75%
Western Maryland	
Cherry Grove	Bear Creek
Georges Creek	Maple Grove
	Pine Grove
	Western Port
North and South Carolina	
Bailey	Little Pine
Blue Ridge	Mill Creek
Friendship	Peak Creek
Melvin Hill	Pigeon River
New Haven	
Pleasant Valley	
Travelers Rest	
Tennessee	
Ackers Cross Roads	Fruitdale
Cedar Grove	Walnut Grove
Johnson City	White Horn



The DISCIPLES answered the call when they joined Jesus in his ministry

Biggsport	
Bob Creek	
Mountain Valley	
New Hope	
Eastern Virginia	
Manassas	Arlington
Okton	
East Virginia	
Ethel	Blue Ridge
Cloverdale	Crab Orchard
Hopewell	Daleville
Jeters Chapel	Roanoke, Williamson Road
Norfolk, First	Selma
Oakvale	Troutville
Pleasant View	Vinton
Richmond, West	
Roanoke, Central	
Roanoke, Hollins Road	
Northern Virginia	
Cooks Creek	Harrisonburg
Loyville Creek	Mathias
Ray	South Fork
Mill Creek	Timberville
Powells Fort	
Tut Run	



PAUL heeded the call when he carried the gospel to Asia Minor, Greece, and Rome (first century)

Second Virginia	
Beaver Creek	Barren Ridge
Blue Ridge	Bridgewater
Buena Vista	Moscow
Chimney Run	Oronoco
Forest Chapel	Pleasant Valley
Highland County Mission	
Little River	
Pocahontas	
Staunton	
Valley Bethel	
White Hill	
Southern Virginia	
Bethlehem	Antioch
Boones Chapel	Coulson
Fraternity	Mt. Hermon
Fremont	
Germantown	
Jones Chapel	
Laurel Branch	
Maple Grove	
New Bethel	
Pleasant Hill	
Pulaski	
Redoak Grove	
Shelton	
Smith River	
Spray	
Topeko	



AUGUSTINE obeyed the call when he carried the gospel to England (seventh century)

First West Virginia

Keyser	Old Furnace
Sandy Creek	Red Creek
Walnut Grove	Sunnyside
	Tear Coat

Second West Virginia

Elkins	Glady
Goshen	



LUTHER followed the call when he led the Reformation (sixteenth century)

Eastern Region

Doubled – 100%	75%

North Atlantic

Amwell	Ambler
Coventry	Brooklyn, Calvary
Drexel Hill	Green Tree
Harmonyville	Philadelphia, Germantown
Philadelphia, Bethany	
Philadelphia, Geiger Memorial	
Royersford	
Springfield	

Eastern Pennsylvania

Conestoga	Akron
Lititz	East Fairview
Midway	East Petersburg
Salunga	Elizabethtown
	Fredericksburg
	Harrisburg
	Hershey, Spring Creek
	Jennersville
	Lebanon
	Mechanic Grove
	Spring Grove
	Springville

Middle Pennsylvania

Carson Valley	Claysburg
Clover Creek	Everett
James Creek	Huntingdon
Martinsburg	Lower Claar
Riggles Gap	New Enterprise
Spring Mount	Spring Run
Stonerstown	Tyrone
Upper Claar	

Southern Pennsylvania

Buffalo	Chambersburg
Hanover	Codorus
Huntsdale	Mt. Olivet
New Fairview	Three Springs
Shrewsbury	York, Second
Sugar Valley	
York, First	

Western Pennsylvania

Bethel	Berlin
Brothersvalley	Erie
Cumberland	Hooversville
East McKeesport	Pleasant Hill
Georges Creek	Plum Creek
Johnstown, Morrellville	Robinson
Johnstown, Roxbury	Scalp Level
Johnstown, Walnut Grove	Shade Creek
Maple Glen	Somerset
Markleysburg	Tire Hill
Meyersdale	
Middle Creek	
Monroeville	
Mt. Pleasant	
Nanty Glo	
Penn Run	
Rockton	
Rockwood	
Salisbury	
Sipesville	
Summit Mills	
Ten Mile	
Westmont	

Central Region

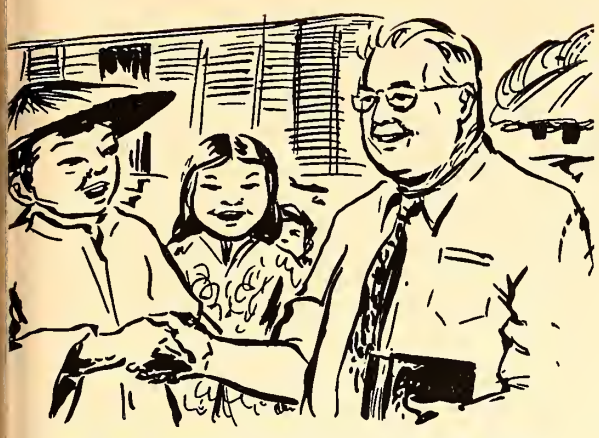
Doubled – 100%	75%

Northern Illinois and Wisconsin

Batavia	Chippewa Valley



MACK answered the call when with seven others e began the Church of the Brethren (eighteenth cent



CRUMPACKER was led by the call when he opened the first Church of the Brethren mission in China (twentieth century)

gin, Highland Avenue	Dixon
ckory Grove	Polo
na	Sterling
aple Grove	York Center
uthern Illinois	
berty	Astoria
oria	Cerro Gordo
iddle Indiana	
wer Deer Creek	Manchester
arkle	Marion
exico	Monticello
easant View	Salamonie
rtland	South Whitley
	Upper Deer Creek
	Wabash
	Wabash Country
	West Eel River
rthern Indiana	
nter	Auburn
rence	Blue River
rt Wayne, Beacon Heights	Bremen
	Camp Creek
aple Grove	Cedar Lake
chigan City	La Porte
ceola	Middlebury
easant Hill	Mt. Pleasant
racuse	New Paris
akarusa	North Webster
	North Winona
	South Bend, First
	South Bend, Second
	Union
uthern Indiana	
fayette	Antioch
hmond	Indianapolis, Northview
	Ladoga
	Muncie
chigan	
troit, Trinity	Midland
pe	
rilla	
ark	
gar Ridge	

Northwestern Ohio

Eagle Creek	Fostoria
Marion	Lakewood
Oak Grove	Lick Creek
Poplar Ridge	Lima
	Swan Creek

Southern Ohio

Dayton, Mack Memorial	Cedar Grove
Hamilton	Covington
Middletown	Donnels Creek
Oakland	Eaton
Stone Lick	Greenville
	Lower Miami
	Middle District
	Pleasant Hill

Western Region

Doubled — 100%	75%

Colorado

Antioch	Colorado Springs
Denver, Prince of Peace	Rocky Ford
Wiley	

Middle Iowa

Beaver	Cedar Rapids
Des Moines Valley	Des Moines, Stover Memorial
Muscatine	
Robins	

Northern Iowa, Minnesota and South Dakota

Barnum	Root River
Worthington	

Southern Iowa

Franklin	Salem

Northeastern Kansas

Appanoose	Richland Center
Buckeye	
Lone Star	
McLouth	
Olathe	
Sabetha	



THAT PASTOR, friend, or relative heeded the call when he brought the gospel to you

Topeka, Rochester
Washington Creek

Southeastern Kansas
Gravel Hill
Independence
Verdigris

Western Kansas
Salem
Conway Springs
Monitor
North Solomon
Wichita, First

Middle Missouri
Osceola
Mineral Creek
Turkey Creek
Spring Branch
Warrensburg

Northern Missouri
North Bethel
Plattsburg

Southern Missouri and Arkansas
Broadwater
Carthage
Shoal Creek
New Hope

Nebraska
Beatrice
Kearney
Lincoln
Octavia
South Beatrice

North Dakota and Eastern Montana
Cando
Grandview
Surrey
Minot
Pleasant Valley

Oklahoma
Waka
Antelope Valley
Washita

Texas and Louisiana
Falfurrias
Roanoke
Flour Bluff
Manvel
Nocona
Rosepine

Pacific Coast Region

Doubled — 100% **75%**

Northern California
Chico
Bakersfield
Laton
Fresno
Paradise
Reedley
Yuba City

Southern California and Arizona
Covina
Glendale
Glendora
Long Beach
La Verne
Los Angeles, Imperial Heights
Los Angeles, Bella Vista
Phoenix, First
Panorama City
Valley View
Pasadena
Pomona
Santa Ana

Canada
Second Irricana

Idaho and Western Montana
Fruitland
Twin Falls
Nezperce

Oregon
Nicholas Garden
Klamath Falls
Weston

Washington
Covington
Ellisforde
Olympia Community
Seattle, Lakewood

Church Membership Reaches All-time High

MEMBERSHIP in American churches and synagogues reached an all-time high in 1958. Reports made by church groups indicate membership for all faiths in 1958 was 109,577,741. This is 63 per cent of the nation's estimated population of 173,374,000, the highest ratio of church membership to population in American history.

The churches' own figures show a membership gain in 1958 of 5,368,063 over the former year, a rise of 5 per cent. This compares to a 1.7 per cent increase in the nation's population for the same period. The latest annual compilation of church statistics was made by the Bureau of Research and Survey of the National Council of Churches.

Other reports made by the churches indicate that Sunday and Sabbath school enrollment reached more than forty-one million last year. Average per member contributions reached an annual figure of $63.27 for all causes including $12.88 for benevolences. These figures are based on reports from forty-one church bodies and released by the Department of Stewardship and Benevolence of the National Council of Churches.

New construction of religious buildings for all faiths totaled $863,000,000.

An analysis of age groupings in Protestant Sunday and Sabbath schools shows that approximately as many adults (twenty-four and ov were enrolled as children (a three to eleven). Church m bership by major groupings 1958 was as follows: Protestar 61,504,669; Roman Catholic — 509,508; Jewish congregati — 5,500,000; and Eastern Ortho — 2,545,318. Three of the f major groups showed increases the year. Figures for the Jev congregations were unchanged f the previous report.

The largest Protestant chu body in 1958 in the United St was the Methodist Church, v 9,670,690 members. Next in or among the most numerous Protest church bodies were the South Baptist Convention, the Nati Baptist Convention, U.S.A., I the United Presbyterian Chu U.S.A., Protestant Episcopal, tional Baptist Convention of An

News and Comment From Around the World

udents Urge German ople to Face Past Guilt

Because of a recent rise in anti- mitism in West Germany, the angelical student organization has t a statement to parents and chers, urging them not to conceal e guilt of the German people in e past, but to face it honestly and nkly.

The statement goes on to say: "/e beg everyone holding responsi- ity in politics or in law to take ious steps to prevent Germans th at home and abroad from being ilty of a revival of anti-Semitic paganda and anti-Semitic activ- s against our fellow citizens."

omi Synod Supports egration in Merger

The Finnish Evangelical Lutheran urch at its 70th annual convention d in Berkeley, Calif., expressed preference for complete unity h three other merging Lutheran dies rather than retaining its ntity as a separate synod in the w denomination. However, final ion on the merger will not be en by the synod until the 1960 vention when the new church's stitution will be submitted for ification.

E Bishops Denounce States hts Legislation

The Council of Bishops of the ican Methodist Episcopal Church denounced states rights legisla- tion in Congress as a "threat to freedom" and a source of national chaos. The bishops called on the Senate to defeat the broad states rights bill already passed by the House of Representatives. The bishops asserted that the proposed law in substance means that citizenship in a state is above citizenship in the nation.



European Administrative Committee Meets

Brethren House, Kassel, Germany, was the setting of the July 2-3 meeting of the European Administrative Committee of Brethren Service. Seated left to right are Harlan Mummert, then director of the Austrian program; Wilbur E. Mullen, who was acting director of the European program; W. Harold Row, executive secretary of the Brethren Service Commission; and Allen Weldy, who is serving as one of the associate directors of the European program. Harold Row, accompanied by his wife, arrived in Europe late in June for an administrative visit. He was scheduled to return to the States on Sept. 10.

The Mullen and the Mummert families were scheduled to return to the States in August and the Weldys later in the fall. Kurtis Naylor with his family arrived in Europe on Aug. 17 to assume the responsibilities of European director and of representative to the World Council of Churches. Daryl Brandt with his family arrived in Germany on July 12 to become one of the associate directors of the program.

United Lutheran Church in erica, United Church of Christ ongregational Christian and Evan- ical and Reformed), Lutheran urch, Missouri Synod, and Chris- Churches (Disciples of Christ). of the above bodies with the eption of the Southern Baptist vention and the Lutheran urch, Missouri Synod, are mem- s of the National Council of urches.

When Protestant church bodies grouped into "families," the Bap- are the most numerous. Twenty- en bodies of Baptists total more n 20,493,000. Twenty-one bodies Methodists reach 12,213,000. hteen bodies of Lutherans total 91,000, ten bodies of Presbyteri- reach 4,126,000, and six bodies atter Day Saints total 1,546,000.

Rabbis Urge Religious Approach to Church-State Separation

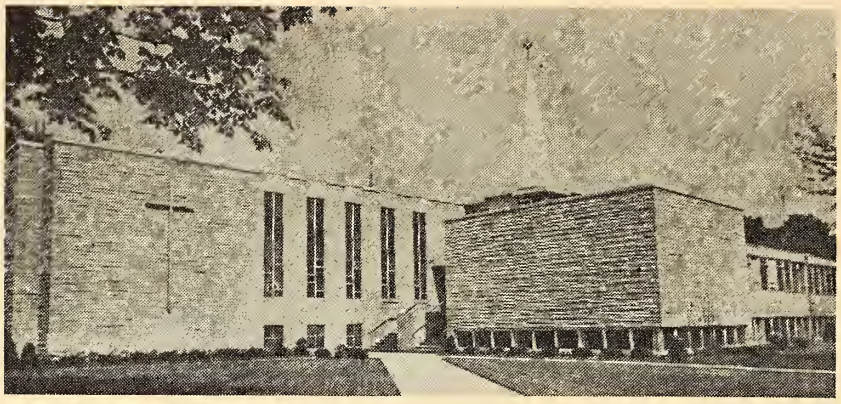
The Central Conference of American Rabbis, meeting at its seventieth annual convention in Bretton Woods, N. H., approved a report of its commission on justice and peace calling for admission into the United Nations of nations not now affiliated, including Communist China.

In the area of world affairs the conference branded as wrong continued nuclear bomb tests; expressed disapproval of the rearming of Germany particularly with nuclear weapons, and recommended instead establishment of a European security system that would make the further military build-up of Germany unnecessary.

Canadian Baptists Reject Move for World Council Participation

A proposal that the Baptist Federation of Canada restudy its relations with the World Council of Churches and the ecumenical movement was rejected after a spirited debate at the group's fifth triennial assembly held in Kingston, Ontario. The federation is not a member of the World Council of Churches, but belongs to the Canadian Council of Churches.

Formed twelve years ago, it consists of the Baptist Convention of Ontario and Quebec, the Maritime



A Dream Fulfilled

Dedication of the Goshen City church took place on June 28, 1959. The pastor, Clarence B. Fike, led the congregation in three services of dedication: of the people, of the church, and to the community and world mission. A. Blair Helman, president of Manchester College, gave two challenging sermons at the morning worship and the afternoon dedicatory service, and Rev. Andrew Hardie, president of the City Ministerial Association, spoke in the evening. For the past twenty-five years the church has been planning and looking forward to an enlarged opportunity for service. A planning council for two years studied the complete needs of the church for a long-range program. When the church voted to build, events followed in rapid succession: a fund-raising campaign, a contractor hired, a bond campaign to complete the financing, when in twenty-eight days $200,000 in building bonds were sold. Now that the church has been dedicated to greater outreach to the community and to world-wide Christian fellowship, the challenge to its members is for the commitment of their lives to a deeper consecration to Christ and his kingdom.

The Indiana limestone building has a sanctuary that will accommodate 650 people, and a fellowship hall in which 400 persons can be seated for a meal. It includes twenty-seven Sunday school rooms, a chapel which is open each day to the public, a pastor's study, church office, library, nursery, parlor, ladies' aid room, craft rooms, youth room with kitchenette, and a complete kitchen next to the fellowship hall.

United Baptist Convention, and the Baptist Union of Western Canada. Earlier the Baptist Convention of Ontario and Quebec voted to expand their present Convention headquarters in Toronto and approved a convention budget of $895,000. One hundred thirty-six foreign missionaries are serving under the Convention's foreign mission board in India, Bolivia, and Angola.

Cumberland Presbyterians Launch Expansion Program

The Cumberland Presbyterian Church has launched a $600,000 mid-century and development program. It is designed to benefit various aspects of the work of the church. The program was outlined at its 129th General Assembly.

The retiring moderator of the church, Dr. David Wayne Wiman, urged the delegates to resolve that their church should have a new birth of spirit. He said that the Cumberland Church was neither "modernist nor fundamentalist" and he warned against speaking dogmatically on points not contained in the church's confession.

Evangelical Covenant Church to Promote World Missions

A team of crusaders from the Evangelical Covenant Church will travel 35,000 miles throughout the United States in the coming year to promote world missions. They will hold a series of crusades under a year-long world missions emphasis program launched during the church's seventy-fourth annual meeting held at Rockford, Ill. The church voted a record $631,000 budget for world missions in the new fiscal year.

The retiring president of the church, Dr. Theodore W. Anderson, urged the church to consider possible merger with other denominations that had similar convictions and activities. He did not specify the similar denominations, but reported that the Covenant Commission on Comity is studying the relationship of the church to other denominations. He reported that the Covenant Church now has a total 529 churches and a membership 58,371. Seven new missionaries w commissioned at special servic Two of them are to manage a operate a Christian radio station Nome, Alaska. The others will assigned to the Belgian Congo a Ecuador.

Five hundred ministers of t church were challenged "to heavy but friendly hands on t best young persons in our churc for the task of world missions." T church has missionaries in Afri Alaska, Ecuador, Formosa, Jap and Indonesia.

Augustana Lutherans Map Higher Education Campaign

The 100th annual convention the Augustana Lutheran Chu made plans for a $4,500,000 app to its churches for Christian high education. The education fund v be raised in connection with c tennial observances of the chu in 1960. The Augustana Luthe Church was originally founded Swedish Lutheran immigrants w settled in the Mississippi Valley d ing the mid-nineteenth century.

Delegates to the convention Hartford, Conn., went on record being opposed to the establishm of parochial schools for second education. They recognized, ho ever, the urgent necessity of prom ing a strong program of Christi education in the home and pari A statement adopted at the ann synod indicated that younger chur es established through missionary tivity will hereafter be gran complete autonomy. The statem emphasized that full independen for indigenous or native churc will involve not only administrat and financial responsibility, but a the right to hold property.

Augustana Theological Semin at Rock Island, Ill., was authoriz to conduct a study of faith heali The seminary faculty was specifica instructed to include in its study t practice of anointing the sick w oil, as prescribed in the Epistle James.

Wealthy Found Lagging in Church Support

Members of poorer denominati are far ahead of those of wealth communions in church giving, theological study conference on ste ardship was told recently. The c

rence was sponsored by the ational Council of Churches' De- rtment of Stewardship and Ben- olence.

Albert T. Rasmussen of the Pacific hool of Religion, Berkeley, Calif., clared that richer parishioners lag supporting their churches, while e comparatively poor of the smaller cts contribute "with sacrificial ur- ncy" and give stewardship top iority in their budgets. The profes- r declared there are evidences that ose who share most fully in our ulence support the church only en it supports the value system t elevates material production to premacy."

Delegates to the conference noted at tithing is more popular today an it has been in the last one ndred years. In the discussion of e economy of abundance it was ged that a system of values be de- loped in which spiritual values ll not be subordinated to the ma- ial values given to such items as lios, toasters, and the like.

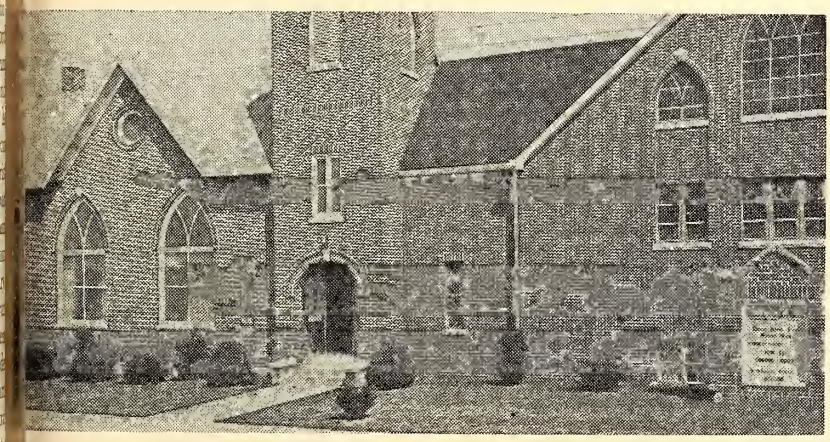
sitors Search Fruitlessly Religion at Soviet Exhibit

Visitors to the Soviet Exhibition at the Coliseum in New York noted the conspicuous absence of any reference to the place that religion still holds in the lives of millions of Russians. The exhibition confirms the giant strides the Soviets have made in scientific and technological fields.

The display of consumer production, although far less impressive, is regarded at least as a clear indication that Russians, like Americans, have a yearning for the good things of life. But the exhibition carries an exclusively materialistic emphasis, even though there are a few items of incidental religious interest.

World Christian Council for Abstinence Planned

Plans for the establishment of a World Christian Council for Abstinence have been made by representatives of churches in Germany, England, Scandinavia, Holland, and Switzerland meeting at Hamburg, Germany. A preliminary announcement said the council will study the problems of alcoholism and seek "to enlighten the public" about them, hold regional conferences, and publish literature.



Educational Unit Dedicated

The Dayton church (Cook's Creek congregation), held its second dicatory service in four years on June 14, 1959, the occasion marking formal opening of the new educational unit to provide fourteen new and odeled classrooms and other facilities. In June 1955, the present large ctuary was dedicated. The new educational unit is the remodeled old rch which is connected with the new edifice and the addition fills ng felt need. A children's chapel, new rest rooms, and an enlarged tibule are included in the improvements. The pastor, James S. Flora, ught the dedicatory message, The Church as Teacher. W. F. Flory, derator of the congregation, and Stanley Wampler, executive secretary Northern Virginia, also participated.

The educational unit is the third addition made to the Dayton brick fice since it was first constructed in 1853. The first addition was dedi- d in 1929, and the new sanctuary in 1955. In the sanctuary and cation unit, the congregation has expended $90,000. The indebtedness nly $17,000 at present. Dr. J. S. Huffman, Dayton, Va., has served as building committee chairman, with Randolph Caricofe in charge of the struction. The new Dayton edifice is now serving a great need in the mmunity with the average attendance being near 200.

Swedenborgians to Study National Council Affiliation

The General Convention of the New Jerusalem in the USA (Swedenborgian) voted at its annual meeting to make a new approach to the National Council of Churches. Delegates called on denominational leaders to hold talks with the council's Membership Committee leading to possible affiliation with the council.

The New Jerusalem body was organized in this country in 1792 at Baltimore, Md., by followers of Emanuel Swedenborg, 18th century Swedish scientist, philosopher, and theologian. It now has about 50 congregations with a membership of nearly 5,000. Some members of the Swedenborgian Church have been active in the National Council of Churches and in state and local church councils.

In other actions, delegates approved the establishment of a national headquarters and staff for the church. Delegates also approved a minimum salarly of $4,200 a year for ministers with guaranteed periodical increases and a pension program.

News Briefs

A record 529,853 Bibles and Scripture portions were printed in the Soviet Zone of Germany during 1958, according to Evangelical Bible Work with which the 11 East German Bible societies are affiliated. Donations of large amounts of paper by foreign churches and paper import permits granted by the East German government made the printing possible.

The American Lutheran Church announced that its pastors and parishes have voted overwhelming endorsement of plans to merge with the Evangelical Lutheran Church and the United Evangelical Lutheran Church. A total of 2,678 votes were cast in favor of the merger and only 91 votes against it, a margin of nearly 30 to 1, in balloting this spring in conventions of the church's 13 districts.

Recognition of Red China by this country or the United Nations was strongly opposed by the National Association of Free Will Baptists at its 23rd annual convention. A resolution adopted by delegates put the conservative denomination on record as being against any political relationship with the Communist-dominated nation.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

If the Churches Want World Peace. Norman Hill, Doniver Lund. Macmillan, 1958. 148 pages. $3.00.

Perhaps the greatest contribution of these social scientists is calling the churches to the task of educating the people in the fundamentals of international relations rather than on current issues; in developing a philosophical base for foreign policy; and in promoting an international ethical system (albeit detached from religious consideration). They offer a review of the political activities of the churches, particularly the Commission of the Churches on International Affairs for the World Council. They believe the ecumenical movement carries with it some values for peace, apparently on a par with cultural exchanges.

Generally, the authors seem to contend that the making of peace is not for the churches, it is for world diplomats. A caustic view is taken of the whole realm of social action; writing letters to officials is to "meddle." Only experts can have competent opinions; others are "amateurish." Churches would do well to avoid all specific issues because: (1) the church can be wrong (an awesome list of such cases are cited; (2) they are especially interested in religion and ethics, hence, their advice is "unrealistic"; and (3) if they keep aloof they will not alienate the members who might disagree. In short, "clergymen would do well to . . . stick to the job of making men good rather than undertaking to make them wise."

The audience for this book are those concerned with social action in the church. Helpful suggestions are offered even for those who may reject the over-all point of view.

There are some serious limitations. A rather static view is taken of both world affairs and national politics. Most international troubles are to be "traced back to the dictators of Germany and Russia, whose policies have been dominated by 'sinister purpose.'" They assume that the citizen can determine governmental policy simply by choosing between candidates and political parties in the election booth (described as the foremost among strategic spots). Brethren will reject the idea that being realistic, a dominant theme throughout, is the major consideration for churches, as well as the tacit approval given power politics and the underlying expedient approach to religion as it relates to war and peace. — *Leland Wilson, Overland Park, Kansas.*

The Thief. Archie Joscelyn. Augustana, 1958. 322 pages. $3.50.

Easily read and well plotted, this new novel with a Biblical setting will be of interest to Brethren readers. Being a work of fiction, it naturally does not parallel in detail the Biblical account; but neither does it do violence to that account. It is the story of Amos, who was born in Bethlehem of wealthy parents the night Jesus was born. The family becoming impoverished by events connected with Herod's killing of the baby boys, Amos' boyhood and young manhood were not easy. Finally, to secure money to have his sister treated for leprosy, Amos turned to robbery, was caught and became the "repentant thief" who was crucified with Jesus. The story is reverently and interestingly told. — *Ora W. Garber.*

This World: A Christian W shop. Brooks Hays. Broadman, 1 136 pages. $2.50.

Easy to read, this book be with a brief profile by Helen Miller of the man Brooks Hays for eight terms represented the F Congressional District of Arka in Congress until those disple with his moderate position on school integration question deci he should be purged. There the reader learns of the philos of Hays through selections from ous of his addresses and writi

Hays' political beliefs are the growth of his religious convicti he sought to put his religious ic into practice in the discharge o public duties. The book gives insight into the faith of a dev Southern Baptist layman, ele twice to the presidency of the So ern Baptist Convention, who saw world as a workshop for Christ

Christians who long for more c cated men in public life will impressed as they get better quainted with him through this ord from his public life that of the tragedy of Little Rock is loss of Statesman Brooks Hays the nation's congress. — *Wayne Buckle, Falls Church, Va.*

* **A Christian Interpretation Marriage.** Henry A. Bowman. W



we must answer

REMITTANCE BLANK

Achievement Offering

The enclosed Achievement Offering

$ ..... is expressive of my (our) desire to keep our church serving around the world.

Name .....

St. — RFD .....

City ..... State .....

Congregation ..... District .....

(Give through your local church's Achievement Offering or mail you to the General Brotherhood Board, Church of the Brethren General O Elgin, Ill.)

nster, 1959. 127 pages. $2.50. This is a good book for pastors o do a good bit of marital coun- ing. It is easy to read, has good ource materials listed, special ipture references and in all a y helpful book on this subject. would also be good for study ups. — *Leland S. Brubaker, El- , Ill.*

A Theology of the Laity. Hen- k Kraemer. Westminster, 1959.) pages. $3.00.

There is common agreement ong churchmen today that laymen l ministers alike need a fresh con- t of their respective roles in the rch. The above volume speaks his need and not only calls atten- to the status of the laity over years of Christian history, but points in a new direction for future. Dr. Kraemer courageous- ttacks our tendency to "use" lay- to carry out the "work" of the rch and calls us to see that lay- cannot be used by the church, the laity is the church. "The y should . . . never be appealed with the request to be so kind goodwilling as to help the rch, but simply on the basis of t they are by the nature and of Christ's church as the 'people God,' sent into the world for ness and service." People con- ed with the church and the ld will find in this small book stimulating volume. Although ten of the laity, it is not written a Reader's Digest level. Thus, e not trained for heavier reading will find it a little cumbersome, those who attempt its passages appreciate its message. — *Floyd Bantz, McPherson, Kansas.*

bituaries

umma, Daniel G., son of Daniel Fannie Gibble Mumma, was born 24, 1899, and died June 2, 1959. was a member of the White Oak ch, Pa. Surviving are his wife, the er Stella Ruth Kulp, a son, three hters, his father, twelve grand- ren, and five brothers. The funeral ce was held in the Graybill church he home ministers. Interment was e adjoining cemetery. — Mrs. Alvin nderfer, Manheim, Pa.

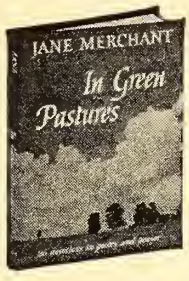
yers, Amanda Fuhrman, was born 15, 1886, and died June 20, 1959. was a member of the Black Rock ch. Surviving are her husband, two one daughter, and four grand- ren. The funeral service was con- ed in the Black Rock church by N. S. Sellers. Interment was in adjoining cemetery. — Lydia M. er, Manchester, Md.

elson, Jennie Letitia, was born in Ashland County, Ohio, July 22, 1872, and died May 29, 1959. She is survived by two daughters and one brother. The funeral service was held at the Dickey church by Bro. A. B. Pierson. Interment was in the adjoining cemetery. — Mrs. Jean Schar, Ashland, Ohio.

Niswander, Mary Anna, daughter of Hewitte and Sara Taylor, was born Dec. 5, 1873, at Deep River, Iowa, and died July 12, 1959. Her father was a minister in the Church of the Brethren and she was a charter member of the Pomona church. She is survived by three children, two grandchildren, and two sisters. The funeral service was held at the Wee Kirk O' the Heather by Bro. Paul Studebaker. Interment was in the Forest Lawn cemetery. — Mrs. Grant Cohick, Pasadena, Calif.

Palmer, May Rose, was born at Grand Prairie, Minn., and died at Waldeck, Sask., Canada, April 22, 1959, at the age of seventy-two years. In 1908 she was married to Elmer Palmer, who preceded her in death. She was a member of the Church of the Brethren. She is survived by four sons, two daughters, seventeen grandchildren, and one great-grandchild. The funeral service was held in Vidora with Rev. J. Bridal of the Church of God officiating. In-

DEVOTIONAL BOOKS



In Green Pastures

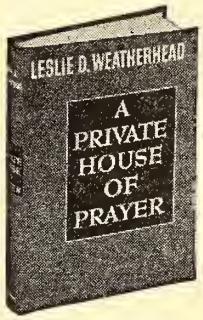
by JANE MERCHANT

Using the 23rd psalm as her theme, prize-winning poet Jane Merchant begins these devotions with a selection of scripture followed by a poem and an illuminating prayer. Miss Merchant's poems and prayers radiate the glory of God and the wonder of life. After reading her work, one cannot help having more zest for living and more love for the Giver of all. **$1.50**

A Private House of Prayer

by LESLIE D. WEATHERHEAD

This is an invitation by Dr. Weatherhead to visit in his private house of prayer for 31 days. Then, he says, the reader can build his own by following the blueprint he gives in the first part of the book. Dr. Weatherhead has furnished his house with poems, quotations, meditations, and scripture. **$3.00**



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.



Express your Christion Trusteeship well by
- ☐ o bequest in your will
- ☐ o gift onnuity
- ☐ o real estate deed (reserving life use)
- ☐ o stock or bond gift (reserving life income)

Generol Brotherhood Boord,
Church of the Brethren
H. Spenser Minnich,
Director of Speciol Gifts
1451 Dundee Avenue, Elgin, Illinois

Send information to me confidentially and without obligotion

Name .....

Address .....

terment was in the Robsart cemetery. — Mrs. Doris Deeter, Calgary, Alta., Canada.

Phillips, Cora Elten, was born Sept. 28, 1882, and died at Nappanee, Ind., July 10, 1959. She was married to Melvin Phillips on July 11, 1903. Surviving are two daughters, five sons, one brother, and nine grandchildren. The funeral service was held in the Nappanee church by Bro. Leland Emrick. Interment was in the South Union cemetery. — Mrs. Cassel Hoke, Nappanee, Ind.

Reinhold, David D., son of Adam and Catherine Dieffenbach Reinhold, was born at Frystown, Pa., Jan. 21, 1892, and died July 11, 1959. He is survived by nine children, twenty-three grandchildren, one great-grandchild, and two sisters. The funeral service was conducted by the undersigned in the Elizabethtown church. Interment was in the adjoining cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Riner, L. C., was born June 20, 1890, and died June 25, 1959. He united with the Pleasant View church, W. Va. Surviving are his wife, Russie Fox Riner, five daughters, four sons, and twenty-two grandchildren. The funeral service was conducted by Bro. Enos Griffith and the writer. Interment was in the Huse Memorial cemetery. — E. L. Clouser, Fayetteville, W. Va.

Root, John W., son of Aaron and Saloma Swartz Root, was born in Tippecanoe County, Ind., Feb. 18, 1875, and died near Frankfort, Ind., June 5, 1959. He was married in 1904 to Lulu Ulrey, who died in 1951. He was a member and for thirty-three years pastor of the Fairview church, Ind. Surviving is one sister. The funeral service was held at the Pyrmont church by John Laprad, assisted by A. P. Wenger and S. B. Hopper. Interment was in the Pyrmont cemetery. — Mrs. Raymond Wagoner, Mulberry, Ind.

Shaffer, George, died July 4, 1959, at the Church of the Brethren home at Windber, at the age of ninety-three years. He was a member of the Greensburg church, Pa. Surviving are two sons, two daughters, six grandchildren, and eight great-grandchildren. The funeral service was held at Grimms funeral home by Bro. Wilfred N. Staufer. Interment was in the Mount Joy cemetery. — Mrs. Galen Bittner, Greensburg, Pa.

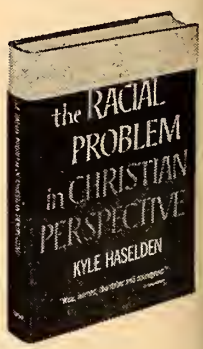
Shepherd, Otto D., son of J. Emet and Rosena Cook Shepherd, was born Jan. 13, 1888, and died April 14, 1959. On Feb. 12, 1917, he was married to Clara Gard. He was a member of the Rossville church, Ind. Surviving are his wife, two sisters, and two brothers. The funeral service was held from the Russel and Hitch funeral home by Bro. A. P. Wenger. Interment was in the Oak Hill cemetery. — Mrs. Raymond Wagoner, Mulberry, Ind.

Shidler, Charles F., was born Aug. 6, 1869, in Jefferson Township, Ind., and died at Goshen, Ind., June 10, 1959. On Nov. 26, 1891, he was married to Lena Bradigum, who preceded him in death. He was a member of the West Goshen church. He is survived by one son, two daughters, eighteen grandchildren, fifty-two great-grandchildren, and one great-great-grandchild. The funeral service was held at the West Goshen church by Brethren Paul Lantis and M. D. Stutsman. Interment was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

A Southern pastor sounds the voice of Christian conscience on

The Racial Problem in Christian Perspective

by KYLE HASELDEN

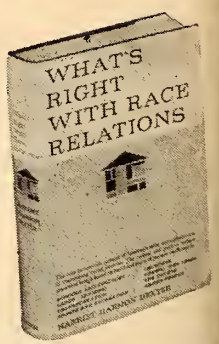


To get to the real roots of a nation's trouble with the race question, a deeply concerned and highly articulate man cuts below the usual level of social psychology to find the basic fault with the Christian ethic itself. As he searches his own conscience and that of his fellow Christians he uncovers many disturbing facts and findings, but his conclusions are like a fresh wind over a dreary scene. $3.50

The untold story of what is being done to heal the rift between the races in America

What's Right With Race Relations

by HARRIET HARMON DEXTER



This is an account of the many bright spots and growing areas of progress in an otherwise gloomy picture of what many consider America's number one problem — the tension and threatened conflict between the races. This is a book that people in all parts of the country and in all kinds of jobs, living conditions and with differing viewpoints have written with their lives. $4.00

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church News

Northern Illinois and Wisconsin

Freeport — The area children's workers met with us. We were represented at the women's spring rally at Polo. Some of our teachers attended the church school training conference at the Bethany Evangelical and Reformed church. We opened a church nursery for children through three years of age. Mrs. Louis P. Dame was guest speaker at our women's work mission program. Our youth attended the district rally at the Lena church. Leona Myers spoke to the teachers at a worker's meeting. Marie Thompson of Dixon showed pictures of Hawaii. Some f our members attended the district i sion workshop at Polo. Bro. Ll Stauffer was delegate to the Ann Conference. Bro. John I. Master spoke in the pastor's absence. We h communion on June 14. Our vaca Bible school, June 8-19, was directec Mrs. Joseph P. Schecter. — Mrs. Al Wilson, Freeport, Ill.

Southern Illinois

Canton — Our father-son banquet held in February and mother-daug banquet in May. Five were bapt following a class in church members Ray Cleer was our guest speaker w our pastor was on a preaching mis at Beaverton, Mich. The junior senior high groups presented a Sun evening service in May. Baccalaur and commencement for Graham pital nurses were held at our chu Our women had comforters, cloth and grease ready for the relief tr We are sponsoring a church soft team. — Anna Mae Dare, Canton,

Middle Indiana

Andrews — Bro. Richard Knarr and ɔ. Paul Basehore preached at our ster meetings. Ten were added to the ırch by baptism and two by letter. ɔ. Richard Knarr has resigned as our stor; Bro. Paul Basehore is now serv- the church as a summer pastor. May 17 we held a dedication serv- for four babies and their parents. June 21, family night we had a pper which was followed by a Fath- s Day program and the film, I Be- d His Glory. Our pastor and his e are conducting a nine-week school arts and crafts for children. Much e has been spent this summer land- ping our church yard which adds uty to our church. — Goldie Priser, drews, Ind.

Mexico — Retired Missionary Lillian sso has moved into her new home. e ladies of the church gave a pantry wer in her honor. Bro. Sam Harley s guest minister while our pastor s holding a meeting in Michigan. ter Anna Beahm Mow spoke to us our temperance meeting. Five have n received by baptism and seven by er. Our pastor, Bro. E. Paul Weaver, resigned to accept the position of rict secretary. Bro. Donald Ritchey accepted the call to be our pastor. ry Fisher was relicensed to the min- y. Byron Swayer, who has been in S in Germany for the past two years, s licensed to the ministry, by Bro. n Harley and Bro. V. F. Schwalm. number of our young people at- ded regional youth conference at np Mack. Sister Lillian Grisso and pastor were our delegates to An- l Conference. — Mrs. Verlon Sites, u, Ind.

Peru — The district CBYF spring con- nce was held in our church. A buf- family supper was held one Sunday ening, when Howard H. Keim showed re of his European pictures. The dication service for our new church s held on Pentecost Sunday with . A. Blair Helman as speaker. A com- nion service was held at the close the morning service. One Sunday pastor recognized the high school duates of our membership and held onsecration service for four babies, ir parents, and grandparents. The ject for the daily vacation Bible ool was the purchase of a settee and ir for the Church of the Brethren me at Mexico, Ind. Sister Bertha wman and Bro. Fred Duncan were delegates to Annual Conference. . Howard H. Keim has resigned as pastor. We have secured the serv- s of Bro. Carl Showalter, a graduate Bethany Biblical Seminary. — Mrs. noin Lawson, Peru, Ind.

Pleasant View — Church and Sunday ool officers were elected for the com- year at the quarterly council meet- . Bro. A. L. Whitmore gave a report Annual Conference. Bro. Claude lfe of Manchester College brought morning message during the ab- ce of the pastor. Two babies were dicated on Mother's Day. The rch had a family night in May with potluck supper. Herbert Gilmor wed pictures of his trip to Europe. . Charles Oberlin of Peru will hold revival meeting in October. The society has been making bandages and sending clothing for relief. — Mrs. Amsa Snell, South Whitley, Ind.

Portland — Bro. Herbert Fisher, pastor of the Sweetser church, conducted our love feast. On June 7 Bro. Samuel Harley met with our congregation to discuss the possibility of a full-time pastoral program. We voted to get a full-time pastor. Brother and Sister Daniel Deaton were delegates to the Annual Conference. Nine juniors and three of our youth group attended Camp Mack. — Mrs. Henry Graves, Portland, Ind.

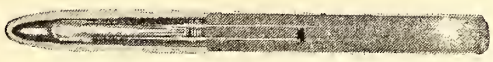
Northern Indiana

Ft. Wayne, Lincolnshire — Three have been baptized, two reinstated and three received by letter. Brother and Sister Titus Schrock were with us for an evening service. The altar and chancel choirs gave a spring concert. The average attendance for the vacation Bible school was one hundred nine. Rosil Valentine and Roy J. Gilmer were our delegates to Annual Conference. Our pastor, Bro. Harper Will, is giving a series of summer meditations on the Twenty-third Psalm. Russell Dailey, Fred Roop and Otho Wolf were ordained to permanent office of deacon. The church is sponsoring the Johannes family of four from Holland. Lois Roop, Arthur Barrett and Clarence Crill are our delegates to district conference. — Mrs. Quinter E. Hollenberg, Fort Wayne, Ind.

Nappanee — The district women's rally was held on May 4 at the Goshen College Union auditorium. A deputation team of Manchester college students conducted a program on the Leavening Power of Christian Citizenship. We had our mother-daughter tea on a Sunday afternoon. We enjoyed a musical program by the Canaan Baptist church of Elkhart. Bro. Dale Hess of Goshen showed pictures of the work of our church in Northern Indiana. Seven babies were dedicated on Mother's Day. Our church joined with the other churches for a vacation Bible school. The Sunday our pastor was absent for Annual Conference, Sister Lucile Long Strayer spoke. Our pastor, Leland Emrick, and Mrs. Delbert Fox, were delegates to Annual Conference. John Metzler, Sr., spoke and showed pictures of Poland, Greece, Yugoslavia, Italy, France, Germany, and North Africa. Our pastor and his wife attended the family life conference at Manchester College. — Mrs. Cassel Hoke, Nappanee, Ind.

North Liberty — Some of the women of the church made a trip to the Misha-

OIL VIAL



For anointing with oil in praying for the sick. Consists of a selected plastic barrel, approximately the size of a fountain pen, grey finish, with silver-tone cap and side clip. Pastors and elders will find this a modern convenient adjunct in the performance of their prayer ministry. **75c**

CHURCH OF THE BRETHREN GENERAL OFFICES

Elgin, Illinois

The Seeking Years

Six 30-minute religious dramas for teen-agers. Selected from 1957 Sylvania Award-winning TV series, "Look Up and Live." Easy production notes. **$1.50**

Church of the Brethren
General Offices
Elgin, Illinois



E. Stanley Jones

CONVERSION

What is conversion? How does it come about? What are its lasting effects? In this book, a famous missionary and writer examines all aspects of conversion, clearly revealing the joy and peace it brings.

Paper, *$1.95;* cloth, *$3.25*

VALUES IN THE CHURCH YEAR

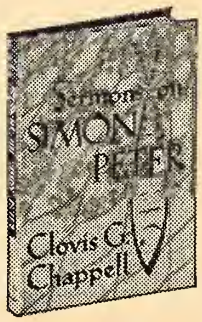
FOR EVANGELICAL PROTESTANTISM

William F. Dunkle, Jr.

Emphasizing the values gained by the preacher and his people, Dr. Dunkle discusses the practical aspects of using the Church Calendar for the entire year. His suggestions will help all ministers preach with plan and purpose. *$2.50*

Clovis G. Chappell

Sermons on Simon Peter



12 sermons about Simon Peter, the fisherman whose dynamic qualities put him in first place in any estimate of Jesus' disciples. A new dimension of Peter emerges in this many-faceted portrait of the most human one of the Twelve. *$2*

Order from your bookstore

ABINGDON PRESS

waka children's home to sew and patch for the institution. Mrs. Scott Horn, district women's work president, was the speaker for the mother-daughter banquet. The trustee and property commission approved a project for landscaping the church grounds. A program was given by the pupils of the vacation Bible school on June 12. When the pastor was away at Annual Conference, Prof. Wilbur Barnhart of Manchester College and Kenneth Murphy took charge of the morning worship. Bro. Carl Kime of Boise, Idaho, gave a talk on his experiences in beginning a new church. Each of the adult classes, in turn, is taking responsibility for the decoration and arrangement of the worship center each Sunday. — Virgil Houser, North Liberty, Ind.

South Bend, Second — Since the first of the year our church has bought a new electric organ and a new acrosonic piano. Our church participated in the Call program. The young people of section one had a candlelight communion service on a Saturday evening in our church. Rev. Tobie Schumker from the Hope Rescue mission spoke on alcoholism and Mr. Risler from the Parkview detention home on juvenile delinquents. Our choir furnished the program for our Easter sunrise service. Rev. Quinton Everest from the United Missionary church spoke at our father-son banquet, and Norma Jean from radio station WCMR spoke at our mother-daughter banquet. We have three active women's circles with the working women meeting once a month in the evening. Our pastor, Charles F. Stouder, served on Standing Committee at Annual Conference. Mark Funderberg and Roy Metzler gave their Conference report in a Sunday morning service. — Fern Horein, South Bend, Ind.

Southern Indiana

Rossville — Community projects in which we have participated include World Day of Prayer, Holy Week meditation services, Easter sunrise service, an Easter cantata by community choir, and daily vacation Bible school. A group of Manchester College students presented an inspirational and challenging service. On children's day the children's department had charge of opening the Sunday school hour. Our pastor, Bro. A. P. Wenger, served on Annual Conference Standing Committee. During his absence our pulpit was filled by two of our lay members, Brethren Simon Irick and Ferris Hylton, and Charles Anderson, of Fort Wayne. All age groups have contributed in many ways to the advancement of our building program. We began to use the educational wing early in February, and the remodeling of the old structure was far enough along that we could use the sanctuary in May. Dedication services were held on July 12. — Mrs. Raymond Wagoner, Mulberry, Ind.

Michigan

Florence — Our mother - daughter banquet was on May 8 in Centerville. On Mother's Day four babies were dedicated. We had a vacation Bible school June 8-12. The children are sending the money and gifts to our mission school in Lybrook, N. M. Our pastor,

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assisting dividuals or families to relocate or cure employment in Brethren comm nities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offic

This service is part of the Broth hood program, assigned for administ tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

No. 415. Middle-aged couple wo like job as cottage parents in a chu home for children. Preferably in Nor eastern Ohio District or surround territory. Some experience. Conta Brethren Placement Service, Chu of the Brethren General Offices, Elg Ill.

Bro. Frank Mulligan, and his w represented our church at Annual C ference. The Call program for church has been completed. One of BVS boys showed slides on Germa and the heifer project on June 28. —M Mildred M. Tschupp, White Pige Mich.

Hope — We combined with seve churches in the community for a G Friday service. Our young folks sp sored a sunrise service on Easter mo ing. The Barry County WCTU c vention was held in our church. A 23 we enjoyed a family night sup in the fellowship room. The ch from Ionia EUB church presented program. We had a Mother's Day p gram on May 10. Several of our gr attended the women's annual spr rally at Brethren Heights at which M Paul Halladay was the speaker. vacation Bible school was held Ju 8-12; Mrs. Clare Eash as director. pastor, Bro. Rommie Moore, had cha of the devotional period over ra station WBCH for a week in M Men who filled our pulpit when pastor was gone were: Bro. Ka Hartzler, one of our own young m Bro. Carl Welch, of Lansing; and G. Merrill Lenox, executive director the Council of Churches in Michig At our quarterly council meeting July 12, Sunday school and chu officers were elected. We dedica seven small children and baptize husband and wife. Our pastor was d at the junior camp. We are planning build a parsonage on the church fa — Wilmina Wieland, Freeport, Mich

ALL 6

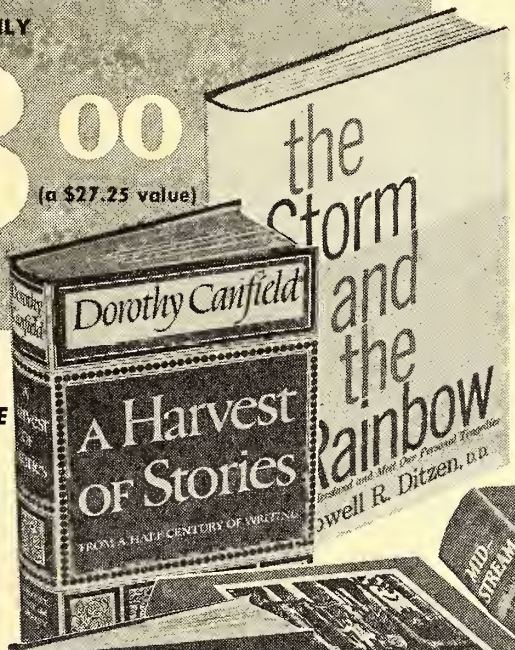
OF THESE OUTSTANDING FAMILY READING VOLUMES

YOURS FOR ONLY

$3.00

(a $27.25 value)

WITH MEMBERSHIP



THESE ARE THE BOOKS YOU RECEIVE

THE STORM AND THE RAINBOW *by Lowell R. Ditzen.* A book for all who are troubled and have known sorrow, proving God yearns to help us always. Reg. price, $3.50.

A HARVEST OF STORIES *by Dorothy Canfield.* Brings together 28 of the author's best stories over half-a-century. Rewarding reading for all. Reg. price, $5.00.

THE FIRST EASTER *by Peter Marshall.* All the events of Christ's Passion . . . alternately tender and tragic but always engrossing. *Must* reading! Reg. price, $3.50.

MIDSTREAM: LINCOLN THE PRESIDENT *by J. G. Randall.* The wonderful story of the *whole* man . . . how he worked and thought and lived. Reg. price, $7.50.

PATHWAYS TO UNDERSTANDING *by Harold E. Kohn.* A most beautiful, unique book of meditations making us see how *everything* reveals our God. Reg. price, $3.00.

Your First Bookshelf Selection . . .

THE HEART IS THE TEACHER *by Leonard Covello.* The true-life story of a man who gave his life to the struggle and triumph of a teaching career in the "blackboard jungle" of a big city. Now . . . renew *your* faith in the sublime power of the heart! Reg. price, $4.75.

A Cordial Invitation to Join CHRISTIAN HERALD'S FAMILY BOOKSHELF

from Dr. Daniel A. Poling



Yes, we invite you to accept *all six* of the fine volumes shown on this page for only $3.00 when you join Christian Herald's Family Bookshelf . . . a rare package of delightful reading and endless entertainment for which you would have to pay $27.25 in the publishers' editions! Then, as a member, you will continue to receive for your family magnificent books of *lasting* value — volumes you will read with greatest enjoyment and keep in your family library with pride.

Your rewards of Family Bookshelf membership are unique. First, you join with us in our Crusade against immoral "literature" and join a book club that has distributed more than 200 superb titles during the past decade — not one volume of which contained a word you would not want your children to read! Second, the books you accept through membership never cost you more than $3.00 each, regardless of the higher publisher's price. You read about each month's selection in advance, and accept or reject books as you please, paying for them *after* you receive them . . . and you need take only four selections a year. Finally, you will receive a valuable FREE Bonus Book worth up to $5.00 for each *additional* two selections you take . . . thus building up an enviable family library at no cost to you!

I enthusiastically invite you to membership in the Family Bookshelf while this SIX BOOKS FOR $3.00 offer is in effect! Mail the coupon — without money — *today!*

APPROVED FOR FAMILY READING — Christian Herald's FAMILY BOOKSHELF

ALL 6 BOOKS FOR ONLY $3.00

THE FIRST EASTER — MIDSTREAM

PATHWAYS TO UNDERSTANDING

THE STORM AND THE RAINBOW — A HARVEST OF STORIES

and your first selection THE HEART IS THE TEACHER

CHRISTIAN HERALD'S FAMILY BOOKSHELF, Dept. 174
27 East 39th St., New York 16, N. Y.

Yes, I want to take advantage of Christian Herald's Family Bookshelf 6 books for $3.00 offer! Please send me at once the six books listed above and bill me only $3.00 plus postage and handling. Enroll me as a member of the Family Bookshelf and send me your preview each month so I can decide whether or not I want to receive the selection described. I do not have to buy every selection — only four during an entire year to fulfill my membership requirement. For each additional two books I do accept, you agree to send me another valuable Bonus Book worth up to $5.00 FREE.

Name.....

Address.....

City.....Zone....State.....

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Muskegon — A union evening service was held with the neighboring Faith Reformed church on Palm Sunday. On Easter the day's activities included sunrise services followed by breakfast; two morning services; and a program by the children of the Sunday school. The junior high group sponsored a paper drive and thus raised money to send twelve to their district rally. The recently organized second women's fellowship has evening meetings and has named the group Friendship Circle. Lynda Fredericks, district youth field worker, spent a week with our CBYF. Four of our vacation school staff attended the state council of churches training school at Grand Rapids. Our evangelism visitation continued through May with instruction and films. Our pastor and his wife, Brother and Sister Loren Frantz, entertained the monthly sectional pastors' retreat in May. The pastor is holding membership classes each Sunday morning. Our quarterly council for election of all church officers met on June 8. Several from the various age groups are attending the camps at Brethren Heights. The music and worship committee held a school of music in August. — Lois V. Hillsamer, Muskegon, Mich.

CBYF PROGRAM KIT

VOLUME 6



The source materials that are needed most in CBYF programming are those that stimulate youth to build their own programs. This is the intent of the CBYF Program Kit.

Volume 6, just published, will be an asset in the building of programs. In addition to the study material are suggestions on activities, supplementary resources, worship aids and audio-visuals.

$3.00

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

IS YOUR ENGLISH HOLDI YOU I

I have helped thousands of men ar who have not had college training to become effective speakers, writers, an sationalists. With my new C.I. METHOD stop making mistakes, build up your vo speed up your reading, develop writing s the "secrets" of conversation. Takes only 1 a day at home. Costs little. 32-page booklet maile Write TODAY! Don Bolander, Career I Dept. E-869, 30 E. Adams St., Chicago 3

PROPERTY INSURANCE
FOR CHRISTIAN PEOPLE

Fire and Extended Coverage, Legal Reserve, Non-Assessable. Churches, Dwellings, Household Contents, Mercantile, Farms. Cost has never been more tho of State Published Rates. Over 40 years in bu Eleven Church denominations participating. for infarmation.

BROTHERHOOD MUTUAL INSURANCE COMP
128 W. WASHINGTON ST. • FORT WAYNE, INDIANA • DE

New Haven — Easter was observed our church with a sunrise service breakfast. Our evangelistic services gan Easter evening, with Bro. E. P Weaver, a former missionary to Afr as the evangelist. Three joined church by baptism, two by letter one on former baptism. Bro. D Aukerman brought a message to congregation. Five children have b dedicated. Our council meeting held on July 16. Brother and Sister P Halladay brought a message on M 24. A successful daily vacation Bi school was held at our church, direc by our pastor, Bro. Harley Townse The Call program is still working in church. The next phase is the miss to the members. Mrs. Katherine M dock, a missionary, brought us an teresting message on June 21. — L Bosserman, Middleton, Mich.

Agents and Organizations
Write Today for FREE DELUXE SAMPLE ALBUM and Make Money Fast Selling
Lovely Velcrest

Scripture Text and Regular Christmas and Everyday Cards, Choic Gifts, Wraps and Novelties. 180 Exceptional Items. Top Flight, repea Order Values. Good Profits with quantity Bonus. Brethren Firm

THE VELCREST COMPANY
C. E. Copeland, Manager
15 Edwards Ave. Mansfield, Ohi

Classified Advertisi

NOW EUROPEAN - PALESTI TOUR IN 1960, including NE EAST AND PASSION PLAY, w experienced conductor and relia travel bureau. Rev. Lester Welch, 320 Hamilton St., N. Washington, D. C.

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 19, 1959

Where Fingers Point Skyward



Long before a human eye
Beheld such stately fingers
Pointing heavenward—

Long before a camera's film
Imprisoned the iridescent shadings
Of painted rocks—

Long before a poet's thoughts
Lifted from earth to sky
And remarked how nature speaks
A language of adoration—

Long before an artist's pen
Etched the pattern of aspiration
In the blending of sun and shadow—

God, the first poet, photographer, artist,
God, the first architect and designer of beauty,
Created a world no one had yet discovered,
Formed it and fashioned it through centuries
Of centuries to be the habitation
For all who lift up their eyes
Where fingers point skyward,
For all who lift up their hearts,
Who respond to his giving
And speak to his praise.—K.M.

Religious News Service

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

SEPTEMBER 19, 1959

Volume 108 **Number 36**

In This Number . . .

Editorial —

Where Fingers Point Skyward 1
Where Christ Stopped 5
Superman Is Dead 5

The General Forum —

Trends of the Brethren. James S. Flora 3
By Love — Not Thought (verse). Mildred Long 7
Idaho Chooses Pioneer Mother. Anne Albright 8
Indiana Selects Former Missionary. Lucile Long Strayer 9
By Their Fruits. Edwin G. Collins .. 11
After 250 Years — New Respect, New Challenges, New Opportunities ... 12
I Am Not Bound to Win (verse). W. Russell Shull 15
Reviews of Recent Books 27

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Toward His Kingdom —

BVS'ers Work With Sioux Indians ... 20
The Gospel Reaches Out. Robert Bischoff 21
Your Church Library Can Serve You! 22
Bible School — Ecuador Style. Shirley Fike 23
Mission-Grams 26
Out of the Mailbag 26

• • •

Steve Allen: "The most meaningful form of prayer is the prayer of thanksgiving, the prayer for grace, the prayer that we might be given strength to improve our spiritual selves."

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Law of the Land

I read with interest Glen W. Petcher's letter on the Southern way of life in the June 27 issue. Mr. Petcher and I have tangled horns before, and we will probably tangle again before the Southern way of life is made the democratic and legal way.

Mr. Petcher tries to confuse the issue by assuming that the action of one person thwarts the will of 1,300 people. The fact of course is that segregation in public schools is now illegal.

It can be easily understood why some Negroes fear integration. It's something different; it challenges the status quo; and it sometimes results in violence. Certainly all Negroes could accept the first two conditions, but the third condition is dependent upon the Southern whites' attitude toward this major change in their way of life. I feel certain all forward-looking Negroes will welcome better schools and equal educational opportunities even though there is fear of violence.

What many Southerners fail to see is that school integration is now the law of the land. No longer is the Plessy v. Ferguson decision of separate but equal facilities applicable. Instead of fighting against integration, passing stupid state laws, closing public schools, etc., why not accept the inevitable? Integration is going to win because it's the law. Southern whites just make things harder for themselves in bucking the Supreme Court decision.

When are the intelligent people of the South going to speak out against anti-integration? When are the newspapers, the churches, the Y.M.C.A.'s, the Y.W.C.A.'s, the governors going to follow the lead of that great Southern crusader, Lillian Smith, who stated in her book, "Now is the time"? — Richard C. Dunham, 19 W. 148 Rochelle Circle, York Center, Lombard, Ill.

God Does Not Will Tragedies

The story from Nigeria in the issue of July 11, entitled "Still Will I Love Him," is worthy of thought from Messenger readers. It is good to know that this couple, whose marriage and home would have been broken and destroyed by this tragedy in paganism, are able to turn to each other and cement the bonds of their home life bec they are Christians.

Yet there is something de troubling in the story. Kubili's g stricken "the Lord does not me," and the author's statemen the closing paragraph, "But they have . . . accepted the fact whatever happens is the will God," strike a chilling chord. simply is not a fact that what happens is the will of God. T is so much ignorance and hate greed among men that we can there the causes of most trage God does not will the death babies, or any of life's c tragedies, not God the Fathe our Lord Jesus Christ! Such a " is all too much like the arbit vindictive gods of paganism.

Who of us having faced deep sonal tragedy can fail to unders Kubili's spiritual dilemma? crushing hopelessness of the tho that "God does not love me" is inevitable, logical conclusion "whatever happens is the wil God" in a case like this, in the h of any human being. It also foll whether we are able to admit i not, that we cannot "still love l who has willed this terrible ex ence in our lives.

The reassuring words of Pau Rom. 8:28 (R.S.V.), "We know in everything God works for g with those who love him," a with the assurance that he is bea our griefs (Isaiah 53) and lon to comfort us and heal us, b us to an utterly different conc This is the teaching of Christ is also the experience of those learn to know him truly. — Loi Landis, 723 N. Sycamore St., Manchester, Ind.

No Infant Baptized

In reply to Harley J. Utter's l in the May 16 issue, I challenge one to prove to me that there ever an infant baptized in the B The word *baptize* is Greek an original meaning was to dip plunge under. Regardless of man may say sprinkling never or never will be baptism. It is doubtful if Cornelius, Lydia, or jailer had any small children in households. Only servants likely at their ages. — Harvey Miller, 555 Highline Drive, E. natchee, Wash.

Ewing Galloway



More city churches ed to be established for people are migrating to urban areas

Trends of the Brethren

James S. Flora

WE WHO are members of the Church of the Brethren are experienc- ig, at this very moment, one f the greatest transformations ur church has ever known. We are living in an era of pid change. Our denomina- n, in a real sense, is under- ing a major overhaul. Our licy, method of worship, and ganization are being remade. t, as in every great reforma- n, many persons are com- etely unaware of the shift. In a very real sense the urch of the Brethren is coming modernized in archi- ture, in organization, and in world outlook. The last y years, for example, have ought such radical changes almost completely modern ss, the full-time pastoral nistry, a world-wide witness, and a more centralized and effective form of church government.

The Church of the Brethren is a relatively small denomination of something over 200,000 members as compared with the Methodists and Southern Baptists of around 9,000,000 each. In what direction are we Brethren headed? What emphases do we have for the future? What are some of the present trends of our denomination?

Let me give three trends which, in my opinion, may be poor or dangerous ones. First is the trend toward "secularism." Secularism is defined as "things that are worldy or temporal as opposed to things that are spiritual or eternal." We have become almost completely secular in the way we dress, which is not bad in itself if we can continue to act religiously. But, as it has so often been proved, when we change one we are likely to change the other.

Our trend toward secularism is demonstrated further by the fact that our church tolerates and partially justifies the selling of alcoholic beverages and the raising of tobacco by some of its members. The trend toward secularism is evidenced further by the fact that dancing, formerly disapproved, is now accepted by many. Smoking, formerly frowned upon, is often accepted. Entering the

Pastor of the Cooks Creek congregation, Dayton, Virginia

military service, formerly prohibited by Brethren, is now commonplace. The important thing is that we know how far to go and where to stop to still retain the sharp line between religion and secularism.

A second trend which could be dangerous grows out of a somewhat arrogant feeling of self-satisfaction. Brethren have always had a certain amount of this, which accounts for the fact that we have not grown as much as we should have. We have been satisfied to remain small and sometimes to be a rather conceited in-group. We have been confident that our doctrines are right and others wrong. In the past we were vainly content with small rural churches existing on shamefully low budgets. We cannot afford to retain this trend in the future.

A third modern trend gives evidence that the average church member knows little and cares less about the major Christian doctrines upon which the church is founded. It would be safe to venture that the average Protestant Christian could not produce fifteen minutes' worth of valid, Biblical argument upon what and why he believes. Roman Catholics and many Jews are much more capable of defending their religion.

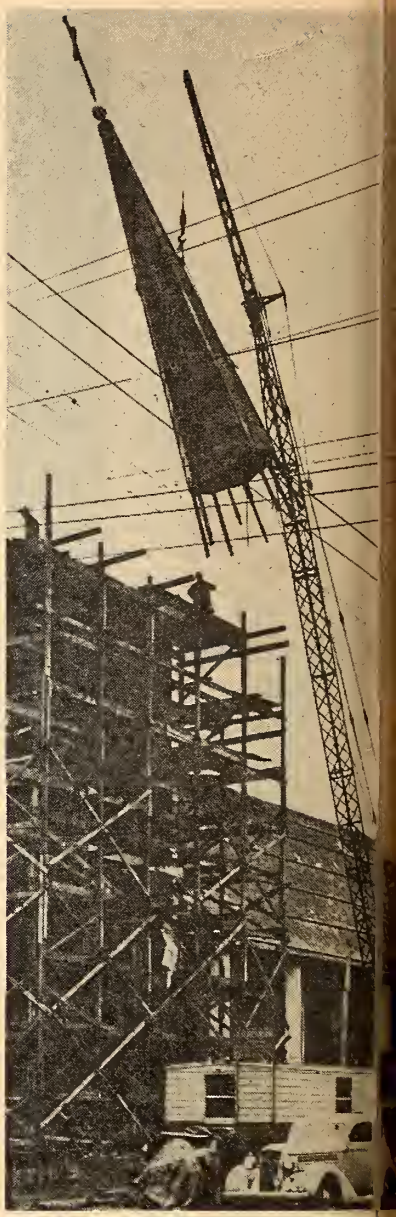
This lack of indoctrination is a dangerous trend with the result being that the church, to countless people, becomes no more than another club with weekly meetings; whereas this fellowship, in its highest sense, should be recognized as the source and sustainer of life, our hope for eternity. Obviously we need to correct these poor and dangerous trends of our church.

Our major and more pleasant consideration is to point out the good and more encouraging trends of the Church of the Brethren. In my opinion, these greatly outweigh the negative features. There is much for which we can be thankful. There are characteristics that should make our future strong.

We are moving toward a more centralized form of government. Formerly we were a congregationalist type denomination with the main responsibilities resting in the congregation. The Baptists, for example, are still organized this way, but even they are changing. Formerly in our church the congregation had the authority to elect and ordain ministers and deacons. The local congregation was entirely responsible for securing its minister without district or regional help. The congregation was responsible only to itself. But now we have expert leadership from our national headquarters and regional and district offices which makes our work much more efficient and effective.

The present trend is toward the sharing of leadership. More of our capable leaders are now participating in the work of the church. Formerly, in our denomination, a few dominant leaders were heading the church's life and thought and what they said was supposed to be the law. This method of leadership was also prevalent in the business world. But now this is no longer popular. In fact, whenever any one person begins to assume too much authority, he is usually voted down.

Some people claim that we no longer have the great leaders that we did in the past. I believe our present leaders are just as great, but their leadership assumes a more democratic nature.



Religious News Service

Many churches have built new pla or remodeled the old one for grea efficiency and more adequate spa

One of the most obvio trends in the Church of t Brethren is in the area of o vast building expansion. seems that almost every chur has just built or remodeled is planning to do so in the ne future. The Church of t Brethren has never known su a building spree as we are nc in.

Another favorable trend observed in the realm of fo sight. So often we look ba and say: "Those were the go

Continued on page 11

EDITORIAL

Where Christ Stopped

SOME years ago an Italian writer wrote a book that had a strange title, Christ Stopped at Eboli. Readers soon learned why the title was appropriate, for the author had set his story in a remote village in the mountains of southern Italy. The villagers there felt so cut off from Italian cities to the north that they told any visitor who came to them, "We are not Christians here. No one was concerned enough about us to build a church here. Christ stopped at Eboli."

There was a church at Eboli, many more at Naples, and the largest church of all was at Rome, not so many miles away. But the remote villagers in the mountains had given up hope of having a church because it was apparent to them that Christ had stopped in the larger towns and was not interested in them.

It is not only in Italy that people have concluded that Christ stopped before he got to them. Many of our neighbors may have the same feeling, though they express it in different words. In effect, some of them are saying, "We are not Christians because apparently Christ stopped at the house next door. At least no one from that house or from the church down the street seems to have the slightest interest in whether Christ comes here or not. No one has invited us to the church and we cannot be sure that Christ has anything to offer us, so we try to solve our own problems."

There are many farm homes in which the report might go as follows: "No, we are not Christians. Christ stopped at the Brethren church four miles away at the crossroads, but we would hardly be welcome there. Our habits, our ways, our language, our dress is different, and apparently Christ has nothing to say to us."

If you listen to the residents of the "inner city," the refrain is the same but with variations, "No, we are not Christians, because even the churches that used to be here have moved to the suburbs. It looks as if Christ stopped at the color line. Few of his people ever cross the boundary to make their homes with us. And we are not welcome where they live."

And there are persons with problems who feel quite definitely that they are somehow beyond the range of a visit from Jesus Christ. Some of them live on Skid Row, others live down the street, but always it seems to them that Christians stop short of real friendship or of any interest in them as persons.

It is not at all surprising that many refugees think that Christ stopped outside their camp because no one seems to remember where they are, or that persons behind the iron curtain may conclude that Christ stops wherever the barbed-wire lines are drawn. Certainly there are vast populations in many parts of the world without a church and without having heard of Jesus Christ. Would it amaze us to learn that, from their standpoint, Christ stopped before he came to them?

Of course, it is quite apparent that Christ has not stopped either at Eboli or at any man-made border. But unfortunately Christians have stopped far short of where their Lord is still willing to go. The barriers of custom, language, race, creed, color, nationality, class, and culture are all man-made barriers, of which most are accepted and some have even been devised by Christians. No, Christ has not stopped. He went to the uttermost, even to the cross. But we are the ones who hesitate or refuse to go all the way.

In coming months our Brotherhood will be giving special emphasis in various aspects of our program to Christ's "call to discipleship." This will provide a good opportunity for each of us to discover wherein we have blocked the witness of Christ when we should have been extending it. It will be a good time to search our hearts, to ask ourselves whether we have been more zealous to keep our churches clean than to open their doors, whether custom and tradition are more important to us than ministering to needy men and women in the name of Christ. — K.M.

Superman Is Dead

YOUNG children whose parents permit them to gasp over the exploits of Superman on television may have learned the sad news that George Reeves, who played the part of the invincible strong man, took his own life recently. Although he was only forty-five he found it difficult to meet real-life situations. What seemed so easy in the stories he acted out was far from possible in daily experiences.

How different is the fate of this TV superman from that of Paul, who wrote from a Roman prison, "I can do all things through Christ who strengthens me." — K.M.

RETIREMENT—

AND NO PLACE TO LIVE

IN A day when our particular congregation had not decided on whether to provide a parsonage or give the pastor a housing allowance, one of the laymen spoke up, "My former pastor is at retirement age and has no place to live if he leaves the pastorate."

Whether this is the reason that the Church of the Brethren has almost twice as many men over sixty serving as pastors than is the average among all denominations, is impossible to determine, but it stands as a bold possibility.

Galen T. Lehman, executive secretary of the Central Region, says that in order to own a home upon retirement, "it would be necessary to lay by a substantial amount each year. Surely a pastor should have sufficient accumulated funds to purchase a modest home at retirement age. His pension and social security will be needed to meet his living expenses."

But are ministers able to save anything from their present salaries? Only one out of three are able to save and half of these say that their wife works which makes it difficult to determine whether they actually save on "his salary." Only when the salary topped $6,000 were the pastors able to save with significant regularity and then not all did. Many of these who said that they did save are saving very little.

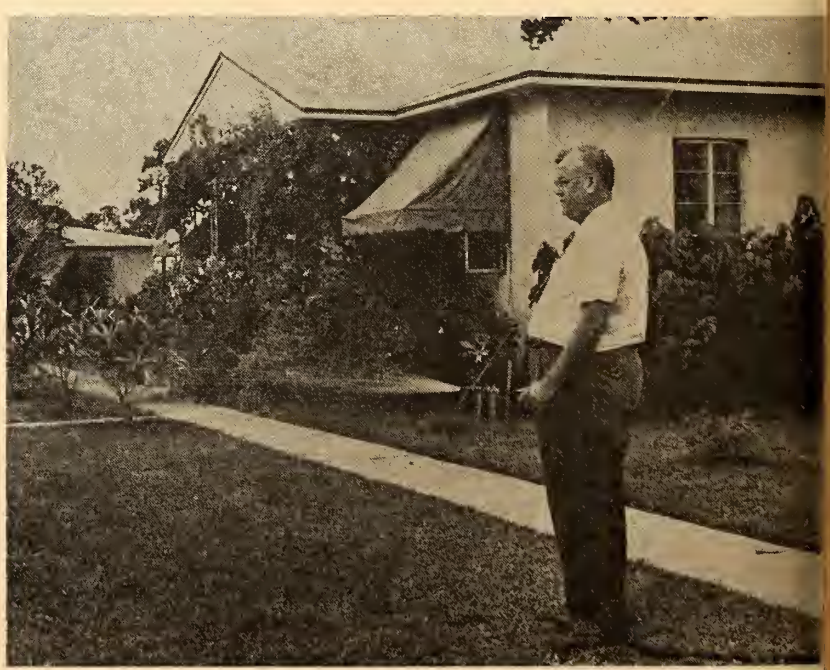
Not only were few able to save, but one out of four are in serious debt, especially those pastors in their thirties.

Some have suggested that the pastor should be given an allowance instead of a parsonage, that with this he should buy his own home. District executive secretaries are solidly opposed to this, and these are some of the reasons:

It encourages both the con gregation and the pastor "t settle down" and to take eacl other for granted when h owns his own home. Perhap he stays too long. It has hap pened and some churches hav split as a result.

The pastor might receive a call to another congregation a a time when he would take a loss in selling the house an might stay because of eco nomic reasons when perhap he should have moved.

The congregation may fee



Religious News Service

The salary of most ministers in the Church of the Brethren is not large enough to allow saving toward a home for their retirement years

that it is time for them to have a new pastor and feel reluctant to ask him to leave because of the financial sacrifice in selling his home and moving.

The pastor might retire or remain in the community after his term of service as pastor is over. This has not proved to be the best for the church or the new pastor.

It may be difficult to get a new minister. He may not have a down payment (few would have), or it might be impossible to find a house for sale near the church at the time the change is to be made. Failing to have a parsonage would make a few more problems, one can see.

However, when asked the same question, more than one out of four ministers favored the idea. In fact, some five congregations in the Central Region are providing an allowance for housing or are in the process of making the change. Their basic reasons seem to be these:

A housing allowance provides a better investment for the pastor than an equivalent amount put into savings. In Kiplinger's Changing Times several months ago it was shown how a man tried to save an amount equivalent to payments so that he could purchase the new car with cash. Each year, however, the price of new cars went up so that he was farther away from the actual purchase with each passing month.

In the same article, a father was said to have started a college education fund for his son when the boy was young. When college time came he had the money that the plan had promised, but the cost of a college education had doubled in the meantime. He would have been wiser, concluded the writer, had he invested in property that would have fluctuated with the times.

A housing allowance would erase some of the tensions that sometimes grow up between parsonage families and the members of the church. In some communities, the women of the church feel that they have some special say about how the parsonage is cared for, and the color the walls are painted, and what the children do to the rugs and draperies. Does not the fact that the church owns it, make it their house into which they can drop at any time to make inspection?

The parsonage does not grow with the family, nor does it shrink for the couple with no children. One out of four pastors in the Central Region say that the parsonage is inadequate for their family. One wonders how many find their parsonages too big?

The cost to the church would be no more than providing a parsonage and at the same time, giving the pastor enough for savings that he can purchase a house some day. The church loses very little in the transaction.

Some congregations are considering a housing allowance with these provisions:

1. That the church have a voice in determining where the pastor should live. After all, they do not want their pastor living in a shack or two towns away, even if it is a good investment!

2. That the church pay a monthly allowance to cover taxes, insurance, and the loan over a twenty- to thirty-year period.

3. That the church divide the down payment over a five-year period and add this to the monthly housing allowance for the first five years.

4. That it be understood that if the pastor leaves the employment of the church that he move from the community.

5. That if the church should decide that the pastor should move, or should the pastor receive a call which he feels he must accept, that six months' notice be given and the church purchase the house or sell it at the average of three appraisals.

This plan is not without problems. There is the problem of interpreting and justifying this in the congregation where some may be living in cheaper homes with not the same security.

The added cost for the church is an item. It would be cheaper for the church to own a parsonage and to continue to forget the need of the pastor for a home at retirement time.

However, this plan is closer, it seems to me, than most have come to solving the problem. If the pastor is to have a place to live upon retirement, it is likely to take either a housing allowance or an equivalent amount to add to his savings. Until this takes place, his salary is not adequate.

By Love — Not Thought

MILDRED LONG

I thought on God and his creative power
Displayed in sky and air and earth each hour.

I contemplated God's redemptive love;
I longed to know sure guidance from above.

And still his presence did not come to stay,
Although I prayed and waited day by day.

And then one day I opened wide the door
Of praise and felt a love unknown before.

This joy remained with me — for God is caught
By love, for love's own sake, not just by thought.



Idaho Chooses Pioneer Mother

Anne Albright

Mrs. Susannah Catherine Boyd, Idaho's Mother of the Year and widow of a Church of the Brethren minister, is shown with her recognition plaques in this picture which appeared on Mother's Day in her hometown newspaper, The Idaho Free Press

A GRANDMOTHER eighty-nine years old who once papered the interior of her home with pages of the Gospel Messenger was named Idaho Mother for 1959 at simple ceremonies in Nampa this spring.

Mrs. Susannah Catherine Boyd, mother of ten living children, is the widow of a respected minister in the Church of the Brethren. She lives alone in the house her husband built in Nampa when the couple retired from their farm in 1941.

In a letter of reference, the Rev. W. David Albright wrote: "'Katie' Boyd, as we lovingly know her, has been a source of refreshing inspiration to me since becoming her pastor. As I stood in my pulpit those first Sundays, I was impressed by the rapt attention of the pleasant-faced little grandmother who sat near the front. Her smile has become a dependable part of every worship service because Grandma Boyd is always there, fair weather or foul."

In January of this year, the gleanings of Mrs. Boyd's keen memory were printed in a booklet, As I Remember. Beginning with the move by wagon which her parents made in 1870 from Illinois to Iowa (they crossed the Mississippi River on the ice), the story of this pioneer mother unfolds — sometimes poignant, often humorous.

After Katie's childhood in Illinois and Iowa, the David Bower family moved to Kansas. And in penmanship class the year that McPherson College officially opened her doors, Katie Bower of Great Bend met Abraham Lincoln Boyd of Lancaster, Pa. In 1890 the two were married and began their life together in Denver, Colo., where the bridegroom worked as a cabinetmaker.

"Father asked if we would come back to Kansas to farm his place, as they would lik to move to McPherson so th other children could go t college," relates Mrs. Boyd.

In the large Kansas farm house, the Boyds' first chil was born. "Our little Berth got there before the doctor di He charged us five dolla anyhow," Katie Boyd remem bers.

A year or so later when th Walnut Valley church vote for a minister, Lincoln Boy was elected and installed.

The year that they got "abou five bushels of wheat per ac which sold at twenty-five cen a bushel," the Boyds decided t try farming in southeast Kans where they heard there w more rain.

There the family moved int "a dirty house, smoked blac inside." "It never had bee plastered or ceiled," says Mr Boyd. "I whitewashed th ceiling and papered the sid with Gospel Messengers. W could read them as we sat the table, and we liked it."

Continued on page 10

Wife of David Albright, pastor of the Nampa church, Idaho



Mrs. Harlan Smith, Indiana Mother of the Year, reads to three of her ten grandchildren

Lucile Long Strayer

Indiana Selects Former Missionary

WHEN Mrs. W. Harlan Smith was chosen Indiana Mother of the Year for 1959 from the list of nominees presented, the committee chose a former missionary, a minister's wife, a mother of eight children. Mrs. Smith spent over fifteen years with her husband in China, and Reverend Smith is now pastor of the Bethel and Syracuse churches of Northern Indiana.

They have three sons: Dwight (Dixon, Illinois) and Edward Stanley (Decatur, Illinois) are ministers, and Lloyd (North Manchester, Indiana) is a physician. Each has one child. Pauline, the oldest daughter, is the wife of Ralph Pelk, superintendent of schools at Spencerville, Ohio; Helen is administrative assistant to the treasurer at our Elgin offices; Dorothy is married to James Mason, an occupational therapist at Hagerstown, Maryland; Shirley is the wife of James Fishler, a commerce teacher near Wabash, Indiana; Maurine was a sophomore at Manchester College last year. When she finishes her college work, all eight of the Smith children will be graduates of that institution. Dorothy and Pauline each have three children, Shirley one.

Children and grandchildren are frequent visitors in the Milford parsonage, for the family is a close-knit one. It was Dr. Lloyd Smith who nominated his mother for this state honor.

Frances Smith was born September 13, 1896, in Eldora, Iowa, to Henry and Emma Sheller. She was the eighth of ten children. She attended the Eldora schools and later the academy at Mount Morris College. When her mother died in 1917, she assumed responsibility for the household and the younger children. That same year her father moved his family to Raisin, California, and it was there that she was married to W. Harlan Smith, whom she had known in her home town of Eldora and also at Mount Morris College.

The couple volunteered for missionary service, and in 1920 they, with their baby daughter, sailed for China. After two years of language study, Mr. Smith was appointed evangelist at Show Yang, a little mountain town in North China about three hundred miles in the interior. He also served for two years as principal of a boys' school.

For fifteen years the Smiths lived here and worked earnestly to bring the glad tidings of the gospel to their Chinese friends. Six more children were born during this period, five in China and one during their furlough in America. There were no schools, and Mrs. Smith, using the Calvert lessons, taught her children until they were through sixth grade and ready for boarding school, a tedious 350-mile journey away from Show Yang.

Former teacher of English at La Verne and Manchester colleges

In her letter to the Mother of the Year committee, V. Grace Clapper, who lived in the same house with the Smiths during this period at Show Yang, wrote interestingly of their home life. "Chinese children liked to play at the Smith house; so there usually were make-believe tea ceremonies, funerals, weddings, or mule trains going on all the time. I remember Chinese mothers saying that heaven itself surely couldn't be more delightful than the happy Smith home. Some of them adopted Frances' methods in household management and discipline." Mrs. Smith recalls that there were always Chinese children playing at their home.

In 1927 the Smiths returned for their first furlough, and Mr. Smith took seminary work at Bethany. In 1937, after their second furlough, they were unable to return to China because of increasing Japanese military activity. They spent three years at Stet, Missouri, in pastoral work, and here their eighth child was born. In 1940 they again sailed for China. But the situation there made missionary work inadvisable, if not impossible, and they returned after six months. Since that time they have served in the following pastorates: Greene, Iowa, 1941-42; Cerro Gordo, Illinois, 1942-47; Flora, Indiana, 1947-51; Fort Wayne (First), Indiana, 1951-54. They came to their present pastorate in 1954.

When asked about hardships, Mrs. Smith thinks first of the journey to China in 1940 without the three oldest children, who were left here to attend school. On the field, however much she appreciated their faithfulness, she never grew accustomed to having servants do the housework. She likes to be in her own kitchen and do her own work in her own way, a feeling many American housewives will understand.

But she likes best to tell of other things than these. One of her favorite stories is of the Chinese amah, who took such devoted care of the Smith children. Said this Chinese woman to Mrs. Smith, "Your skin is white and mine is yellow, our language is different, and our customs are different. But our hearts are the same."

In recent years Mrs. Smith draws on her experiences in China for material for talks before church groups and clubs or for illustrations in her teaching, but she does not live in the past. She knows that busy, often frustrated, women in modern America need the gospel as well as the unlearned ones in primitive Show Yang. Hearts are the same, and she seeks to minister to the needs around her, now as then.

We who knew her as pastor's wife, counselor, and friend are glad for the recent honor which has come to her, but we valued her friendship long before the award was given.

Idaho Chooses Pioneer Mother

Continued from page 8

In 1900 the family included four children. "And we got the notion to go to Oklahoma to try our hand in the land drawing," recalls Mrs. Boyd. A couple of gypsies helped with the cornhusking that fall while the family prepared for the trip by wagon and spring wagon.

Grandma Boyd laughs as she retells how she drove her wagon too close to a tree and broke the rockers off the chair tied outside.

Eighteen years in Oklahoma were spent in buying, improving, and building a home — complete with bunk beds in the storm cellar — on a quarter section of land near Cordell.

Of the arrival of their ninth baby, Grandma Boyd says, "It didn't seem to make much difference at our house; there always was plenty of the necessary things."

She continues, "But now we had to have two buggies. Our son Clement would take his two oldest sisters to church. When some other young men began doing that we could sometimes count five buggies going to church from our house. When automobiles began to come around, we got a Reo because it was larger — good for a big family. Sometimes when we got to church, we could count seventeen people getting out of that car!"

The Boyds had had their tenth child when they decided to rent the Oklahoma farm to one of their daughters and her young husband, and make a trip west.

"We wanted to see what we thought of Idaho," explains Mrs. Boyd. She expressed their findings in a paragraph heading in her booklet when she wrote "Boise Valley — or was it Paradise?"

For forty years Idaho's Mother of the Year has lived in the state. She plants her garden each spring, pieces and quilts coverlets which number over a hundred, and spends hours writing letters to her friends.

Six of Grandma Boyd's children and their families live on farms near Nampa or in the city; the others make their homes in California.

"With my family, friends, church, and hobbies, my life is interesting," says the little grandmother whose face — underlined by wrinkles — crinkles into a smile as she points out the governor's signature on her Idaho Mother plaque.

Trends of the Brethren

Continued from page 4

old days." The Church of the Brethren has been guilty of this. But today we are making long-range plans for the anxiously awaited future.

At no time in our history have we valued church schools more highly. Christian education is a "must" for the future. At no time in our history have we had the foresight to see the urgency of stewardship as in our anniversary year, 1958. At no time in our past 250 years have we had such a large practical outreach as was begun by Brethren Service after World War II. We have not only had religious theories, but have practiced our religion in a way that few churches have equaled.

A striking trend of the Church of the Brethren in the recent past has been a migration to the cities. In early America as much as eighty-five per cent of the population lived in the country and small villages. Now in major contrast, a majority of all people in the United States live in cities.

Now we Brethren have taken pride in the past in being a rural church. Many of our churches will remain rural. However, we now have some strong city churches and, if we do not continue to build more, we are going to lose out as a denomination. We must build churches where the people are. This is an obvious necessary trend that we are compelled to carry through.

Finally, there is an all-important trend toward more effective interdenominational work. We Brethren need to see and confess that our church is not the only true church of Christ. Many denominations have been ordained of God. They have some good points by which we can greatly profit. They are wonderfully co-operative. And we can best accomplish our Christian world task by co-operating with them.

I am proud that the Church of the Brethren is a member of both the National Council of Churches and the World Council of Churches. We can be happy that our church is co-operating wholeheartedly with other churches. This is something that the early Brethren would not do. We now frequently worship with other churches. We accept their members into our fellowship. We give our money to be used in joint Christian projects with them.

Each time I have the experience of sitting in Annual Conference with some 10,000 other Brethren, I am more inspired and impressed by the organization and work of our church. I believe that we should have a great future as a New Testament church with Christ at the head, as a fellowship to which we can be proud to belong. Let us continue to give and to live our very best in the name of Christ and the church.

By Their Fruits

Edwin G. Collings

THE Christian religion teaches the love of one's enemies. Is it really possible that we can love those that would destroy us? If we wish to be pharisaical, we could quote a proof text and this would settle the matter. Jesus understood love in its broad conception so that when he says to love our enemies, he is not submitting a tight little formula that ends all our problems by peripheral agreement and shallow words of superficial praise. Love does not destroy the need of critical analysis, sharp discipline, or standing for principles when others disagree with you. Love is unselfish, seeks the good of others, is understanding and patient.

But more, love demands that we keep our eyes open to facts. For example, I am to love all the criminals in my community, but expressing my love for them must not keep me from performing my obligation of love to my children and my community. If I were invited to dine with a person who delights in mixing arsenic with coffee, I would be foolish to accept that invitation. If I were invited to a game of cards by a card shark, does love demand I play on his terms or that I even accept his invitation? Assuredly, these are exaggerated illustrations, but if we analyze the kind of things we do each day as individuals and nations, maybe these illustrations are more pertinent than we think.

As individuals, many are tempted each day to participate in what seems innocent enough, but what destroys more homes, kills more people, destroys more automobiles and property than any one other thing. In our desire to be broad minded, to love our enemies, we allow our children to hear and sing the commercials of death, disease, dissipation, and divorce. "By their fruit ye shall know them." Ask the alcoholic if he is a man of distinction. Ask the husband of a bar-fly wife if beer belongs. Ask the bereaved of an auto accident caused by alcohol if it is wet and wonderful.

As a nation there are those among us who want us to sit down at the table with the Communist and play the game of cards by his rule; whatever they demand, we must give to avoid unpleasant incidents and the threat of war. By their fruit ye shall know them. No people once absorbed by communism has had freedom of worship, speech, or press. In China the Chinese Communists after coming into power murdered millions of their own people. Do you suppose it will be different in America?

Pressure groups, front organizations, undercover agents, and innocent people often echo the Communist line. Even church leaders are guilty of this. We cannot buy peace by compromising convictions. Peace is not assured by playing by the Communist rules. Love of enemies does not buy safety. Love for a world filled with truth and dedicated to God demands we be alert to the real facts, and prepared to act and preserve truth.

You can close your eyes to the evils that destroy you and say they do not exist, but they are real even if you refuse to admit their existence. The scripture teaches us, "By their fruits ye shall know them."

After 250 years

New Respect
New Challenges
New Opportunities

LAST summer an official tour of Brethren-related projects in Europe was arranged for delegates sent by Annual Conference to the anniversary convocation at Schwarzenau and for representatives of the churches in India, Nigeria, and Ecuador. The fourteen members of this delegation brought a report to the Ocean Grove Conference this year in which they commented on the status of the Brethren in Europe today and called attention to some of the opportunities for witness and service that still remain there as an invitation and challenge for the church. Dr. Paul H. Bowman, who was the chairman of the anniversary committee, served as spokesman for the delegation in presenting its report to the Brotherhood.

With regard to the status of Brethren in many parts of Europe today the delegation said:

In contrast to the disfavor which confronted our fathers in Germany two hundred fifty years ago, the Brethren of today hold a position of high respect and esteem in Europe, especially in Germany, Austria, and Greece. Officials of both church and state were warm in their expressions of appreciation of our work in Europe and insisted that we still have an important ministry to perform in that part of the world.

The fact that we have established no Brethren constituency in Europe has removed among church leaders fear of our being a proselyting group and has won for us a position of confidence and trust. Our commitments of assistance are accepted in the tradition of the Brethren that "a brother's word is as good as his bond." We are regarded as peculiarly fitted in motive, purpose, and tradition to inspire a revival of practical Christianity among the churches of Europe. A prominent physician, heading a great hospital which t Brethren are credited with startin said to us with deep emotion, "Y have taught us that there are valu in the Christian religion which tra scend the bitterness and destructiv ness of war."

Brethren clothing and food, Bret ren heifers, and other livestoc Brethren drugs and hospital ban ages, and especially the person touch offered with these gifts a contributing to an atmosphere Europe favorable to friendship a peace among the people of that co tinent.

Our youth work camps, our pea seminars, our ministry through v unteer and alternative service, o student exchange program, a Brethren personnel in the Wor Council of Churches, and other cha itable agencies such as the Y.M.C. and the Y.W.C.A. and in the progra of Church World Service, have co

Brethren Service workers met with Pastor Freudenstein to plan how best to help the German people

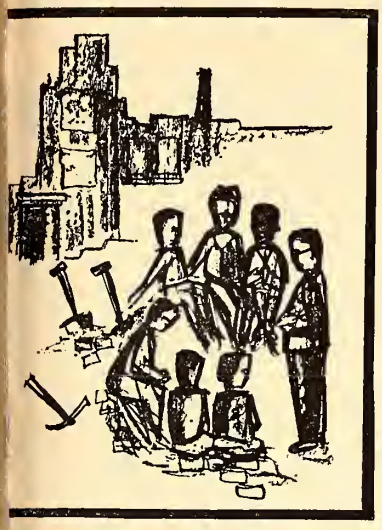


The bus is a symbol of the service given by the Church of the Brethren throughout the whole of Germany



Germans teach Americans the c toms of the Advent season and t latter teach new Christmas car

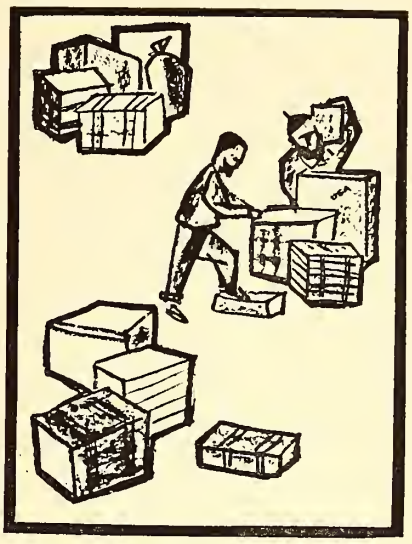




lunteers in work camp remove the mages of war, using ax, shovel, d spade, a work for peace united



International work campers helped in the construction of the clinic buildings of the orthopedic hospital



Powdered milk, milk in form of cows, goats, cheese, flour, and other things were given to feed the hungry

buted to a growing interest in the ace movement which over long aches of time promises a new day Europe.

In the years immediately following war there was urgent need in rope for material aid of all kinds, help in reconstruction and re-bilitation, for finding homes for ugees. Obviously the picture has anged, but are there still problems at should concern Brethren? Is re a contribution that our church n make that is especially demanded the situations today? What new portunities confront us? Among observations that the delegation de in its report were the following cific comments:

E PROBLEM OF REFUGEES AND PLACED PERSONS

The churches and governments of rope are still confronted by the blem of homeless people. Our tury may fittingly be regarded as century of the homeless man. e movement of refugees in Eu-e is still measured in terms of usands fleeing from East to West. There is no foreseeable end to this procession. The governments, especially those of Austria and West Germany, are struggling under enormous debt and with limited territory to absorb these millions. Thousands are still housed in camps unfit for human habitation.

The problems which they present are staggering in their magnitude. Government authorities rely on the church, Catholic and Protestant, and on church-related agencies to provide spiritual nurture. Material aid is still needed; but the most desperate need is for personnel to provide counsel and guidance for these almost helpless and hopeless human beings. This is a continuing problem which may go on for many years.

THE RELIGIOUS OBJECTOR

The Brethren, along with other peace churches and peace agencies, have introduced in Europe the idea of rejection of military training and service on the basis of religious conviction. The churches and the governments of Europe are beginning to take cognizance of this growing conviction among Christians.

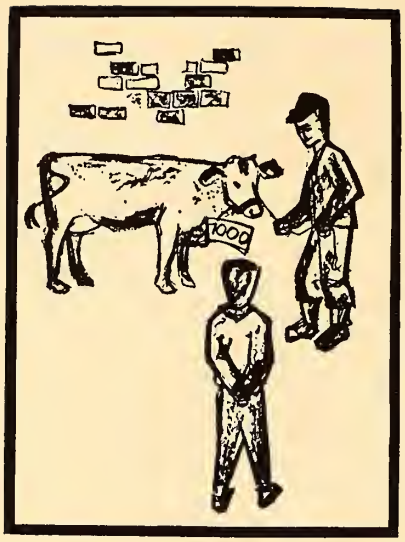
Legislation in West Germany is generous toward the conscientious objector. A few decades ago refusal to render military service would have led to immediate execution, whereas now the right of conscience is respected, and there are several thousand registered conscientious objectors in West Germany alone. Alternate service projects somewhat similar to our own are being developed. The theologians in Austria are beginning to seek for a doctrinal basis of peace in the Scriptures and in theology. The World Council of Churches regards the position to have sufficient validity to justify study and consideration.

The growing company of Christians in Europe who refuse to participate in war on the basis of Christian faith needs a medium of expression which must usually be sought outside the framework of European Christianity. The creation and the maintenance of fellowship among these souls, often isolated and lonely, represents an insistent and strategic ministry. It is an obligation resting squarely upon the peace churches of the world.

SEED OF FUTURE WARS

It is doubtful that there can be a stable peace in Europe so long as the unnatural, illogical, and unjust provisions of the treaties ending World War II prevail. The division of Germany into East and West zones; the location of the city of Berlin, recognized as the capital of

At an evening session during the European annual conference at Kassel last year Pastor Freudenstein of the Innere Mission and Evangelisches Hilfswerk for Kurhessen-Waldeck, expressed for the German people their gratitude for the work the Church of the Brethren has carried on in Germany through the Brethren Service Commission. He did this by means of a poem he had written, illustrated by twelve pictures. Copies of the pictures are reproduced on these pages; the captions are adapted from the English translation of the poem made by the pastor's son, Dr. Reinhold Freudenstein.



Heifers to Germany and to other countries help people in need and thus become a means to peace



Church of the Brethren workers have shown new ways of work with the old and sick, giving them work to do



Church of the Brethren workers h helped the Mattenberg barracks c munity through the kinderga

West Germany, at the end of a narrow corridor which extends more than a hundred miles within Russian-dominated territory, are seeds of future wars.

The problem is difficult and appears almost insurmountable. But reason, justice, and Christian grace call for a reappraisal of these treaties and a more equitable establishment of national boundaries in eastern Europe. It would seem that the Christians of the world could appropriately take account of this serious and difficult problem and seek for a reconsideration by the nations which are signators to these agreements and for a settlement more equitable and more in harmony with peace and justice.

EAST-WEST TENSIONS

It is urgent in the interest of both European and world peace that the tensions between East and West in Europe be ameliorated and ultimately resolved. The war potential inherent in the conflict of ideologies and cultures in Eastern Europe is freely admitted and desperately feared among the common people as well as among leaders of both church and state. Germany, with her nine international boundaries and her dividedness between East and West, is a strategic nation. The cities of Berlin, Vienna, and Geneva welcome the Brethren and are strategic centers in this struggle.

The relaxing of travel regulations, the student exchange movement now being favored by both East and

West, the pressure for trade r tionships, the evident interest in tural exchange, the softening of Russian attitude toward the chu and similar movements seem to i cate opening doors for the cultiva of better understanding and m friendly relations.

It is the conviction of the dele tion that the area of internati tensions presents to the pac groups of Christendom a clear c lenge of world magnitude. The " curtain," so called, may be formidable than we have someti believed. The possibility of exte ing our peace witness across t barriers deserves careful explora in the apostolic faith that "all thi are possible in Christ."

The Macedonian call of Eur

The doors of Brethren House have been open for conferences and recreation and relaxation for all



The Orthodox Church worship service in Brethren House reflected something of the brotherhood of all men



Here is where the church started the little village of Schwarzer two hundred fifty-one years



day, as in the first century of the Christian era, is for missionaries and evangelists of peace.

VOLUNTARY AND ALTERNATIVE SERVICE

It appears to our delegation that our Brethren youth in the voluntary and alternative service programs of the church are rendering a significant service in Europe. We are impressed with the dignity, the efficiency, and the Christian witness which are demonstrated in their ministry.

The moral and religious problems of Europe, an aftermath of war, offer an open door of service to the youth of the church. It is a ministry gratifying in its fruitage, approved by both church and state, highly satisfactory to our own government, far removed from the violence and preparation for war, and in harmony with our own Brethren tradition.

STUDENT AND TEACHER EXCHANGE

We regard the student and teacher exchange program of the church as a movement which, over long stretches of time, possesses great potential for the cause of international peace and understanding. The young people who go abroad for study are usually serious and promising. They are likely to come into positions of trust and leadership in their own countries. They will, therefore, greatly influence public thought and national policy. The student exchange program is an effective means of correcting distortions and half truths which are dangerous enemies of world peace. It is a medium of cultivating common concepts of law, government, and principles of life which must undergird and stabilize international law and order.

We found leaders of Europe positive in their support of teacher exchange and of student exchange especially at the upper college level. The movement needs careful study and planning by those responsible for its administration. We believe it deserves full endorsement by the church and considerable expansion with all of our colleges participating on a co-operative basis.

THE ECUMENICAL EMPHASIS

We were impressed with the ecumenical spirit which was evidenced at Kassel on August 2, at Geneva in fellowship with the World Council representatives, and in all of our association with European churchmen. The American church has much to learn from the Christians of other countries. The leaders of European Christianity are more urgently aware of the need for adequate doctrinal undergirding of our Christian faith, and are less handicapped than the American church by the dividedness of Protestant Christianity. The American church should refrain from contributing to confusion in the church of Europe by introducing there its own sectarian differences. American Christianity should seek to heal its own dividedness by the organic union of bodies which hold common traditions and are of similar historic background.

The ecumenical movement, however, is not fundamentally a movement of church union. It is rather a spirit of co-operation and mutual recognition of the heritage of each communion, and of the role of each in the ranks of the total church of Christ.

On the basis of our observations in Europe, we urge the Church of the Brethren to accept her place in the world church as a minority communion, but as a vital and living force in the world dedicated to peace and goodwill, to brotherly love and practical Christianity, to the dominance of Christ in personal life and in the affairs of the world, and to a devout and prayerful sensitivity to the will and the purposes of God.

This we can do within the framework of the ecumenical movement and still maintain with respect and helpfulness our identity as the Church of the Brethren.

These paragraphs, together with a report on the Schwarzenau convocation last August, appear in the report of the anniversary delegation to Annual Conference. In addition to Dr. Paul H. Bowman, the representatives from the United States were Norman J. Baugher, Desmond W. Bittinger, S. Loren Bowman, Stanley Davis, Rufus B. King, Mrs. Paul Halladay, Kenneth I. Morse, Mark S. Roller, Anna Warstler, and M. R. Zigler. Representatives from overseas churches were William Bhagat from India, Anggaya Mshelbwala from Nigeria, and Juan Benalcazar from Ecuador.

I AM NOT BOUND TO WIN!

W. RUSSELL SHULL

This task to which I've given many years!
This cause that still can thrill me to my toes,
And capture hour on hour and year on year
Of uncontrived devotion:
Unto this work I still will give such never measured strength
As yet may be required to see it through.

Grant, O God,
That I may stake my claim again, and yet again,
And that nothing shall swerve me from the goal which seems to be your goal —
That no barriers shall stop me
From bringing to full fruition those ends which your far-seeing eye still bids should come!

But teach my striving self to know
That even in this most absorbing role
I am not duty bound to win.
'Tis not required to gain success as earth men spell the word —
For pride may whisper in my ear;
Some vainer self, who does not know your score,
May spur me on to reach ambition's anxious goal.

Just let me understand
That I'm not here to fashion all the ends.
I cannot write the score of every game!
Indeed, I'm called to give to this one role my doting best,
But I do not have to win.

Oh, let me learn that my full part is now to keep on playing this my chosen game
Until some better game is planned;
But in the present role
I am not bound to win!

KINGDOM GLEANINGS

Brotherhood Fund CALL Giving

Oct. 1, 1954, through Sept. 2, 1955 .... $ 980,072
Oct. 1, 1957, through Sept. 2, 1958 .... $1,101,454
Oct. 1, 1958, through Sept. 2, 1959 .... $1,315,317
Goal for year ending Sept. 30, 1959 ..... $2,600,000

Gigantic tasks wait for spiritual resources of persons who will commit life. Great giving depends upon life commitment. One sends and one is sent. These two divinely inspired persons assure the performance that God can bless with the harvest.

— *M. R. Zigler.*

The Continuation Committee of the historic peace churches will hold a retreat at Laurelville Camp, Mt. Pleasant, Pa., Oct. 8-10. Seven representatives each from the Friends, the Mennonites, and the Brethren will attend.

A small gummed seal with the new monogram for the Church of the Brethren Women's Fellowship — CBWF — is available at 1c each from the Church of the Brethren General Offices, Elgin, Ill. These are for use on local women's fellowship program booklets.

Harvey D. Long was elected chairman of the Bethany Hospital trustees at the recent reorganization. Serving with him are William Cable, vice-chairman, John C. Eller, secretary, and Vernon Showalter, treasurer. The last two were re-elected to their respective positions.

Mr. and Mrs. Dallas Johnson of the Church of the Brethren in Modesto, Calif., have accepted the invitation of the Greek Team committee to remain in charge of the team work in Ioannina, Greece, for another two years. They flew to the States in the spring for a two months' vacation with their family and friends in California and are now at work again directing the activities of this agricultural team in Greek villages.

The Brotherhood Conference on Training Workers with Older Adults, which was held at North Manchester, Ind., Aug. 24-26, was attended by 105 registered delegates from ten states and fifteen state districts. Four of the five regions were represented. A more detailed report of this conference will appear in the Gospel Messenger at a subsequent date. The conference was sponsored by the Christian Education Commission and programmed by the adult department.

Home-coming and Dedication

Poplar Ridge church, Northwestern Ohio, homecoming, all day, Sunday, Sept. 20. Glenn Rust of Eaton, Ohio, will speak at the services beginning at 10:00 a.m. and 2:00 p.m.

Wabash church, Middle Indiana, dedication of its new building, Sunday, Oct. 11. The afternoon speaker will be A. Blair Helman, president of Manchester College. With the evening service Earl Hostetter will begin a series of meetings, which will close the 16th.

Juniata College held its thirty-fourth summer co mencement on Aug. 21, when degrees were confer on twenty-six men and women. The graduating s dents and their guests were entertained at dinner the college.

A leadership training institute in peace educat for all church leaders will be held Oct. 10 at the Ro ford, Ill., church. This district institute is sponsored the peace committee of Northern Illinois and Wiscons The institute will present the what, why, and how peace education and action through the church, home, and the community.

Pastoral Changes

A number of pastors have changed or will changing locations. We are printing here a list of th pastors in the Southeastern Region with the names their new charges and their new addresses, accord to the information received in the Ministry and Ho Mission office.

Florida, Georgia, and Puerto Rico
Edwin G. Collings (Jacksonville)
Glenn G. Goshorn, 1685 Daniels Drive, North Fort My (Fort Myers)
Merrill S. Heinz (St. Petersburg and district execut secretary)

Maryland, Eastern
Daniel C. Haldeman, Ellicott City (Ellicott City Reisterstown)
Robert L. Strickler, R. 2, Gaithersburg (Flower Hill)

Maryland, Middle
Clyde C. Fry, Myersville (Middletown Valley)
James McKinnell, 201 E. Washington, Hagerstown (H erstown, intern)
DeWitt H. Miller, Fahrney-Keedy Home, Boonsb (Beaver Creek)

Maryland, Western
J. Rogers Fike, R. 2, Oakland, (Bear Creek)
John R. Jackson, Grantsville (Cherry Grove)

Tennessee
Ronald Beverlin, 301 Chilhowie Ave., Johnson C (Johnson City)
A. P. Fox, Oneonta, Alabama (Easley)
Merle C. Rummel, % Walter R. Replogle, Fruitc (Fruitdale)
Byron J. Wampler, Jr., R. 7, Jonesboro (district execut secretary)
Ronald Wine, R. 2, White Pine (French Broad)

Virginia, Eastern
Peter D. Weimer (Hollywood)
Forest O. Wells, 6106 Roanoke Ave., Newport News (N port News)

Virginia, First
Ned Crumpacker, R. 3, Bedford (Terrace View)
David S. Holl, 1901 Marroit Road, Richmond 29 (Richmo West)
E. Clark Kiger, Timberlake Rd., Lynchburg (Lynchb

Virginia, Northern
O. F. Bowman, R. 1, Harrisonburg (Salem)
Max W. Fisher, Fulks Run (Damascus and Crab Run)
Dee C. Flory, R. 2, Mt. Jackson (Flat Rock)
Kurtz E. Hersh, Bridgewater College (Newport)
Bobby L. Phillips, Mathias, W. Va. (Mathias)
Guy E. Wampler, 18 College Woods Drive, Bridgew (Greenmount, Fairview, and Mt. Zion)

Virginia, Second
Robert L. Byrd, 2162 Forest Ave., Buena Vista (Bu Vista)
Byron Flory, 111 College St., Bridgewater (Blue Ri Chapel)

lwood Humphreys, Stuarts Draft (White Hill)
inor M. Myers, Stuarts Draft (Mt. Vernon)
avid Rittenhouse, Durbin, W. Va. (Pocohontas)
oss Speicher, R. 1, Grottoes (Pleasant Hill)

irginia, Southern

ilmer R. Hurst, Collinsville (Collinsville Fellowship)
obert R. Jones, R. 2, Winston-Salem, N. C. (Fraternity)
obert Roller (Boones Chapel and New Bethel)
illiam C. Sweitzer, Ridgeway (Shelton)
rthur L. Warner, Floyd (Topeco)

Vest Virginia, First

arl D. Dietz, Brandonville (Sandy Creek)
illiam Hamilton, Augusta, W. Va. (Tear Coat)
. Owen Horton, Maysville (North Fork)
. V. Simmons, Junior (South Mill Creek)

linistry to Nonresident Members

For a number of years the Ministry and Home Mis-on Commission has been ministering to nonresident iembers of the Church of the Brethren by mailing to iem a quarterly nonresident bulletin. At the June ieeting of the General Brotherhood Board, it was oted to discontinue this ministry from the General)ffices and instead to supply materials that will help the)cal churches to minister directly to their nonresident iembers. It is felt that such ministry from the local hurch will be much more meaningful and helpful. In ue time pastors will be receiving material to assist iem in this important ministry.

lappanee Soapmaking Discontinued

When the soap plant was first installed at the Brethren Service Center, Nappanee, Ind., soap was an xceedingly scarce commodity, particularly in war-torn Europe. During the past twelve years hundreds of ns of soap have been manufactured at the Nappanee enter. Shipment after shipment has been distributed y Brethren Service workers in Italy, Austria, Poland, Germany, and Greece.

The situation has now changed — soap is available n Europe at reasonable prices. The decision to dis-ontinue the soapmaking operation at Nappanee was nade because (1) the shipments made to non-European reas through Church World Service can come from ther sources, (2) the space required by the operation is rgently needed for other aspects of the program at Nappanee, and (3) the cost of manufacturing the soap as steadily increased.

Those who have supported this soapmaking project hrough the years are to be commended. It is suggested hat now instead of sending used grease you contribute a bar of laundry or toilet soap to meet the decreased ut continuing need.

The Church Calendar

September 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: God's Promise of Peace. Zech. 7-14. Memory Selection: How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace. Isa. 52:7 (R.S.V.)

Brotherhood Achievement Offering

Sept. 25-26 District meeting, Eastern Maryland, North Baltimore
Sept. 26-27 District meeting, Middle Missouri, Leeton
Sept. 26-27 United Church Men of Illinois, East Bay Camp, Lake Bloomington
Sept. 27 Southern Ohio junior high rally, Camp Sugar Grove
Sept. 27 — Oct. 4 Christian Education Week
Sept. 29 Maryland-Delaware Council of Churches Town-Country Church Institute, Union church, near Hagerstown, Md.
Oct. 4 Rally Day
Oct. 4 World Communion Sunday
Oct. 8-11 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 8-11 District meeting, Oregon, Klamath Falls
Oct. 9-11 District meeting, Western Kansas, Garden City
Oct. 11 Men and Missions Sunday
Oct 11-18 Churchmen's Week
Oct. 13-15 District meeting, Middle Maryland, Myersville
Oct. 14-15 District meeting, Middle Pennsylvania, Martinsburg
Oct. 16-17 District meeting, First West Virginia, Morgantown
Oct. 16-17 District meeting, North Atlantic, Green Tree
Oct. 16-18 District meeting, Southern Kansas, Independence
Oct. 18 Laymen's Sunday
Oct. 19-22 Central Region conference, North Manchester, Ind.
Oct. 21-23 Pennsylvania Sunday School Convention, Williamsport
Oct. 22-24 District meeting, Second Virginia, Summit
Oct. 22-25 District meeting, Northern California, Fresno
Oct. 23-25 Southern Ohio Christian training conference, Quaker Hill, Richmond, Ind.
Oct. 24 District meeting, Western Maryland, Western Port
Oct. 24 United Nations Day
Oct. 24-28 Western Region conference, McPherson, Kansas
Oct. 25 World Order Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse Whitacre of Keyser, W. Va., in the Three Springs church, Pa., Sept. 20-27.

Bro. Donald E. Miller of Shady Grove, Pa., in the Mt. Joy church, Pa., Sept. 21 — Oct. 4.

Bro. William Longenecker of Mt. Joy, Pa., in the Pine Creek church, Ind., Sept. 27 — Oct. 4.

Bro. Clarence R. Bowman of Staunton, Va., in the Pleasant Hill church, Pa., Oct. 5-11.

Bro. Owen Preston of Burlington, W. Va., in the Pleasant Valley church, W. Va., Oct. 5-11.

Bro. Mark W. Wolfe of Copper Hill, Va., in the Liberty Mills church, Ind., Oct. 11-18.

Bro. Henry G. Wenger of Lititz, Pa., in the Blue Ball house, Spring Grove congregation, Oct. 11-25.

Bro. Carl E. Myers of Mt. Morris, Ill., in the Lower Claar church, Pa., Oct. 12-18.

Bro. John D. Ebersole of Mt. Pleasant, Pa., in the Sipesville church, Pa., Sept. 23 — Oct. 4.

News and Comment From Around the Worl

Italian Methodists Move Toward Autonomy

The Methodist Church in Italy has asked to become an autonomous church in 1961, the centenary year of Methodist activity in Italy. The request was made by the Methodist Synod, meeting in Rome in May. The church is at present an overseas district of the British Methodist Conference. In its present form it is the product of a union between churches formed through British and American missionary activity. The union took place in 1946.

The Methodist Church in Italy has a membership of over 4,000 and a total community of over 8,000. Existing close local co-operation with the Waldensian Church was approved and strengthened by decision of the synod.

Faculty Salaries at Church Colleges Increase 15 Per Cent

The average salary of full professors in private colleges and universities has increased more than fifteen per cent in the last year. More than half of the private institutions of higher education are church related. The average stipend for all ranks in the faculty of private colleges is now $6,350 a year compared to $5,700 a year ago. The private colleges, which on the whole are smaller than the public institutions, have more faculty members with professorial rank.

Mennonites Contribute Three Million Dollars for Missions, Relief

Mennonites contributed more than $3,000,000 to missions, relief, and service during the past year, according to a report at the annual meeting of the Mission Board of the Mennonite Church. Excluding contributions for education, publications, and local church expenses, the Mennonites gave an average of $41.75 per member during the year. Seventeen new missionaries were appointed by the board.

NCC Hits Discrimination Against Over-Forty Workers

Discrimination in employment against workers more than forty years of age has been attacked in a resolution adopted by the National Council of Churches' General Board. The board called on churches, business leaders and others to re-examine their practices in this regard.

The board condemned Communist persecution of Tibetans as a "violation of human rights and religious liberty and a betrayal of international agreements." The board reaffirmed the council's position opposing the evils, the violence, and the violation of human rights by Communists and other tyrannies.

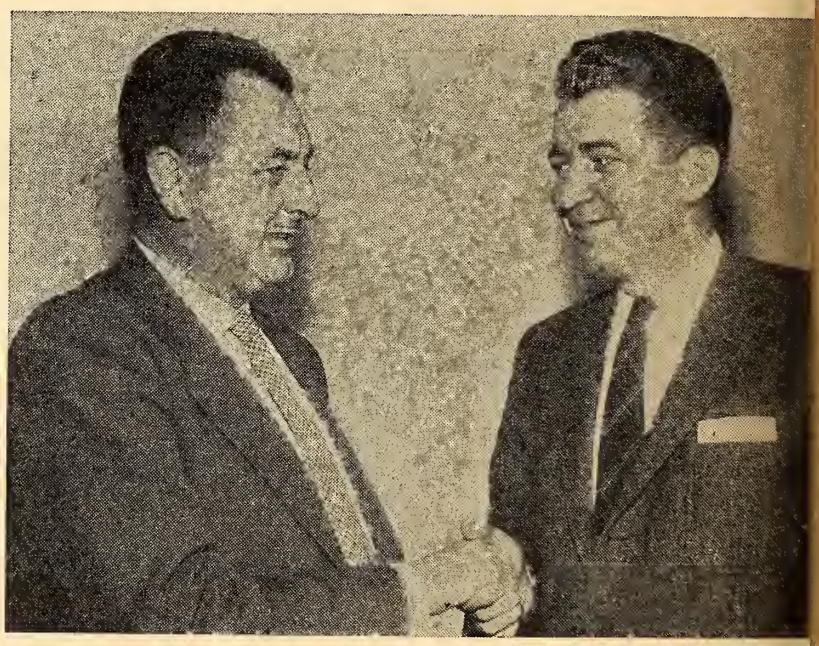
Evangelical United Brethren to Build New Headquarters

The Evangelical United Brethren Church will soon begin construction of a $500,000 headquarters building in Dayton, Ohio. It will replace rented offices in a downtown bui ing. The structure will be comple ly air-conditioned and will inclu a chapel as well as offices.

The building will house the c nomination's board of Christian e ucation, board of evangelism, boa of pensions, council of administ tion, department of church exte sion, board of missions, gene church treasury, and Women's So ety of World Service.

Missouri Synod Lutherans Authorize Unity Talks

The 2,500,000-member Luther Church — Missouri Synod has a thorized unity talks with a ne Lutheran body that will be creat



Religious News Service

Two congressmen challenged the defense budget while the liberals we silent at recent Washington hearings. The opponents were Byron Johns (right) of Colorado and William H. Meyer of Vermont, both of whom h registered as conscientious objectors to the draft in World War

Excerpts from Meyer speech: "In all the debate we have had, we develop nothing but propaganda, a war spirit, and a spirit of hate. These old military methods will not work, yet we do not have the courage to find a new way. When people want to speak a little bit about a different way, they do not get the time to speak. I was rather ashamed . . . to note that there were about twenty-six members on the floor of the house when we were discussing a bill which includes more than fifty per cent of the budget of the United States."

Excerpts from Johnson speech: " our nation used its atomic arse and our adversary did not retalia we would destroy not only our adv sary but hundreds of millions of ne trals, and millions of our own peop as well, from the effects of radioa tivity . . . It is the history of eve arms race that it has ended in h tilities in which the arms are e ployed. . . . Peace will be built the settlement of disputes by peac ful means. . . . Hundreds of m lions of hungry persons in Asia a Africa do not want to be blanket with fall-out from our bombs."

rough merger in 1960 and which ill contain some 2 million members. The invitation will go to the "The merican Lutheran Church," which ill be formed in Minneapolis next pril, through a merger of the pres- it American, Evangelical, and nited Evangelical Lutheran church- . The objective of the doctrinal iscussions will be to seek a "God- easing unity and fellowship," ac- rding to a resolution adopted nanimously by the Missouri Synod's iennial convention in San Francisco.

At the same convention, the Synod ted to tighten up its doctrinal aching by making binding on all astors, professors, and teachers, a atement adopted by the Synod in 932. Dr. John W. Behnken of St. ouis, Mo., the newly re-elected esident of the Synod, said he was nvinced that his denomination lare not become entangled in hionistic alliances" with other urch bodies. He charged that utheran unity was being sought at e expense of historic Lutheran inciples of faithfulness to the Bible. e said that controversies over doc- ine "appear as dark clouds on the rizon" of Lutheran unity.

Parochial schools, both elementary d secondary, were strongly de- nded by the Synod as providing a pe of Christian education which e public school cannot supply. ngregations in the Synod operate mentary schools with a total en- llment of more than 138,000. In dition, the Synod conducts 16 mmunity Lutheran high schools ith more than 7,700 students. This the most extensive system of paro- ial education operated by any otestant denomination in this coun- .

The Synod called on its more than 000 congregations to conduct a eaching-teaching-reaching mission the weeks before the 1960 Lenten ason. Delegates were warned ainst mixed marriages with other otestants as well as with Roman tholics and Jews. A proposal that e church lift its restriction against asons and other lodge members s voted down by the delegates. In another action the Synod re- rmed its historic position that anting women the right to vote in congregation would be contrary the will of God.

The Synod, which has doubled its mbership in the past twenty-five rs, moved to bring its machinery to date in order to serve the ex- ding denomination more efficient- ly. Delegates voted a six-year ex- pansion program, costing $145,500- 000. Revenues for the six-year per- iod were estimated at $131,000,000 on the basis of present giving.

To obtain the additional funds needed, delegates recommended that members be urged to increase giving and authorized delegates to borrow funds and to launch a special fund drive if necessary. Concordia Pub- lishing House in St. Louis had sales totaling more than $22 million dur- ing the past three years, according to a report given to the Synod.

United Church Votes to Speed New Constitution

Steps to speed up the adoption of a constitution for the two-year-old United Church of Christ were taken by some 70 delegates at the denom- ination's second biennial General Synod. Delegates voted overwhelm- ingly to hold an adjourned session of the synod next summer to approve the charter, with possible revisions based on suggestions made during the year.

If the 1960 synod approves the constitution, it will then be sent to the local groups for ratification. This will make it possible for the 1961 biennial General Synod to declare the document effective, provided it has been ratified by two thirds of the Congregational Christian churches and of the Evangelical and Reformed Synods. The United Church with some 2,250,000 members, was formed in 1957 by a merger of the Congregational Christian General Council and the Evangelical and Reformed Church.

The synod, unanimously adopted a statement of faith which was ap- proved with only minor changes from the original draft by a thirty-mem- ber commission. It had been re- leased earlier to the delegates for study. It is believed to be the first document of its kind in this country for two merging denominations with differing theological and sociological backgrounds and forms of church government.

The General Synod authorized the establishment of a Commission on Christian Unity and Ecumenical Study and Service. It will be com- posed of twenty-four members di- vided equally among the Congrega- tional Christian churches and the Evangelical and Reformed Church.

Congress Urged to Approve "Food for Peace" Program

Spokesmen for American voluntary agencies and religious groups have urged Congress to approve the Food- for-Peace program sponsored by Senator Hubert H. Humphrey of Minnesota. In a joint statement, representatives of Catholic, Luth- eran, and Church World Service agencies said they were whole- heartedly in accord with the spirit of the Food-for-Peace program. They urged the need for long-term planning in the use of American food surpluses in foreign policy such as the Humphrey plan proposes.

Dr. Baker Heads British Methodists

Dr. Eric Baker, secretary of the Methodist Conference of Great Bri- tain since 1951, was elected confer- ence president at its annual meeting in Bristol. In his presidential ad- dress he called for the immediate re- vival of the church's historic class meetings to promote intimate local group fellowship and offset what he termed Methodism's "spiritual de- cline."

The class meetings, established in 1742 by John Wesley, consisted of weekly gatherings of small sections of each congregation under a class leader appointed by the pastor, at which time inquiry was made into the conduct and spiritual progress of individual members.

Canadian Baptists Hit Racial Bias

The Baptist Federation of Canada at its fifth triennial Assembly held in Kingston, Ontario, warned that racial discrimination could be sui- cidal for any nation indulging in it.

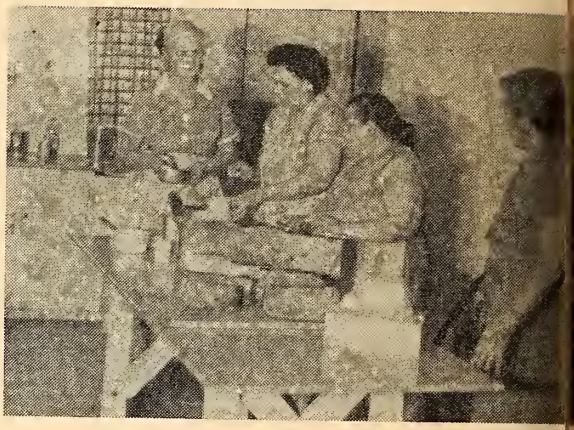
In other actions, the Federation stated that war could only be ac- cepted regretfully as the least of a number of gross evils, and that the church should recognize that organ- ized labor had accepted a mission to the poor who had been abandoned by other groups.

American Baptists Dedicate New Headquarters Site

A fifty-five acre tract at Valley Forge, Pa., has been dedicated by the American Baptist Convention as the site of its new denominational headquarters. The project is ex- pected to be completed by 1962. American Baptists now have their present offices and printing plants spread out in one or more cities. Principal offices are now in New York, except for the Board of Edu- cation and Publication which is in Philadelphia.

BVS'ers Work With Sioux Indians

James Picking and Alden Chrysler



Some of the Sioux women bake bread for a food sale at the community center

OVER a year ago we came to Rapid City, S. Dak., to open a new BVS project with the Sioux Indians and the other low-income families of the city. This project is now in full operation.

The Community Service Center is sponsored by the National Council of Churches, South Dakota State Council of Churches, Pennington County Council of Churches, and the Rapid City churches and community agencies. Reverend and Mrs. Tibbets are the directors of the center.

Construction of Center

Since we have been here we have done many things, but our main objective was to get a new building constructed to house all the activities of the center. This 52' x 32' building was completed and the dedication was held on Nov. 9, 1958.

Clinic Is Busy

Many activities are carried on in the center daily. One room that is used almost every day is the clinic. It serves any of the low income families, and the minor cuts and bruises received on the playground are treated there. The clinic is also a great help in preparing expectant mothers for the maternity ward. The local doctors are taking a very deep interest in the clinic. They have donated time and made financial donations to help buy the medicines which we need. We consider ourselves very fortunate in having acquired a registered nurse who is working in our clinic at a very moderate salary.

Laundry Facilities Available

Another greatly used and appreciated part of the center is our laundry room. Most of the people with whom we work do not have a washing machine of their own, and very few even have running water. We make a small charge for the use of the machines. This charge has a twofold purpose; besides helping to pay for the water and electricity, it helps to teach the people a little about financial responsibilities.

Another facility at the center is the commodity room. From this room surplus commodities or surplus food stuffs are given out to the needy families during the winter months when work cannot be found. This particular phase of the project requires working directly with the county welfare office.



Rushmore

I-W's Alden Chrysler (left) and James Picking assisted in the construction of the new community center for low income families of Rapid City, S. Dak.

The shower rooms are the room with the real future. Although they are used a great deal now by those who do not have their own, we expect to put them to an even greater use when we get our much needed gymnasium.

The second floor consists of living quarters for us two BVS'ers, a classroom, and a large assembly room. The classroom is used for classes in typing, sewing, and leathercraft, or 4-H, and for Sunday school. This room also contains several sewing machines which have been donated for the use of the individuals. The assembly room is used for Sunday school, church services which are in the Sioux language, educational films, singing services, and meetings of organizations outside the center. This room is also used for a recreation room.

Counseling Service

A significant service provided by Reverend Tibbets is his counseling of new Indian American residents of Rapid City, acquainting them with problems of adapting to modern city life. This counseling is especially effective because Reverend Tibbets is himself a native Sioux and therefore can understand better the true feelings of the Indians. Many of the feelings and ideas of these people are derived from old Indian customs.

Our own contacts are mainly with junior high and young people's groups. We each teach a Sunday

ool class made up of this age
up. We also take them on regu-
y scheduled picnics and outings.

ping Parolees

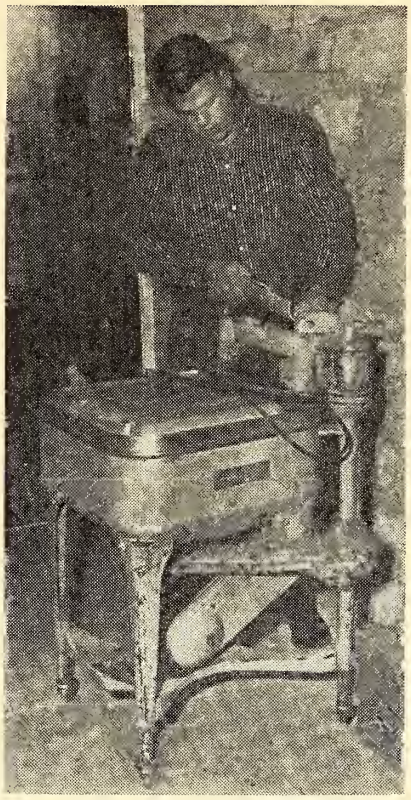
Ve also work in direct connection
n the county probation depart-
nt. We give counseling to many
he boys who are on parole. We
one Indian-American boy on
ole to us for a period of one year.
has turned out to be a fine young
n. Besides helping him, this ex-
ence also gave us a very good
ding with the probation depart-
nt and other divisions of the
nty and city government.

very winter the center sponsors
asketball team. A baseball team
s over for the summer months.
s summer we also had a team for
younger ball players, which en-
d in the local Pony League.

of Rummage

he original building of the cen-
furnishes housing for Reverend
Mrs. Tibbets, and in the base-
t we have our "rummage" room.
s used clothing is donated mainly
a local basis. It is in turn resold
a very small charge. This fee
s to take care of some of the
or expenses of the center and
helps to teach financial responsi-
y to the people. If too much
mage accumulates, it is taken to
servation. The clothing which
ot be worn is used to make
or quilts.

Ve are planning to build a gym-
um as soon as we have the
00 debt on our existing building



Rushmore

Alden Chrysler does a minor repair job on a washing machine made available to families who have none of their own

paid off. The gym will really be an important asset because there is a great need for some indoor recreation during the winter months.

Since we came here in May of 1958, we have seen the center grow in all its services and also add some activities and programs. This progress is expected to continue in the future. We extend our cordial invitation to anyone who might be visiting or vacationing in or around Rapid City to come to the center at 804 Chicago Street and learn more of its work.



Rushmore

Jim and Alden unload some of the clothing that is donated locally to be resold at very low prices to needy families

NIGERIA, WEST AFRICA

The Gospel Reaches Out

Robert Bischoff

SUNDAY, May 24, was our last Sunday at Uba, and I had planned baptismal services together with a service for those who were taking the covenant or making a confession of faith. Saturday evening M. Thlawur, a member of the Church Committee, and I went to the nearby village of Mushera to examine the people who were to receive the covenant and baptism from this village.

During the week, I had received a letter from Stephan, the church's evangelist at the village of Jalingo six miles from the Uba station, asking if it would be at all possible for me to come to his village for baptismal services. Since arrangements had already been made for us to move to Gulak on Monday, May 25, I wrote to Stephan saying that it would be impossible for me to get to his village for the services before I moved to Gulak. I told him that there was to be a baptismal service at Uba on Sunday morning and that if any of his people cared to come to Uba we would examine them and baptize them at the same time that we baptized the people from the village of Mushera. I suggested that if the people wanted to come, they should be at the station by at least 7 a.m.

On Sunday morning at 6:30 a.m. M. Thlawur and I went to the school where we were examining some others for baptism. At about 7 a.m. a group of people came walking into the schoolroom — eight young men and seven young women. They had come from Jalingo to Uba to be baptized or to receive the covenant.

We were even more surprised when we examined them and found out that they really knew the answers to all the questions that we asked. Many times when a person goes to examine people for baptism or cove-



Stephan Shosho, (left), the evangelist who has been so effective in stimulating interest in the people of Jalingo and giving them a solid knowledge of what they believe, examines a display of literacy materials

Irven Stern

nant, the teacher will say, "These people have been faithful in attending all the classes and they have tried to learn the answers to the questions, but these women just weren't able to learn all of the answers." However, all seven of the young women knew the answers to the questions and some of the questions were quite hard.

For instance, one of the questions I always ask a person before I accept him for baptism is, "What i meaning of baptism?" In our syl we list four meanings with a explanation: (1) cleansing o heart; (2) the burying of sin; (beginning of a new life; (4 sign of entrance into the c These candidates knew the me of baptism together with the ex tion and also the Scripture ences.

Then M. Thlawur and I wer ther surprised when we foun that the husbands of all sev the young women either had baptized or were also being ba on this day. Truly the gos reaching out in this village. just been about two years sinc evangelist went to preach an among the people. Now ther over seventeen baptized Chri in this village and eighty per of them are what we woul young adults; that is, young m couples with both husband an having baptism or covenant.

Stephan, the evangelist, has doing a fine piece of work fo Lord. I ask that you all reme him and the village whe preaches in your prayers tha Spirit might continue to move i village and many more mig brought to Christ.

Your Library Can Serve You!

Lorraine E. Burson

THERE is a book for you in the church library! Whether you are eight, eighteen, or eighty; whether you are a church school teacher, the music director, or an usher, and your desire is for information, inspiration or entertainment, the church library can supply most of your reading needs.

Church Libraries Serve in Many Ways

Are you a mother who feels you need help in leading your children to an understanding of spiritual values? The church library is free, as possibly the schools are not, to promote books with specific teachings gathered from the Word of God.

As a church school teacher, does your lesson material always give you enough to work with? A church library carries resource and reference materials that can be used in addition to the regular lessons for children and adult classes. The library offers a continuous flow of fresh information to help challenge our minds for original ideas.

Have you ever been chosen to have devotions for a meeting and did not know where to get ideas? In the average church library, there is a good selection of devotional books, sermons, and Bible studies which can furnish a spiritual uplift for all church workers.

As a worker in Christian education, are you satisfied with your technique? Today's church workers are fortunate in that the knowledge of techniques, avenues for spiritual growth, and stimuli for intellectual development are theirs simply for the taking — in the church li

Do you enjoy good compa your home, the kind which s lates and stirs your thinking? people are honored by the pre of great Christians who visit homes, not in person, but th books. This ministry can be possible through the church li

Does your family enjoy readi gether? There are many books c shelves which could be use this purpose.

Does a beautiful poem or a spirational bit of writing give lift? The church library can to elevate the thinking of peop furnishing reading materials o highest quality. The proverb a man thinketh in his heart so i is just as true today as when i written. People think on the t they see and read. Thus the pr might be prefixed to read, "

readeth, so will he think, and thinketh in his heart, so is he." you like books that are full of plain good reading? In the h library you can find good g material which benefits all – reading materials which are mental tools in religious edu- and spiritual growth. Maga- are good and should be read. and television programs have values. Informed conversation iken its place in life. But the g of books, thought-provoking , which have resulted from human experiences and from ch, must ever rank high in

cause of this a good church li- is one of the greatest assets urch can have. Good literature ndispensable element in culture veloping that which is beautiful orthwhile in human nature.

rious references in the Bible ding "reading" or "studying" te the importance it should in our lives: "Study to shew f approved unto God, a work- hat needeth not to be ashamed, y dividing the word of truth" m. 2:15). "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you" (1 Thess. 4:11). "And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh" (Eccles. 12:12). Among other references are Ex. 24:7; Isa. 30:8; Hab. 2:2.



Religious News Service

, youth, parent, church worker – church library can serve you

Time to Read?

To the many potential readers who are discouraged by lack of time because they are so busy "being busy," I suggest they start by reading fifteen minutes each day. The average reader can read 300 words per minute; and if the average book has 80,000 words, the average reader can finish 20 books per year by reading only fifteen minutes each day.

Make the most of your church library. In it you will find the best that has been thought, felt, and said in all ages. Browse around in it; look into its books; read a bit here and there. Range widely, then take out the books that speak to you, stir you, and inspire you. The value of reading cannot be overestimated.

Bible School – Ecuador Style

Shirley Fike

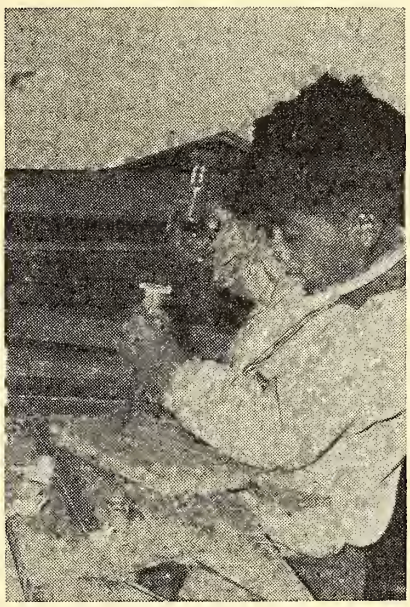
Photos by Don Fike

WITH a few sound blows, Pepe finished driving the stake into the ground. To it was tied a rope which fastened around the hind leg of his father's pig. Now it could eat but there would be no danger that it would stray away. As Pepe herded the little flock of sheep and goats, he played a tune on his little "reed harmonica," thinking happily about his days in school, and how grand it would be when the time came to go again. His two dogs dozed lazily in the warm afternoon sunshine, near the door of his home, when suddenly they sprang to their feet with fierce growls, and rushed towards the road barking loudly.

As Pepe jumped up, he saw two women who were helplessly trying to appease the angry dogs which are taught that they must warn of all intruders on their master's property. Pepe hurried down the path, calling to the dogs, as he recognized the ladies to be two of his friends from the mission school. He was glad to learn that they were out informing the community of the opening of Bible school. He invited them to talk with his mother who was busy spinning some of the wool which had come from shearing his pet sheep.

"Yes," agreed Pepe's mother, "he will be there the very first day. He has talked about last year's Bible school so much that his little sister is very sorry she cannot go, too."

"But she can," was the answer. "It doesn't matter that she can't read and write. We will have a class for those who have not yet attended school."



In the shop class directed by Ecuadorian teacher, Hector Benalcazar, each boy framed a mirror for use in the home where mirrors are usually absent

The next Monday Pepe and little Maria walked the mile between their home and the school and joined the one hundred twenty other boys and girls as they formed into lines in the patio, before marching into the chapel. This was carried out in a very orderly fashion and soon the old mud walls of the chapel were fairly bursting at the seams as the lively little group sang familiar choruses and began to learn new ones. The music of the little reed organ was

drowned out by the lusty voices as they sang. How they loved to sing, and how quickly they learned new songs!

As the opening exercises closed, Pepe filed out with the other nine-year-old boys and girls, and little Maria cast a tearful glance at her brother as she left him to join the other beginners, some of whom were eager and enthusiastic and others of whom were crying as older brothers and sisters left them. But soon their teachers were showing them such things as they had never seen before — paper animals, toys, crayons, and pictures of a kind-faced man whom they said was called "Jesus." All week they learned little songs, prayers, and stories of a kind heavenly Father, who was said to love each one of them, even though they had never heard of him before.

In Pepe's class, and the other classes of the older boys and girls, this was not all new, because many of them had been going to school and attending weekly

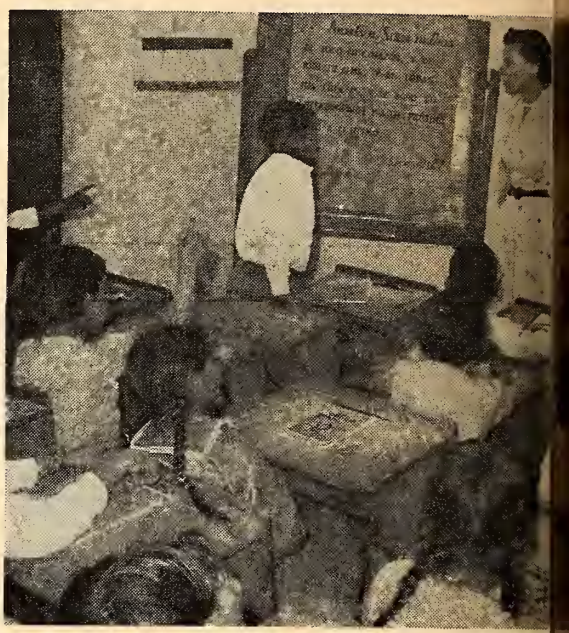


Older girls sewing aprons during craft period

chapel and Bible classes. But there are many exciting stories in the Bible; they listened to the lessons and tried hard to memorize parts of the Bible, such as the Twenty-third Psalm, which was written long ago by a boy who cared for his father's sheep, just as many of them did.

The Ecuadorians do a great deal of memorizing in their schools, and Pepe's teacher did a wonderful job of making the psalm meaningful to them, and at the end of the week they recited together the poem about the Good Shepherd.

After the daily lesson, each group did some type of handwork. Among other things, Maria's teacher helped her to paint a colorful design on a little enamel



Edna Switzer, Church of the Brethren missionary, with
of older children. Theme: Living for Jesus Every

cup which she could take home with her, where
are very few dishes. Pepe and his twenty-three
mates made wooden stands for a tiny mirror
would be appreciated at home.

Pepe's little friend in the second grade sand
large wooden bowl and painted designs on it.
would be many uses for the bowl at home. One
girl said she was going to carry the feed to the pigs
her bowl; another planned to keep parched corn in
The older girls sewed aprons of muslin, and those
had time embroidered designs on them.

On the last day, a treasure hunt was held, and
little bare feet really flew as they looked for the hi
candy treasure. Each child was given an ice cream
to eat on the way home. Then on Sunday morning
of the parents came to see the program presente
the children, showing some of the things they



The wooden mixing bowl of the Ecuadorian homes be
a thing of beauty when sanded and painted in gay



hi en making good use of new enameled bowls they painted



A junior high assistant prepares his teaching materials for one of the classes at Bible school. Each class is directed by a missionary or senior churchman and a young person who is a potential teacher in the local school and Sunday school

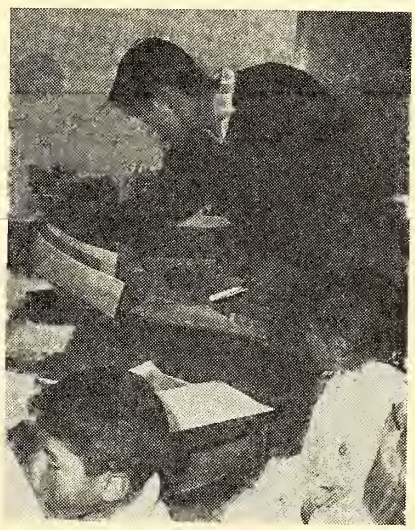
a ed. Even though many of the parents know very t about God's love, they are glad to have their chil- e learn to be honest and helpful. Since there were o any people to crowd into the chapel, the program a eld outside in the school patio.

t the close of the morning, after the display of handwork had been seen, each child proudly collected whatever he had made, and another daily vacation Bible school in Ecuador was over. It was hard to say whether the teachers or the children had enjoyed the week the most.



On the closing day, parents and neighbors turn out to see what the Ecuadorian children have learned in Bible school

Student teacher, Pedro Sinbana, teaching primaries in DVBS



Theodore R. McKeldin, former governor of Maryland: "Men active in politics have not measured up to their full responsibilities in regard to school integration. Self-interest, stupidity, and a certain measure of plain cowardice have all played a part in depriving the American public of the wise leadership it should have had."

MISSION-GRAMS

- Eighteen new members were received into the Oak Park congregation in Oakland, Md., during the spring quarter. A young church, officially granted congregational status by the District of Western Maryland in October 1956, Oak Park now has a membership of 140. Edward G. Wenger is pastor.
- The church building at Bila, the largest in the entire Marama area, was completely destroyed by a wind-and-rain storm about the first of July. The Bila congregation had just been organized on Feb. 15, 1959.
- In Bartlesville, Okla., the Highland Park fellowship is making preparations for the building of a fellowship hall. The group maintained an average morning attendance of over twenty persons per Sunday during the spring quarter. A Brotherhood loan has been approved for this project.
- Earl Zigler will be visiting the Brethren mission and church in Nigeria this fall on his way from missionary service in India to furlough in the United States.
- Significant achievements of the Elyria church in Northeastern Ohio have been the organization of a young people's class and the receiving of fifteen new members during the spring quarter.
- Giving in the Nigerian Church of the Brethren increased forty-two per cent during the past year.
- Ground-breaking services for the Cajon Valley church in Southern California were held on Sunday, July 26. Cajon Valley church began as a fellowship group in the summer of 1958.
- The Brethren international work camp in Ecuador opened on July 8 with the arrival of seven North American campers from Pennsylvania, Texas, New York City, Illinois and Ohio as well as one camper from Costa Rica and two representatives of the Quiche and Mam Presbyteries of Guatemala. Merle Crouse is director of the work camp.
- Rev. Augustine Salins, an independent evangelist from the Basel mission in South India who has a reputation of strengthening churches wherever he goes, conducted a week of meetings in Vyara, Anklesvar, and Bulsar, finishing about June 25. Rev. Ishwarlal Christachari served as translator for Mr. Salins in all of his meetings at the three centers.

Out of the Mailbag

◆ The second ministers' retreat was held at Waka, April 17 – 20. All of our Nigerian ministers and all but two of our missionary ministers were present. The Hustons of Elgin, Ill., were our guests at the same time and Brother Huston took part in the meetings. All the visiting ministers excepting Brother Huston slept dormitory style in the kitchen of the women's school. They all ate together in the single students' dining hall. The food served was a combination of American and Nigerian food with American predominating this year. It takes a lot of food to satisfy thirty-six men but we managed all right.

I asked a good Nigerian friend to write me any reactions that he might hear from Nigerian ministers concerning the retreat and a short time afterwards he wrote and told me what their pastor told him.

Two things seemed to be outstanding in his report: first, it clearly showed the Nigerians that they are not yet able to carry on the work of the church without the m aries' help. And, second, eati sleeping together, black and were a great enrichment of ship which they hoped would continue to be so. The Ni were amazed that such equality exist in the face of great ine in both training and experie *Sara Shisler, Waka, Nigeria, Africa.*

Obituaries

Hepner, Omar V., son of Ja and Eva Neff Hepner, was bor 27, 1877, and died April 27, He was a member of the Lower church, Ohio. He is survived wife, Felicie, two sons, and grandchildren. The funeral serv conducted by Bro. Edward A Interment was in the Eversole tery. – Lulie Laprad, Dayton,

Raynes, J. Frank, was born 6, 1896, and died March 14, 19 was a member of the Mill Creek Va. He is survived by his wife sons, two brothers, one sister, a grandchildren. The funeral serv held at the Mill Creek churc Bro. Charles E. Zunkel officiati terment was in the adjacent ceme Mrs. J. Harold Wampler, Mt. Cr Va.

Riggs, Charles R., died at t of eighty-seven years old. He member of the Pentecostal H church. He is survived by one ter. The funeral service was the Scarpelli funeral home, A 1959, by the undersigned. – J Buffenmyer, Cumberland, Md.

Smeltzer, Harry, son of Geo Susan Gordon Smeltzer, was bo 7, 1886, and died at Martinsbu Va., June 27, 1959. He was a of the Martinsburg church, W. is survived by his wife, Lott Donald Smeltzer, one daught foster son, four grandchildren great-grandchildren, one broth one sister. The funeral servi conducted from the church by B Robert L. Byrd and C. N. Interment was in the Rosedale tery. – Doris A. Byrd, Martinsb Va.

Smith, Charles Erwin, son of and Rosa Smith, was born i and died Aug. 13, 1959. He a member of the Church of the ren at the age of eleven. S are his wife, his mother, two s daughter, one granddaughter a brother. The funeral service w ducted from the Blackman home, with Bro. Oliver Dilley ing. Interment was in the Flo cemetery. – Mrs. Gertrude Gab sas City, Mo.

Smith, Kenneth B., son of and Frances Smith, was born Odessa, Mich., March 30, 19 died May 16, 1959, in Chic He was united in marriage t Swartz on June 8, 1932. He

Continued on page 28

Views of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Getting Ready for Tomorrow. Mes M. Crowe. Abingdon, 1959. pages. $2.75.

tting Ready for Tomorrow is ent to a sizable segment of the population that is ever increasg number. Mr. Crowe's thesis t the middle and later years can most satisfying periods of one's The secret is to prepare for these by accepting one's age and g the most of it. Studies at niversity of Iowa indicate that majority of the older people in pulation do not accept old age ully. Crowe's book is oriented Christian philosophy without rmarks of a professional reliwriter. Crowe is a well-known and TV speaker who has writxtensively in magazines and

number of books have been n on this or related subjects in years. One who has not had to one of these would do well d Crowe's Getting Ready for row. Touching on many ideas better living of one's latter is concluding chapter is esy pointed with the title, Write Own Obituary. — *Rufus B.*

orial Profile of the Holy Land. nd Carolyn F. Holley. Flem. Revell, 1959. 248 pages.

is a collection of two hunrty-eight magnificent pictures Holy Land selected from G. latson's incomparable "Great and Library" negatives.

rtunately the accompaning tid descriptions are so often ling and even in error that npossible to recommend this r purchase by Bible students ch libraries. — *David J. Wiombard, Ill.*

World of the Old Testament. I. Gordon.. Doubleday, 1958. ges. $3.95.

the Brethren are weak in stament is a fairly demonfact; that they should con would be a tragedy. Here k which will help revive an where it is dying or create e it has never existed. Uned by the latest and best d Biblical scholarship, yet simply and persuasively written, this volume gives an introduction to Old Testament times from the very beginnings down to the intertestamental period. Not only does it sketch in the background of the ancient Near-eastern and Mediterranean world but it paints the foreground of the Old Testament account in an understandable and impressive manner. Every minister should read it as a refresher course in Old Tesatment; every church school teacher, adult, and youth should study it for the groundwork it provides for further reading and understanding. — *Chalmer E. Faw, Chicago, Ill.*

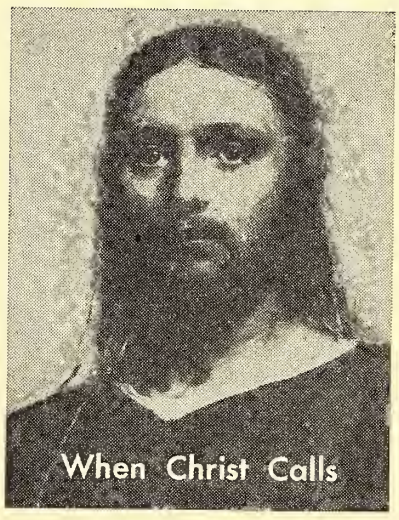
First Love Farewell. Anne Emery. The Westminster Press, 1958. 172 pages. $2.95. This is an interesting story of first love and its effect on the participants. Love has become a comfortable habit for Pat Marlowe and her steady, Pat Davis. When they go to college, their different interests and outlooks become more and more apparent. But the habit of being "steadies" has dimmed their critical faculties, and it takes them a long time to see what should have been obvious much earlier — that in their growing up, they are growing apart in serious ways.

An honest attempt to look at a serious problem, and a hard but necessary facing up to a solution. — *Helene Crill, Elizabethtown, Pa.*

Tell Me About Christmas. Mary Alice Jones. Rand McNally, 1958. $2.50.

We write this review out of first-hand experience in its use with a four-year- and a five-year-old. It is a superb book which every small child should have the advantage of reading, or having it read to him. The book has the advantage of not only presenting the Christmas story; it relates Christmas to the everyday life activities of contemporary 20th century American society.

The author is Mary Alice Jones, director of children's work for the Methodist Church, and former editor of children's books for the Rand McNally Company. Some of her books have sold as high as 3,000,000 copies. — *A. Stauffer Curry.*



we must answer

REMITTANCE BLANK

Achievement Offering

The enclosed Achievement Offering $ ..... is expressive of my (our) desire to keep our church serving around the world.

Name .....

St. — RFD .....

City ..... State .....

Congregation ..... District .....

(Give through your local church's Achievement Offering or mail your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.)



GOD IN MY KITCHEN

DOROTHY C. HASKIN

Here is a practical guide to everyday Christian living in the home. Most of the material is devotional. An ideal gift for any housewife and mother. 96 pages, beautiful four-color, plastic coated cover with spiral binding. **$1.50**

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Continued from page 26

member of the First church, Chicago, where he served in the office of deacon. He is survived by his wife, one daughter, and three sisters. The funeral service was held at the First church by Brethren Earle Fike, Jr., and William M. Beahm. Interment was in Glenn Oak cemetery. — G. Worth George, Chicago, Ill.

Smith, Roy C., son of John W. and Amanda Summers Smith, was born July 21, 1888, in Washington County, Md., and died July 5, 1959. He was a member of the Waynesboro church, Pa. Surviving are two daughters and one sister. The funeral service was held at the Poe funeral home by Bro. George L. Detweiler. Interment was in the Burns Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Snyder, George G., son of Addison and Elmira Brown Snyder, was born March 1, 1891, and died July 19, 1959. He served as minister in the Little Swatara church, Pa., for thirty-seven years. Surviving are his wife, Carrie Wagner Snyder, five sons, two daughters, and two sisters. The funeral service was conducted in the Frystown church by Brethren Conway Bennett, Curtis Zeigler, and Elias Frantz. Interment was in the adjoining cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

Stine, Chester W., Sr., son of Joseph and Mertel Ruby Stine, died at his home in Frederick County, Md., at the age of fifty-four years. He was a member of the Church of the Brethren. He is survived by his wife, Helen Warner Stine, three children, and nine brothers and sisters. The funeral service was held in the Locust Grove church by Bro. J. Donald Plank. Interment was in the church cemetery. — Mrs. Harry A. Klein, Frederick, Md.

Storer, Marvin, son of Harold and Mary Storer, was born April 30, 1947, and died at the age of twelve years. He was a member of Eaton Sunday school. He is survived by his parents, one brother, two sisters, and his paternal grandparents. The funeral service was conducted by Bro. Ellis Guthrie at the Eaton church. — Mrs. Cyrus Kiracofe, Eaton, Ohio.

Suitt, Elizabeth Anne, daughter of John and Ida Gibbel, was born Feb. 21, 1921, and died July 15, 1959, in Pasadena, Calif. She was a member of the Pasadena church. She is survived by her parents and three children. The funeral service was held at the Ives and Warren mortuary by Bro. Paul Studebaker. Interment was in the Mountain View cemetery. — Mrs. Grant Cohick, Pasadena, Calif.

Wampler, Clarence Samuel, was born Feb. 1, 1897, and died April 15, 1959. He was a member of the Mill Creek church, Va. He is survived by his wife, one son, one sister, and one brother. The funeral service was from the Mill Creek church with Bro. Charles E. Zunkel officiating, assisted by Bro. Floyd Lucas. Interment was in the adjacent cemetery. — Mrs. J. Harold Wampler, Mt. Crawford, Va.

Weigle, William W., son of John and Sarah Graff Weigle, was born April 6, 1870, in Orange Township, Iowa, and died July 4, 1959. He was a member of the South Waterloo church, Iowa. Surviving are two daughters, one son, eleven grandchildren, and nineteen great-grandchildren. The funeral service was conducted by the undersigned in the South Waterloo church. Interment was in the Orange cemetery. — Clarence D. Sink, Waterloo, Iowa.

Wherley, Lizzie, daughter of Theodore and Savilla Price, was born near Hanover, Pa., Aug. 1, 1881, and died at the age of seventy-seven years. She was a member of the Astoria church, Ill. Surviving are her husband, Clayton Wherley, one son, one daughter, a brother, a sister, eleven grandchildren, and six great-grandchildren. The funeral service was conducted in the Astoria church by Bro. Albert Sauls. Interment was at the South Fulton cemetery. — Lottie Johnson, Astoria, Ill.

Wagner, Frank G., was born Aug. 26, 1886, and died Feb. 9, 1959. He was a member of the Church of the Brethren. He is survived by his wife, Ethel Overholser Wagner, two sons, seven grandchildren, one great-grandchild, and two sisters. The funeral service was held in the Wakarusa church, Ind., by Bro. Robert Perkins. Interment was in the South Union cemetery. — Mrs. John Null, Wakarusa, Ind.

Werner, George B., was born April 17, 1886, and died July 3, 1959. He was a member of the Black Rock church, Md., where he had served as a deacon. He is survived by four sons, five d ters, twelve grandchildren, two grandchildren, and one brother. funeral service was conducted i Black Rock church by Brethren Sellers and Henry E. Miller. Inte was in the adjoining cemetery. — M. Resser, Manchester, Md.

Wise, Lucy V., daughter of S. and Candace Studebaker, was bor Pyrmont, Ind., Aug 22, 1889, anc March 25, 1959. In 1907, she married to Fred L. Wise, who ceded her in death. She was a m of the Rossville church, Ind. Sur are five sons, two sisters, and one er. The funeral service was h the Zahn-Schneider funeral hon Bro. A. P. Wenger. Interment v the Spring Vale cemetery. — Mrs. mond Wagoner, Mulberry, Ind.

Wyson, Cora, was born near panee, Ind., and died July 14, The funeral service was held i Nappanee church by Bro. Lelanc rick. Interment was in the Center cemetery. — Mrs. Cassel Nappanee, Ind.

Church News

Michigan

Zion — Two of our young men alternative service: George Go Vienna, Austria, and Kenneth G Pahokee, Fla. When on furlou latter spoke about his work. He spending his last year working in ian Brothers Hospital in Chica Alden Chrysler showed slides an of his alternative service. He is s in South Dakota with the I Carol Werking of Indiana gave about her experiences at a s camp in Austria and Germany ladies' aid financed the remodel our church basement. — Mrs. Good, Prescott, Mich.

Northeastern Ohio

Olivet — Our evangelistic m were held by Bro. Earl H. Kurt Elizabethtown College. Six were baptized and three receiv letter. For the family night p the young people presented a pl May 13 we were host to the m of this district. Our pastor, Br S. Fern, held evangelistic meet East Chippewa. Our young raised a heifer which was ship May. Our pastor was our dele Annual Conference. More tha acres of land were given to the for a parking lot; the men hav working grading it and building — Gertrude Danison, Glenford,

Springfield — Two young mer ald Lutz and Ton Van den Doe ordained in our church; Bro. Bucher preached the ordinati mon. On the same evening Brot Sister William Young and Brot Sister Glenn Hawk were insta deacons. Delegates to Annua ference were Leona Dick and Young. Brother Roger Ingold member of the Standing Co The women's circle meets to se lief. Our pastor, Bro. Jacob speaking each week over a loc

on. Summer council, with election ficers, was held in July. — Mrs. Vera ovan, Akron, Ohio.

Northwestern Ohio

ony Creek — The Call to Witness ram is gaining momentum. Mem- of our church joined with other ren churches in a twelve-hour er vigil. Our pastor, Bro. John lonson, attended the Ohio state rs' convention. At the mother- hter fellowship Mrs. Paul Hal- was speaker. Women's work hased Upper Room booklets for dis- tion throughout our church fami- They have completed and sent to Windsor the following items: com- rs, baby gowns, baby blankets, ages, little girls' and boys' clothes. eputation team from Manchester ge led us in our worship service Sunday morning. Our members conducted a religious census of the h community to discover the num- f families without a church home. Mother's Day a service for baby ation was held during the morning ip service. In the evening, the raff high school chorus presented red concert. Our church co-oper- with a neighboring church in con- ng Bible school. Brother and Tomlonson represented our h as delegates to Annual Confer- On May 24 we had a ground ing for the new educational unit r church. Guests for the service led Bro. C. W. Warstler and er and Sister A. P. Musselman. — Paul Early, Bellefontaine, Ohio.

Southern Ohio

t Dayton — Our church partici- in both the stewardship and elism phases of the Anniversary rogram. We have received twen- ht new members during the cur- church year. Father-son and r-daughter banquets were held ly. New choir robes were ob- for the junior and senior choir. acation Bible school drew a good se and a day camp program is way as a follow-up. Guest speak- recent months included John ey, Ernest Shull, Dr. George W. Jr., and Perry Huffaker. Our Edgar G. Petry, and Hugh Clop- were delegates to Annual Confer- A church board has been zed to integrate and unify the f the church. — Donna Lou Riley, n, Ohio.

rsole — Bro. Norris Beeghley is as our pastor, having been in- by Bro. Moyne Landis. The morning service was for personal tion, and then in the evening we service of dedication for our eled sanctuary. Paul M. Robin- resident of Bethany Seminary, he addresses of the day. Roger n was the leader for the school ssions for which we used the Our North American Neighbors. d an all-day prayer service at ginning of Lent; our church also in the community World Prayer services. We have re- six members by letter and eleven tism. Brother and Sister Cassius ns of Greenville showed pictures Lybrook Indian mission. Our delegates to Annual Conference were Clara Erbaugh and Morris Beeghley. Daily vacation school was held at the church under the leadership of Velma Petry. We had a mother-daughter banquet and a father-son banquet at which Franklin Walter was the guest speaker. Our delegates to district conference were Clarence Erbaugh and Calvin Hoover. Sister Kathryn Kiracofe will be with us on Sept. 13 for morning and evening services. — Anna M. Landis, Brookville, Ohio.

Painter Creek — Our pastor, Bro. Robert Lenker, was installed by Bro. Glenn Rust. Our harvest day speaker was Bro. Calvin Bright. Brother Lenker started giving us lessons in the Bible. Bro. Donald E. Ritchey of Hartford City, Ind., held our revival services for one week. Seven have been received by letter and fifteen by baptism. We are in the third phase of our Call program of the Brotherhood. The pastor and his wife were our delegates to Annual Conference. — Marie Lawrence, Laura, Ohio.

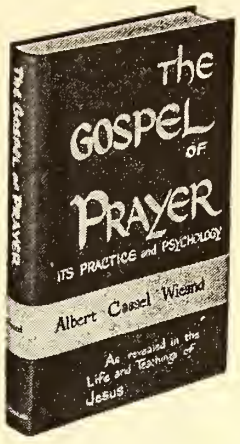
Prices Creek — Several from our church attended the district school of Christian living. The prayer vigil concluded with a service of prayer in the evening. The Call program has brought a real challenge to the membership of our church. Bro. Jerry Royer gave a message on peace, picturing some of the conditions in Japan. Our evangelistic meetings will be conducted by Bro. James W. Simmons and will be followed by our love feast. The good shepherd program was recently organized for this community by the home-builder's class. — Roy G. Engle, Eaton, Ohio.

Troy — On Christian College Day Blair Helman, president of Manchester College, was the speaker. In the afternoon, John Grimley, a missionary to Africa, showed pictures. Bro. M. L. Wagner was guest preacher at the Toledo church; with Bro. Ray O. Shank guest at the Troy church. The district sectional stewardship meeting was held at our church. Dedication of babies was on May 10. The resignation of Brother Wagner has been accepted and he and his family have moved to Quarryville, Pa. Bro. Leonard B. Carlisle of Toledo has succeeded Brother Wagner here. Two delegates, Brother Wagner and Bro. Lowell Wagner, and nine others attended Annual Conference. We are continuing the Call program and four committee members plan to attend the workshop. — Mrs. Raymond Becker, Troy, Ohio.

Eastern Pennsylvania

Big Swatara — The adult Bible class had an old time hymn sing at the Dauphin county home. The CBYF presented the play, The Khanum and Her Treasures. On Mother's Day, Our Heritage of Faith, was given. Bro. Melvin Fahnestock presented his essay on temperance and each participant in the

Special Sale on



A. C. WIEAND'S BOOK — one of the foremost Bible students and teachers in the Church of the Brethren — founder of Bethany Biblical Seminary

THE GOSPEL OF PRAYER

In this practical and deeply personal treatment of the subject of prayer — the fruit of Dr. Wieand's rich and lifelong study and practice of prayer — he offers solution to the killing frustrations of an ineffectual prayer life. By closely examining the teachings of Jesus and his revealing use of prayer, we discover afresh, and with heightened insight, how primal a thing prayer is.

Regular price, $3.00. Sale price, $1.45.

Church of the Brethren General Offices . . . Elgin, Illinois

250th Anniversary Volume



THE ADVENTUROUS FUTURE

compiled and edited by Paul H. Bowman

A June 1959 publication, this volume is a compilation of addresses, papers, statements, and messages associated with the celebration of the two hundred fiftieth anniversary of the Church of the Brethren in 1958. $3.75

Church of the Brethren General Offices Elgin, Illinois

essay contest received a reward given by the women's work. Our women made bandages and hospital gowns for relief. Brethren Cyrus Krall, Caleb Kreider, and Curtis Zeigler were guest speakers at our love feast. Bro. Harold Bomberger was guest speaker for the men and women's fellowship meal. The junior chorus of fifty-four boys of the Milton Hershey school were guests on the children's day program. Brother and Sister Harold Fahnestock represented us at Annual Conference. — Mrs. John Swope, Union Deposit, Pa.

Hatfield — The Elizabethtown College choir gave a concert for us. A portrayal of the pageant, The Biggest Job in the World, was sponsored by the women's work groups. At the mother-daughter fellowship Sister Robert O. Hess of Manheim, Pa., was the spaker. Sister Nancy Schaeffer showed pictures of the anniversary tour in Europe last summer. Henry Kreiss, representing the Temperance League, spoke one Sunday evening. A child dedication service was held on children's day. Bro. William P. Nyce and the pastor, Bro. Ralph Jones, served as delegates to Annual Conference. The daily vacation Bible school was directed for two weeks by sister Ruth Fretz. The daily offerings of the children were given to the community hospital being erected at Castañer, Puerto Rico. A service for the aged at the Neffsville home was conducted by our church. — Mary A. Nyce, Lansdale, Pa.

Heidelberg — We have had the following guest ministers, Brethren Milton Hershey, Oliver Hevener, Earl Forney, Elmer Brubaker, and Jacob Fahnestock. The Elizabethtown College student deputation group brought a Sunday morning program at which Bro. Paul Grubb told of his two years spent in Europe. Bro. D. I. Pepple of Woodbury was the evangelist for our revival services; three members were added to the church. Bro. J. L. Miller officiated at our love feast with Brethren Elmer Brubaker and Ezra Bucher assisting. Bro. Fred Wampler, an intern at Lancaster General hospital and consecrated to the India mission field, brought a missionary message. Bro. Lester Royer was our children's day speaker and all the younger children had a part in the program. The women of the church have been sewing for relief and also rolling bandages for the mission field. Our elder, Alton Bucher, was a delegate to Annual Conference. — Mrs. Enos B. Heisey, Sheridan, Pa.

Lancaster — Our school of Christian living, taught by Bro. G. Wayne Glick, covered a period of three months. J. Calvin Wenger, our Call to Witness chairman, with Dr. Paul Z. Rummel, associate chairman, headed fifty-six teams of callers who completed calls in the homes of our members. Our loyalty crusade also included a Sunday designated as pastors' loyalty Sunday. This was a surprise gesture for Brother and Sister John D. Long. Our youth observed an around-the-clock youth Sunday with dinner and lunch at the church, they visited homes of nonmembers, gave a radio skit, and had a panel discussion. Our day of prayer was solemnized with a prayer vigil and a public service in the evening. Rev. Walter Homan spoke at our father-son banquet. The drama committee produced two plays during Holy Week, The Terrible Meek, and Were You There? directed by Rebecca Sheaffer. Lenten service speakers were R. H. Miller from Manchester College, Bernard King from the Bridgewater church, Duane Ramsey of Washington, D.C., Loren Bowman of Elgin, Ill., and W. Glenn McFadden of Elgin. A reception was held on May 24 in honor of the seventy-six new members coming into the church. Dr. and Mrs. Fred Wampler and their family who have worshiped with us will be leaving for Bulsar, India. Delegates to Annual Conference were Paul Z. Rummel, A. G. Breidenstine, John D. Long and Dan Speicher. At the dedication of our new church building at Sunset and Rutledge Avenue, Dr. Paul M. Robinson will be the speaker for the Sunday morning dedication service. — Orpha B. Re
Lancaster, Pa.

Spring Grove — The young p
chartered a bus to New York Ci
conduct the service at the Barry
sion. Our women spent a day a
Brethren Home and at the Ep
hospital to sew and iron clothes. B
ren Harold Martin, David Clapper
Michael Kurtz have been guest
isters. Our Easter services
conducted by Bro. Lester Ma
Brethren Murray Lehman and Ar
Merkey preached at our spring
feast. One person was baptized. B
ren Ivan Stauffer and Clarence B.
were elected to the office of de
Bro. A. Eugene Martin was our
gate to Annual Conference. Our
school was held in June and the p
was Nigeria, Africa. — Clarenc
Horst, Ephrata, Pa.

Middle Pennsylvania

Albright — During the first two
of May we had a revival, with
Clarence Showalter of Maryland
evangelist. Five persons were ba
and five rededicated. Bro. Er
Frederick officiated at our qua
council. Bro. Walter Snyder, Jr.
called to the ministry. On Jur
Bro. Glenn Campbell showed pi
of mission work in India. He
brought the morning message. —
Johnson, Roaring Spring, Pa.

Augwick — We participated i
Call to Witness program. Our
and the choir had charge of a ser
the Morrison Cove home. Sister
ence Kerr showed slides and was
er for our mother-daughter ba
Thirty-three members have been

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting individuals or families to relocate or cure employment in Brethren communities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Off

This service is part of the Brot hood program, assigned for admini tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject no is reserved. Since no verificatio notices is made no responsibility be assumed.

When writing about a notice, necessary that the number be g Write Brethren Placement Ser Church of the Brethren General Of Elgin, Ill.

No. 415. Middle-aged couple w like job as cottage parents in a ch home for children. Preferably in N eastern Ohio District or surour territory. Some experience. Cor Brethren Placement Service, C of the Brethren General Offices, E Ill.

the church by baptism. Membership
asses have been conducted by the
stor. Bible schools were held in co-
eration with the Methodist churches.
ie Sugar Run women's work group
s purchased folding tables. Our pas-
was our delegate to Annual Confer-
ce. Two of our youth attended Camp
rmony. The young adult class and
men's class have each installed an
tomatic pole light at the Sugar Run
use. Guest speakers have been Breth-
n Myrl Weyant, a former pastor,
ymond Smith and Roy Forney. —
len Garver, Mount Union, Pa.

Claysburg — Bro. A. Lester Bucher
ved as our delegate to Annual Con-
ence. Our church co-operated in a
cessful vacation Bible school. A
ior choir of twenty-four voices has
n helpful and has added interest to
ny of our services. A church library
been started. Bro. Ralph Ebersole,
moderator, conducted our quarterly
ncil meeting at which Sunday school
church officers were elected for the
ing year. Bro. Lester Bucher was
ained to the ministry. Plans were
le to erect a new garage at the
sonage. Precommunion services will
held by our pastor, Sept. 27 to Oct.
C. L. Cox, Claysburg, Pa.

Western Pennsylvania

leyersdale — The Call to Witness
ation has been made. The Juniata
ege choir, under the direction of
Donald P. Johnson, presented a
ed concert in our church. Our
ch co-operated with the community
istian emphasis week. The mission
A Cry in the Night, was shown.
observed Holy Week services with
ange of pastors. Bro. John Grimley,
issionary to Africa, visited our
ch on May 17. An all-day prayer
was observed on Ash Wednesday.
Bridgewater College choir, under
direction of Bro. Nelson Huffman,
with us on May 10. Our church
cipated in the community daily va-
n Bible school. Three babies were
ecrated at a special service on June
The youth rally for our subdistrict
held in our church. The men's
us sang at the Old Folk's Home at
Level on June 28. Our pastor,
ner Arthur Hunn, is a member of
oard of trustees of Juniata College.
s. E. L. Dia, Meyersdale, Pa.

unt Pleasant — During Holy Week
ad services each evening, with love
on Thursday evening. The eve-
of May 7 was family night with
tions, singing and a talk by the
r's wife, Mrs. John D. Ebersole.
Mother's Day the women of the
h had charge of the morning serv-
Sister Lind of Scottdale was the
er. On May 10 we had Bro. John
ey with us. His talk and pictures
indeed an inspiration. While our
was away for two weeks, Bro.
Holsinger was the preacher for
Sundays. At the close of the va-
Bible school, five juniors ac-
l the invitation to become Chris-
Since our last report, four persons
been baptized and one has been
ed by letter. — Mrs. Elsie Mae
le, Mt. Pleasant, Pa.

sburgh — Our new pastor, Bro.
l Bixler, and his family, joined
September. During the past year, in the absence of a full-time pastor, we have had Bro. Wm. Rummel, moderator of the church; Dr. George Taylor, retired Presbyterian minister; and Bro. Virgil Holsinger, retired educator, as guest speakers. The men and women of the congregation contributed heavily both in money and time to the renovation of the church premises and parsonage. The evangelistic Call program, under the chairmanship of Bro. Albert Cordier, has helped bring to the congregation a renewal of spiritual awareness. The church members kept a constant vigil of prayer on Ash Wednesday. The church played host to the Juniata College choir. The women's

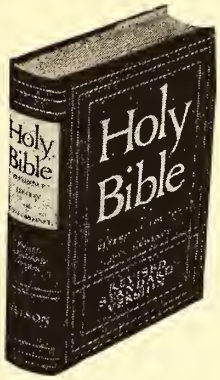
Now!

The Revised Standard Version

REFERENCE BIBLE

Here, after years of work by scholars and theologians, is the Bible that combines the clarity of Revised Standard Version text with the convenience of center column references and a concise concordance. Now your reading and study of the Scriptures can be more informative, more deeply satisfying than ever before.

- *1504 pages*
- *192-page concordance and list of proper names*
- *three-color presentation page*
- *12 maps in full color*
- *easy to read type*



Less than 1¼" thick

No. 4800X — Maroon buckram over boards; India paper; leatheroid spine; gold stamping. **$9.00**

No. 4807X — Black genuine leather; India paper; limp style; round corners; gold edges; ribbon marker; boxed. **$12.50**

No. 4807XR — Red genuine leather. Otherwise same as 4807X. **$12.50**

Only 13/16" thick. New, super-thin Indopaque paper

No. 4808X — Black genuine cowhide; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed. **$17.50**

No. 4808XR — Red genuine cowhide. Otherwise same as 4808X. **$17.50**

No. 4868X — Black genuine Morocco; leather lined; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed. **$22.50**

No. 4868XR — Red genuine Morocco. Otherwise same as 4868X. **$22.50.**

Ready September 30. Place your order now!

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

AUTHORS WANTED
BY N. Y. PUBLISHER
Leading book publisher seeks manu
of all types: fiction, non-fiction,
scholarly and religious works, etc.
authors welcomed. Send for *free* bookl
Vantage Press, 120 W. 31 St., New Y

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Agents and Organizatio
Write Today for FREE
DELUXE SAMPLE ALBU
and Make Money Fast Selli
Lovely Velcrest
Scripture Text and Regular Chr
mas and Everyday Cards, Ch
Gifts, Wraps and Novelties. 180
ceptional Items. Top Flight, re
Order Values. Good Profits
quantity Bonus. Brethren Fi
THE VELCREST COMPA
C. E. Copeland, Manager
15 Edwards Ave. Mansfield, O

work organization appeared on Pittsburgh TV Station, WIIC. The mother-daughter banquet was held in the church under the chairmanship of Eleanor Reto. Roy and Helen Wolfe were delegates to Annual Conference. Our former pastor, Bro. Glenn Bowlby, spoke on May 17. Following the service, the congregation enjoyed a fellowship dinner with the Bowlby family. Mr. and Mrs. Charles Keller celebrated their golden wedding anniversary on June 27 at the church.— Mrs. Jack Walter, Verona, Pa.

Somerset — Our pastor, Bro. James C. Boitnott, held a membership class. We were happy to welcome Bro. Gerald A. Neher, a missionary to Nigeria, as our guest speaker. The prayer vigil was followed by a prayer service. M. R. Zigler was the speaker for the district rally. Mrs. Winfred Stauffer was guest speaker at our mother-daughter banquet. Missionary John Grimley was guest speaker at a meeting in the church. Plans are being made for a 1959-60 mission to the members in stewardship and evangelism. A daily vacation Bible school was held jointly with First and Grace EUB churches. — Mrs. Lawrence Bowman, Stoystown, Pa.

Florida, Georgia, and Puerto Rico

Orlando — Brother and Sister Lynn Blickenstaff held a school of missions on the Near East. Bro. David K. Webster taught a membership class. Bro. Myrl E. Weyant of Sebring was our evangelist in the spring. The young adults' project was buying and setting out orange trees at the new parsonage and working at Camp Ithiel. We had a twenty-four hour prayer vigil. Three have been received by baptism. Our pastor and his wife went to Annual Conference. The women have been rolling bandages and making hospital shirts for our hospitals in Africa. They had a family night fellowship when we had a potluck meal followed by entertainment. We had Bible school in July. Mary E. Cline was with us this summer helping in the church and recreational program. Bro. Frank Wine will supervise the building of the new church. — Mrs. Howard Brown, Winter Park, Fla.

Classified Advertis
FOR RENT — Bungalow, 5
and bath, garage and garden,
the corner from the Church
Brethren in Buckeye, Kansas.
Brethren renters who will h
the church. Contact: Frank C
Agent, Detroit, Kansas.

Second West Virginia

Valley River — Bro. R. V. Sin
his wife, and Lulu E. Valenti
tended Annual Conference.
Valentine served as delegate fr
local church. On July 5 Bro. N
Harsh held a dedication service
new baptistry. Eight were ba
— Lulu E. Valentine, Belington,



Express your Christian Trusteeship well by
☐ a bequest in your will
☐ a gift annuity
☐ a real estate deed (reserving life use)
☐ a stock or bond gift (reserving life income)

General Brotherhood Board,
Church of the Brethren
H. Spenser Minnich,
Director of Special Gifts
1451 Dundee Avenue, Elgin, Illinois

Send information to me confidentially
and without obligation

.....
Name
.....
Address

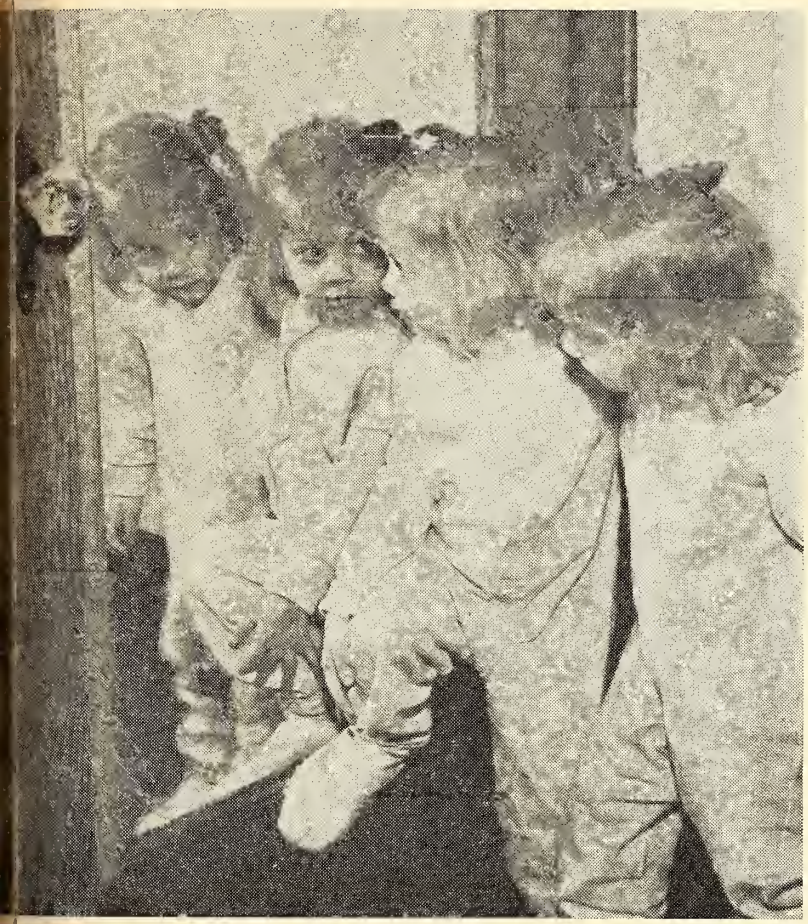
MINISTER'S BOOK OF THE MON

Notice to Members

Information on the book club selection for October came to you in the September 11 Pastor's Packet.

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 26, 1959



Luoma

Seeing Double

SOME skeptics will say it is all done with mirrors and there are not four lovely little girls there at all. But there is a limit to what you can do by the best means of reflection. In this case nature was kind and provided the photographer with twin sisters who do not mind looking at themselves. Of all kinds of double trouble that may befall a family, none is more delightful than a set of twins, and doubly delightful when their charm can be so easily multiplied.

The Christian church is not expected to use mirrors, but it is challenged to have the kind of insight that sees double every time a young new personality appears. Christian teachers need to be able to see both the child or the youth as he is and to imagine the person that by God's grace and the nurture of the church he may become. Jesus had a way of drawing the strength of Peter out of the instability of Simon. Even by way of a vision he could challenge his enemy Saul to become his servant Paul. The followers of Jesus today have a responsibility to look beyond mirrors and by the double vision that faith gives them to see the possibilites inherent in persons of all ages who can be transformed and renewed by the power of God.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

SEPTEMBER 26, 1959

Volume 108 **Number 37**

In This Number . . .

Editorial —
Seeing Double 1
A Look at the Ministry 5
Christian Education Week 5

The General Forum —
Put Your Beliefs Into Practice. Paula Flisher 3
The Decision Is Ours. Brian Carlisle 6
How Shall We Escape? (verse). Mildred Allen Jeffery 7
Paula Sheller Succeeds Edith Barnes. Norman J. Baugher 8
Flowers of the Bible 9
Surveys Can Be Interesting. Richard N. Miller 10
The Autumn Stream (verse). Jean Hogan Dudley 11
I Am a Refugee 13
Blue Jays (verse). May Allread Baker 15
Reviews of Recent Books 25

News —
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —
Unsung Youths Test Untried Drugs. Michael O'Neill 20
Check Before You Mail That Package — Please! 22
Out of the Mailbag 22
Ecuador Work Camp — an Appraisal at Halfway. Merle Crouse 23

• • •

The American Baptist Convention is urging its members to sponsor the resettlement in this country of at least fifty refugee families during the World Refugee Year.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, article news. Letters should be brief and brotherly.

A Chain?

I am writing to you concerning your editorial in the May 16 issue of the Gospel Messenger, "Can a Catholic Become President?" Of course, a Catholic could become president and Protestants will be the citizens who will vote him in just because they believe as you have pointed out in your article.

America was founded on the right of Christian liberty. I can't understand why people in America want to trade this liberty for a chain.

My Bible tells me to come out from among them and be a separate people but is the Church of the Brethren teaching that we are to link arms with the world and call everyone our brother? The devil's children are not my brothers and sisters. — Mrs. William Smith, Box 74, Rockton, Pa.

Baptism

Since there seems to be so much uncertainty about the thought of having more than one form of baptism in our church, might it not be a good idea to have the church know that we had more than one form of baptism acceptable in the church many years ago. If you would publish the chapter from Brother Moore's book, Some Brethren Pathfinders, entitled Annual Meeting Righting Itself, page 189, the thoughts and uncertainties on trine immersion might be solved. You must know that the Baptist Church accepts only one form of baptism and that is immersion. I have always contended that sprinkling is not baptism although it may be called baptism by some churches. — Amos Heisey, Denver, Pa.

The Sabbath

I thought the article on "The Meaning of the Sabbath" was very good. A lot of people today do everything on the Sabbath but worship God. Practically every Sunday you can see people getting ready to go on trips, picnics, and every place else but church. If you ask them, "Why don't you wait until after the morning service?" they will say, "If we wait until after the services we won't have enough time." They have a tendency to forget that if it wasn't for God, they wouldn't be here in the first place. Since God has given to us so many blessings we all should want t tend his house of worship on a week.

There are still other people will attend the morning servic they just don't have the tim attend Sunday evening. They it is the only time they have with all of their family. Well! can't all of the family attend service together? It is wond to see the whole family con church together. — Patricia 615 Crawford St., Middle Ohio.

Hands That Serve

The following prayer was ins by the picture and comment o front page of the June 27 issue also by reading the weekly from the president of our Plains Wheat Market Develop Association. We are literally r ing around the world, to Afric dia, and other parts of Asia, t new neighbors of Western E and our American neighbors t south. Here is the prayer.

With eyes open and lifted you, O God, may we see anew task you have for us to per And may we with lifted han service reach out to those ne the sustaining food which our may give to build strong he lives so that bodies may make sible kind minds and build among men, economically, polit and socially. Amen. — S. S. El Quinter, Kansas.

Points for Lay Members

The frank and sincere expre in "Readers Write" column are interesting. . . . May I offer s suggestions from my outsid church contacts? I am glad church leadership recognizes we are just a part of the g kingdom of God.

As evangelistic c o m m u churches, we should do three t for the lay membership: First, them an opportunity and enco them to express themselves verbally and in service.

Second, as far as possible in them in Christian service that b them in direct contact with personal need.

Third, the church program s be definitely Bible-centered, w proper emphasis. — Roy H. M 3407 Lexington, Chicago 24, I

Put Your Beliefs Into Practice

Paula Flisher

In the midst of family living or in the schoolroom there are many opportunities to live by our Christian ideals



DARE to be different! What a challenge these words hold for me — and for you — the Christian youth of today! Surrounded by the complexities of our space-minded civilization, we have every right to ask: "How can we be different from the millions who are shuttled about in the maze of uncertainty in which we live?"

Perhaps history can answer that question for us.

Savonarola, Luther, the Wesleys, and Alexander Mack dared to be different! They denounced the religious practices of their time and gave us new faiths.

Jane Addams was different when she founded Hull House. She is still blessed by the hundreds of persons who receive help at Hull House each day.

Edison was content to be called stupid so long as he could spend his time thinking of things to invent. He opened the wide vista of electrical living.

Lincoln dared to be different when he issued his Emancipation Proclamation. Susan B. Anthony, Clara Barton, Pasteur, and many others dared to be different as they fought for — and stood by the things they felt to be right.

Daniel dared to be different when he said: "O Nebuchadnezzar, . . . If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up."

Do we as Christian young people dare to be different or do we find it easier to go along

First place oration in the youth speech contest, held at Annual Conference

with the crowd even though it means putting our beliefs and ideals into the background?

There are many ways in which we Christian youth can put our beliefs into practice and dare to be different. Let us look at some of the things we can do that would help us attain a better Christian attitude.

How often we hear the statement that everything should begin at home. Therefore, let us start our exploration here and see how we can dare to be different in our home life. Let us use Jerry, a typical teen-ager as our example.

Jerry came home from church one morning with his spirits soaring. It had been announced in class that there would be a picnic and swimming outing the next Saturday. All the members of the CBYF and their friends were invited. Jerry was already making plans to attend and to take the girl next door who had just moved in from Los Angeles. Linda was a real "doll" and Jerry had been waiting for the right opportunity to ask her for a date. Now, if only he could get the family car, he would be sitting pretty!

When Jerry confronted his dad with the situation his dad replied: "I'm sorry, Jerry, but you know that your mother and I planned to go to Cederville next Saturday to visit your mother's sister. I really am sorry, but I'm afraid I can't let you have the car this time."

A feeling of anger and disappointment rushed over Jerry, and without thinking he growled: "I'll bet you're sorry! You never let me use the car. I'll bet you just made up that excuse so you wouldn't have to give me the car!" At this point Jerry went stalking out of the house.



Some 150 persons from 12 states who believe in nonviolence stood silentl a five-day dawn-to-dusk vigil at the entrance to Fort Detrick, germ war research center, to protest the United States biological weapons prog

Was this the right thing for Jerry to do? Was he showing a Christian attitude when he rushed from his father's presence? Let us see if we can find a more satisfactory way to handle the situation.

The chances are that one of Jerry's boy friends could have gotten his dad's car and maybe they could have double dated for the outing. After all, Jerry's father did not refuse to give him the car because he did not trust him, but because he had made plans to use the car.

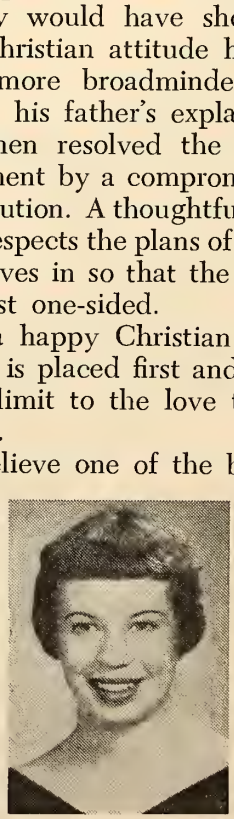
Jerry would have shown a real Christian attitude had he been more broadminded, accepted his father's explanation and then resolved the disappointment by a compromise or substitution. A thoughtful teenager respects the plans of others and gives in so that the fun is not just one-sided.

In a happy Christian home Christ is placed first and there is no limit to the love that is shown.

I believe one of the biggest challenges for a Christ young person is to dare to different in school. We who Christian must put our Ch tian beliefs into practice th instead of conforming and ing along with the wr crowd. Each young per faces numerous problems as attends school and tries to along with his classmates. H he handles these problems real test of his true charac

Is it hard for you during history test to keep your e on your own paper instead trying to see what those n you have written? Maybe the teacher is not looking can even slip that cheat sh out of your pocket. After you worked hard last nigh make that sheet. With no looking, chances are you wo not get caught.

Just one minute, before take that sheet out of y pocket or before you look anyone's shoulder, may I you a question? Did you att school to see with how m you could get by or did attend school to learn acc ing to your own abilities? you want to go through cheating or using the abili of other people for your personal gain? Do you th the great people of the w attained their position in by cheating and leaning



Paula Flisher

Continued on page 12

EDITORIAL

A Look at the Ministry

N a series of five articles concluded in this issue Richard Miller has helped many of us who are laymen or nonpastors to see re clearly what is "the state of the ministry" our Brotherhood.

We hope that not only the ministers among readers, who may or may not agree with conclusions, but others, including the mem-s of pastoral committees, will take a new k at the task of the ministry and decide on asures which can make the pastor's work re productive of the spiritual values that he ks for himself and his congregation.

The discussion of a minister's problems uld be helpful to all concerned, but we nder if the peculiar frustrations that a pastor fronts are not sometimes overemphasized. e this matter of the number of demands , ministers say, devour most of their time keep them busy with trifles when they ly want more quiet periods for reflection more opportunities for personal counseling. agree that the minister's task is not essen-y that of a business administrator or organ-. And surely he ought to be able to give major attention to what he feels called by to do, whether that is to expound from pulpit, to be often in prayer for his congre-on or to keep closely in touch with each nber's spiritual progress.

But is it not true that every job includes ultitude of tasks that are uninspiring, time-uming, and irritating? If a minister were rely liberated from these, he might forget big a place they have in the experience is parishioners. And is it not also true that y ministers, like laymen, are human enough ake on more tasks than they can possibly orm? Personal vanity or a lack of self-pline may account for as many of the ting distractions that annoy a minister as he demands of a well-organized parish.

Ve note in one of Richard Miller's conclu-; that a number of ministers are especially tive over questions of salary and status. r concerns over adequate income we can y understand, because the study reported ese articles points up how many pastors underpaid. This is a situation that most regations can remedy and we hope that oral committees will read these articles and a new look at their pastor's salary.

But the question of status is another matter. Perhaps some pastors do not receive the recognition accorded to some other professional groups in their community, but we doubt that any are really looked down upon. Rather, they may be almost too highly regarded to be fully accepted by persons of lower status.

The pastor's essential job in a community, it seems to us, is not to create an aura of respect about himself and his church, but to represent the Christ who identified himself with the lowliest, including many who were completely lacking in status. Far too many persons already have a mental image of the church as a fellowship of the good and the respectable. They have yet to discover that it is instead a fellowship of redeemed sinners, whose only status worth talking about is their status as children of God, and that is conferred on them not by salary or office or rank or title but by the unmerited grace of God.

In other words, the status of a pastor ought to be viewed in the light of his role as shepherd and servant. And speaking of the servant role, that is a good calling for laymen too. — K.M.

Christian Education Week

SOMEWHERE we read that the Christian church is always just one generation removed from extinction. This may have been intended to sharpen our appreciation for the place of Christian education in church and home and school. Our beautiful church buildings will soon be empty if we neglect to instruct and convert and direct the Christian growth of children. Christian Education Week is a good time to reflect on these responsibilities.

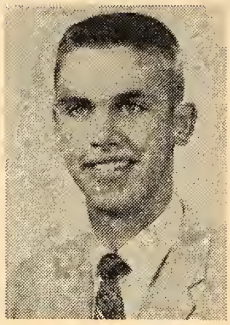
But we have also heard it proposed that Christianity could sweep the world in one generation. This may also be an exaggeration, yet it suggests that we teach not only to preserve what we have already received, but that we also teach in order to extend the church, to make Christ known throughout all lands, and to extend his kingdom around the world. Christian Education Week is a good time to prepare for greater opportunities in seeking to win men to Christ — K.M.

• • •

"And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ."
— Acts 5:42

The Decision Is Our

Brian Carlisle



Brian Carlisle

A CARTOON appearing recently in a national magazine shows a large crowd of people jumping off a cliff, one after another. One member of the group finally asks another, "Are you really going to jump off this cliff?" The second answers, "Why not? Everyone else is doing it!"

"Everyone else is doing it!" These words sum up rather aptly the heart of my concern. It is the old question of conscience versus conformity, of consistency versus compromise.

Every one of us, as a member of a complex society, finds himself facing this very thing in his everyday life. It is a problem which few can escape, young or old. But it is particularly a difficult one for those of us who are going through that most important part of our formative period, the high school years. We teen-agers find ourselves struggling to be members in good standing of, not one or two, but several different "worlds" — the family, the church, the "crowd" at school, the "crowd" in CBYF, perhaps those with whom we work, and many other groups.

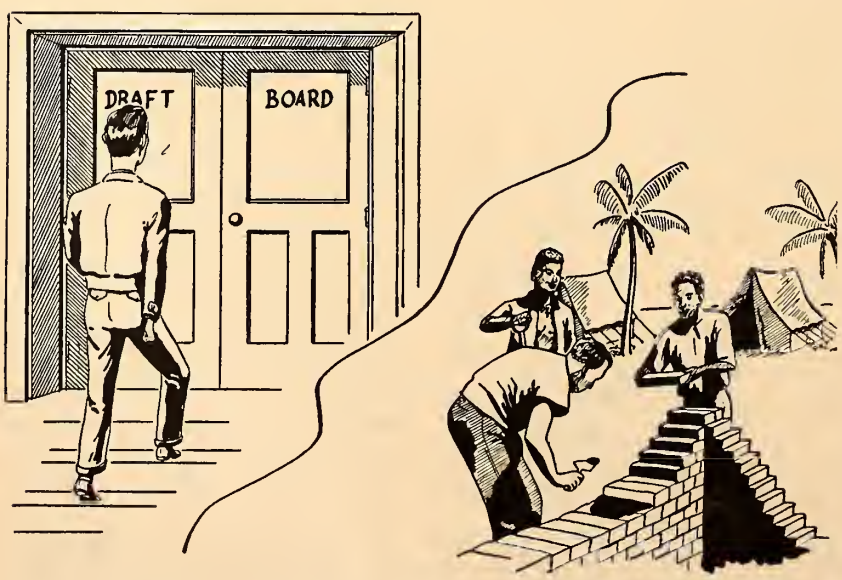
Every day we live in one or more of these "worlds" and are caught up in the inner drive to be as normal a member of each of these groups as is possible a result of this, we find consistency in our actions i elusive thing. We think, sp and act far differently in "world" than we do in anot You might say that we masks, like players on a st In our fear that we will no accepted by each group which we are a part, we se the mask that we feel wil most presentable in each At any given time, our r is determined by our roundings.

Whereas most groups which we associate migh classed as having either g or bad influences on members, the high sc crowd is a sort of melting p teen-agers who have wi diversified moral and et standards in their lives out of school. But through the p alent conviction that no person should be too diffe from anyone else, we these standards up or dow meet the average or no level in vogue. This level be described neither as tremely high nor extre low. It is rather an unh medium which tends to mediocre, unconstructive sonalities.

It has been said that habits we form up through teens will be nearly impos to change or break once w out of school. If, then, w slipping, we must begin at to learn to overcome the of being different. We decide for ourselves wh we place a greater valu blending in with those abo or on living enriched liv Christians and as individ

---

Second place oration in the youth speech contest, held at Ocean Grove, New Jersey



Will it be the army or service as a I-W in a needy area of the world?



Luoma

The desire to be like the group of which youth are a part often leads to conflict with what they have been taught is the right thing to do

The phrase used by teenagers in our area to describe one who does not act nearly enough the same as the majority of his group is: "Well, he's different!" Obviously, this has derogatory implications. A person who commits so small a crime as differing with the crowd on one point is likely to get this label. Consequently, the common word *different*, used in this sense, carries with it such an aura of distaste that the very idea of being different has become a thoroughly undesirable one. But again, youth, if we are to become all that we can be and take advantage of the multitude of opportunities to serve mankind in an unselfish way, we must change our thinking at once.

There is no virtue in being different for the sake of that only, but I would remind you that it is the individualists, and not the conformists, who are the inventors of the new and the improved, the creators of beauty in artistic expression, and the progressive thinkers.

The men whose names are on the pages of history and, more importantly, the men whose lives have had the most profound impact on mankind, did not lose much sleep worrying about whether they were looked upon as unusual or different. They were far more concerned about changing and bettering existing conditions.

It was more than extraordinary brilliance that enabled them to do this; it was their freedom from the bonds of the accepted and their refusal to be content to let someone else stick his neck out. The men who were instrumental in reform, social, political, or religious, were men who could not, because of their own conscience, continue as they had been taught, but struck out for new ways in the face of ridicule, persecution, and even death.

Such an individual was Martin Luther, who is said to have done more to shift the tide of Christian tradition than any other man. When he stood trial before the powerful Diet at Worms and was asked to recant his charges against the state church, he had no crowd of friends to back him up. But his conviction that God was with him in his stand won out over any temptation he might have had to take the easier alternative.

More recently, we have another example of this type of person in Albert Schweitzer, one of the most brilliant men of our time. When he gave up his position as one of the most skillful musicians in all Europe to serve as a medical missionary in Africa, his friends did not understand him. But by dedicating his talents to the alleviation of human suffering, he felt he was performing a far higher service.

Another whom we might mention is Don Murray, a member of our own Church of the Brethren, whose career is in

How Shall We Escape?

MILDRED ALLEN JEFFERY

If far above the greatest storm
Our smallest prayer is heard,
And every tear is gathered up
And in its bottle stored—

How then shall we escape if we
Neglect to heed the Word
Of him who in his faithfulness
Our words and tears record?

Used by permission of the Gospel Trumpet

motion pictures but whose heart is with the refugees for whom he established a resettlement camp in Sardinia. He and his wife, actress Hope Lange, by their refusal to conform to Hollywood's social standards, have made still another witness for the Christian way.

And then there was Mohandas Gandhi, and now Martin Luther King, who brought about drastic change through passive resistance. Also there is the Reverend McCrackin, the Presbyterian minister in Southern Ohio who refused to pay income tax because he knew it would be spent chiefly for war preparation. All these possessed a faith and a courage which surpasses fear.

But what meaning does this have for us as teen-agers and high school students? Can we ever be what these men were? Can we afford to take a stand for the unpopular or the minority viewpoint? Can we really achieve a consistent personality and rid ourselves of the masks which hide our better selves? On these decisions rests our future effectiveness as Christians.

But you may ask, How are we to choose among the demands placed on us by our various "worlds"? Where do we look for guidance in deciding what is right and what is wrong?

The man whose short life here on earth was the example to all of us who call ourselves Christians did not seek to be "just one of the crowd." He knew He would be despised and rejected by many, but the task God had set before Him, that of helping mankind find the way to eternal life, was far more important to Him than avoiding friction with those who criticized Him. It is through our application of His principles of right living that we can become servants of God in the most effective way.

We also receive direction from these words of the Apostle Paul, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good, and acceptable and perfect."

Will we then have the c
age to begin to think and
as the individuals we are, t
unafraid to stand out for
we believe to be right, to
to be different if our Chri
conscience so dictates? A
affirmative reply could me
changed world. The an
lies within us; the decisi
ours!

Paula Sheller Succeeds Edith Barnes

Norman J. Baugher



Paula Sheller



Edith Barnes

PAULA SHELLER has assumed responsibilities as assistant editor of Christian education publications. In this capacity she assists in editing the Church of the Brethren Leader, one or more of the children's publications, the CBYF Program Kit, and

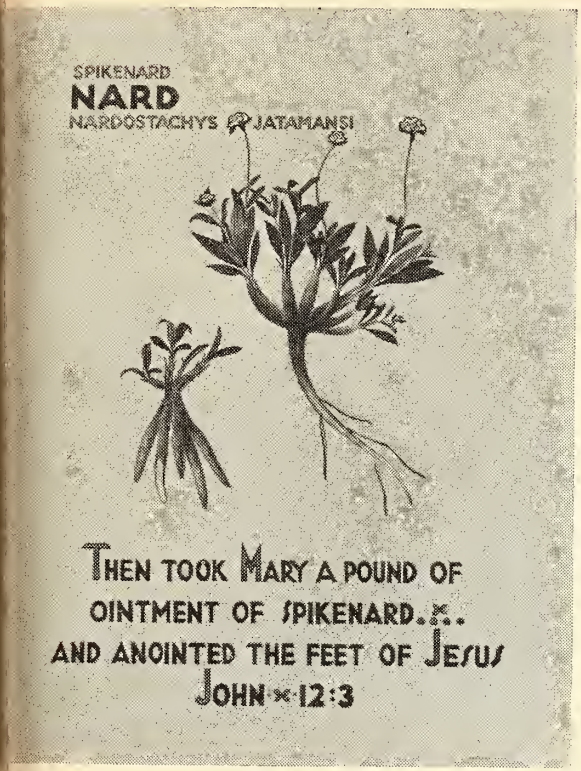
under the general guidance
the youth editor edits
junior high paper, Frien
She succeeds Edith Barn
who is retiring after more th
thirty-seven years of devo
service in the church sch
editorial departments.

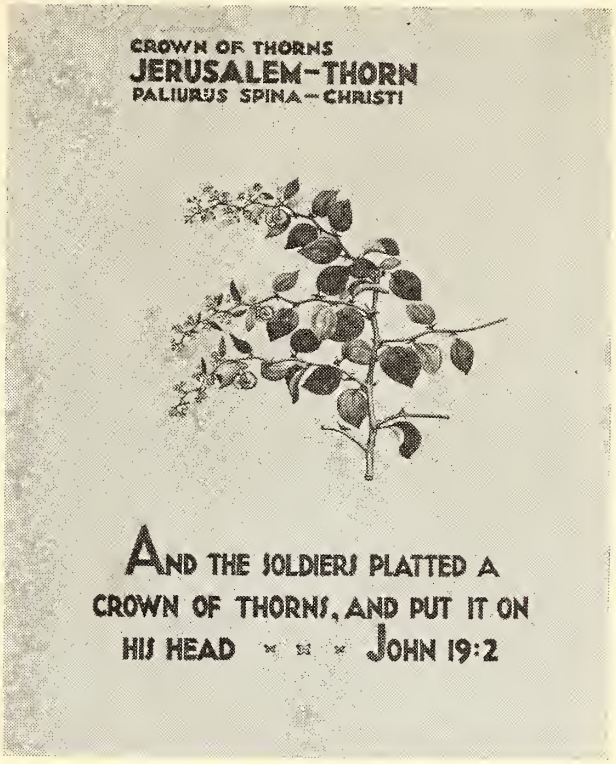
Miss Sheller has had t
years experience in teaching
the public schools of Califor
She is a graduate of Manche
College and has taken gradu
work at the University of R
lands in California. While
Manchester she worked on
college newspaper staff
feature editor and wee
columnist. She has beer
contributor to the CBYF
gram Kit and to Horizons.

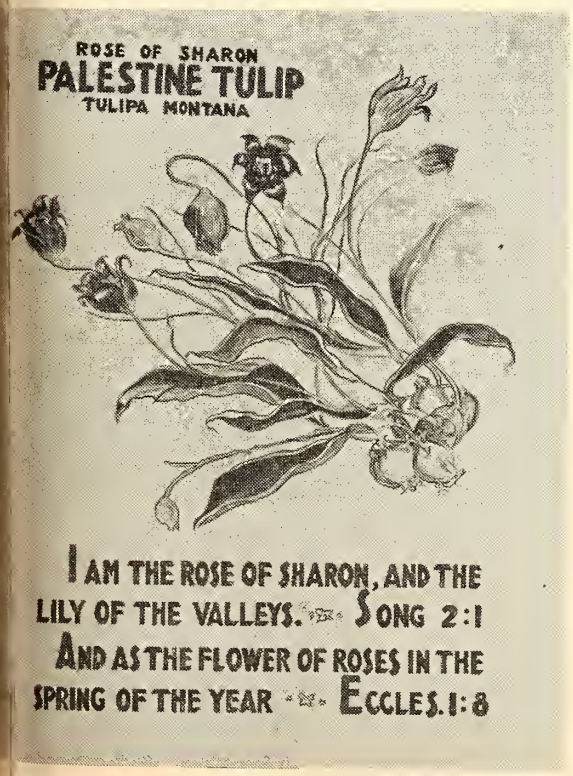
Service projects in the E
state mental hospital and
slum clearance in Baltim
and summer camps and retr
have claimed the time
Paula was free from college
teaching responsibilities.
has also developed a
interest in the student exch
program through the three
dents who have lived in
home.

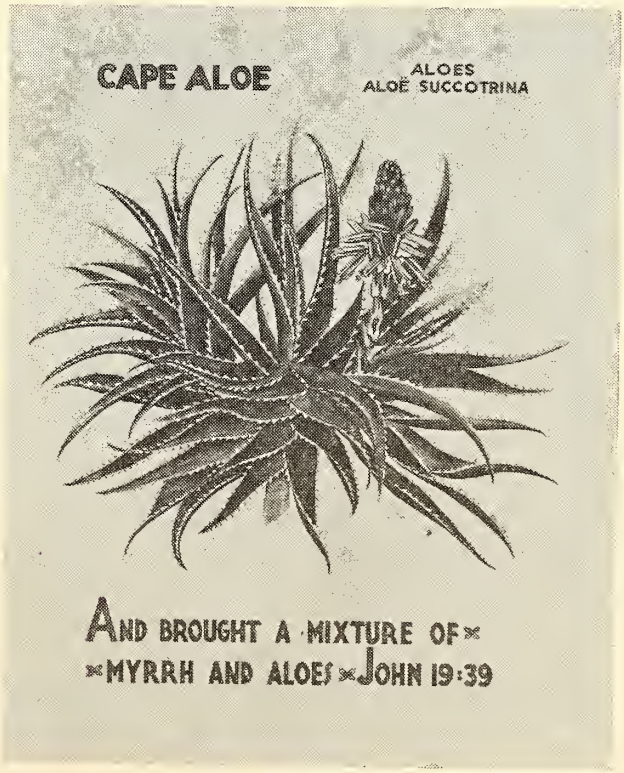
Paula is the daughter of
and Mrs. H. Lynn Shelle
Fullerton, California, w
her father is president of Fu
ton Junior College.

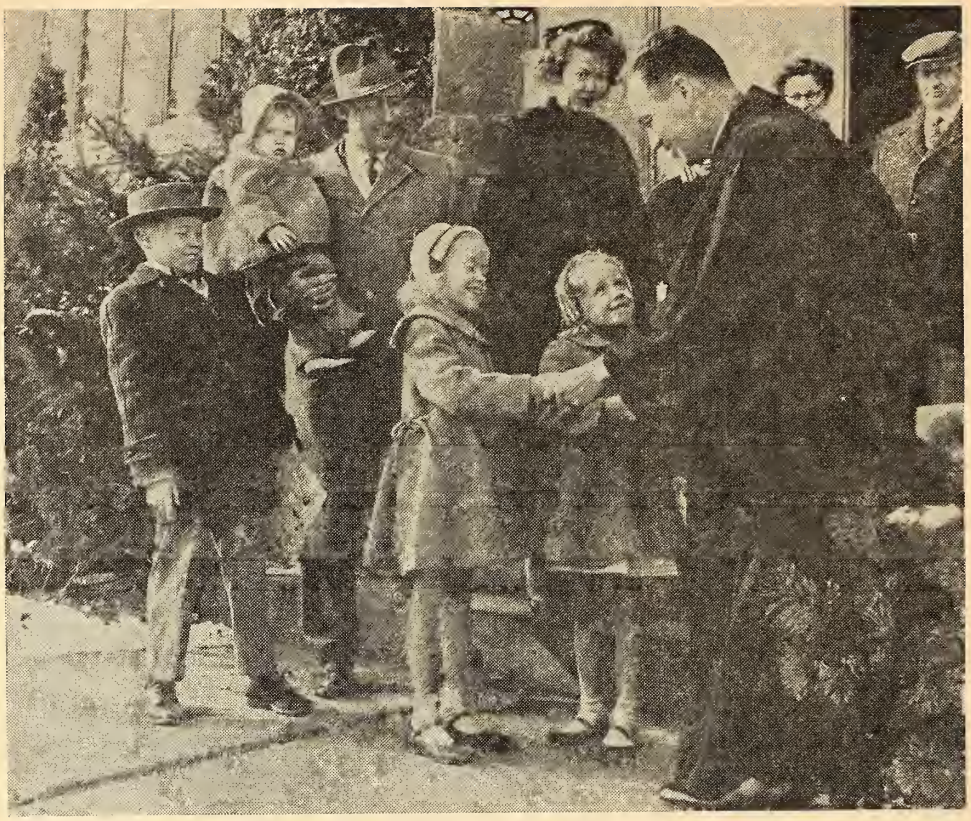
Flowers of the Bible











Shaking hands with pastor is a big thrill for youngsters after attending servi

Religious News Servic

The State of the Ministry — *Final Article of Series*

Surveys Can Be Interestin

Richard N. Miller

SURVEYS can be interesting. For one thing, it is fun to compare. A pastor may wonder how his salary ranks in the Central Region. If it is $9,200, it ranks first. If it is $4,800, it ranks 30th. If it is $4,000, it ranks 120th out of 176. If it is $3,500 it ranks 165th.

A church may wonder how it ranks in membership. First, if it is over 1,000; 20th, if it is 387; 60th, if it is 253; 135th if it is 149; and 160th, if its membership is 102.

The careful student will note in comparisons that the size of the church does not always determine the salary. For instance, the 15th highest salary ($5,400) is paid by a congregation of less than 100 members.

Compared with the national average, we have smaller churches. We have almost twice as many churches under 250 members and less than one fifth the average over 500, which means that Brethren need a greater degree of stewardship to provide a program (pastoral and otherwise) to equal the average.

Not only is it fun to compare, but it is interesting to pick up new insights.

For instance, one pastor in sharing his major frustrations, says that it is the "lack of awareness by the church of the real function of a minister. Basically our problem is we are growing into full-fled churches with need for fledged pastors, but we have a small-church menta To add to my frustratio cannot approach the prob directly as a pastor and I no real attempt to approach problem from district, regi or Brotherhood levels."

One ministerial board c man wrote, "I feel that o the purpose and work of ministerial commission is really understood by churc Therefore, the commission not have the close co-opera

should have. We plan to ercome this by having our er exchange pulpits with our tor, with a sermon on this ase of church work." Some tricts have an occasional ining session for ministerial ard members.

Or here is a congregation of 3) members who used a questinaire to discover what kind pastor they should call to the empty pulpit. This nisterial board chairman says t a high priority was given he following: proved ability, otion to duty, genuine reious motivation, successful ily man with children, relaly young man, ability to k with all age groups, and quate training.

He goes on to comment, "It almost amusing, but also oncerting, to note . . . that t churches want such a man described above. This, in e of what they are able or ing to provide in the way ncouragement for the min-r."

man of wide experience that one of the basic ons men leave the pastoral istry is the "lack of appreion or recognition and us by their churches and low status of Brethren ministers generally in the thought of the church . . . the low salaries are an expression of this."

Or here is another way of putting it: "Often they have felt that the church did not care to accept their major contribution for which they were trained and longed to give, but rather was content to have them around as chore boys and to maintain the status quo. I, therefore, believe that lack of professional acceptance has been a major factor. Another reason is inadequate salary and increment schedule (which is closely related)."

Others added: "For the most part, a genuine reappraisal of their calling and the conclusion that Christian vocation is not only in the ministry" led to their departure from the pastorate.

"I think more from discouragement than anything else," another writes. "The ministry requires so many specialties and so much time that some quit because they can't stand the strenuous demands."

A young minister says, "Dissatisfaction with the work of the ministry. This might come from the tension between their training and their real work."

Samuel W. Blizzard, writing on the national scene for the National Council of Churches, tells us that the present-day minister is caught in a dilemma. The theological school where he got his training has prepared him to be a preacher, worship leader, teacher, and pastor, but the major role that he is expected to play when he gets out is that of administrator and organizer. This conflict of roles (between his training and his real work) contributes to his unhappiness.

Surveys are interesting in that they answer questions, too.

For instance, laymen who hear their pastors talk about stewardship are interested in how ministers figure their tithe. Twenty per cent figure it on their base salary. Twenty per cent figure their tithe on salary plus benefits (pension, car allowance, conference allowance, hospitalization, utilities, and parsonage estimate). But twice as many (42.5%) give this much and more. They more than tithe any way you look at it.

In actual dollars and cents, 41.2% give $10 or more per week and 19.2% give $12.50 or more each week. There was a day when some ministers excused themselves from tithing because they were already "working full-time for the Lord." This excuse, however, is almost a thing of the past. They give their tenth (and more) and give of their time as well.

Ministers will be interested in the answer to the question: What do you as a ministerial board chairman look for in calling a new pastor? The top five qualities are: A good preacher, a nice personality, proved leadership ability, seminary training, and a good pastor. Devotion to the church, sincerity, a nice wife and a

THE AUTUMN STREAM

JEAN HOGAN DUDLEY

Where the gold, mellow light of autumn made
A warm patina on the leaf-strewn ground,
Beneath the wind-blown maple's fitful shade,
There ran a hidden stream with bubbling sound.
While other streams were smothered in their flow
By colored maple leaves to earthward cast,
This one was linked with sources deep below,
So that its force and purity would last.

If autumn mood descends upon your heart,
And fears or sorrows choke your spirit's roll,
Reach out to God, in faith, and let him start
A torrent of his love within your soul,
Whose cleansing currents moving through you, strong,
Will clear the heart's debris, and leave a song!

	LAYMEN	MINISTERS
To waste time is a sin	54%	80%
Moneymaking for its own sake is a sin	49%	70%
The Church shares responsibility for just labor-management relations	22%	47%
To be Christian one must be a total abstainer	56%	68%
Missions should also include medical and agricultural aid	49%	70%
Favor right of conscientious objection to bearing arms	29%	56%
First concern of US Foreign Aid should be human need	65%	82%
Favor support of the United Nations	66%	71%
Politics should be a serious concern of church members	77%	87%
Tithing is a duty	54%	57%

Surveys are made of many different subjects. The one here shows how ministers and laymen of another denomination differ in their positions on religious, social, political, and economic issues

Religious News Service

family, and a "young, but mature man" are also qualities to be sought.

Adding to the interest for the continuing researcher are the answers that raise more questions. For instance, when one out of three pastors expresses the feeling that his church has not been fair in granting salary increases, you wonder why.

When nearly half of those answering say that they feel they cannot ask for a raise without hurting their position as pastor, you wonder why this should be. Would the church not rather have him ask for a raise than move in silence, leaving the reason for his move a thing of mystery?

When you discover that those who feel that they can ask for a raise without hurting their pastoral position tend to feel that the church has been fair in granting salary increases, you wonder if they feel free to ask because the church has given them a raise, or whether they have been given a raise because they have felt free to ask.

When you discover that five out of seven ministerial board chairmen answering feel that their pastor works more than he should, you wonder why one out of four pastors feels guilty when he takes a day off. Most chairmen feel that the pastor should be expected to work only between forty and fifty hours, and very, very few feel that he should work more than sixty hours a week.

When you discover that in the last pastoral change seventy-five per cent of the churches paid the new man a higher salary than the former pastor was receiving, you wonder about the logic of it all. Possibly if they had paid their former pastor what they were willing to pay a new man (or, rather, had to pay a new man), he would have stayed. Perhaps this is one of the keys to pastoral changes. Like the man said, "We seem to have to move in order to get a raise."

And so one could go on — and researchers will. But it will be of no avail unless some of you take these findings to heart and determine to improve the pastor-church relations in your congregation. We have come a long way in justing to the full-time past ministry, but there is a l road up ahead.

Putting Your Beliefs Into Practice

Continued from page 4

someone else?

If that is the way you w it, well, go ahead; do not me bother you. But if by s chance you do not want to through life that way, why you not change for the be now by saying no to the te tation that is before you. D to be different and spend y time studying instead of paring a cheat sheet for test. Do all that you can d prepare yourself for a wo while life, having that centered in Christ.

Not only is it possible Christian youth to dare to different at home and at sc but also in the social worl

Do you remember the o night when you got into the with the guys with whom run around? Did you fin difficult to say *no* to the of a cigarette? When you *no* to them, may I ask w Was it because when the was made a little voice in of you reminded you that were taught in your home church that this was wr When you heeded this s voice, whether you realize or not, you dared to be diffe by saying *no* to the cr Right there you were pu your beliefs into practice.

The future's responsibi will soon fall upon us. W that time comes will we be to assume these respons ties? Are we going to mee squarely, or are we goin avoid these challenging s tions?

We who are Christian y need a good philosoph

Continued on page 15



Religious News Service

I Am a Refugee

Born in a refugee camp, this child knows no other life or environment; home is a shack with comforts totally lacking

IN THE world of 1959 that sentence is a claim to citizenship in a tragic nation. nation of millions of men, men, and children whose es are clusters of makeshift cks, whose bitter traditions destitution, dependence, despair. And its population growing daily as fresh thouds are driven from their nes by new persecutions. ty million people — as many he combined populations of land, Greece, and Spain — e been turned into homeless gees since the end of World r II.

On July 1 the world began to erve World Refugee Year. claimed by President Eisenver and leaders of other nas the year was born in a olution of the United Nas General Assembly, which stated a double purpose:

"To focus interest on the refugee problem and to encourage additional financial contributions from governments, voluntary agencies, and the general public for its solution"; and

"To encourage additional opportunities for permanent refugee solutions, through voluntary repatriation, resettlement, or integration on a purely humanitarian basis, and in accordance with the freely expressed wishes of the refugees themselves."

The resolution puts into new words goals toward which the churches have been working since the first cry went up from the first mid-century refugee. Since 1945 Church World Service, co-operative overseas relief agency of thirty-five major Protestant denominations, has brought 106,000 refugees to the United States for resettlement. Five hundred more, as many as current legislation permits, are presently arriving every month under Church World Service sponsorship. And CWS has joined other voluntary agencies in urging new legislation that will allow 20,000 refugees a year to enter the United States — including many now barred from coming because of age or health.

But it is to the overseas legion of the luckless that the Church World Service programs are chiefly directed. Originally many of the programs were intended as temporary measures, to meet immediate needs until the

refugees' problems were solved. Today, after ten to fifteen years of relief ministry, the churches recognize homelessness as a permanent problem and a permanent responsibility.

For special emphasis during World Refugee Year the American churches have chosen three projects: aid for White Russians, new help for orphans from Hong Kong, and assistance to Pakistani refugees in and around Calcutta.

One of the oldest refugee problems is the plight of ten thousand White Russians who fled first to China and Manchuria when the Soviet government came into power, then ran before the Reds again when China fell under Communist control. Many of them have already, with the help of the World Council of Churches, been resettled in Australia, New Zealand, and Brazil. A year of intensive effort may bring all of them to the beginning of new lives in new homes.

Hope is not as strong for solution of the other two problems chosen for special attention, but increased help will keep the refugees' hope alive.

A million refugees — most of them from the Communist-held Chinese mainland — are living, sleeping, dying on the sidewalks and rooftops and in the caves of Hong Kong. Cold and hunger have invited another enemy — tuberculosis. Church World Service provides food, medical care, clothing, and shelter, and tries to find ways for the refugees to help themselves.

Three million refugees who have fled to India from East Pakistan since the partition are still sleeping and starving in the streets of Calcutta — a region chillingly called "the human dead sea." They are the third group of refugees on whose needs the churches will concentrate during World Refugee Year. The National Christian Council of India, with gifts provided by Church World Service, offers them shelter in refugee colonies, and is exploring self-help programs to help to restore their self-respect. And, during the World Refugee Year, a team including a trained social scientist, will explore ways in which further aid may be constructively given.

During World Refugee Year the churches, through Church World Service, hope to strengthen and intensify their programs for relief of refugees, not only in Calcutta, Hong Kong, and among the White Russians, but in every part of the world, wherever there is need.

There is need in the Near East. More than ten years have passed since Arab refugees fled from their homes in Palestine, and more than a million — 900,000 "official" and 200,000 "economic" — are encamped on its borders, living in poverty and idleness on the dwindling hope of repatriation and little else. The Near East Christian Council distributes clothing and food from America and has set up a loan program to encourage the rebirth of business in the refugee community, encouraging young men to learn marketable skills.

India has 10,000 new refugees. Tibetans are streaming down from their Communist-conquered country, ragged, hungry, frightened, and disoriented. For them the churches find food, clothing, medicine and shelter.

The Korean War seems long past to most Americans, but it has left a legacy of 500,000 homeless people who fled from North Korea to crowd into the free but impoverished South.



Gratitude expressed not with a sunny smile but with the haunting look of a child's hunger stayed symbolizes the call to rescue victims of war and political oppression in the World Refugee Year

Religious News Service



wounds and bombings left a painfully high percentage of amputees — many hem children. Inadequate and food have made rculosis a common killer. a Church World Service, nterdenominational agency orean churches, has set up mputee rehabilitation proj- a mobile TB clinic, and elp programs, plus the distribution of clothing medicines, all sustained by from American Christians. r thousands of refugees in pe, too, World War II has r ended. There is no true e in a refugee camp, poor, us, and comfortless, bat- for simple survival. For refugees the churches are synonymous with hope — hope of resettlement or of finding homes and work where they are; hope for enough food and enough warm clothing to keep alive until the miracle happens. Among them are 200,000 East Germans who escape every year to the West and need help from the churches until they can get on their feet in the free zone.

The funds that feed and clothe these needy ones and keep the minds and spirits of refugees alive are contributed by the people of the churches. Brethren continue to share in this ministry to the homeless through their contributions to the Brotherhood Fund.

Putting Your Beliefs Into Practice

Continued from page 12

life because it is the blueprint of our thoughts and actions. Throughout the ages men have searched for a philosophy by which to live. Happiness and freedom from pain were the objects of their quests.

Buddha, Epicurus, and Aristotle taught that virtue leads to happiness. Virtue means temperance, justice, courage, and wisdom.

Christ added the supreme virtue, charity or love. He said, "If anyone strikes you on the right cheek, turn to him the other also." This principle of Christ's was followed by Betty, the widow of Jim Elliot. She courageously returned, with her fatherless child, to a South American village to carry the message of Christ's love to the Indians who had murdered her missionary husband only a short time before.

Let us not be torn by lack of faith, indifference, prejudice, and pride; rather, let us seek a powerful faith, a faith that will help us reach out to our fellow men when we are touched by their needs, a faith that will lead us to a deeper loyalty to Christ and to the work of his kingdom.

BLUE JAYS

MAY ALLREAD BAKER

Brisk and militant and bold,
From the leafless trees they scold.
Feathered in bright-blue and gray,
Crested, cocky, pert, and gay.
Needling their sharp, questing cries
Underneath the chilly skies.
Somehow, crisp, autumnal weather
And the jays go well together.

KINGDOM GLEANINGS

The dedication of the Wabash church, Ind., scheduled for Oct. 11, has been postponed. Announcement of the new date will be made later.

The Internal Revenue Service has ruled that personalized gifts, including gifts to a mission board earmarked for a particular missionary, are not deductible for income tax purposes.

Attention: church treasurers. For the convenience of church treasurers remitting Brotherhood Fund monies following the service on Sunday, Sept. 27, the treasurer's books will remain open Thursday, Oct. 1.

May R. White, 710 E. Crawford Ave., Altoona, Pa., would like to obtain a copy of the old Inglenook Cook Book. Anyone having a copy she is willing to sell please contact Mrs. White at the above address.

Wayne Wheeler of Lansing, Mich., is available for an evangelistic meeting (preferably in the Central or Eastern Region) within the next year. If you are interested in securing his services, write him at 535 Norman St., in Lansing.

Films from the first series of thirteen programs of the popular religious television series, Talk Back, have been released for use by local groups. The films present a human situation drama, but offer no solutions. They are valuable as starters for discussion and are especially suited to special age and interest groups. The films are available through many AV libraries and the Methodist Publishing House bookstores either for rental at $4.00 per film or for purchase.

Increased enrollment for the fall semester at McPherson College has made necessary the changing of Vaniman Hall into a girls' dormitory, with the art department formerly housed there moved to the Frantz Industrial Arts Building. A large house near the campus is being rented also for use as a dormitory for girls. The third floor of Kline Hall, formerly used by girls, will now house additional men students. A number of the men will be housed in rooms and apartments near the campus, in addition to those in the college's two dormitories for men.

A number of Brethren ministers were present on Church of the Brethren day at the Massanetta Springs Bible conference in Virginia. Among them were: J. M. Blough, Warren D. Bowman, Marvin Clingenpeel, Paul Crumley, F. W. Driver, Calvert N. Ellis, Byron Flory, Sr., Wendell Flory, Roy Forney, Robert Hess, Bernard King, I. S. Long, John Long, Minor Myers, Ira Oren, Clarence Quay, Earl Rowland, Robert Sherfy, Levi Shively, Beverly Smith, Edward Wenger, Alan Whitacre, Joseph Whitacre, Paul White, Ralph White, David Wilson, and Charles Zunkel.

Change of Address

Edward E. Lyons has changed his street address in Michigan City, Ind., to 1621 E. Michigan St.

Anniversary, Dedication, Home-comings

Ridgely church, Md., Mardela District, will cele brate its seventy-fifth anniversary on Sunday, Oct. with all-day services. Levi K. Ziegler is schedule to speak.

Mechanic Grove church, Eastern Pennsylvania, dedicate its new building, Sunday, Oct. 18. The pa Murray L. Wagner will preach at 10:30 a.m.; M. West, pastor of the First church, York, Pa., will b the afternoon message; the day will conclude wi program of music at 7:30 p.m. The preceding Th day evening has been designated Community N with a service at 7:45; on Friday night a missio program will be given at 7:45.

Middle Creek church, Eastern Pennsylvani home-coming and missionary meeting, Saturday ning, Sept. 26, at 7:30, and Sunday 27, with ser at 10:00 a.m. and 2:00 and 7:30 p.m. Dr. Roy Pf graph, missionary to Africa, and Ralph Jones, p of the Hatfield church, Pa., are the speakers.

Quakertown church, Pa., home-coming and ha home service, all day, Sunday, Sept. 27. Elmer Ho of Elizabethtown will preach at the 10:00 a.m. ser J. Herbert Miller, pastor of the Spring Creek ch Hershey, Pa., will bring two messages, at 2:00 an 7:30 p.m.

Dupont church, Northwestern Ohio, home-co and harvest home, Sunday, Sept. 27, with ser beginning at 10:30 a.m. and 1:30 p.m.

Yellow Creek church, Northern Indiana, ha meeting, Sunday, Oct. 4. Eldon Evans, pastor of Walnut church, Ind., will speak in the morning in the afternoon.

Panora church, Middle Iowa, home-coming, Oc Harold Royer, missionary to Africa, will speak at 1 a.m.

Flora church, Middle Indiana, home-coming ice, Sunday, Oct. 25, at 10:30 a.m. The guest spe will be William M. Beahm of the Bethany Bib Seminary faculty.

Pastoral Changes

A number of pastors have changed or will changing locations. We are printing here a list of pastors in the Eastern Region with the name their new charges and their new addresses, accor to the information received in the Ministry and H Mission office.

North Atlantic

Donald Leiter, 6611 Germantown Ave., Philadelphi (Germantown and Paoli)

Pennsylvania, Eastern

Glen W. Crago, Neffsville (director of Children's Society)
William L. Gould, 310 S. Fourth St., Lebanon (Leb
Olden D. Mitchell, 31 E. Center St., Lititz (Lititz)
Robert Turner, Elizabethtown (Stevens Hill, Elizabeth
Murray L. Wagner, Quarryville (Mechanic Grove)

Pennsylvania, Middle

Donald H. Fogelsanger, 2803 Sixth Ave., Altoona (Alt 28th Street)
Roscoe Wareham, 210 S. Walnut St., Martinsburg (C Valley)
Glen E. Norris, 707 W. Third St., Williamsburg (Will burg)

lliam F. Smith, New Enterprise (New Enterprise)

nnsylvania, Southern
Luke Bowser, 209 S. Frederick St., Mechanicsburg
echanicsburg)
ymon E. Eller, 10 Carlisle Court, York (York, Madison
enue)
nn E. Kinsel, 410 Fulton St., Hanover (Hanover)

nnsylvania, Western
ssell Bixler, 3503 Beechwood Blvd., Pittsburgh (Pitts-
gh)
yne J. Eberly, R. 1, Windber (Berkey and Gahagen)
yton H. Gehman, R. 1, Friedens (Geiger)
rlan C. Grubb, R. 1, Box 138, Johnstown (Pleasant Hill)
ward A. Whitacre, R. 1, Hollsopple (Maple Spring)
Dale Zimmerman, Champion (County Line)

levision Credit Courses

WMAL-TV, Washington, D. C., in co-operation th the Council of Churches, will again offer a credit urse on the Old Testament. Dr. Edward Bauman of erican University will conduct the class on Saturdays thirty-two weeks at 11:00 a.m. to 12:00 noon.

WCBS-TV, New York City, is offering two courses credit. Introduction to Biblical Thought, taught by f. Ralph Hjelm, is presented by the Protestant Coun- of the City of New York and the New Jersey Council Churches in co-operation with Upsala College at st Orange, N. J.; Religion in Modern Literature is en by the two councils in co-operation with Drew iversity and is taught by Prof. Stanley Hopper. The adcast time is probably 7:00-7:30 a.m., Monday ough Friday.

The Church Calendar

ptember 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: God's Call to Faithfulness. Malachi. Memory Selection: I will look with favor on the faithful in the land, that they may dwell with me. Ps. 101:6 (R.S.V.)

pt. **26-27** District meeting, Middle Missouri, Leeton
pt. **26-27** United Church Men of Illinois, East Bay Camp, Lake Bloomington
pt. **27** Southern Ohio junior high rally, Camp Sugar Grove
pt. **27 — Oct. 4** Christian Education Week
pt. **29** Maryland-Delaware Council of Churches Town-Country Church Institute, Union church, near Hagerstown, Md.
t. **4** Rally Day
t. **4** World Communion Sunday
t. **8-11** District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
t. **8-11** District meeting, Oregon, Klamath Falls
t. **9-11** District meeting, Western Kansas, Garden City
t. **11** Men and Missions Sunday
t. **11-18** Churchmen's Week
t. **13-15** District meeting, Middle Maryland, Myersville
t. **14-15** District meeting, Middle Pennsylvania, Martinsburg
Oct. 16-17 District meeting, First West Virginia, Morgantown
Oct. 16-17 District meeting, North Atlantic, Green Tree
Oct. 16-18 District meeting, Southern Kansas, Independence
Oct. 18 Laymen's Sunday
Oct. 19-22 Central Region conference, North Manchester, Ind.
Oct. 21-23 Pennsylvania Sunday School Convention, Williamsport
Oct. 22-24 District meeting, Second Virginia, Summit
Oct. 22-25 District meeting, Northern California, Fresno
Oct. 23-25 Southern Ohio Christian training conference, Quaker Hill, Richmond, Ind.
Oct. 24 District meeting, Western Maryland, Western Port
Oct. 24 United Nations Day
Oct. 24-28 Western Region conference, McPherson, Kansas
Oct. 25 World Order Sunday
Oct. 27-28 District meeting, Southern Pennsylvania, Ridge
Oct. 30 — Nov. 1 District meeting, Idaho and Western Montana, Payette
Oct. 30 — Nov. 1 District meeting, Northern Illinois and Wisconsin, Franklin Grove
Oct. 30 — Nov. 1 District meeting, Southern Ohio, Trotwood
Nov. 1 Reformation Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John T. Glick of Bridgewater, Va., in the Brick church, W. Va., Oct. 1-11.

Bro. Howard J. Kreider of Milford, Ind., in the Koontz church, Pa., Sept. 28 — Oct. 4.

Bro. Charles R. Oberlin of Peru, Ind., in the Pleasant View church, Ind., Oct. 4-11.

Bro. George W. Slagle of Limestone, Tenn., in the Cumberland church, Va., Oct. 4-11.

Bro. Guy S. Fern of Thornville, Ohio, in the Mohican church, Ohio, Oct. 4-18.

Bro. P. L. Huffaker of West Milton, Ohio, in the Ashland Dickey church, Ohio, Oct. 5-11.

Bro. Elden M. Petry of Anderson, Ind., in the Bremen church, Ind., Oct. 5-11.

Bro. Edward K. Ziegler of Roanoke, Va., in the Roxbury church, Johnstown, Pa., Oct. 7-18.

Bro. Galen R. Blough of Denton, Md., in the Bethany church, Del., Oct. 11-18.

Bro. Howard A. Merkey of Manheim, Pa., in the Spring Creek church, Hershey, Pa., Oct. 12-18.

Bro. D. I. Pepple of Woodbury, Pa., in the Garson Valley church, Pa., Oct. 12-24.

Bro. Earl H. Kurtz of Elizabethtown, Pa., in the Second church, York, Pa., Oct. 18-25.

Gains for the Kingdom

One baptized in the San Diego church, Calif.

Seven baptized and five received by letter in the Brooklyn church, Iowa. **Three** received by letter in the Salem church, Iowa. **Two** baptized in the Bethany church, Mo.

Thirteen baptized and two received by letter in the Eel River church, Ind. **Eleven** baptized in the Wabash church, Ind. **Five** baptized and four received by letter in the Onekama church, Mich.

News and Comment From Around the Worl

New Moves Against Church Confirmation in Rumania and Hungary

New evidence of stepped-up campaigns against church confirmation by the Communist governments of Rumania and Hungary have been reported in Europe.

In Rumania, according to reports from Vienna, parents of youth preparing for confirmation in the Lutheran Church received a letter from the principal of their school one week before graduation warning that if they permitted them to be confirmed the youth would not be allowed to graduate. As a result, very few of the parents allowed their sons and daughters to participate.

In Hungary, the first Communist "name-giving" ceremony was held recently in a factory in Raab, according to a newspaper published in Budapest.

Noncombatant Status Urged for Germans Opposing Nuclear Weapons

West German soldiers who believe it is a crime or violation of human dignity to train with nuclear, bacteriological or chemical weapons must be transferred to noncombatant units or exempted from such drills, according to leaders of the Evangelical Church of Hesse-Nassau.

Church leaders point out that under Germany's 1956 Soldiers' Act a draftee who for reasons of conscience opposes the use of such weapons must be recognized as a conscientious objector. Among churchmen signing the statement was Martin Niemoeller, president of the Hesse-Nassau Church, who opposes nuclear weapons for West Germany.

Babies Help Build African Hospital Maternity Wing

Three thousand babies born into Church of God (Anderson, Ind.) families this year will help build a maternity wing for a mission hospital in Mwihila, Kenya Colony, British East Africa. A number of congregations have already started to send $10 to a special mission project for each new baby born into their church families.

By thus marking the arrival of a new baby, the congregation is helping provide badly needed maternity facilities in Africa. Sometimes the money is sent by the mission circle, sometimes by friends and relatives of the family, and sometimes by the local congregation itself. The proposed hospital wing is one of four special mission projects being carried out this year as part of the fiftieth anniversary of the denomination's missionary board.

Giving to the general causes in the church reached a record high for the fiscal year ending June 30. Total contributions were $1,250,000. Church of God congregations are currently seeking to raise a World Service budget of $1,504,500.

More City Clergymen Seeking Rural Pastorates

The proportion of Methodist city ministers seeking a town or country parish is greater than that of rural pastors desiring an urban church, according to a report presented at the fourth national Methodist Town and Country Conference. In Methodism, any church in a community below 10,000 population is considered a town and country parish. Nearly 85 per cent of the denomination's 38,350 congregations are in such communities.

Nigerian Christian Council Protests Nuclear Tests

The Christian Council of Nigeria has announced it will protest to the federal government against France's proposed nuclear tests in the Sahara Desert. The protest will be based on data which the council is now collecting from the physics department of the University College, Ibadan, Nigeria, concerning the anticipated effects of such tests.

Earlier, groups of Roman Catholic, Protestant, and Moslem clergymen voiced objections to the proposed nuclear tests. Areas seen most likely to be affected by radioactive fall-out are the countries of West Africa's southern coast, which lie in the path of the strong northerly winds which at times carry the Sahara's fine dust across the coastal forest belt and far out to sea.

German Moravian Church Approves Women Ministers

The ordination of women to the ministry has been approved by the Synod of the Moravian Brethren Church in Germany. The Synod adopted a revised church order which also includes new liturgical forms for baptism, confirmation, funerals, the Lord's Supper, and ordination of pastors.

Also approved was a new hm book which largely resembles t used by the Evangelical Church Germany. The Moravian Breth Church in Germany has ab 10,000 members equally distribu over the western and eastern p of the country.

Regular Baptists Warn Agains Church-State Involvement

The General Association of Re lar Baptist Churches meeting in twenty-ninth annual meeting Rochester, Minn., declared t church and state have no right impinge on each other's author

Delegates went on record as ing unequivocally opposed to recognition of Red China by t country or the United Nations. T association now includes 950 c gregations in various parts of t country.

Illegitimate Births at New Record

At least 201,700 unmarried mo ers in this country gave birth to l babies in 1957, the U.S. Departm of Health, Education, and Welf has reported. It said the total rep sents a new record and an incre of 8,200 over the previous high in 1956. Owing to the time requir to collect and analyze birth statist from the states, figures for 1958 w not be available until 1960.

The illegitimacy rate climbed both white and nonwhite mothe But it is still more than ten tim higher for the Negro populati than the white. The total rate the U.S. is 47.4 per 1,000 birt or nearly one in 20.

Burmese Government Sets Number of Foreign Missionaries

The Burmese government has c creed that the number of forei Protestant and Roman Catholic m sionaries permitted to enter t country will be based on the prew total of close to 800. At present t staffs of many of the foreign missio are much below that level.

At the same time, the governme announced that the foreign missio aries will be encouraged to enga primarily in humanitarian activiti and to place evangelization in t hands of native personnel.

...ia Plans Continued ...strictions on Entry ...Missionaries

...News dispatches from New Delhi ...icate that the government plans ...tinued restrictions on the entry ...missionaries into India. Ordinari...new missionaries are not admitted ...border and tribal areas and new ...itutions may not be opened with... the express consent of the ...ernment.

...Old" missionaries are permitted ...return, but the government is ...ing that all posts should be as...ned to qualified Indians as rapid...as possible. A reported 4,884 ...eign missionaries were working in ...ia in January 1958.

...nch Physicists Seek Church ...lp in Answering Questions

...A group of French physicists has ...ed the French Council of Church...to set up a commission to under...e "a systematic study of all the ...blems which the church has to ...e owing to the development of ...entific techniques." The psysi...s also warned that the outbreak of ...lear war would be equivalent to ...eral suicide. They asked if the ...rch's opposition to atomic war ...uld not take the form of exhorta... to disobey the state in this mat...

...lian Protestants Oppose ...rgy State Aid

...talian Protestants are opposed to ...e-provided increases in Roman ...holic clergy salaries and social ...urity benefits which have been ...ed for in two bills before Parlia...nt.

...The Federal Council of Italian ...angelical Churches has declared ...t although most of the country's ...ulation is Catholic, "this does ... constitute a sufficient reason for ...owing on the Italian treasury the ...ncial and organizational responsi...ties of providing for the Catholic ...gy. It must be up to the church ...mbers themselves who desire the ...intenance and growth of any ...t to support its ministers."

...nish Pastor Tried for ...-entering Closed Church

...A Spanish Baptist pastor recently ...at on trial in the Central Court in ...drid on charges of re-entering and ...ducting services in his church ...er it had been closed by the police ...orders of the ministry of interior. ...e defendant contended that he ...nd that seals on the building had disintegrated and that he had re-entered the building in accordance with what he considered his religious obligations.

Dr. Arnold T. Ohrn, the executive secretary of the Baptist World Alliance, observed that the Baptist congregation still possessed a valid permit to use their building for religious services. The original police action against the Madrid church was taken on the grounds that it had been involved in illegal proselytizing.

80% of Russian Babies Baptized in Orthodox Church

Eighty per cent of all babies in Russia are being baptized in the Orthodox Church, according to the Dean of the Cathedral at Vasteras, Sweden, who recently returned from a visit to Moscow. On the other hand, he pointed out that the number of marriages celebrated in the Russian Orthodox Church has fallen considerably. He said there is no difficulty in obtaining candidates for the priesthood and that at present there are eight theological training colleges with a combined total of 1,500 students.

Red Cross Recommends Biblical Method of Resuscitation

The American National Red Cross has decided that the Biblical method of resuscitation is better than any of the complicated ways which have been attempted by modern medicine in recent years.

In announcing that it now favors simple, direct mouth-to-mouth breathing into the lungs of the unconscious drowning or shock victim, the Red Cross called attention to the fact that the method is referred to in the Bible. 2 Kings 4:34-35 describes Elisha's exploit of reviving the Shunammite woman's child. The Red Cross now recommends this method not only for children, but for adults also.

Morocco Bans Private Radio Activity

A ban by the Moroccan government on all private radio activity in the country will close down a number of international intercontinental Protestant radio programs. Among those affected by the new ruling which goes into effect on Jan. 1, 1960, will be the daily radio religious broadcasts beamed to Norway under the auspices of the Norwegian Lutheran Mission and the Voice of Tangier, a missionary station run by International Evangelism, Inc.

80% of U.S. Jews Native Born

About 80 per cent of the 5,260,000 Jews in the United States are native born, according to statistics in the American Jewish Yearbook. In contrast about two thirds of the Jewish population in this country in 1899 were immigrants.

Jewish congregations have grown from 600 in that year to more than 4,000 today. The Jewish population throughout the world was estimated by the yearbook at more than 12,000,000. Of this total 6,200,000 of these are in North and South America, 3,500,000 in Europe, 1,900,000 in Asia, 560,000 in Africa, and 65,000 in Australia and New Zealand.

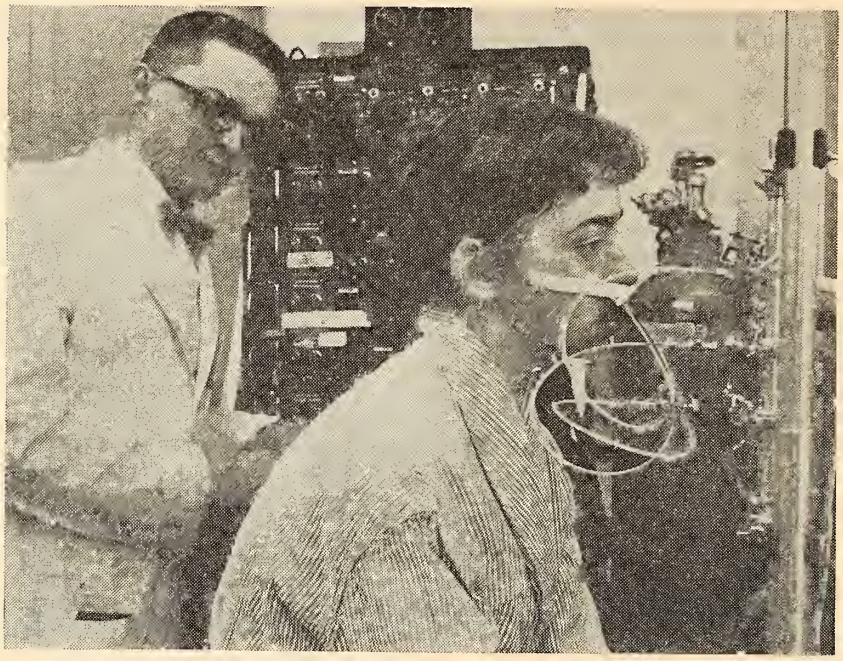
Quotes in the News

Dr. E. Stanley Jones, missionary and evangelist: "There is a vast vacuum in the soul of modern educated man. We have achieved material success, made our great inventions and scientific advances, but there is emptiness because there is no religion. Without God nothing is worth while. That is the great challenge of our time. At the hour of greatest prosperity we have failed."

Dr. Edwin T. Dahlberg, president of the National Council of Churches: "There is something crooked about a generation that sings night and day about love, and then fills the divorce courts with contentious husbands and wives who battle each other for the custody of their unhappy children, . . . that talks eloquently about democracy and freedom and then refuses to sit in the same church or schoolhouse with people of another color. Again, there is something crooked about a generation that speaks glibly about peace, while at the same time it spends forty billion dollars a year in training its choicest youth in the arts of scientific and military slaughter."

Dr. Cecil Northcutt, British religious journalist: "Whether Africa will be won for Christ or Mohammed or secularism depends largely on the way in which the church meets the challenge of providing trained African leaders who can develop a truly African Christianity."

Billy Graham: "Ten million Russians are studying English and only 10,000 American students are learning Russian. We can never hope to convert Russia unless we first understand her culture and history."



BVS'er Judy Deardorff breathes into an apparatus used in studies of the lung

VOLUNTEER SERVICE

Unsung Youths Test Untried Drugs

This is a shortened version of an article which appeared in the June 7 Sunday News in New York City.

Michael O'Neill

Photos by the New York Daily News

IN THE restless quest for a better understanding of man's frailties, the study of health is as important as the study of disease. One must have an idea of what is normal or average to define what is abnormal. And in this, as in other aspects of research, normal volunteers play a vital role.

They take new and untried drugs to help scientists learn how they work, and to make sure they are safe before being released for general medical use.

They let doctors tape the blood vessels in their brains to study the patterns of blood flow. They try out special diets, like milk and corn oil, to test their possible value in heart disease.

They go without sleep, or without water, to show how the body deals with stress. And sometimes they even venture to the edges of insanity in an attempt to shed light on the shadowy world of mental illness.

These volunteers are a unique group — young men and women, mostly of college age, who cheerfully enlist in the cause of medical research at the government's National Institutes of Health.

They come from widely scattered sections of the country, from farms and small towns and, occasionally, from the big city. Some are students looking for more education. Others are looking for new experiences, new friends, or a husband or wife.

Volunteer Work Pledged to God

But they have two things in common: all come from either the Brethren or Mennonites, religious gr emphasizing pacifism, and they unusually dedicated to their vo teer work because it is part of public service they have pledge God. Many of the boys are scientious objectors — like yc Kenneth Belcher of Empire, C

Belcher, a handsome six-fo with a yen for basketball and w skiing, is the son of a farmer a member of a big family that incl three sets of twins. Four of his br ers served in the army or navy, cause they didn't feel the Bret ideas deeply." But Ken is a belie like his parents, and this meant fusing to do a two-year hitch in military even in peacetime.

"It would be a lot easier to go the service," he confided. " have to buck a lot of public opi when you're a conscientious obje And it takes a lot of will power t it."

"If people's minds are open, are usually understanding," said cher. "But many people's minds closed, and they make it difficu create goodwill."

Much of the feeling against jectors stems from the belief are slackers. But Belcher and fellow volunteers insist that b guinea pigs is in many ways ju tough — and just as worthwhi as handling a rifle around an a boot camp. Take the case of D Voth, a twenty-one-year-old M nonite who has been a NIH vo teer for more than a year.

In the beginning, large quant of albumin were poured into veins through a needle taped t arm and he was kept on a rig controlled diet.

Day in and day out, whethe craved a sundae or a pizza, the m continued unchanged while do studied the effect of the albumi his blood cholesterol. High ch terol levels have been linked heart disease, and it is importa learn how they can be controlled

In a later series of experim Voth was given injections of glu to test his sugar tolerance as of a study on diabetes. He also part in an investigation of d which are helping scientists un the fantastically complex chem

he brain. A better knowledge of is essential to progress against izophrenia and other mental ill- s.

he drugs, one of the most im- tant tools of the brain researcher, ude the now famous tranquilizers ich can cause depressions, the er psychic energizers which pro- e extreme excitement and elation, the so-called hallucinogens ich can give normal people dis- ing fantasies.

I got a different drug each day six days," Voth said. "One of m made me so sleepy I wanted to down more than anything else in world, even though it was only en in the morning. But they ldn't let me. They made me walk und the ward. They pounded me the back. They threw a wet towel und my head.

I got mad and told them to lay but they didn't. And they kept ing me tests, all day long. Some e psychological. I had to write res as fast as they showed up on achine. But I was so tired I n't care how they turned out. All anted to do was to lie down — I didn't get to do that until nine t night."

Another drug had just the opposite ct.

It made me feel kind of like I had too much alcohol," said h. "I felt as if I were on top of world. I didn't seem to have a e. I was completely happy. Some of the other guys even wanted to run out of the building and dance in the street. One thought his ceiling had turned into mud and was turning around like a whirlpool."

The Brethren who have about 200,000 U. S. members, believe they shouldn't simply object to war but should do something constructive for society. And through their Brethren Volunteer Service organization, they conduct a variety of programs ranging from resettling refugees in Europe to helping migrant workers in Florida and California.

In the big ultra-modern clinical center at NIH the forty or fifty volunteers are subjected to full hospital discipline. Except for a few special studies, like the mental drugs, they share their rooms with regular patients.

Friendly and Helpful With the Patients

Phyllis Kingery of Mount Etna, Iowa, twenty-five-year-old teacher and psychology major who was the Brethren group leader, said there is a great advantage to living with the patients.

"We feel we should be helpful and friendly with the patients and we can do this best by being with them," she explained. "The patients accept us better when we are going through the same things. They confide in us, and we can often help the staff in the ward."

The volunteers also have to keep pretty strict hours. They have to return to their own wards by 9:00 p.m. If they are on round-the-clock studies, of course, all free time is out.

"This discipline is the toughest thing," said Phyllis. "Some of the tests — particularly those having something to do with potassium — make you pretty sick for a while. But over all it's the discipline and the boredom that get you most. You're not ill but you have to live like a patient and it's what makes NIH one of the hardest projects the Brethren have."

But it is not all work and no play. Volunteers actually have a lot of fun together in their off hours.

Anne Shirley Hartman of Keyser, W. Va., twenty-three, is going to college two days a week and is thoroughly enjoying her experiences in the big city. Judy Deardorff, a pretty twenty-two-year-old from Tacoma, Wash., wants to be a nurse and is busy learning more about her profession. This, despite the rigors of spending hours in a sealed metabolic chamber while scientists study how her body amasses and burns energy.

One volunteer, who served a two-year hitch in the army before coming to NIH, is working on a degree in biology. Conrad, who already has a college degree and hopes to go on to be a doctor, has spent his spare time working on research projects along with the scientists. Recently, he helped in dog experiments aimed at finding out how one of the adrenal hormones is controlled.

"It's really great," he said. "It's very good background for medical school, and I wouldn't miss it for the world."

All of the volunteers admit they found the idea of submitting to medical tests a little scary. When she arrived at NIH a few months ago, Judy Deardorff's sleepy blue eyes had traces of uneasy anticipation, and she conceded she was a little worried.

"But I'm having a small part in these experiments and that gives me a good feeling," she confided. "I want to be a nurse at the Brethren Hospital in Puerto Rico and this is fine experience. And if you think you aren't happy, you can discuss it with your counselor and transfer to another project at any time."



mes L. Conrad, I-W, submits to the discomfort of having blood drained

"They're necessary," Belcher remarked of the experiments. "Being in good physical shape, I believe I can be of pretty good use here. I was told I'd come out as healthy as when I came in, so I don't think there is much to worry about."

Actually, the National Institutes of Health, which is the research arm of the Public Health Service, goes to extreme lengths to protect the volunteers against accidental harm. Judson Hardy, Clinical Center spokesman, said there have been no serious illnesses or deaths since the volunteer program began five years ago. The rigid safeguards observed at NIH are based on the so-called "ten commandments" of human medical research which were adopted at the Nuremberg war crime trials after the atrocities performed by Nazi doctors had been exposed.

Every volunteer must give his full consent to any test, and he must be told exactly what it involves so that he goes into it with his eyes open.

Among other things, the experiment must be designed to yield "fruitful results for the good of society," unnecessary "physical and mental suffering and injury" must be avoided, the test must be conducted by "scientifically qualified" pers and the subject must be free to it any time he feels unable to go And at NIH, a special board of sc tists also studies every projected periment before it is okayed.

All in all, the volunteers are forming an important service medical science which will be flected in better drugs, better m ods of treatment, and, occasion even cure.

CHECK BEFORE YOU MAIL THAT PACKAGE — PLEASE!

"Recently I was informed that a package had been sent for the mission in my name. Since no one else could sign for it I took time from a busy day to go into the city to try to get it. After running around here and there for forms, stamps, signatures, and the like I finally got to the customs office only to be told there that I should come back on Thursday.

"At 10:30 a.m. on Thursday I again reported to the customs office. This time I was informed that I was too late and should come earlier the next morning. (They already had more than they could process that morning.) I replied that I would just leave the parcel there for two more weeks since I couldn't possibly come every day.

"As I began gathering up my papers the official told me to wait a minute. Within ten minutes he went to work on the matter. Even so I didn't completely finish for I had to get the signatures of officials in the import department and then return to pay customs — $30. Yes, thirty dollars in addition to a day and a half of time and even more for forms and stamps!

"In the package were towels, washcloths, toothbrushes, combs, soap, safety pins, and bobby pins! The value in the United States might be a speck more than $10 — I'm not sure. But over $30 is atrocious! The official looked at me and said, 'It would be cheaper to buy them here.' I told him I voted with him!"

The preceding paragraphs are excerpts from a letter from a missionary overseas. Unfortunately this does not represent an isolated experience.

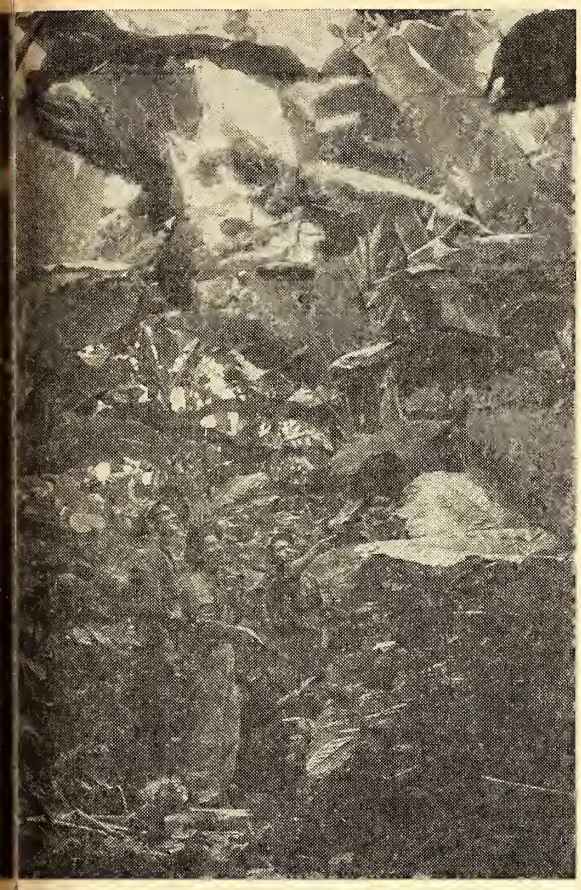
To avoid such unnecessary expense of time and money please check with the foreign mission office at Elgin or the director of material aid at New Windsor, Md., before mailing a parcel to the mission field. They will be glad to share with interested individuals information concerning items which are needed on the mission field and which can be sent without customs charges.

Out of the Mailbag

◆ Dr. Hedwig Luise Meyer been serving in our Dahanu pital since Feb. 1, 1959, when K. K. Philip left for Africa. Meyer was loaned to us by the Presbyterian mission, where she served as a mission doctor since 1 In all, she has had nearly nine years of experience as a docto India, and is due to retire late year. During these years of ser she has been in charge of hospita chief medical officer but has justed very well at Dahanu, w she has served as assistant to Indian lady doctor, Dr. Mary B sle. We greatly appreciate the of Dr. Meyer by the Irish Pre terian mission, as well as the g help she is rendering to us. contract is due to expire at the en January 1960. — *Earl Zigler, Bu India.*

◆ The Thursday night class Portillas' continues to be an ins tion to me. However, Mr. Po was recently sent to the provinc El Oro by Point 4 to "fisca books, as he has been sent befo other places. Consequently, missed two classes, and the thi find quite noticeable when he is a is that the group tends to degene a little into more or less of a g or chatter group. When he is her makes them stick to business way that I can accomplish only some difficulty!

The manner in which he goes Bible study, application of its te ings, prayer, etc., really gives n boost. He still has a little tro with smoking occasionally w bothers me (and him), but I t he'll win the battle. Pray with that they will continue to gro their understanding of what it be truly Christian. — *Don Quito, Ecuador.*



Ecuador Work Camp
an appraisal at halfway

At the end of the second week of the Ecuador work camp, Merle Crouse, the director, took time out to give some indication of what was being done, its spirit, its problems, and its probable results

Examining bananas ready for harvest in Santo Domingo are (left to right): Rolland Flory, missionary; Andres Guaman, foundation member; and Gonzalo Benalcazar, neighboring farmer of Santo Domingo

ON JULY 8, seven Americans, as well as a Costa Rican boy from San Jose, landed in Q o. The day before, a Quiché In an and a Mam Indian from ad- o ng presbyteries of the Guate- m n Presbyterian Church arrived in uito by bus. Both presbyteries w the organs that raised the m ey to send the brethren to Ecua- d and to support their families d ng their absence. Both men are ab t thirty-two years old.

n noon of the 8th these ten, Ja e Redin and I sat down to a di er in the Crouse home in Cal- dr , and we might say that the Ec dor work camp was launched wi the two prayers, one in English an the other in Spanish, which op ed that meal.

is group spent five days in th ighlands. On the first evening th was a mission supper with all th issionaries, campers, and Benal- ca s (both families) present. It wa a good time of fellowship and int duction. The following day, the ca ers toured Quito and Uyum- bi) with Juan Benalcazar as guide an spent the evening through sup- pe vith the folks at Uyumbicho. On th 0th we drove to the equator and Picalqui for supper, overnight, and breakfast with the Hochstedters, then went on to Otovalo and Ibarra the following day, Saturday. We returned to Calderon in time to wash clothes and take much needed baths.

The next day all attended the examinations at the school and took part in much of what that entails. One of the Guatemalans, the Mam, did not show up for the tea at Juan Benalcazar's that afternoon and was gone for several hours until dark. We finally found him sitting in a quiet corner near the school with a Quechua family, witnessing to them with Testament in hand. That evening he asked the campers to have a special prayer for the twenty-four individual contacts that he had made during the day as he wandered in and out among the people at the school.

Early in the morning we held a small church service for the Calderon believers in the craft house where both Guatemalans gave short messages and answered questions from the people about their churches at home. After church the nationals clustered around them for an hour of earnest discussion and fellowship.

On July 13, the entire group went to Santo Domingo in the pickup to start our life here. We are set up in two houses located on the plaza of the village opposite one another. The daughter of an International Cooperative Administration man in Quito and her boy friend from the States joined the camp for the trip to Picalqui and are staying for two weeks. They have made a valuable contribution thus far and are working out very well. This past Saturday evening the man himself and his wife and Ecuadorian maid came to be campers for a week. He has a strong service motive, is good with people, speaks a certain amount of Spanish and loves to mix with common people so is working in well, too. His technical knowledge is also very valuable for us on our projects.

I am working on the matter of master-maid relationship and we are seeing improvements. The maid, Idabel, has automatically been the first one to the dishpan following meals, but right now I am listening to a good conversation that she is having with Jorge from Costa Rica that will help get her on a new level with us. Also, two others of us have connived to beat her to the dishpan tonight so that she will have to remain at the table for the after-dinner fellowship and sharing.

Christian Witness in Deed

Our projects have provided good work thus far but it is not clear how a couple of them will turn out. In co-operation with an engineer sent down to the village by the water commissioner of Quito, we agreed to deepen a well that serves the school and put a pump on it, to finish some details on the school latrine that were never finished, to clear the area around a well so that the drainage from the home above it does not flow in, and also to build a road to the well, to construct public latrines near the busiest corner of the town square, and to landscape

and construct a playground on the school property.

Certainly all this is more than we can do, but if we have materials, we can get much of it done. The mayor of Quito received a commission from the Foundation cordially and seemed interested in providing all the materials and technical advice for the projects. He was to give his last word on the whole business on the day that we left for Santo Domingo and we have not heard anything yet. Meanwhile, we ran into the problem of too much water in the school well so have abandoned the project until we can get a pump to keep the water out while we get out the dirt. The well needs deepening because the water dries up in the latter weeks of the summer and it seems that several more feet of depth would insure a permanent supply. The past several days we have worked on the public well, cleaning up the filthy backyard that was draining into the well, digging a three-foot ditch around it to drain off surface water and constructing a road with log steps down the hill to the well. That should be finished today; then we will start on the latrines, using local materials as far as possible.

Christian Witness by Word

I feel that the atmosphere of the camp and its general philosophy has been a very unusual one for Brethren Service activities. Our first camp worship in Santo Domingo took place on the evening of the 14th. We had the worship on the steps of our main house and Santos, the Guatemalan Mam brother, was in charge. As the service progressed, more people from the community dropped in until by the end there were fifty-nine visitors around. Jaime closed the service with a message and invited the people back the next night.

The following evening we had fifty-four and the service was directed completely to them. On Friday evening we had another service for the public and then on Sunday morning, Jaime had a good Sunday school class for the people which was attended by ninety-three outsiders. That evening I had charge of a worship service which had 103 visitors. The interest seems to be real and the people are requesting that we not abandon them after the camp but that we consider carrying on with Bible study and instruction classes. Many have requested Bibles and we have sold the only two extra ones which were available in our group.

We feel challenged by the hunger that is openly expressed by the people and by the sincere way in which they are examining the basic precepts of the gospel as we see it. The leaders in this evangelistic emphasis are the Latins in the camp and those of our group who have served in home mission projects in the States. The rest are supporting the work as much as possible and all seem to agree that this is their greatest role as a camp.

I have been using the brakes as much as anyone, but do not feel it is right to obstruct what seems to be the real calling of the camp, so have done my part in pushing service forward but encouraging intelligent evangelism at any point.

The Costa Rican, the Guatemalans and Jaime have done very good personal work in private conversations and it can be honestly said that the people of the area admire and respect the expressions of our faith as they see it in deed in our group relationship, in our openness to the community folk and in our work on the projects, as well as the words we use in our worship and conversation.

It has been a tremendous inspiration for me thus far to see open hearts here. Up to this point about twelve or fifteen people have brought food to us. Also, last Saturday night the school children gave a program in the school in our honor which was attended by 200 people. We sang songs and also each nationality represented sang its national song with everyone else standing. This perience touched the hearts of n people. Jaime played his banjo found another boy in the commu to play the guitar.

Perhaps all this gives you s feel for the type of camp that have thus far. It is going beyond usual version of service by inclu a rather direct offering of our g est gift, the gospel, and that is b offered in a context that makes it understandable, attractive, and controversial. Also, non-Ameri are very prominent leaders in camp and deeply loved and respe by fellow campers and commu people. Actually, they are more ture than the majority of those the North.

The camp has advanced no ably in another aspect during the couple of days, as I have not two or three very profound versations taking place directe personality clashes and weakn within the camp family. Some touchy problems still exist, but veneers are rubbing off and campers are beginning to deal them. Theology cropped out terday on the project, too, showed that our Americans repre extreme liberal, fundamentalist, more wholesome middle-of-the- camps. I am happy that the l majority are in the middle on seems to me to be wholesome gro

We still expect one or tw the Ecuadorians who have no rived to show up for some days, also Arlen, our I-W, is to be for a week or ten days whic greatly desires and will thrive We feel that God is at work an us.



Road in Santo Domingo leading past Brethren mission land

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

A Private House of Prayer. Leslie D. Weatherhead. Abingdon, 1959. 267 pages. $3.00.

The well-known preacher and writer, minister of City Temple, London, has produced out of his own private prayer book this helpful volume. Here is at once its strength and limitation. For example, much that is written here is intensely personal and there is a great deal of autobiography.

The scheme the author has devised grows out of his own difficulty in private prayer and out of the tendency of the mind to wander. His house of prayer has seven rooms, each of which he enters just before or after breakfast. Room one is given over to the affirmation of the presence of God; in room two he praises, blesses, and thanks God; room three is for confession, forgiveness, and petitioning; room four is entitled, "Affirmation and Reception"; room five, "Purified Desire and Sincere Petition." Room six is devoted to intercession for others while the final room is set aside for meditation.

It is the hope of the author that after having followed this house of prayer for a month the reader will be able to continue by devising his own rooms. Seventy-nine prayers for special occasions conclude the book.

There is a practical and genuinely helpful book on prayer that will help on one if he has the motivation and patience to mine the gold that is there. Those who are having practical difficulty with prayer will find two, "When the Doors Will Not Open to Us" especially meaningful. — *David J. Wieand, Lombard, Ill.*

The Christian and the World of Belief. Libuse Lukas Miller. Abingdon, 1957. 240 pages. $4.75.

Some men consider women unable to be careful, discriminating thinkers on difficult subjects. But no man can read Mrs. Miller's book and talk like that. Once a physics specialist and an agnostic, she holds now to the Christian faith — and she explains what it means to her.

The believer has to live in two worlds: the world built on faith in God, and the world without that faith. Yes, they do intersect, but are widely different. "The believer's center of personality is centered in his relation to God" — and nowhere else. This solves many problems.

She holds her early love of knowledge, but she sees limitation, especially in the dogmatism of some scientists. Social scientists should treat values as facts — of a different kind. The objectivity of the scientist properly understood, and the attitudes of the Christian believer have a great deal in common.

She sees clearly, e.g., "Christian love of one's enemies . . . demands neither a sentimental whitewashing of their faults nor a trumped up admiration for their virtues." "A 'pure' science studying human distresses without any intentions of alleviating them, but of pure scientific curiosity becomes an impossibility for the Christian conscience."

As she sees, "The Bible does not pretend to make sense out of the whole, but only out of the one thing needful . . . the God-man relationships.

History is the graveyard of human attempts at self-salvation down the years. "Only eternity can save human history entering into time."

The book is heavy, but refreshing, penetrating, worth studying. — *Dan West.*

*** The Seeking Years.** Edited by John M. Gunn. Bethany, 1959. 127 pages. $1.50.

This book contains six plays that have been written for the award-winning TV Look Up and Live series. These highly dramatic, but easily produced, religious plays have a contemporary religious theme and use easily made symbolic settings. Several actors are featured in each play as well as an effective use of a narrator. The titles are: No Man Is an Island, A Thing of Beauty, The Will to Win, Plenty of Rein, The Puzzled, and The Faith Hawker.

Church groups are permitted to use these plays without royalty providing they do not charge admission and if each participant purchases a copy of the book.

These plays are for youth regarding the problems of making our religious faith meaningful for youth. It will also help everyone find his religious faith more meaningful. — *Ed Crill, Elizabethtown, Pa.*

*** The Coming of Eternal Day.** John D. Burkholder. Exposition, 1959. 309 pages. $4.50.

In this book, which is allegorical in character, an old man, rich in experience and in the wisdom which begins with the fear of the Lord, through the vehicle of a dream is permitted to travel not only through the events of his life but also through all time from before the creation of man to the marriage supper of the Lamb.

As disembodied spirits, the old man, Vangel, and his lovely female companion, Vangeline, are allowed, under divine guidance, to range the entire world of time and space. The main scope of the Biblical story is covered with emphasis upon the redemptive work of God and the efforts of Satan to deceive and snare people. Readers who know the Bible will find many familiar situations; those who have never read the Bible will be made acquainted with a multitude of its choice passages and have its claims to godliness powerfully presented.

The main value I found in the book was the many clear and alluring reminders of the type of Christian life expected and produced by the faith of our nonconformist forefathers of Brethren and Mennonite background. — *C. Ernest Davis, La Verne, Calif.*

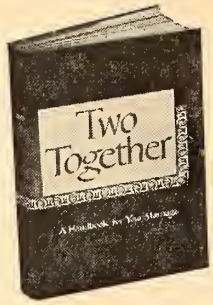
The Gospel in Dispute. Edmund Perry. Doubleday, 1958. 230 pages. $3.95.

This is the latest edition to the Christian Faith Series and it takes its place along with those books which penetrate deeply into the study of religions, the Christian faith, and world mission.

The author has made a special study of non-Christian religions, especially of Judaism, Islam, Buddhism, and Hinduism. This book examines carefully the Biblical basis for the Christian mission as it relates to these other faiths. He has quoted frequently from the statements of such religious thinkers as Niebuhr, Barth, Tillich, Toynbee, Latourette, Herberg, Steinberg, Eckardt, and Cragg.

This book is one which demands study. It is not the type of book to be read through quickly and comprehended by a casual reader. It should be studied by theological seminary students and teachers. — *Anetta C. Mow, Elgin, Ill.*

A handbook for your marriage



TWO TOGETHER

ROBERT C. DODDS

As a book for the minister, marriage counselor and engaged or just-married couple this book is outstanding. It is focused entirely on the start of a marriage; it is pastorally oriented; it is concentrated on engaging the couple themselves in thought and conversation. **$2.50**

Church of the Brethren

General Offices

Elgin, Illinois

Obituaries

Abshire, Della, daughter of Wilson and Cora Young Weller, was born in Ohio, July 12, 1888, and died June 21, 1959. Her first marriage was to Ray S. Figert and her second to Jesse Abshire. She was a member of the Roann church, Ind. Her survivors are her husband, one daughter, one son, two sisters, and eight grandchildren. The funeral service was conducted by the undersigned at the Grandstaff funeral home in Roann. Interment was in the Roann IOOF cemetery. — Joel West, Roann, Ind.

Anspach, George W., son of Jefferson and Harpy Evick Anspach, was born in Allen County, Ohio, March 21, 1879, and died July 27, 1959. He served in the office of deacon in the County Line church, Ohio. Surviving are his wife, Sally, three daughters, and four sons. The funeral service was held at the County Line church by the undersigned. Interment was in the Lafayette cemetery. — J. Oliver Dearing, Lafayette, Ohio.

Bashore, Ralph R., son of Calvin and Mary Reedy Bashore, was born Aug. 23, 1895, and died at Richland, Pa., July 9, 1959. He was a member of the Little Swatara church, Pa. Surviving are his wife, Lizzie Bross Bashore, six children, six grandchildren, two brothers, and two sisters. The funeral service was conducted from the Frystown church by Brethren Conway Bennett and Curtis Zeigler. Interment was in the Frystown cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

Beam, Hazel M., was born March 4, 1896, and died Feb. 14, 1959. She was preceded in death by her husband, John M. Beahm. She was a member of the Roxbury church, Johnstown, Pa. Surviving are two sons, three daughters, sixteen grandchildren, and three great-grandchildren. The funeral service was held in the John Henderson funeral home by Bro. D. Alfred Replogle. Interment was in Berkley Hills cemetery. — Viola Rummel, Johnstown, Pa.

Bowser, Dora Alice, daughter of John and Elizabeth Garber Gearhart, was born Sept. 3, 1879, and died March 26, 1959. She was married to William Bowser, who preceded her in death. She was a member of the Eversole church, Ohio. She is survived by one son, one granddaughter, two sisters, and one brother. The funeral service was held at the German Baptist Wolf Creek church by Bro. Willard Yoder, assisted by Elder LeRoy Garber. Interment was in the Sugar Grove cemetery. — Anna M. Landis, Brookville, Ohio.

Bridger, Bessie Henderson, was born in Peabody, Mass., and died April 14, 1959, in California. She was united in marriage to Frank Bridger on Oct. 20, 1935. She was a member of the Calvary church, Los Angeles, Calif. Surviving are her husband, two sisters, and two brothers. The funeral service was held at the Utter McKinley chapel by Bro. I. James Eshleman. Interment was in the Inglewood Park cemetery. — Mrs. Paul Lentz, Bellflower, Calif.

Brombaugh, Goldie, died May 7, 1959, at the age of seventy-three years. She was a member of the Lower Miami church. She is survived by her husband, Jesse, and one son. — Lulie Laprad, Dayton, Ohio.

Brower, Vernie Harold, son of Ora and Viola Stubbs Brower, was born in Preble County, Ohio, Oct. 4, 1905, and died July 10, 1959. On June 10, 1931, he was united in marriage to Grace Sams, who preceded him in death. While a youth he became a member of the Church of the Brethren. Surviving are three brothers and three sisters. The funeral service was held at the Zimmeran funeral home with Bro. Ellis Guthrie officiating. — Mrs. Cyrus Kiracofe, Eaton, Ohio.

Calvert, E. A., son of Joseph and Mahaly Calvert, was born Sept. 27, 1882, in Rice County, Kansas, and died July 20, 1959, in Pasadena, Calif. In 1907, he was united in marriage to Minnie Tooms. He was a member of the Pasadena church, Calif. He is survived by his wife, three sons, five grandchildren, and one brother. The funeral service was held at the Ives and Warren funeral home by Bro. Paul Studebaker, assisted by Bro. I. V. Funderburgh. Interment was in the Evergreen cemetery. — Mrs. Grant hick, Pasadena, Calif.

Campbell, Charles Christian, so James A. and Eliza Wertz Camp was born Nov. 12, 1876, at Roa Va., and died in Fristoe, Mo., 21, 1959. He was united in mar to Ada Crawford on Dec. 12, He became a member of the Tu Creek church at an early age. Su ing are two sons. The funeral se was conducted by Brethren J Mohler and Kent Naylor. Inter was in the Fristoe cemetery. — I Campbell, Fristoe, Mo.

Cherry, Sue Ella, daughter of I and Sarah Smith, died July 6, 19 her home in Ridgely, Md., at th of seventy-nine years. She was u in marriage to George Lewis Cl Surviving are two children, grandchildren, and three great-g children. The funeral service was at the Moore funeral home with Floyd Mitchell officiating. Inte was in the Greensboro cemetery. — Lewis Cherry, Ridgely, Md.

Clark, Roy Lee, son of Edwar Alice Lee Clark, was born at Creek, Va., Sept. 11, 1893, and at Bridgewater, Va., May 25, 195 was twice married. His first wif Vada Miller, who died in 192 1930 he was married to Cha Shaver. He was a member o Church of the Brethren. He is su by his wife, one daughter, an sons. The funeral service was ducted by Brethren Bernard N. and M. R. Wolfe. Interment w the Oak Lawn cemetery. — Mat Glick, Bridgewater, Va.

Dacken, William, son of Augu Mary Dacken, died June 23, 19 the age of sixty-five years. In 19 was married to Clada Lowery, preceded him in death. Then he ried Pearl Harrington in 1944. H a member of the Church of the ren. He is survived by his wife, children, and six grandchildren. — Burner, Dixon, Ill.

Danner, Angeline, daughter of L. and Harriett Moose, was b Astoria, Ill., Sept. 25, 1864, an at the age of ninety-four years was married first to Edward and then to C. M. Danner. Sh a member of the Astoria churc Surviving are one son, one st two brothers, one sister, one daughter, and one great-grandson funeral service was conducted b Mathew Ikeda and Bro. Albert Interment was in the Astoria cem — Lottie Johnson, Astoria, Ill.

Engle, Ruth, daughter of F and Golda Kreider Flory, was July 9, 1919, in Darke County, and died July 17, 1959. She member and choir director of th nels Creek church Ohio. She vived by her husband, James E. two daughters, two sons, her p and four brothers. The funeral was conducted at the Donnels church by Bro. Robert Hoover. ment was in the Pleasant Hill cem — Mrs. Mable Toedte, Springfield

Erbaugh, Irene M., daughter o ence and Harold Gilbert, wa in Preble County, Ohio, and Brookville, Ohio, at the age of s two years. In February 1909, s married to Omer Erbaugh.

ng, she united with the church at t Alexandria, Ohio. Surviving are husband, two daughters, one son, rother, and seven grandchildren. funeral service was held at the kville church by Bro. Fred Holshead. — Mrs. W. Russell Miller, kville, Ohio.

spigh, Edith Partchey, was born Pine Glen, Pa., March 7, 1896, died at her home at McVeytown, July 11, 1959. She was a member he Pine Glen church. She is surd by her husband, Earl S. Espigh, sons, two daughters, seven grandlren and one great-grandchild. The ral service was held in the Booth ral home by Bro. David H. Markey, ted by Bro. Luke Bowser. Interit was in the Mattawana cemetery. rs. William S. Kenepp, McVey-. Pa.

eathers, Walter Lawrence, son of er and Elmira Rowe Feathers, was Oct. 28, 1958, and died April 59. He is survived by his parents, brother, three sisters, and his maal and paternal grandparents. The ral service was conducted in the Henderson funeral home, Johns-, Pa., by Bro. D. Alfred Replogle. ment was in the Berkley cemetery. ola Rummel, Johnstown, Pa.

shburn, Cecil, son of Henry and y Fishburn, was born near Over-, Kansas, June 25, 1902, and died 16, 1959, at Erie, Colo. He united the Appanoose church, Kansas, a young man. He is survived by ife, five children, his father, four s, and seven brothers. The funeral e was held at the Appanoose h by the undersigned. Interment in the Appanoose cemetery. — l Nance, Overbrook, Kansas.

rsman, Wealthy, daughter of WilC. and Anna Doolittle Heisel, was at Morland, Kansas, Dec. 12, and died Aug. 4, 1959, at Yuba Calif. She was married to Birger orsman in 1914. She was a memf the Empire church, Calif. She rvived by her husband, five sons, brother, six sisters, and sixteen children. The funeral service was by the undersigned. Interment n the Lakewood Memorial park. — l Weiss, Empire, Calif.

st, Edna May, daughter of Ezra nd Ruth Royer Bish, died at Wester, Md., May 6, 1959, at the f eighty-four years. She was marto Robert Gist, who preceded her ath. She was a member of the ow Branch church, Md., for sevthree years. Surviving are two nters, one brother, three grandren, and eight great-grandchildren. uneral service was at the Meadow h church with Bro. A. Joseph ofe and Rev. William D. White, of the Episcopal church, officiatInterment was in the Gist family ery near Westminster, Md. — Emixler, Westminster, Md.

er, Jennie, was born Nov. 3, 1867, lied July 14, 1959, in Johnstown, he was preceded in death by her nd, Joseph Haer. She was a per of the Roxbury church. Sur; are one daughter, a stepbrother, sister, seven grandchildren, and great-grandchildren. The funeral e was conducted by Bro. D. Al-Replogle at the H. M. Picking mortuary. Interment was in the Berkley Hills cemetery. — Viola Rummel, Johnstown, Pa.

Harvey, Orin Amos, son of Amos M. and Martha E. Harvey, was born near Jasper, Mo., April 30, 1889, and died at Joplin, Mo., July 22, 1959. He became a member of the Church of the Brethren on Oct. 12, 1905; he was active in the work of the local church and of his district. He is survived by one brother and three sisters. The funeral service was held at the Selvey funeral home by Bro. Glenn Trowbridge. Interment was in the Paradise cemetery. — Mrs. Velma Teeter, Jasper, Mo.

Heisey, Harry W., was born Feb. 18, 1884, and died June 15, 1959. He was a member of the Conewago church, Pa. He is survived by his wife, one son, five daughters, twenty-six grandchildren, twenty-nine great-grandchildren, one great-great-grandchild, and one brother. The funeral service was held at the Conewago church by Brethren Norman Patrick, Harry Aldinger, and Earl Eshleman. Interment was in the Chiques cemetery. — Ellen Young, Hershey, Pa.

Heisey, Ivan G., was born March 17, 1875, and died May 3, 1959. He was a member of the Conewago church, Pa. He is survived by his wife and one sister. The funeral service was held in the Miller funeral home by Brethren Norman Patrick and Earl Eshleman. Interment was in the Hoffer's cemetery. — Ellen Young, Hershey, Pa.

Hoffman, Marvin G., son of Elsie and Vernon Hoffman, was born in Castañer, Puerto Rico, while his parents were serving there, and died May 20, 1959, at the age of two and one-half years. Surviving are his parents, a brother, and his grandparents. The funeral service was conducted by Bro. Edward Angeny in the Lower Miami church, Ohio. Interment was in Lower Miami cemetery. — Lulie Laprad, Dayton, Ohio.

Hottle, Ida Drusilla, was born at Hooversville, Pa., Nov. 29, 1897, and died at Akron, Ohio, July 1, 1959. She was a long-time member of the Church of the Brethren. Surviving are two brothers, her husband, three sons, three daughters, twenty grandchildren, and two great-grandchildren. The funeral service was held in the Akron church by the undersigned, assisted by Bro. A. H. Miller. Interment was in the Maple Hill cemetery. — G. K. Beach, Akron, Ohio.

Jenkins, Maude Belle, widow of Thomas Jenkins, was born in Missouri, April 21, 1882, and died in Florida, June 26, 1959. She became a member of the Church of the Brethren in early womanhood. Surviving are five sons, five daughters, one brother, twenty grandchildren, and nine great-grandchildren. The funeral service was conducted by the undersigned in the Jacksonville church, Fla. Interment was in the local Riverside Memorial park. — John B. White, Jacksonville, Fla.

Keim, Nona Mae, daughter of Amos and Mary Cripe, was born Sept. 19, 1892, and died July 1, 1959. She was united in marriage to George Keim in 1911. She is survived by her husband, two sons, one daughter, fourteen grandchildren, three great-grandchildren, four brothers, and two sisters.



PLAN TO MAKE THE HOLIDAYS HOLY DAYS

Daily devotions help to fulfill the Christian's spirituol needs for the holiday seoson. When used over the preceding weeks, devotions leod into a meaningful observonce of Thonksgiving ond Christmos.

The November-December number of The Upper Room is written especiolly for the holidoy seoson. You and your fomily will enjoy shoring, doy by doy, these Scripture selections, prayers and meditations.

Thousands of churches supply The Upper Room regularly to every fomily. If your church is not doing so now, try this plon by using the November-December number as a feoture of your holidoy observance.

The Braille ond Talking Book editions of The Upper Room moke especiolly thoughtful gifts to help the visuolly handicapped enjoy the holidoys.

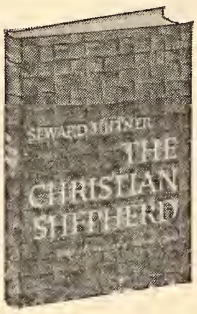
Place your order for the holiday number of The Upper Room NOW. Ten or more copies to one address, 7¢ per copy. Individual subscriptions (by mail) $1 a year, 3 years for $2. Air mail edition for service men and youth, same price. Order from

The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

FOR PASTORS



some aspects of pastoral care

The Christian Shepherd

Seward Hiltner

An analysis of certain areas of concern in Christian shepherding, with explicit attention to both the theological and the psychological dimensions of pastoral care.
$3.00

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

The funeral service was conducted in the White Rapids church, Wis., by Bro. Owen Harley. A memorial service was conducted at Lemon Grove, Calif., by Bro. Niels Esbensen. Interment was in the Greenwood mortuary. — Clyde C. Cripe, National City, Calif.

Kissel, Clarence Ralph, son of George and Elizabeth Kissel, was born in Ashland County, Ohio, March 4, 1892, and died near Ashland, Ohio, July 15, 1959. On March 12, 1913, he was married to Ruth Bowman. In January 1933 he united with the Ashland City church. The funeral service was in the Ashland City church with the undersigned officiating, assisted by Rev. Rodney Warstler of the EUB church. Interment was in the Ashland cemetery. — J. Perry Prather, Ashland, Ohio.

Kreiser, infant daughter of Wilbur and Rena Faye Kline Kreiser, died July 13, 1959. She is survived by her parents, one sister, her paternal grandparents, and maternal grandparents. Graveside services were held by Bro. Robert O. Hess. Interment was in the Chiques church cemetery. — Mrs. John K. Stauffer, Lawn, Pa.

Lehman, Cora, daughter of Frank and Lena Ray, was born Dec. 31, 1877, and died at the age of eighty-two years, at Rockford, Ill. In 1901, she was married to Jake Lehman, who died four years later. In 1918, she was married to William Lehman, who died in 1954. She united with the Church of the Brethren in early life. Surviving are a daughter, three stepdaughters, one stepson, two sisters, six grandchildren, and one great-grandchild. The funeral service was held at the Kingsley church, Iowa, by Bro. Berwyn Oltman. Interment was made in the Kingsley cemetery. — Mrs. Harold Graham, Kingsley, Iowa.

Lesher, Daniel Henry, son of Jeremiah and Mary Hovis Lesher, was born at Blue Rock, Pa., and died at Chambersburg, Pa., Aug. 8, 1959, at the age of seventy-nine years. He was a member of the Church of the Brethren. Surviving are his wife, two sons, two daughters, two stepdaughters, five grandchildren, and one brother. The funeral service was conducted by Bro. George L. Detweiler in the Price's church, Pa. Interment was in the adjoining cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Ludwig, Greagor, was born Aug. 14, 1879, in Norway, and died Aug. 1, 1959. He came to the U.S. in 1904. On May 21, 1927, he was married to Clara Hoak, who preceded him in death. He was a member of the Church of the Brethren. Surviving are two stepdaughters and one stepson. The funeral service was held in the Melvin funeral home by Bro. Walter Young, assisted by Bro. Marion Petry. — Mrs. Katherine Miller, Sterling, Ill.

Meyers, Edna M., wife of Samuel A. Meyers, died June 4, 1959. She was a member of the Shippensburg church, Pa. Surviving are her husband, two sons, two daughters, six grandchildren, two stepsons, and two stepdaughters. The funeral service was conducted in the First church, Harrisburg, by Brethren M. Guy West and Harry B. Balsbaugh. Interment was in the East Fairview cemetery. — Mrs. C. E. Varner, Shippensburg, Pa.

Miller, Lucinda, daughter of William E. and Betty Nininger Burger, was born in Kentucky, Dec. 8, 1877, and died June 14, 1959. She was married to Charley C. Miller. She was a member of the Roann church, Ind. She is survived by her husband, five daughters, one son, a foster son, fifteen grandchildren and eleven great-grandchildren. The funeral service was held at the church with Bro. Ralph Hoffman and the undersigned officiating. Interment was in the Pleasant Hill cemetery. — Joel West, Roann, Ind.

Miller, Lemuel David, son of Abraham M. and Mary Wright Miller, was born Aug. 18, 1887, and died Aug. 2, 1959. In February 1916, he was married to Carrie Caricofe, who preceded him in death. He had been a member of the Church of the Brethren since early manhood. He is survived by four sons, two daughters, and fifteen grandchildren. The funeral service was conducted by Brethren Bernard N. King and Simon D. Glick. Interment was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Mills, Larry, died at the age of ten years as the result of a fall. Surviving are his parents, one sister, and one brother. The funeral service was at the Ninth Street church, Roar Va., by Bro. Paul R. White. Inter was in Sherwood. — Mrs. Roy F Roanoke, Va.

Mote, Una, daughter of Cassius Izora Wieland, was born in Mont ery County, Ohio, Dec. 2, 1911, died at the age of forty-seven y She was a member of the Brook church, Ohio. In 1929, she was ried to Malcolm Mote. Surviving her husband, one daughter, one two sisters, two brothers, and grandchildren. The funeral se was conducted at the Brookville ch by Bro. Fred Hollingshead. — Mrs Russell Miller, Brookville, Ohio.

Newcomer, John Orb, was born Nappanee, Ind., Dec. 3, 1881, and Aug. 13, 1959. He was marrie Ella Brundage on Feb. 15, 1914. was baptized in 1900 and w member of the Bethel church, Ind. viving are his wife, five sons, daughter, fourteen grandchildren, t ty-one great-grandchildren and on ter. The funeral service was held i Union Center church with the u signed officiating, assisted by Bro. iel Snider. Interment was in the U Center cemetery. — H. Harlan S Milford, Ind.

Ney, Ada Mae, daughter of Mi and Agnes Lyday Erbaugh, was March 15, 1898, and died at Fan ville, Ohio, July 1, 1959. She w member of the Eversole church. was united in marriage on Nov 1922, to Earl A. Ney. She is sur by her husband, one son, two d ters, two granddaughters, two si and three brothers. The funeral s was held at the Eversole churc Brethren J. Oliver Dearing and M Beeghley. Interment was in the L Miami cemetery. — Anna M. L Brookville, Ohio.

Oren, Jesse Myron, son of Alv and Alma Oren, was born Nov. 3, and died April 18, 1959. He w member of the Mack Memorial ch Dayton, Ohio. Surviving are his Cleona Minnick Oren, three sons daughters, and a brother. — Joh Layman, Dayton, Ohio.

Petry, Thelma Ada, daughter o and Mrs. J. E. Heistand, was bor 27, 1897, and died at Dayton, Nov. 15, 1958. On July 12, she was united in marriage to L. L. Petry. She was a member Eversole church, Ohio. She is su by her husband, her father, two d ters, six sons, twenty-nine gran dren, four brothers, and two s The funeral service was held a Johnsville EUB church by Bro. Beeghley. Interment was in the Grove cemetery. — Anna M. L Brookville, Ohio.

Shaffer, Clarence W., son of and Christian Shaffer, was born 22, 1891, and died July 7, 195 was a member of the Geiger c Pa. He is survived by his wife, M five children, six grandchildren, brothers, and three sisters. The f service was conducted in the church by Brethren Clayton G and Earl Brubaker. Interment the Berkey cemetery. — Mrs. Jo Shaffer, Friedens, Pa.

Shank, Samuel Lesher, son of ham and Susan Horst Shank, wa Dec. 30, 1898, near Hagerstown

died July 22, 1959. He was a ber of the Waynesboro church, e he served as a trustee. Survivare his wife, one daughter, two seven grandchildren, one brother, one stepsister. The funeral service held in the Waynesboro church Bro. George L. Detweiler. Interwas in the Green Hill cemetery. — ma M. Widdowson, Waynesboro,

urch News

Northern California

pire — Two have been baptized two received by letter. Two of ministers, Frank Miller and M. S. z, preached for us in recognition eir fifty years in the ministry. On er's Day, seven babies were dedi. We joined the Waterford church e meeting at which M. R. Zigler e. On another evening Russell and Johnson showed their pictures told about their experiences in e. We had our daily vacation school on June 22 — July 3. The Verne College quintet presented gram in our church. Our women's vship gave a dinner for the micamp leaders of this area. During and July our young people took e of the Sunday morning music. Aug. 2, after a potluck dinner, held our quarterly council and ed church officers. Bro. John Price re-elected elder. We have had Cunningham, La Verne college nt, as our summer assistant pastor. s. Pearl Kappler, Modesto, Calif.

Southern California and Arizona

ndale, First — Bro. Matthew Meyd two delegates from our church led Annual Conference. On Aug. r church had a special service ense Elvis Cayford. Bro. Harold cht, president of La Verne Colwas guest speaker for this special . Sister Meyer held a music workone evening at the parsonage. vacation Bible school was held July 27 to Aug. 7. Sister Lucile rd, a graduate of La Verne Colhas entered BVS. — Ena I. White, lale, Calif.

Angeles, Imperial Heights — Bro. Esbensen represented the church nual Conference. Alma Cooper Carol Bishop, both La Verne Colstudents, helped with our church during June and July. We have ed twenty-seven new members October; in May we had a recepor all the new members. The e of our mother-daughter tea was nedy skit. Eighty-one children enrolled in the vacation Bible ; the majority were non-Brethren hout any church affiliation. Harld Gladys Royer interpreted the g pictures and slides on Nigeria. oyers have served in Africa since — Mrs. Jay Gereaux, Los Angeles,

Angeles, Ladera — A farewell was held in the church honoring . James Eshleman, who has reas pastor, and his family. Dr. Miller of North Manchester, Ind., has accepted our call as interim pastor. We enjoyed the services of two fine young men for the summer: Kenneth Brown of Wichita, Kansas, as assistant pastor, and Harvey Good, student at La Verne College, as recreational director. The church choir, under the direction of Sister Helen Eshleman, presented a program of favorite anthems. The children's choir sang in honor of Children's Day. Brother Eshleman served as delegate to Annual Conference. Vacation church school was held June 29 — July 10. — Mrs. Paul Lentz, Los Angeles, Calif.

Pasadena — The school of world friendship studied the Arab countries in the Sunday evening meetings under the direction of William Henke. The Wings Over Jordan choir sang in our church. Bro. John Eller of Chicago was guest speaker one Sunday. The sanctuary choir and orchestra presented The Seven Last Words under the direction of Bro. Dan Stover. Miss Joellen Leonard, a former exchange student in Germany now attending La Verne, spoke at an evening service. Ernest and Iva Toland of Pasadena were elected to serve on the district deacons' cabinet. Dan Eller at the age of ninety-one was honored for his sixty-six years of service as a deacon. Brother and Sister Paul Studebaker were our delegates to Annual Conference. Jerry Flora is summer assistant pastor. Vacation church school was under the direction of Brother Flora; the project this year was The Harvester. Karen Heckman toured Europe with a student group this summer. The stewardship and the evangelism commissions have been successful in the Anniversary Call program work. The church has received fifteen by baptism; one has been reclaimed; fourteen have been received by letter and four by affirmation of faith. — Mrs. Grant Cohick, Pasadena, Calif.

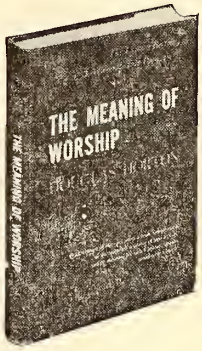
Pomona — The dedication service for our new sanctuary was Sept. 20. Dr. Loren S. Bowman, secretary of Christian education, was the guest speaker. J. O. Leonard has been the chairman of the building committee. A chapel and choir classroom have also been added. Al Couch is our new moderator, with Jerry Deal as assistant. Fifty-five new members have been received this year. Our youth, under the leadership of Joellen Leonard, an exchange student to Germany last year, have one of their own number, Janice Kennedy, in Germany in exchange with Risto Greisang, of Munich, Germany, this year. Risto will be living in the Kennedy home. Another of our youth, Bob Minnich, is in Austria this summer in the Friends' field service exchange program. Don Trotter of San Francisco, a senior at La Verne College, was licensed to the ministry on May 3. He served us as director of our junior church this past year. Brother and Sister Arthur C. Keim and Bro. Jacob Gingrich were our delegates to Annual Conference. — Arthur C. Keim, Pomona, Calif.

Oregon

Fruitdale Community — Daily vacation Bible school was held June 8-12, with Mrs. W. B. Damrow in charge. The children presented a program during the worship service on Children's Day. At the church council officers for the coming year were elected. A family night banquet honored Brother and Sister R. C. Flory's golden wedding

THE MEANING OF WORSHIP

DOUGLAS HORTON



The dean of Harvard Divinity School contributes a stimulating volume to the distinguished Yale series on preaching. He addresses himself to the heart of the ministry — the act of public worship. Writing with elegance and learning, Dean Horton presents a profound conception of the meaning of worship. He begins with the individual soul, touches on the nature of sacrament, symbol, the Christian church, truth, the congregation, and closes with the ecumenical church. The distinctive feature of Dr. Horton's book is that it makes the relationships of corporate worship normative for all of life. $2.75

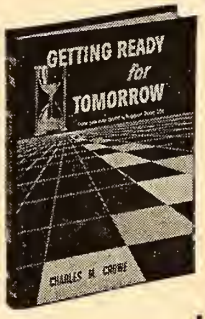
CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

How you can build a

HAPPIER LATER LIFE

GETTING READY FOR TOMORROW

Charles M. Crowe



With the average life expectancy increasing and the years of work decreasing, more and more people are faced with a long period of retirement. How to make these years a time rich in personal satisfaction and the joys of living is the subject of this book, written for people in middle life. Readable and well written, the book outlines today's program for fruitful living tomorrow. **$2.75**

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

anniversary. — Mrs. Gene F. Anderson, Grants Pass, Oregon.

Washington

Sunnyslope — Our church attendance has increased since our Call program visitation and our religious census of this area. Seven were added to the church by baptism. Eight women from our church attended the Washington women's spring rally. On the evening of May 8, we had an impressive candlelight service for all our mothers and daughters. We were happy to have with us, in our Sunday school and worship service on May 24, Dieter Englehart and Sigmar Bartz. Dieter is a German exchange student living with the Herbert Ulrich family, and Sigmar is a seminary student from Berlin, Germany. Annual Conference delegate from our church was Fred Ulery. We had the rare opportunity of hearing Dr. Victor Pavamini of India tell about the conditions in the Far East. — Mrs. H. N. Williams, Wenatchee, Wash.

Seattle, Olympic View Community — Vacation Bible school classes ranged from kindergarten through the third grade. The Peacemakers went to Buckley where there are over a thousand retarded people ranging from small children to old people, who were given many needed things that the Peacemakers had been making. The evening interest group ended its meetings packing the migrant kits. On communion Sunday the graduates from both high school and college were honored at the morning service. The fifth annual lawn party was given by the CBYF. The proceeds from the affair went toward the purchase of a cabin for the new Brethren camp site. We were privileged to hear the La Verne College quintet. The Mr. and Mrs. class will have a retreat at the new camp site. Marlin Heckman served as our summer pastor. — Mrs. Calder Muirhead, Seattle, Wash.

Tacoma — Since our last report, two have been received by letter and eight by baptism. Our pastor, Bro. Leonard Blackwell and his wife, attended the regional conference. Our love feast was followed by revival meetings held by our pastor, Brother Blackwell. H. L. Ruthrauff, conducted a revival meeting. Through special gifts we have paid for our organ, and our young people paid for the putting in of the lawn on the playground. Our pastor and his wife attended the district meeting in Canada. Our women's fellowship is very active and meets twice each month. — Mrs. Herbert Bennett, Tacoma, Wash.

Colorado

Denver, Prince of Peace — The deacons completed the visitation phase of the Call program ending with a prayer vigil and communion on Ash Wednesday. Leadership training classes were held during February. We participated in the One Great Hour of Sharing. Our choirs presented The Holy City. Sixteen persons joined the congregation by baptism and three by letter. Our church was a collection center for the Church World Service clothing drive. Our new Christian education director, Bro. Richard K. Olson, and his wife, were introduced to the congregation. On May 10 seven children were dedicated, and a doctorate gown from the congregation was presented to our pastor, Bro. Kurtis F. Naylor, who received an honorary degree, Doctor of Divinity, from Bethany Biblical Seminary. Every church in the Colorado district was represented at the M. R. Zigler area meeting held at our church. An all-church farewell picnic for the Naylors was held, and on Aug. 1 the family left Denver for Geneva, Switzerland. Our new pastor, Bro. James Eshleman and his family, arrived Sept. 1. — Mrs. Kenneth M. Knop, Denver, Colo.

Haxtun — We had the district meeting here on Aug. 13-16. The homemakers' class enjoyed a picnic in our city park. Mrs. Claude Parks was elected president of the women's fellowship group. Mrs. August Krehmeyer and Bro. Virgil Weimer were junior high workers at camp. Brother and Sister Edward Duncan and their f moved to Denver and have granted their church letters to be ferred to the Prince of Peace chu Mrs. Charles F. Edwards, H Colo.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assistin dividuals or families to relocate o cure employment in Brethren con nities. It does not provide for advertising of goods or property sale or rent. Information on paic vertising may be obtained from Church of the Brethren General Of

This service is part of the Bro hood program, assigned for admin tion to the Social Welfare Depart of Brethren Service.

The right to edit and reject n is reserved. Since no verificatio notices is made no responsibility be assumed.

When writing about a notice, necessary that the number be Write Brethren Placement Se Church of the Brethren General O Elgin, Ill.

No. 415. Middle-aged couple v like job as cottage parents in a cl home for children. Preferabl Northeastern Ohio District or rounding territory. Some exper Contact: Brethren Placement Se Church of the Brethren G Offices, Elgin, Ill.

Northern Iowa, Minnesota a South Dakota

Curlew — Five of our young p attended regional conference a Pherson. Three new members been received by letter. Our presented the cantata, The St Easter. We had a family night a month from September until We also held four adult disc meetings. This year our churc operated with the Christian chu Laurens for vacation Bible sch Mrs. Otis Pieratt, Emmetsburg, Io

Sheldon — Since our last repo has been baptized. Two new d were installed: Brother and Siste ren Cox, and Brother and Sister ard Kimmel. Bro. Warren Co elected moderator. Mrs. Har Zeller, Jr., Don Holsopple, Glessner, and Rev. V. V. Schmid been guest speakers during the a of our pastor, Quincy Holsopple took part in a union World P Prayer service. The vacation school was held with Mrs. Warre and Mrs. Jim Houston in charge Harold Evans and Dortha Landi delegates to district meeting. — Kimmel, Sheldon, Iowa.

South Waterloo — Sixteen have the church by baptism and six by Vacation Bible school was held 8-14. M. R. Zigler, former d



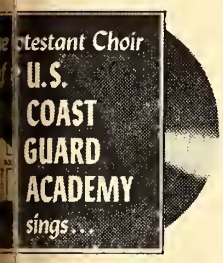
Bring CHRIST into your home!

The thrilling new program created by the FAMILY HOUR RECORD CLUB brings every Christian family closer to God and to each other – through the world's most inspiring religious words and music!

Accept ALL 3 OF THESE GREAT SPIRITUAL RECORDS

(value, $11.94)

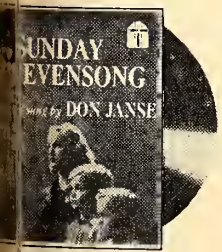
FOR ONLY $1.98 (with trial membership)



NT CHOIR OF U.S. GRD ACADEMY SINGS. se, Cond.) (FH- ghty Fortress, Trumpet Song,



DITATIONS. Van at the organ. Out Of The With All My tc.



EVENSONG. Don itone (FH-102) As I Wander, ls House, etc.

As a reader of this fine magazine, you are one of the first to be invited to join the rewarding new program of THE FAMILY HOUR RECORD CLUB. And by joining now, on this introductory, time-limited offer, you will receive ALL 3 of the wonderful new religious records described on this page for only $1.98.

THE FAMILY HOUR RECORD CLUB is the answer to the prayers of thousands of Christians of every denomination who are worried about the decay of family life and the spread of juvenile delinquency in America. These folks know that America's greatness was founded on the family and a respect for God. And they know that unless something is done – *right away* – to bring God back into the home and make our family life center around Him – America's future is in grave danger!

A Complete Program of Hymns, Prayers, Meditations and Spiritual Refreshment

Each month, members of the FAMILY HOUR RECORD CLUB receive a completely new religious record – *not available in stores or from any other record club!* This record may contain a collection of beautiful old familiar hymns, sung by one of the great voices or choirs of our time! It may bring your family a message of spiritual importance from one of the country's outstanding religious leaders. Or, it may bring into your home organ meditations, prayers set to music, readings from the Scriptures, sacred instrumental music – all recorded by great artists on high fidelity 33⅓ long playing records!

Yes, the FAMILY HOUR RECORD CLUB now makes it easy for you to bring Christ into your family life! It supplies all the necessary material – words, music, prayers and song – to help you bring your family and friends together in an enriching hour of song, prayer and meditation every day! And with each record, you receive in print every word of song or text that you hear, so that the whole family can follow and sing along with the recorded music! Members receive a new and different 12-inch high-fidelity record each month for only $1.98 plus shipping – records that would sell elsewhere for about $3.95 to $4.95 each! You are not obligated to take any number of records. Take as many as you like, or discontinue membership whenever you want! And every record you receive carries a full guarantee: listen to it free of charge. If you decide you don't want it, send it back and you owe nothing!

A Rich, Happy Life for Your Children; Peace of Mind for YOU!

The unique program of the FAMILY HOUR RECORD CLUB is designed to help you and your children worship God together . . . walk in His footsteps . . . obey His teachings . . . grow and prosper in the light of His understanding! Since much of the music and words were chosen because of their appeal to young people, your family will be able to attend Church with greater understanding and deeper reverence. And you will be able to thank God – and yourself – that you took this opportunity to bring your family closer to Him and to each other!

Fill in and mail the coupon today – while this special, time-limited offer is still in effect! SEND NO MONEY. Just mail the coupon and you will receive all three of the splendid religious records described on this page with which to begin God's work in your own home! You must be more than delighted with these records – they must be everything and more than we say they are – or you may simply return them and owe nothing. Otherwise, send just $1.98 plus a few cents postage for all three and become a Trial Member of the FAMILY HOUR RECORD CLUB. Remember, you can resign membership at any time you wish.

MAIL THE COUPON NOW!

FAMILY HOUR RECORD CLUB, Dept. 104
Pickwick Building, Long Island City 1, N. Y.

Please enroll me as a Trial Member of the FAMILY HOUR RECORD CLUB. Send me the three records (U.S. Coast Guard Academy, Organ Meditations, Sunday Evensong) and bill me only $1.98 plus postage. I am to receive an inspiring new record each month for only $1.98 plus postage until I notify you that I wish to discontinue membership. I understand that I may cancel my membership at any time.

NAME.....

ADDRESS.....

CITY.....ZONE....STATE.....

☐ Check here if you want us to send you the first regular selection now, *Nearer My God*, Alan Dean with the Don Williams Chorale (FH-104), for which we will bill you an additonal $1.98 plus postage.

FAMILY HOUR RECORD

Y HOUR RECORD CLUB Pickwick Bldg., Long Island City 1, N. Y.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

of European Brethren Service work, spoke in our church on May 25. Our pastor and his wife, Brother and Sister Clarence Sink, and our church delegate, Sister Emma Bechtelheimer, attended Annual Conference. The Call program is working smoothly and effectively. — Mrs. G. R. Platt, Waterloo, Iowa.

Oklahoma

Clovis — Our church purchased propery in a new housing area of Clovis, where we feel we will have an opportunity for growth and developm Since then we have promoted a c mitment and visitation program. observed a twelve-hour prayer vigil previous to Easter. Six babies consecrated. The church property been sold, and we are worshipin another building until our new buil can be constructed. The women's lowship is quite active in fund ra for the new church. The District met here in April; the theme was Call to Discipleship. Three fan have been received by letter. Our school was held the last week in Ma Mrs. L. M. Baldwin, Clovis, N.

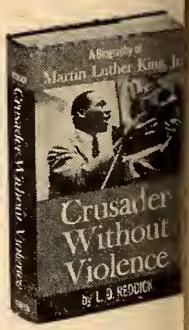
Classified Advertising

NOW EUROPEAN - PALESTINE TOUR IN 1960, including NEAR EAST AND PASSION PLAY, with experienced conductor and reliable travel bureau. Rev. Lester K. Welch, 320 Hamilton St., N.W., Washington, D. C.

PEWS, PULPIT & CHANCEL FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

The life story of the American Gandhi

Martin Luther King, Jr.



CRUSADER

Without Violence

by L. D. Reddick

This is the first book chronicle in full detail and cial perspective the rapid in the American scene of significant and challeng figure. Dr. Reddick approac his subject from the d viewpoints of close obser and professional historian. view and understanding this extraordinary 30-year- Negro man and the role t events prepared for him co therefore be scarcely proved. $3.5

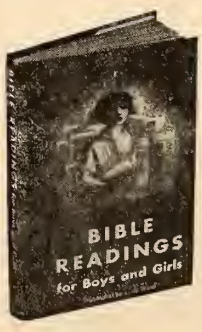
Church of the Brethren
General Offices
Elgin, Illinois

BIBLE READINGS

for Boys and Girls

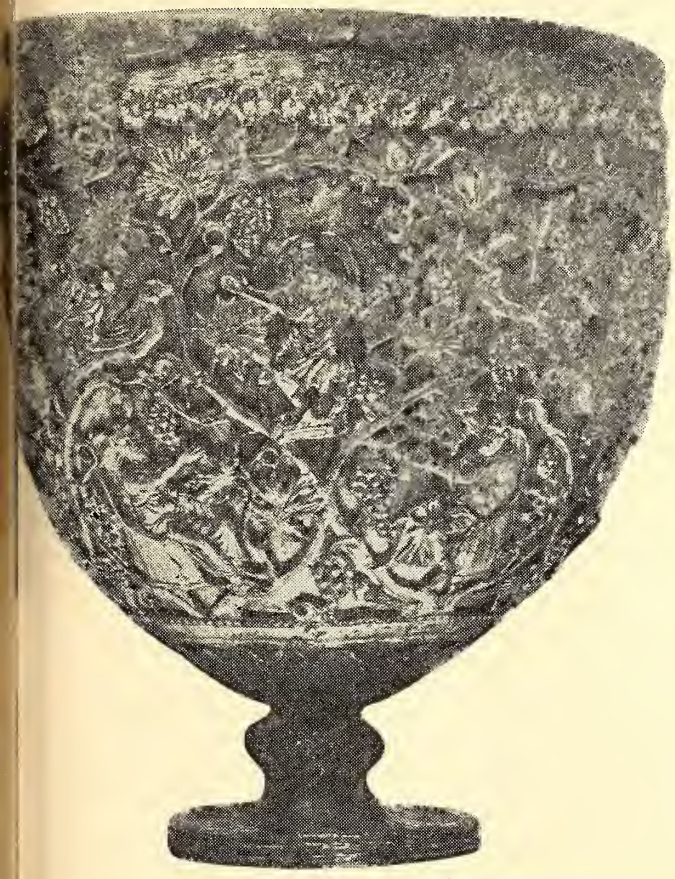
SELECTIONS FROM THE REVISED STANDARD VERSION BIBLE

Faithful to the total message of the Bible, these Old and New Testament passages have been carefully chosen and arranged by members of The Committee on Children's Work of the National Council of Churches and reviewed by other educators and teachers from many denominations. Selections beloved by the Christian community through the years have been included in this readable, attractively illustrated book with large, clear type especially designed for young people from ten years to teen-age. $3.00



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
OCTOBER 3, 1959



Religious News Service

In Quest of the Grail

World Communion Sunday

A number of legends and romances that developed during the Middle Ages tell of chivalrous knights who set out in quest of the Holy Grail. Some of them believed that Joseph of Arimathea had preserved the original cup from which Jesus and his disciples drank and that this chalice had supernatural qualities capable of renewing a waste land and of healing a broken life. The oldest known Christian chalice is the chalice of Antioch, pictured here. It was discovered fifty years ago and dates back to the fourth or fifth century. No one can seriously claim today that a particular cup, however ancient and honored, is the identical one that Jesus used, or that the original chalice, if it could be located, would have any magical qualities of its own. It is not the cup but what it symbolized that once inspired the quest for the Grail. It is not the cup or even its contents that now brings us into communion with Jesus Christ. It is rather the life that he poured out in service and in a final sacrifice on the cross that can redeem and restore human life today. As we drink of the cup we do not envision some holy grail that can work wonders for us but we do draw close, in memory and in fact, to the Christ, whose living spirit can still renew our minds and transform our lives.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

OCTOBER 3, 1959

Volume 108 **Number 38**

In This Number . . .

Editorial —

In Quest of the Grail 1
Prayers During a Famous Visit 5
Power Break 5

The General Forum —

Among Our Darker Brothers.
Roy Valencourt 3
A Prayer 4
When Will Women Leave Their Nets?
Frances Bowman 6
Peace — the Way of the Cross.
Elmer Neufeld 8
Quinter Church Wins Merit Certificate.
Glee Yoder 10
The Pageantry of Autumn.
May Allread Baker 12
A Letter to the Manager of an Ohio Park 13
My Role As Mother. Irene Bittinger .. 14
A Winning Evangelism. S. S. Blough 15
Communion (verse). Cliff Massey ... 15

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Overseas Report From Japan.
Albert Huston 19

Toward His Kingdom —

New Work in Rajpipla. Laura Sewell 20
Layman Leads Revival.
I. L. Christachari 20
Gratitude in Action.
Elizabeth Blickenstaff 21
Youth Camp in India.
Padmaker S. Renadive 21
Out of the Mailbag 22
"Government Shapes Our Lives."
Mrs. Clifton G. Crouse 23
Brethren Want to Know 24
Prejudice Won't Make Us Sell Our House! 24
Sixty Plus 24
Work Camp at Shamokin.
Marie Willoughby 25

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Purpose of Baptism

A writer from Wichita, Kansas, says we should consider the "purpose of baptism." Yes, indeed, let us. Jesus said that teaching must precede and teaching must follow. Now who can teach any infant the "purpose of baptism" (Matt. 28:19-20). Peter said, "Repent" (Acts 2:38). Can any infant? "Be baptized for remission of sins." Tell me the sins of an infant.

Of course, there is nothing wrong with the New Testament mode we use. God gave it, Jesus received it, and the Holy Spirit sanctioned it (Matt. 3:16-17). The disciples practiced it (John 4:1-2; 3:28; Acts 8:36-40). The writer says he never found any scripture "to prohibit infant baptism." Where is any to sustain the thought? The Bible mode given by God and which Jesus received and the Holy Spirit sanctioned is unthinkable to use on any infant, and here is a scripture which definitely says any infant is made righteous by the death of Christ upon the cross (Rom. 5:19.) — Mrs. J. C. Leinart, Hampton, Pa.

Courage to Speak Up

I enjoy reading the many inspiring articles, letters, and editorials in the Gospel Messenger, but the thing that makes me sit down to write a letter now is the thought-provoking letter of David Barclay in May 30 issue. I agree with this man 100% but I think it's too bad that he doesn't join up with this "palsied organization" (if they would let him), because the church needs more men who can see the issues clearly and have the courage to speak up and roll up their sleeves and get to work. — David Ten Brink, R. 1, Allendale, Mich.

It's People I Want, Not Things

A church society sent a lonely old woman a Christmas box of good things and a lovely hot dinner on a decorated tray. She accepted it gratefully as a gracious act. But she told the man who brought it, "Tell the kind ladies that I thank them sincerely; also tell them it is people I want, not things."

I know from experience what the old lady meant. There are many of us who could say the same thing.

On my last birthday I was given quite a shower of greetings and good wishes in the form of beautiful cards and letters. Needless to everyone was highly enjoyed. day before my special one, tw my dear friends called and bro me a beautiful cake and a cash The richest part was that they of themselves by having a service of scripture reading, pr and testimonies as well as a minutes of friendly visiting. A this was enjoyed by my two r mates also. Then on the sp day two more ladies came brought a cake and spent some in visiting. Again we all enj that also.

A widow whose husband been a minister wrote to a f how painful was her loneline also was that of her friends. she was not a grouch by any m but a radiant soul helping her p and others. She had done personal work so long as she able as well as being a Su school teacher and missionary er, but at eighty she had beco shut-in. She said also she w complaining, but thought of o much less fortunate than she.

Another who had lost his panion said, "It's people we in our Gethsemanies, not thing Miss Lizzie Q. Cox, Granby, M

Get on Board

The recent letter of David Ba arrested my attention, and pro some thought. My hope was some able scribe would reply. I am surprised that there see be a round of applause rather sincere desire to correct the al defects so strongly set forth.

I have been a rather active ber of the church for more sixty-three years, and helped I could to make the good ship seaworthy. . . .

Should all the passengers d that the church was unseaw and join the platform of friend clay and Norton, how long it require to correct all the of the world and the ills o church? . . .

Or, on second thought, if writers know all the faults an fects as they profess to do, wh invite them aboard and put knowledge and skills to wo really making the good ship such as will trust to the C to the port? — J. E. Overh Bradford, Ohio.

Among our DARKER BROTHERS

Roy Valencourt

IT WAS a very hot Friday morning late in August last year. The North Carolina sun was riding high across a brassy sky. It was the same sun which in former generations had beaten down on glistening, ebony backs stooped low over cotton and tobacco plants. Yes, in 1958 the economic form of slavery had long since left the American scene. But actually my wife and I realized that slavery still lived in America — in disguise. Social, political, and psychological slavery still exists incognito as "the Southern way of life" — and as life in Northern suburbia. Could we help destroy it?

On that steamy August day we drove up to a sign which read: "Livingstone College, Salisbury, North Carolina — founded in 1882." Then we passed through the portals to a new adventure in my infant career as a college Bible teacher. It was the first encounter my wife and I had with any Negro college, to say nothing of a Negro college in the Old South.

We were "all eyes." We tried to see everything at once! To be perfectly frank I must admit that I did not fall in love at first sight. My first hasty response to what I saw was disappointment. "Here is an educational institution," I observed, "whose physical plant is not outstanding for beauty and neither is it very well maintained."

I suspect that my wife and I both had such fear and trepidation about coming to work in a Negro college in the South that we were not exactly objective in our first survey. I have since, however, acquired an increased appreciation for the stately charm of the sprawling, old campus with its tall dignified Southern columns.

A second picture now comes flashing back to mind. It is our introductory interview with the tall, tennis-playing president of the college. His warm friendliness and solicitous concern for our welfare left a rosy afterglow in our hearts as we departed.

Next, I went to the office of the dean and had a most enjoyable conversation with him. I was very favorably impressed with the administrative officers of the college.

It was not long, however, until we were abruptly reminded that we had indeed moved into a Southern community. The president had requested a member of the seminary faculty to accompany us to several real estate agencies to aid us in securing satisfactory housing. We went to the first agency on our list. We permitted our guide to precede us and to make the inquiry as to what houses might be available for us to rent. The middle-aged lady who attended us was very curt, and almost rude in her manner, as she spoke to our new Negro friend.

I realized that it would be less embarrassing for our brother if he were relieved of his responsibility for us. After he took us to another agency we thanked him graciously and

told him that we could continue the search without further aid. With quite obvious relief our friend took his departure.

Another deep impression was stamped on my memory that first day. It is a picture of our reception by Salisbury residents. Every native with whom we conversed recognized us as Northerners. Most of them, with friendly interest, inquired where we were from and what our purpose was for coming to Salisbury. Neither my wife nor myself could answer these questions with absolute poise and self-confidence. We were not at all ashamed of our plans. But we were a bit insecure because of our suspicion that the natives would be hostile when they learned that I was to teach at Livingstone. Some of them undoubtedly were.

There are still other things to be said regarding our welcome by Salisburians. No one was rude or said anything which could possibly be construed as derogatory. The various merchandising organizations of the city have their several "welcome wagon" programs. Representatives of these groups visited us and lavishly bestowed upon us gifts and free coupons to this merchandise and that service. Thus, we concluded that every one was outwardly very hospitable and behaved in the traditional manner of Southern gentlefolk.

The question of location of our place of residence is one which we did not discuss openly with others. My wife and I had agreed that we would inquire of the college about faculty housing vacancies. There were none for us. So as we inspected the notices of houses for rent we naively looked only for descriptions of facilities and at rental fees. We paid no heed to location of the property, with reference to Negro or white sections of town.

When we went to the agencies of course we assumed that we would learn about houses in white sections of town. We made no reference to the question of location and neither did the realtors. The matter of location was finally settled by our spotting an advertisement of a duplex apartment. It was satisfactory and happened to be in a white neighborhood. The home is within one and one half blocks of a railroad which serves as one boundary between whites and Negroes in Salisbury.

As I view the social aspects of our choice of a house, it appears now to be a much more crucial decision than we suspected at the time. Would we have taken a house in a Negro neighborhood if we had found one there which was more satisfactory than any other? Should we, as Christians, have done this? These are hard questions.

If we had gone to live in a colored neighborhood, perhaps a wave of resentment might have resulted in some parts of the white community. I doubt that anything serious would have happened. But as followers of Jesus Christ, should this possibility have been a factor in our choice?

Probably we should stand ready to do what Christian principles dictate, regardless of the consequences. The consequences would very likely have been much resentment of action on the part of quite a number of white citizens of the community.

On the other hand, for us to move into a Negro section would have been interpreted by some Negroes as a very decisive act of identification with them. A Korean professor has been teaching at Livingstone for years. Dr. Pak and his family lived for one year in the Negro community. When they felt a desire to move into our community, they did so. But at least one influential Negro citizen, a retired Livingstone professor, hinted that Dr. Pak had deserted the Negroes. So, among some Negroes at least, there seems to be a high premium placed on a white family living among the colored.

The question of degree of association with and identi-

Continued on page 13

A Prayer

for possible use in the observance of the National Day of Prayer

ALMIGHTY GOD, who hast given us this good land for our heritage, we humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion, from pride and arrogancy, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy name we entrust the authority of government, that there may be justice and peace at home and that through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.

From a Book of Worship for Free Churches
Oxford University Press, 1948

EDITORIAL

Prayers During a Famous Visit

NIKITA KHRUSHCHEV may not have become convinced, as a result of his recent visit, that the United States is a Christian nation, but he should have observed that he was among praying people. Even those who seldom pray in the normal course of events heeded the many invitations to join in special services during the Soviet premier's visit.

Surely many were praying, apparently to the same God, but it was quite clear that they were not all turning there for help in the same spirit or for the same reasons.

Some of those who prayed were violently opposed to the visit in the first place, and they used such strong terms as "murderer," "gangster," and "international Dillinger," to describe the Soviet leader. They organized protest rallies and scorned the suggestions that Khrushchev deserved at least the same courteous treatment as Americans received in their visits to Russia. Convinced of their own moral superiority and of the evil of communism, these church spokesmen found it easy to identify Khrushchev with the forces of Satan, and they regarded God as siding definitely on their side.

There were others, just as unhappy about the visit, who decided to restrain their feelings, but to pray in a spirit of protest against tyranny and in gratitude for freedom. Some of them urged the tolling of church bells as a kind of rebuke to the man invited by their President. Many Roman Catholic leaders, though not all, looked at the Soviet leader's visit in this light.

Others turned to prayer, not out of hatred or protest, but out of hopefulness. They saw the possibilities for a relaxation of international tensions, and they regarded Mr. Khrushchev's coming as an opportunity to show him at first hand how important our spiritual foundations are and how necessary for a climate of freedom. They believed that Christians especially are charged to be hospitable and gracious even to those they cannot admire or agree with. They spoke in the petition of the president of the National Council of Churches, who prayed, "By thy merciful grace cause even those who do not believe in thee to become instruments of thy righteous will. And may those who believe give more than lip service to the spirit of thine everlasting kingdom."

In so many of the prayers that were uttered there was a note of self-righteousness, a faint suggestion of the Pharisee who thanked God he was not as the sinner who also came to pray. More rare was the prayer of penitence for our own selfishness and pride, for our failures to love our enemies, for our satisfaction with our privileges, for our misuse of the freedoms we cherish. Rare also were the prayers that earnestly sought the salvation and spiritual welfare of the Russian people, including their rulers.

Visitors to Russia who have attended worship services in the Baptist church in Moscow have testified concerning the power of prayer in that congregation. We hope that the Soviet visitors who were here recently had an opportunity to see that American Christians also pray — not for protest or propaganda, but for the peace that God alone can give. — K.M.

Power Break

IN NEW YORK CITY not so long ago about 500 square blocks of homes, apartments, hospitals, and businesses were darkened for several evening hours owing to a power failure. Millions of persons were affected by lack of subway service, by stalled elevators, and by the shutting off of electricity in their residences. A large section of Manhattan, usually one of the most brightly lighted areas of the city, was completely blacked out from late afternoon until midnight.

New Yorkers are accustomed to take electricity for granted, and few of them are aware of how dependent they are upon one source of power until it is suddenly shut off. It is amazing how vulnerable a modern city really is and how interdependent its residents have become. Yet very few of them give more than a passing thought to the common responsibilities that bind them together.

If a power break of only a few hours can darken a city of gay lights, how much more serious are the failures in the power lines that feed our spirits. So many persons, even among the membership of churches, forget to keep in contact with the sources of spiritual power that are available to them. The consequent darkness affects not only their homes but the communities in which they live. It will take more than the efforts of the 10,000 trained repairmen who came to the rescue in New York to restore the light of life to shadowed hearts. — K.M.



When Will Women Leave Their Nets

Frances Bowman

WHEN Jesus saw two brothers casting a net into the sea, he said, "Follow me." And immediately they left their nets and followed him. Today, women all over the world are reaching for a new equality with men, seeking to be understood as individuals.

In our country, where success is so largely measured in terms of dollars and cents, we are told that women spend 85% of the national income. To these women, too, Jesus says, "Follow me." But very often in the life of the church they seem reluctant to leave their old, familiar nets. But because this is a matter of such great importance, we ought to examine the quality of their stewardship, and ask, "When will they leave their outmoded nets?"

What of the women who are so ardently "in business" for the Lord at the annual smorgasbord, the ice cream social, or the coupon savings drives? Why is this moneychanging in the temple so attractive to them? Why in so many churches are the pastors so baffled by the women who will not leave these nets? What is this force which so powerfully restrains some women from a plan to minister directly to human need and makes them prefer an indirect, roundabout "I'll-make-the-money-for-you-to-do-it" discipleship?

Clearly, women have a unique and priceless contribution to make to the life of the church. Also they have a deep inner desire for self-expression. But how can this be accomplished with the greatest satisfactions to themselves and with strengthening to the entire church?

Perhaps some women do want to compete with men and want the power which is measured in terms of dollars and cents. Too easily they forget that it is "not by might nor by power, but by my spirit" that the Lord is pleased. The eternal battle between God and mammon goes on within all of us, except that the conflict is disguised in the mind of the "church-supper-ite."

Making money for the church is seen by many of us as a holy task, one which will help to get us into heaven! We like to think that by such efforts we are rendering the best kind of Christian service to our chu But, in truth, these activi only provide an easy way avoiding the discipline of disguised Christian giving. is very easy for us to becom busy with many things that find a ready escape from followership — from giving o selves and our lives to G service.

WOMEN'S CONTRIBUTIONS

But what of the great abili which women have to give their church? For centu women have blessed the w by providing the creature c forts in a spirit of love, whic the spirit of our Lord him The preparing of food, she and clothing; of being a mo in a spirit of gentleness, c passion, and service is the fi role a woman can ever p For spiritual significance, earning of money by ch sales cannot be compared t

We would not think charging lepers for the ba

Mother, housewife, and wife of past of the Ft. McKinley church, Dayton,

es we roll for them, or the embers of our families for eparing meals to be shared ound a happy holiday table. hy, then, should we refuse a cond helping to hungry boys a father-son banquet or arge our husbands more than uble the original cost for nquet food?

Surely it is not a Christian actice to rob Peter to pay ul. Rather; we want to give th Christian generosity. And at means that we must always member that Jesus said to mon Peter, "Feed my sheep." e did not say, "Feed my sheep $2.25 per plate."

Can women be weaned from ney-making projects to out-d-out giving? From an indi-ct service (let George do it we'll send him money), to ect Christian service ("Here I, Lord, send *me*")? Must e be satisfied with intermedi-e steps such as the use of te boxes and bakeless bake es? These latter may give us t familiar and comfortable the money" feeling, but they guise our real giving.

TTER ACTIVITIES

How can women express emselves freely but also rthily? This is the crux of e problem. I am suggesting r ways of leaving the nets:

(1) By serving the total church. At least two women should serve on every committee for the entire church. They can give that needed feminine touch which is needed in every church fellowship. Take the property committee, for instance. Here women are needed to express discriminating concern for the church kitchen; for the color schemes of curtains and walls; and for all of the so-called "little things" about the church building and parsonage, which men so seldom notice. These are but suggestions of the many contributions which women are both able and anxious to make.

(2) By pledging as families to the work of the entire church. When a wife has shared in a family pledge, why should she make a separate pledge to the women's society, which is a child of the church? Today, most women's societies continue to adopt their own budgets without any consultation with the elected representatives of the whole church. They tenaciously hold to a privilege which is allowed to no other group.

WOMEN EDUCATORS

Suppose that a woman believes that her own best stewardship is not represented by her share in the family pledge. Is not family life education her best way to solve this knotty problem? Settle the problem of tension between the sexes in the homes, and their differences about church matters will soon vanish. Is it not true that women enjoy such equality in our present day society that they no longer need to band together in order to be fairly represented? Surely today, women in our country are appreciated as individuals — as human beings!

(3) By making the budget of the women's society a part of the financial plan for the whole church. Let their budget reflect all of the unique contributions which only women can make, rather than a persistence to preserve certain pet projects which may be valued for sentimental reasons, but which are of questionable worth. When the offerings lifted at fellowship dinners exceed the costs, let the extra amount be used to strengthen the program of the entire church.

(4) By directing the energies of the would-be money-makers into undertakings of unquestionable Christian worth. Love is not required for a woman to rummage in the attic or to sell vanilla extract. But when she performs acts of Christian love, mercy, and compassion, such as visiting the sick, comforting the discouraged, teaching in the church school, or sewing for the needy, she must have the love of Christ in her heart. And surely he values such service far more than any money that can be gained by conducting church bazaars or rummage sales.

When women face a clear challenge to their Christian stewardship, they gladly leave their old, outmoded nets to share in strengthening the program of the whole church.



en a woman shares in the family's commitment to the church there is no on why she should make a separate pledge to the women's group

PEACE—*the way of the Cros*

Elmer Neufeld

MAN'S first act of sin as recorded in the Bible was committed in proud ambition and rebellion against God.
Satan enticed the woman: "When you eat of the fruit you will be like God."

This first act was soon followed by another, committed in jealousy and hatred.
"Cain rose up against his brother Abel, and killed him."
God called: "What have you done? The voice of your brother's blood is crying to me from the ground."

And so through the ages, the voice of the brother's blood
has continued to cry to God. . . .
The history of mankind is filled with rebellion against God,
and strife with the brother man.

In rebelling against God,
man has also turned against his brother.
The voice of the brother's blood still cries from the ground. . . .
Selfishness, jealousy, pride, and hate have set man against man.

Some have lived in luxury and greed,
while the children of the brother went to sleep hungry and cold.
Husband has left wife, and wife has left husband, leaving little ones with scarred hearts in bitter loneliness and rejection.

Man has put his brother in chains and used him like the ox of the field,
driving him on with the biting lash of the whip.
Man has set himself up in classes and castes, claiming to be superior to his brother,
and thus claiming more privileges for himself.

Man has turned against his brother of another color, and thus deprived him of decent homes, schools, churches,
and the love of God expressed through fellow Christians.

And finally, most devastating of all, man has taken up the chant and the instruments of war,
to kill and to maim,
to plunder and to glory,
leaving countless families homeless a fatherless.

Until today, when the scars of Hiroshima a Nagasaki are not yet gone,
man is threatening anew to set the wo aflame by long range missiles and aton bombs.

But most devilish of all, the religious peop including the Christian church,
have sought the blessing of God for th fiendish acts.
In the name of God, man has taken up swo and gun.
In the name of God, man has rejected s brother of another race.
And even as we seek to win our brother God
We are tempted to condemn him in pr and resentment.

IN THE MIDST of man's rebellion and st — when the fullness of time was come, God took action.

He came!
He came and dwelt among us!
". . . the word of God became a human be and lived among us" (Phillips).

He did not come in vengeance to punish s according to our sins.
"He hath not dealt with us after our si nor rewarded us according to our iniqi ties."
(Ps. 103:10)

He came in compassion and love,
to walk among us,
to bind our wounds,
to bear our burdens,
to forgive our sins,
to carry them to the cross.

And when he was on the way to the cross, e called his disciples to himself and co seled them:
"If any man would come after me, let h deny himself
and take up his cross and follow me."

This portion of an address at the Mennonite Central C mittee meeting is reprinted by permission of The Menn te

ur witness is to Jesus Christ,
to a new way of life in him,
to the way of the cross.

he trouble is that the gospel has been distorted,
it has been torn apart,
and sometimes Christ is hardly recognizable.

n American churchman has said:
"The Western world has torn Christ from the cross;
we now have a cross-less Christ."

he Communist world has picked up the cross, causing a Russian tourist girl to remark:
"You kiss your crosses; we carry ours."

alked to a minister in Little Rock, the leader of a church.
Though he preaches salvation by the blood of the cross
he seemed to know little of the reconciliation that was wrought at such great cost at Calvary, that removed the walls of partition.
hat kind of Christian love is this,
that seeks the salvation of the Negro for all eternity,
but is unwilling to worship with him for one hour here on earth?

s, there is power in the blood, but it will be shown forth more clearly when we are more willing to follow in the steps that led our Master to Golgotha.

whom shall we witness of this way of life?
Certainly to fellow Christians,
to those with whom we can reason together from the Word,
to those with whom we can share the testimony of our Christian experiences . . .
that we might have unity.

B let us not be deceived.
re is also need for a peace witness to the non-Christian world.
. that we would bring them to this way of life outside of Christ.
But that we might again show forth more clearly
Christ and his way of life.

o often the world no longer knows what kind of Christ we are offering them.
Does he carry the Bible in one hand and armaments in the other?
s he a member of the church on Sunday,
nd of a White Citizens council during the week?

Have we no burden for those who suffer wrongs?
Do we no longer hunger and thirst after righteousness?

The Christian church has lived this way too long.
And the Communist world has taken full advantage.
Much of the Far East is already outside of our reach.
Africa is seething . . . since the New Year there have been rumblings in the Belgian Congo.
How have we prepared for this day?

Most of all, we must yet speak to ourselves,
as individuals and as a church.
Not everybody talking about the cross is bearing it.
Jesus did not say to the rich young ruler,
"I'll send you a book about our new movement."
He said, "Come follow me!"
This message is no toy to play with on Sundays.
Sometimes it seems that we should keep silence – for fear of hollow mockery.

We preach sacrifice,
but most of the sacrifice seems to be made for ourselves,
our cars, our homes, entertainment, our own families.

And this matter of sacrifice must also apply to our church organizations – MCC, conferences, boards, committees, whatever they be.
God forbid that our organizations set up for his service will stand in the way because of selfishness, jealousy, and pride.
He that loseth his life will find it.

Let us work together to establish the fellowship of Christians, reaching around the globe,
Christians that have rejected prejudice, nationalism, strife and war.
A clear testimony to those who have not yet found the new way of life.
Ready to bind up and heal,
Rather than to maim and kill,
to love and reconcile,
rather than to hate and splinter.

Working toward genuine oneness in Christ,
that the world may know that he was sent by God.

Quinter Church Wins Merit Certificate

Glee Yoder

OUT on the broad plains of Kansas, where farms are measured by sections, where towns and neighbors are miles apart, where stately white elevators testify to the prosperity of the area, where sunflowers grow as big as saucers along the roadside, and where people are genuinely friendly, you can see a cluster of trees which lend their shade to the community of Quinter.

Because of the influence which the Church of the Brethren has in this area, owing to its ambitious and effective program, the Kansas Council of Churches, through its Committee on Town and Country Churches, granted the Certificate of Merit to the Quinter Church of the Brethren on the following basis:

The congregation made and carried out their plans using the program guide provided by the Town and Country Committee of the Kansas Council of Churches. Among the outstanding achievements of the congregation were: a three-month study of the denominational history with reference to an ecumenical setting, an evangelistic mission, twenty-nine youth attended a National Youth Conference at Lake Junaluska, N. C., a family camp at which ninety were registered, congregation voted to build a new church building, analysis of membership roll, a school of missions on Japan, and an every-member enlistment for the church budget.

The Quinter church was the only church to qualify for the citation this year and the first under a new and revised program which makes it difficult for churches to attain the standards required.

When she was asked if the church took the goals of the Kansas Council and worked toward the citation, Betty Ann Porter laughed and said, "Oh, goodness, no. You see, when the report form came, Rev. Glenn Fruth thought it would be interesting and beneficial to see how our church measured up to these standards. So one evening he asked Floyd Crist, our moderator, and myself, I'm the youth counselor, to come to the parsonage to fill it out. We really did it for an evaluation of our total program and to get our accomplishments down on paper."

They spent a long evening working on the report and as they stimulated each other's memories to recall events and projects, intermittently they were conscious of these phrases, "That did work out very well," or "It was a real success, wasn't it?" or "The response was most gratifying." As they parted, they had a warm, good feeling that the church program was meeting the needs of the parishioners as was evidenced interest and attendance. Reverend Fruth said, "As project or event was over, evaluated it and then star working on plans for anot We got so wrapped up in future plans that we did take time to look back c our accomplishments. It helped us to have it in bl and white where we could just what we had done in l of the total church progra

The citation lists the l est accomplishments, but where the spaces are vast large cities far away, you be thrilled with the eager of the church people to par pate fully in activities out their local church. This attested to by the twenty- young people who went national youth conferenc North Carolina, by the eight who traveled 250 to Wichita to a district ference, by Mr. and Mrs L. Bowman, who went the Schwarzenau Convoc

Administrative secretary, Western Region office



The group went to Jun City to rece the award o merit from Town and try Committ the Kansas cil of Chur

Germany, and by Royce esch, who is in a BVS unit Greece. The distances are at, but the roads are straight d fast.

Ninety members drove sev-y-five miles to experience a nily camp for the local rch. This sort of activity lds a deep, understanding lowship which is so vital in area where the nearest thren church is over one dred miles across the plains. is close association is also ed by the lay visitation pro-m of a modified undershep-d plan and the regular visits the pastor.

Not only are these church mbers active in their church, fifty-four out of a resident mbership of about two hun-d fifty are active in com-nity service. It is their idea t churches render a distinct vice as they influence mo-s, promote vision, develop tionships, and help train lers for worthwhile commu-service activities.

o laggard in the field of cation, the church has nty-nine youth in college graduate school, including lve in McPherson College one in Bethany Seminary. rs. Myrtle Porter, author of book, Little Red Hummy, s her pen busy as she pre-s programs and playlets special occasions. The eant, ". . . and She Minis-d Unto Them," was first luced for a family night ram, later was given at nal conference. In Des nes, the pageant was so well ived by the women's work p, that next year, when the rch of the Brethren Wom-Fellowship will be observ-ts seventy-fifth anniversary, ll be presented in a general on at Annual Conference.

hat about the future of the ter church? Its youth are very loyal to the community. Many return to the farm even though the winds do blow and sunflowers grow. They feel the call of the soil, the satisfaction of green and growing things, the reward of a good day's work, and the challenge of the need for Christian rural communities. The pioneers have given the youth a good heritage in many areas, agriculturally, educationally, emotionally, and religiously. With plans for the erection of a new house of worship, the years to come look bright and beckoning to future generations.



Worshipers leave the Sunday morning service at the family camp



The Charles Royers visit the Glenn Tuttle family in the CALL visitation



Religious News Service

"When you come into the la
which the Lord your God gives y
for an inheritance, and have tak
possession of it, and live in it, y
shall take some of the first of
the fruit of the ground, which y
harvest from your land. . . . A
you shall make response before
Lord your God, . . . 'And behc
now I bring the first of the fruit
the ground, which thou, O Lc
hast given me.' And you shall .
worship before the Lord your G
and you shall rejoice in all the g
which the Lord your God has gi
to you"

— Deut. 26:2-1

May Allread Baker

The Pageantry of Autum

EVERY season has its beauty, but autumn is certainly the most colorful of all, with reds and purples and gold predominating. Black-eyed Susans dot the meadows and fence rows with petals the color of fresh country butter; the orchards and fence rows are a purple mist with starry clusters of wild asters; goldenrod shows its bright plumes down along the back lane in company with stately, royal purple ironweed. One may pick a bouquet, going after the cows in the saffron afterglow.

Soon the leaves of the trees will follow the general color scheme. The oaks will put on their russet velvet; the maples hang out their scarlet and gold; the willows and birches droop earthward their golden rain of foliage. The dogwood's heart-shaped leaves will be crimson, and the beech trees weave a canopy in the wood of fretted copper. The sumac is a modern burning bush before which one might stand, shoeless, in awed wonder at the beauty created by the hand of God.

The gardens are colorful, too, with cockscomb, prince's feather, dahlias, zinnias, and marigolds, the latter in every shade of yellow from the palest lemon to the deepest orange, while the small varieties are like pure gold coins gleaming among the foliage.

A few, cream-colored peaches with carmine cheeks yet hang from the trees, and the apple boughs are laden with fruit as red as rubies. Even the weeds in the stubble fields have taken on shades of mauve and ga
red.

Only the lace vine at the
porch refuses to follow
colorful pageant. Its leaves
a deep green, and its s
flowers are white as snow.
it is much favored by
butterflies which give it c
and the other day, calmly
ing on one of the stems w
great, brown caterpillar.
creature, as thick throug
my middle finger, had o
sides oval spots of white,
its smooth body was spine
To my regret, I have not
able to identify the mot
butterfly to which it bel

The birds are mostly s
now, gathering for their m
tory flights, or getting br
for the long winter ahead.
the cardinal pipes his cl
notes.

And we are reminded by a ill in the air that all this eauty cannot long last. Too on shall the blues and grays November take over. But ovember, like an austere man, s yet its kindly moments. owhere, save at this time of e year, in the Midwest, do e have this tranquil, soft blue ist which enfolds the distant untryside. Even the early ovember nights show deep, balt blue skies.

And when the first stars eam in the heavens and the eerful glow from farmhouse ndows prick the dusk, then is our hearts turn to our own esides and the quiet joys of me.

Among Our Darker Brothers

Continued from page 4

n with the Negroes is a com- ex one. My own personal perience has been to adjust sily to living and working ong Negroes most of the ne. After meeting Negro sses several hours a day— er going to chapel and wor- iping with Negroes and only e or two other white teachers one very nearly forgets that himself is not colored. In- ed, on a number of occasions have become so fully a mem- r of the group as to be startled seeing a white face!

Shortly after the beginning our first year, I was invited a party planned by the Sem- ry Theological Union for the theological students of the lege. We had a thrilling lowship in playing together, singing spirituals, and shar- in prayer. As we were at mountain peak of our wor- p experience, I was looking und our large circle when ldenly my gaze fell on a ite face. It shook me to the es of my feet!

Then, and only then, did it occur to me that I, too, must stick out like that other sore thumb in that circle. It happened that the other "white" face belonged to a seminary student who (as I later discovered) was Caucasian only in color and features. He was a Negro living among Negroes.

Moreover, fantastic as it may sound, I sometimes experience a lightning flash feeling of resentment toward that lone white-faced visitor who occasionally comes on the campus. At such moments I must feel very close to being one of the Negro group. It is not unusual for whites to drive through streets close to the college, though it does happen rather infrequently.

One day recently I saw a single white man drive by the college, and I experienced a sudden start as I first saw him. One gets very accustomed to seeing brown and black faces! These incidents testify that to a remarkable degree it is pos-

A Letter to the Manager of an Ohio Park

Gentlemen:

On Sunday, June 28, the youth fellowships of our church and the neighboring East Chippewa Church of the Brethren went to your grounds with the intentions of swimming. Included in the group, in the family group of our youth fellowship adult adviser, was a young boy of Cleveland. You did not allow him into your grounds because his skin happened to be dark. Thereupon, all the youth from our churches left the grounds, many, but not all, receiving their money back. All of them were disappointed, not only because they didn't get to go swimming, but even more, because you showed them that you considered that young boy of seven to be a second-class citizen.

We, as a congregation, assembled in council on July 8, have commended our young people for their witness, thanking the Lord for giving them strength of character to give this witness. We want also to register our concern on this matter with you, and urge you to a reconsideration of this policy.

For we believe that God has made all people of one blood. We all share similar affections, fears, joys, hopes, anxieties, and, in Christ, the same eternal destiny. We believe that too long has the white man acted as though he were superior to all others, and inflicted on others great harm, and laid the basis for eventual suffering at the hands of these others, if they prove to be no more Christian than we. We belong to a church that has long declared the brotherhood of men in Christ Jesus, and recognized that Christ died to redeem all men from their sinful ways.

Further, we believe that each incident of this type occurring in our so-called Christian democracy, simply fans the flames of fear and hatred and jealousy, and prepares the ground for a more effective working of the Communist threat.

Therefore, because of our Christian convictions, and our American citizenship, we urge you, not only to reconsider your policy, but to have the courage, under God, to welcome persons of all races into your facilities.

In Christian love and concern,

Thomas E. Shoemaker	Guy R. Buch	Mrs. LaVonne Garber
Pastor	Elder	Clerk

We, who are members of the Paradise church, a part of the group voicing approval of our youth, wish to let our individual names be known to you as a more personal expression of our concern for you, and our conviction that brotherhood needs to be more than a dream. (Twenty-seven signatures were appended.)

sible for one to identify himself with the Negro group temporarily and from time to time. There are certainly lurking somewhere among these feelings and experiences many implications for the study of the nature of group prejudice.

There is another side to our experience at Livingstone. It consists in the petulant tone and impatient word with which one sometimes copes with annoying Negro peculiarities. There are many minor differences in speech and conduct which at times become irritating and can cause trouble for both groups.

In conclusion I must say that these experiences at Livingstone which have been ours are of rare value. They will be treasured by us all our lives for the contribution they make to deepening our understanding and appreciation of an important group of God's children.

My Role As Mother

Irene Bittinger

THE American home is America. The American mother makes the American home and that is all that can be said." So said Governor Craig of Indiana speaking to the Conference of American State Mothers in New York in May of 1956.

But that is not all that can be said, as we Brethren women see it. We believe that the Christian mother helps to build a Christian world. We are mothers in a world quite different from that in which we were born. Many things are completely new. We are a little like the army of Alexander who "one morning marched off the map." The things I learned in chemistry are now no longer considered final or even true. Communications, travel, electronics, and many other aspects of life are not as we learned them. But there are several basic attitudes to be observed and followed in order to guide our families in the building of a Christian world.

Home Should Be Home

Home should be a place whe each member of the family c relax, debate, talk, or ev shout a little when he feels li it – a place where each can u wind and retool for work. underlying attitude of toleran is important in order to allo each member the full freedo of the home.

It is the mother who needs be the guiding force to ma this possible. She can create atmosphere of calmness, of s bility, and of continuity whi will carry over into the attitud of the entire family.

The Parents Should Be Bridge Builders

They should build bridges understanding between ea other until their spirits are o They should build bridges b tween themselves and th children by facing problems a



Parents teach by example their beliefs about faith, love, peace, and pra

rking out happy solutions together. The parents should nd by to help the children ld bridges with other children. This may be within the ily or with playmates. Gradly, the family will come to ld the bridges of friendship m person to person, from nmunity to community, from ion to nation, from race to e.

E Mother Must Epitomize ligion in Life

Religion is not only prayer at als or attendance at church. ncludes these, but it is more. s an attitude of life in God. e mother's opportunity is ater here than the father's ause she is there when childd problems arise. She is the who demonstrates how to life and religion together. It important for both mother l father to be able to teach example their beliefs about h things as love, faith, peace, and prayer.

E Mother Is a Potter

like to think of parents as ters producing cups. Each has its own form, its own sonality. It is the duty of the ne to polish and glaze and each cup so that it can be of vice. The home, the school, church, the community, and college each have a share in ng the cup.

ach cup needs to be made ood material, to have a good ndation or base so that it will upset readily; it needs a dle so it can be grasped eas- it needs to be deep and wide rge enough to provide a sating drink; it must be well nded, not lopsided; it must properly fired, tested, so its will be true, so that it will break when the "heat is apd"; it must be able to "stand n to God," ready to be filled, ly always to be used. The mother and dad who provide the world with such cups will find their own cups of joy overflowing.

Mary bridged the gap between man and God when she walked across that bridge with the baby Jesus in her arms; Jesus later paid the full price or toll for all men to cross that bridge to God. So the job of every mother is to take responsibility in building bridges in place of barriers, of misunderstanding, of hatred. It is the privilege of the mother to lead children across those bridges, to show them the beauties and glories of living together joyfully, serving each other until every cup shall truly overflow and no one anywhere shall be in any want.

Reprinted from the 1958-1959 Homebuilders Program Guide, Women's Work

A Winning Evangelism

S. S. Blough

SINCE the time of the apostles, Christians have been hoping to win the world to Christ. This was Jesus' desire when he gave the great commission. Evangelism is a movement of the Christian church to instruct the people of the world regarding the message of the gospel. The gospel is the plan of salvation as taught by Christ and the apostles. The success of this movement does not depend alone on the conviction, zeal and united action of the workers. The wisdom and Holy Spirit of God must be the promoting and enlightening power whenever and however it is undertaken.

After the close of the first world war, in an article, The Urgency of Evangelism, this writer suggested that we try to get the young men who would soon return from the world fronts to take up the work for Christ and the church. Men who learned to give implicit obedience to their country ought not to hesitate to accept the greater sacrifice of their Lord's service.

About the same time the church, through the church boards, was led into a movement called the Church World Movement. In this many denominations worked together with the hope of interesting men of wealth to give large sums to spreading the gospel. In a large measure it was a failure and some of us were not proud to have been part of it.

These and other plans have measurably failed. Some good was accomplished, but the world today still needs to be won for Christ. Why has success been so long delayed? Doubtless there are suggested plans. What should the gospel plan be?

In carrying out this great world-wide commission we dare not fail to teach and preach and do personal work in harmony with God's Word. God said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). Jesus speaks in words not to be misunderstood, "And I if I be lifted up from the earth, will draw all men unto myself" (John 12:32). In Rom. 1:16 Paul says, "The gospel is the power of God unto salvation," but we must get men to believe this. Again we hear Jesus speak. In John 14:24, he says, "The word which you hear is not mine but the Father's who sent me," and in John 17:8, "I have given the words which thou gavest me and they have received them."

Jude found some who were interpreting the forgiveness of sin to be a license to continue in sin. So he exhorts to "contend earnestly for the faith once for all delivered to the saints" (vs. 3). Timothy was to give himself to reading, exhortation, and doctrine (1 Tim. 4:13). He was admonished to "fight the good fight of faith; . . . keep the commandments unstained and free from reproach until the appearing of our Lord Jesus

Continued on page 25

COMMUNION

CLIFF MASSEY

Eagerly I grasp this bread;
This soul of mine, it must be fed.
O Lord, be gracious unto me;
Give me this vital part of thee.
As once again I drink the wine
I pray thy will may now be mine.
From all my sins, please pardon me
That I may drink more worthily.
And as we sing our closing hymn
How can I but remember him,
Whose life has come to me from thee;
I know that Christ now lives in me.

KINGDOM GLEANINGS

Velva Jane Dick, nurse in the Garkida hospital, Nigeria, West Africa, is suffering from a broken hip as the result of an accident while she was riding her bicycle to the hospital, according to word from Dr. Beryl McCann.

Mrs. Pearl Rohrer, who died at Canton, Ill., in July remembered the work of the Brotherhood and its related institutions in her will. The General Brotherhood Board was willed $2,000, and Bethany Seminary, Manchester College and Bethany Hospital, each $1,000.

An Older Youth Fellowship for the District of Northern Illinois and Wisconsin was organized with the following officers being elected for the coming year: Donna Christianson, Freeport, chairman; Eleanor Wooters, Elgin, vice-chairman; and Jeanne Becker, Savanna, secretary-treasurer.

The **Charter Day Convocation** at Elizabethtown College on Sept. 22 was addressed by Dr. Gaylord P. Harnwell, president of the University of Pennsylvania. The speaker and Dr. Stanton Belfour, secretary of the Pitcairn-Crabbe Foundation, received honorary degrees during the program.

The **booklet**, Brotherhood Organization and Polity, which has been out of print for some time is again available in the 1959 revised edition. Groups studying reorganization either at the local church or district level will find this booklet valuable as a guide. Order from the Church of the Brethren General Offices, Elgin, Ill.

Mr. and Mrs. **H. D. Michael** have closed their pastoral work with the Myrtle Point church in Oregon and plan to sail from New York on Oct. 7 on a trip that will take them to Garkida, Africa, where their son and his family are stationed. En route they expect to spend several days at Kassel, Germany, seeing something of the work being carried on there. They will be at Garkida for several months.

For the eleventh year Juniata College has been included in the annual listing of "representative small colleges" — a group of about one hundred of the top independent colleges of the nation. Juniata's ten-year development program is mentioned specifically, as well as reference to the institution in the articles entitled Guidance and Counseling in the Small College and Spotlight on the Campus.

The World Order Sunday Message from the National Council of Churches for Oct. 18, with questions for discussion of the message, was printed in the September issue of the Brethren Service News, which has been mailed to pastors and Brethren Service representatives. Church school teachers and others wishing to use the message and the discussion questions in their classes or elsewhere should secure a copy from their pastor or Brethren Service representative or write to the Church of the Brethren General Offices, Elgin, Ill., for a copy.

David R. Landis, former pastor of the Flint chur Mich., died on Sept. 3, after an illness of a year.

Miles Blickenstaff, who for many years gave pasto service in the Pacific Northwest, died recently af an illness of many months. He had been retired over a year.

Dedication and Home-comings

Ottumwa church, Southern Iowa, dedication for new building in a new community, Sunday, Oct. D. W. Bittinger, president of McPherson Colle Kansas, will speak at the 10:30 a.m. worship serv and at the dedication service at 2:00 p.m.

Baugo church, Northern Indiana, home-coming a harvest Sunday, Oct. 4, with services at 10:30 a and 2:00 p.m. Dr. J. E. Hartzler, Mennonite chur man, educator, lecturer, and traveler, will speak the Truth About Russia.

Silver Creek church, Northwestern Ohio, hor coming and harvest meeting, Sunday, Oct. 11, w services at 10:00 a.m. and 2:00 p.m. Elgin and Nac Moyer are scheduled to speak.

Rocky Ford church, Colorado, home-coming, S day, Oct. 18, with morning worship at 9:45 and chu school at 10:50 a.m., afternoon service at 2:00.

Reading church, Northeastern Ohio, home-comi Sunday, Oct. 18. Perry Prather of Ashland, Ohio, be the guest speaker.

Beaverton church, Michigan, home-coming a harvest meeting, Sunday, Oct. 25, all day. The dist executive secretary, J. F. Baldwin, will speak at b services.

Pastoral Changes

A number of pastors have changed or will changing locations. We are printing here a list of th pastors in the Pacific Coast Region with the names their new charges and their new addresses, accord to the information received in the Ministry and Ho Mission office.

California, Northern

Wilbur I. Liskey, 1001 Kimball Ave., Yuba City (Yuba Community)

H. F. Richards, 2236 Harvey Ave., Fresno (Fresno, inter

California, Southern and Arizona

Paul E. Alwine, 4416 N. 31st and Campbell Ave., Phoe (Lynnhaven)

Jay R. Gibble, 1041 N. Altadena Drive, Pasadena (past assistant)

Carl E. Kime, 383 S. Margaret Ave., Los Angeles 22 (B Vista, Los Angeles)

R. H. Miller, 6131 Acacia St., Los Angeles 56 (Lad interim)

Dale L. Ott, 3332 Magnolia Ave., Long Beach (Long Be director of Christian education and youth)

Harry K. Zeller, Jr., 2220 Fifth Ave., La Verne (La Ver

Idaho

Ernie Harrison, 2823 N. Cole Rd., Boise, Idaho (Moun View)

Bruce A. Tharrington, R. 2, Box 163, Caldwell (dist executive secretary)

Washington

Daniel Lehman, 902 S. 36th Ave., Yakima (Yakima)

Oregon

Glen R. Montz, 209 Railroad Ave., Myrtle Point (My Point and district executive secretary)

John W. Barwick has accepted the directorship of e HELP project in Sardinia, Italy, which is admin-ered by the Brethren Service Commission. He has rmerly worked with the Brethren Service Commission d the YMCA in war prisoners' aid, with International luntary Service in Vietnam, and with the YMCA in fugee work in Jordan and Lebanon. Belden Paulson, rmer director of the HELP project, will return to me after a brief home leave to be a temporary staff mber of the UN Office of the High Commissioner for fugees, thus continuing to have a relationship to the rdinia project.

anding Committee Delegates

Michigan: Paul Hoffman, Richard Ward.

Texas and Louisiana: Olin Mason; alternate, Stan-y Bittinger.

ange of Address

To the address of Leonard Carlisle, reported in the pt. 5 issue, should be added 11 Hobart Circle. Broth-Carlisle is serving the Troy church, Ohio.

The Church Calendar

ctober 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: "You Shall Be My Witnesses." Acts 1. Memory Selection: You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth. Acts 1:8 (R.S.V.)

Rally Day

World Communion Sunday

ct. 8-11 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel

ct. 8-11 District meeting, Oregon, Klamath Falls

ct. 9-11 District meeting, Western Kansas, Garden City

ct. 11 Men and Missions Sunday

ct. 11-18 Churchmen's Week

ct. 13-15 District meeting, Middle Maryland, Myersville

ct. 14-15 District meeting, Middle Pennsylvania, Martinsburg

ct. 16-17 District meeting, First West Virginia, Morgantown

ct. 16-17 District meeting, North Atlantic, Green Tree

ct. 16-18 District meeting, Southern Kansas, Independence

ct. 18 Laymen's Sunday

ct. 19-22 Central Region conference, North Manchester, Ind.

ct. 21-23 Pennsylvania Sunday School Convention, Williamsport

ct. 22-24 District meeting, Second Virginia, Summit

ct. 22-25 District meeting, Northern California, Fresno

ct. 23-25 Southern Ohio Christian training conference, Quaker Hill, Richmond, Ind.

ct. 24 District meeting, Western Maryland, Western Port

ct. 24 United Nations Day

Oct. 24-28 Western Region conference, McPherson, Kansas

Oct. 25 World Order Sunday

Oct. 27-28 District meeting, Southern Pennsylvania, Ridge

Oct. 30 — Nov. 1 District meeting, Idaho and Western Montana, Payette

Oct. 30 — Nov. 1 District meeting, Northern Illinois and Wisconsin, Franklin Grove

Oct. 30 — Nov. 1 District meeting, Southern Ohio, Trotwood

Nov. 1 Reformation Sunday

Nov. 4-5 District meeting, Eastern Pennsylvania, East Fairview

Nov. 5-7 District meeting, Northwestern Ohio, Lick Creek

Nov. 5-8 District meeting, Washington, Ellisforde

Nov. 6 World Community Day

Nov. 6-7 Middle Pennsylvania, foreign missions workshop

Nov. 8 Peace Emphasis Sunday

Nov. 10-12 Pennsylvania State Pastors Conference, Harrisburg

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Elmer B. Hoover of Elizabethtown, Pa., in the Bermudian church, Lower Conewago congregation, Pa., Oct. 4-10.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Florin church, Pa., Oct. 19 — Nov. 1.

Bro. LeRoy Dick of Monticello, Ind., in the Upper Deer Creek church, Ind., Oct. 4-11.

Bro. Gale Crumrine of Pitsburg, Ohio, in the Monticello church, Ind., Oct. 11-18.

Bro. X. L. Coppock of McPherson, Kansas, in the Cabool church, Mo., Oct. 4-11.

Bro. C. O. Brubaker of Wawaka, Ind., in the Muskegon church, Mich., Oct. 11-18.

Bro. W. K. Kulp of Kenmore, N. Y., in the Geiger church, Pa., Oct. 11-18.

Bro. George W. Keeney of Red Lion, Pa., in the Knobsville fellowship, Pa., Oct. 11-18.

Bro. Howard Kreider of Milford, Ind., in the East Fairview church, Pa., Oct. 18 — Nov. 1.

Bro. Ray Showalter of Bridgewater, Va., in the Piney Creek church, Md., Oct. 18-24.

Bro. Ollie C. Hevener of Lititz, Pa., in the Wolgemuth church, Lower Conewago congregation, Pa., Oct. 18-24.

Bro. Harold Bomberger of Harrisburg, Pa., in the Martinsburg church, Pa., Oct. 18-25.

Bro. John D. Mishler of Decatur, Ind., in the New Paris church, Ind., Oct. 25 — Nov. 1.

Bro. J. Oliver Dearing of Columbia City, Ind., in the Silver Creek church, Ohio, Oct. 25 — Nov. 1.

Bro. Caleb Kreider of Lebanon, Pa., in the Shanks church, Back Creek congregation, Pa., Oct. 25 — Nov. 8.

Bro. Earl Bowman of Toledo, Ohio, in the Eel River church, Ind., Oct. 25 — Nov. 1.

Bro. Russell G. West of Wiley, Colo., in the Kings Ferry church, N. Y., Oct. 20 — Nov. 1.

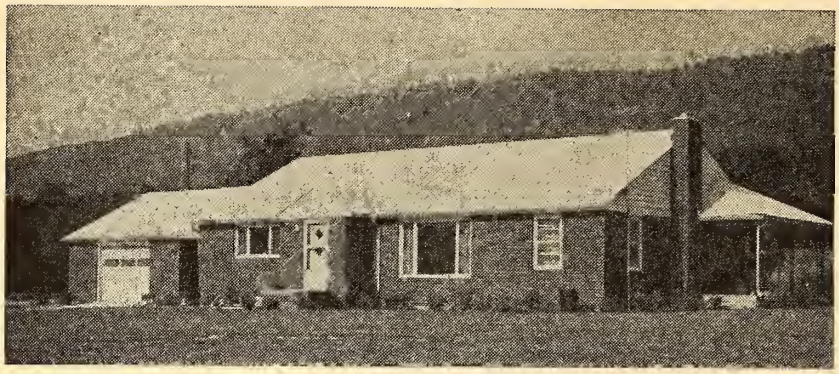
Bro. Robert Nance of Panama, in the Gravel Hill church, Kansas, Oct. 18-25.

Bro. Glen W. Petcher of Citronelle, Ala., in the Douglas Park church, Chicago, Ill., Oct. 18-25.

Bro. J. Calvin Bright of Richmond, Ind., in the Springfield church, Akron, Ohio, Oct. 5-11.

Bro. Jacob T. Dick of Akron, Ohio, in the Pampa church, Texas, Oct. 19-25.

News and Comment From Around the Worl



With the laying of walks and driveway and the planting of shrubbery and lawn, the work on the parsonage of the Yellow Creek congregation, which had been started in August 1958, was finished. The house was dedicated in March of this year. Situated midway between the two church houses which make up the congregation — Bethel and Yellow Creek — the house has six rooms, two baths, and a laundry room; the basement has been finished as a recreation room, and it is here that joint meetings of the boards and committees are held. The house cost $22,000; 3000 hours of labor were donated. Charles Heltzel is the pastor of this Middle Pennsylvania church

Urge Church Action to Meet World Human Needs

Christian churches throughout the world were urged to greater efforts to meet human needs in underdeveloped areas at a ten-day meeting sponsored by the World Council of Churches at Salonika, Greece. The meeting was the first of its kind held under church auspices in Europe and followed a seven-year study of areas of rapid social change by the Department of Church and Society of the World Council.

One hundred sixty delegates from thirty-four countries, including twenty-six Americans, supported conference recommendations on problems that ranged from family life, reform of church worship and structure, to capital investments and labor relations. The conference report was later submitted to the Central Committee of the World Council during its meeting in August on the Island of Rhodes.

Dr. Daniel T. Niles of Ceylon, general secretary of the East Asia Christian Conference, warned that while "the church means man and his whole society in all its relationships, the churches in Asia are not in solidarity with the world." He also called for an examination of the question, "What is God doing in, for, and with China."

Dr. Egbert de Vries, director of the School of Social Studies at the Hague, in the Netherlands, told the meeting that the church is the one organization in the world that can help to emancipate the population of the new nations in Africa, Asia, and Latin America. Dr. de Vries, who is former head of the agricultural section of the World Bank, also warned that "there is an increasing distance developing between people and the government. Formerly people had some say in their tribal government. Now the government is decentralized but impersonal."

World Presbyterian Alliance Favors New Faith Statement

Some 400 delegates and visitors from Presbyterian and Reformed Churches in 53 nations attended the 18th General Council of the World Presbyterian Alliance held in Sao Paulo, Brazil.

The council went on record as favoring the drawing up of a new statement on the Reformed faith "articulated in the language of our day." Delegates approved a major expansion of activities for the eighty-four-year-old organization. They agreed to establish permanent departments of theology, finance, and information. The Alliance represents 77 Presbyterian or Reformed churches which have around 45,000,000 members.

Speakers from churches in five countries represented at the council meetings stressed that giving and receiving as aspects of the Christian mission enterprise are inseparab All of them agreed that the young churches as well as the historic or must seek to share what has be received.

Eisenhower Sets Day of Prayer in October

President Eisenhower has pr claimed Oct. 7 as a National Day Prayer, calling on Americans to "gi thanks for the bounty of Providen which has made possible the grow and promise of our land."

In the eighth annual such pro lamation, authorized by a Co gressional resolution in 1952, he al urged his countrymen to "rememb that our God is the God of all me that only as all men are free c liberty be secure for any, and th only as all prosper can any be co tent in their good fortune."

Oct. 7 was designated in ord that the Day of Prayer would fall the first Wednesday of October in previous years, enabling church to plan for the observance.

New Guinea Administrator Lauds Missions

Brigadier Donald M. Cleland, a ministrator of New Guinea a Papua, recently paid tribute to t part played by Christian missions the territory. His praise was co tained in a scholastic year stateme announcing a new plan for univers primary education.

"It is recognized," he said, "th the objective of universal prima education can be attained only wi the goodwill and close co-operati of the Christian missions."

400,000 at Closing Rally of DEKT Congress

Witnessing to the unity of th evangelical faith in a divided cou try, more than 400,000 Protestan prayed together at a huge outdo rally concluding the ninth Germ Evangelical Church Day Congre They were gathered around a 12 foot steel cross on Theresien Me dow, a huge lawn area in Munic

The visitors to Munich we greeted by Lutheran Bishop Die felbinger of Bavaria, who express thanks to Roman Catholic families Munich for having accommodat the Protestant visitors. The ye marked the first time that the ra was held in a largely Catholic cent

It had been hoped that 30,000 viet Zone Protestants also would end the congress. However, only 00 East German delegates were anted permits to travel to Munich. uring the five-day congress, work- g groups explored church, political, nily, community, vocational, and ial problems in the light of the angelical faith. Nearly all of the ngress' closing events and many of e earlier ones were broadcast to st Germany by the West German d West Berlin radio and television stems.

Former Brotherhood Evangelist Dies

FOR forty-nine years George G. nfield faithfully served his Lord d the church in the Christian min- y. Five of these years were spent a traveling evangelist. Thousands persons will remember his fervent d interesting messages given by ce and instrument. His evange- ic work, underwritten by the neral Ministerial Board, 1938- 43, took him into needy areas ich otherwise would not have had such service. Many converts to Christ feel a debt of gratitude to him.

Brother Canfield, son of Adrien and Amanda C. Canfield, was born at Munden, Kansas, July 4, 1885, and died June 23, 1959. On Oct. 17, 1906, he was married to S. Elizabeth Kinzie, who died in 1935. In 1936 he was married to L. Mabel Pence. He was baptized in 1904 and called to the ministry in 1910. Churches which he served included Hickory Grove, Freeport and Rockford, Ill.; Marion, Ohio; Plymouth, Ind.; Richmond, Va.; and Astoria, Ill.

With health impaired he rendered partial service at the Brethren Home at Mexico, Ind. In 1955 he suffered a stroke which left him physically an invalid but with a clear mind. To the end he cheered people with his sunny disposition and cheery jokes.

He is survived by his wife, two daughters, and three grandchildren. The funeral service was held at Plymouth by E. Paul Weaver; burial was in the new Oak Hill cemetery. — H. Spenser Minnich, Elgin, Ill.

Overseas Report ... from Japan

by Albert Huston

One of the most sensational news ms this year concerned a Euro- an Catholic priest questioned in e slaying of an attractive Japanese line hostess. Hesitant to offend e Roman Church, the police in- rogated Father Vermeersch in vate quarters with as little fanfare d formality as possible. The evi- ce acquired, however, strongly icated a relationship exceeding estly duty. Although his guilt s not established the evidence s such that the sensational papers d magazines began to play upon possibility. Catholic authorities ved he was innocent. Consider- e popular sentiment speculated erently. Father Vermeersch, nself, had to be hospitalized be- se of the strain.

As feelings and speculations were ginning to subside and a number papers were beginning to ques- n popular sentiment, the priest s whisked out of the country on few hours' notice. The police nly expressed their surprise and ret. For many Japanese this ty departure was proof enough his guilt.

In the press the police were accused of being too lenient with foreigners, the Catholic Church was charged with underhanded methods and putting pressure on the police, the work of missionaries was criticized, and the reputation and integrity of Christianity was questioned.

A "documentary" style film for popular showing has been started in which the guilt of the priest is "established." Whether Father Vermeersch is guilty or not, this incident has placed a blot on Christian work in Japan.

◆ Though the predominance of international work camps is in Europe, an increasing number are held each summer in a variety of Asian and African countries, including Japan. This past summer international work camps were sponsored by five organizations, two of them Christian. The American Friends Service Committee and the Japan National Christian Council (in co-operation with the World Council of Churches) each had two such camps in which a total of thirty-one foreign and fifty-nine Japanese youth participated.

Each group held one of its camps on the Izu Peninsula, which last fall and then again this summer was hit by disastrous typhoons. The Friends held their second camp in a slum area of Osaka, while campers at the other National Christian Council work camp acquired their blisters clearing land and digging foundations at the Japan Church World Service pilot rural training center in Northern Japan.

◆ When members of the Japanese F.O.R. learned that Major Claude Eatherly, commanding officer in the plane that dropped the atomic bomb on Hiroshima, was being treated for mental illness partially due to guilt acquired from his participation in the bombing, they sent him the following letter:

Dear Major Eatherly:

We the undersigned, are members of *Yuwa Kai* (Fellowship of Reconciliation in English) in Japan, an organization of Christians founded to promote peace among men through acts of Christian love and affiliated to the International Fellowship of Reconciliation.

We have been prompted to address you this letter by news cabled from Dallas, Texas, to our newspapers, with information to the effect that after the bombing of Hiroshima, you have been suffering from a sense of guilt so severely that you have become mentally ill and had to be hospitalized recently for treatment.

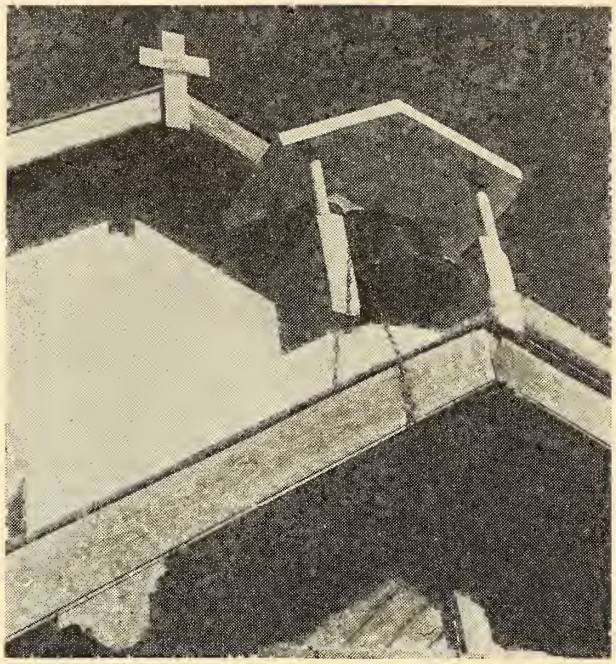
We are addressing you this letter in order to convey to you our warm and unaffected sympathy. We believe that you were acting either under the orders of your superiors which you could not disobey, or under the impulses of war psychology into which men and women are driven in wartime in any country and engage in horrible, inhuman actions without realizing what consequences they entail. It is the barbarous institution called *war* which leads mankind into such tragic situations. We urge that all our efforts, efforts of men in all lands, should be directed towards putting an end to that outmoded, savage institution for the survival of man.

With this letter comes to you our warm sympathy and earnest prayer that you recover speedily from the state of derangement. We wish you to know that we regard you as a victim of war in much the same way as those who were injured in the war, and are praying for your complete recovery and that the day shall come when you will join the forces of goodwill, forgiving any wrongs of the past and on either part and work for establishing a peaceful world, a world of reconciliation and love.

May God bless you, hasten your recovery and help you so that you may decide to devote your life to the cause of peace.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Under British rule the independent and despotic rule Rajpipla, India, kept his people in isolation and cl certain parts of the state to Christian witness. With i pendence in 1947 his rule ended, and along with the stitutional rights of religious freedom, legal breaking of caste system, and compulsory education came good r and industry to Rajpipla, breaking the isolation. changed atmosphere made it possible for Christians to ness there. Laura Sewell, a Brethren missionary in In tells the story of

New Work in Rajpipl

A NUMBER of years ago Rebecca Bhagvandas was assigned work in the government hospital in Rajpipla. She was a Christian nurse and missed the fellowship with other Christians. About the same time, two other Christian families moved to the city. These three families gathered together and held services each Sunday. They called their gathering the "Prayer Group."

Through the years other Christians moved to the city to take up work there in the schools or other government offices. Christian students came to study in the training colleges and the Basic College. The nearest organized church was five miles away. The pastor of the church came as often as he could to hold services for them.

This year the Amletha-Taropa church sent a request to the district meeting that an evangelistic center be opened in Rajpipla as a part of their responsibility. A survey committee inquired in Rajpipla as to the possibility of a center being opened there. A favorable report was given to the Pastors' and Evangelists' Committee and an evangelist, John P. Vyas, was assigned to work in Rajpipla.

A house was rented in a very fine location and services were started. The official opening program was held July 5. Many members of the Amletha-Taropa church came to the service. The members of the Prayer Group came to take part. Altogether, about one hundred people joined in singing "I Will Follow Jesus" as the doors were opened and the congregation entered the prayer hall.

The pastor of the church, Madhavlal Naranji, led the devotions. A history of the Prayer Group was given by Rebecca Bhagvandas and Hannah Patel, the charter members of the group. Bro. Earl M. Zigler gave a message to challenge the members of the new center to a new witness, a new love, a new service, and a new zeal for evangelistic work. John P. Vyas was commissioned to guide and to lead the people. With the help of God, he promised to do his utmost in this new area of service.

The Amletha-Taropa church, to show their appreciation to the Pastors' and Evangelists' Committee for this privilege of having a center in Rajpipla, gave garlands of flowers to members of the committee present and to the new evangelist. Also, flowers were presented to the owner of the house, Motisingh Prabhatsingh, for his willingness o rent rooms to the Christians. A r the benediction, the church gav a tea for all persons present.

Rajpipla is a big city. There e many rich and many poor liv g there. Most of them are seek g for something, they know not w t. The opportunity for evangelism is great. The Christian people th e are ready to take the responsibi /. The future of the Rajpipla Evan listic Center is bright with prom e. May we, too, have a part in supp t- ing the new center with our pray s.

Layman Leads Revival

I. L. Christachari

Rev. Ishwarlal L. Christachari, s- tor of the Church at Anklesvar, Br h District, Bombay, India, accompa d the evangelist on his tour and y effectively translated the messages f m English into Gujarati. This article st appeared in DNYANODAYA, a C s- tian family magazine published in e Marathi language as a co-oper e Christian enterprise.

FOR a long time the Pastors' d Evangelists' Committee d some of the church lea rs have been thinking and praying r a revival campaign in our ch h in India. At last, we were le to get Mr. Augustine Salins of e Bassel mission church in U i, Madras State, in the south of In a. He is a layman, but he is one f India's most consecrated and e - tive evangelists. His presence d messages send forth the sweet r- fume of a life lived for Christ, d a life that knows the power f prayer.

Gratitude in Action

Elizabeth Blickenstaff

When people are recovering from an illness, they often are bored and d it hard to arrange for things to occupy their minds that will not overtax eir bodies.

George Mason, a Church of the Brethren missionary in India, was a tient at the Landour Community hospital during a long, drawn-out nvalescence from a serious illness. He found his own way to use his ne and, at the same time, a way to help the hospital. He drew up plans r a modern, scientific kitchen in the hospital.

Last year, three years after recovering, he saw the kitchen completed. is year it has been put to good use by the dietetics department and is uch appreciated by staff and patients alike. George, grateful patient at he is, this year partially installed an army-surplus laundry unit at the me hospital during his vacation.

Thus, in taking a "busman's holiday," he has helped a community spital that serves a large Indian community, four boarding schools cluding Woodstock School), and many missionaries and their families hile on vacation.

Three church centers, Vyara, nklesvar, and Bulsar were chosen r the meetings, which were held r six days in each center from June to 26, 1959. Each day two meetgs, one in the morning and the her at night, were held. Each ght the church was well filled with most attentive audience. Groups pastors and evangelists also met ith Mr. Salins in his spare time pray and discuss problems of eir work.

Careful preparation in advance as made through prayer. His mesges were based on judgment, reentance, confession, dedication, itness, and Christian character. hese messages were filled with love r Christ, and were inspiring to e congregation. This Spirit-filled rvant of God poured out his heart very morning and night with enouraging results.

From the very first meeting there ere several who found the Lord sus Christ and the new joy of lvation. It seemed as though the oly Spirit had prepared the hearts the people and put within them great hunger for spiritual things. len and women, young boys and rls, even small children, responded the invitations. Many came forard weeping and went away reicing. Needy souls made decisions r Christ. The Spirit was moving nong the people and God was lessing them. . . .

Eighteen young people received hrist and were baptized at Vyara. ifteen young people were baptized Anklesvar. These boys and girls ere from the different churches of our area. It is encouraging that the pastors and evangelists have come through the campaign with a great and fresh burden for the shepherding of their flocks.

The Spirit of God has burned his message deeply into the hearts of young and old. Everywhere there is evidence of a deeper desire for the Word and for fellowship with God and man. Showers of blessings, yea, rivers of living water have poured forth during these days, and we continue to pray that every heart that was touched by the flame of God through his messenger may truly live only for Christ.

Now we think of the follow-up work, so that the "fruit that will remain" be conserved. What can we do to preserve the blessings which will flower into consistent godly living and growth in the church of Jesus Christ? May God give us vision and guidance for this task. Please pray for us!

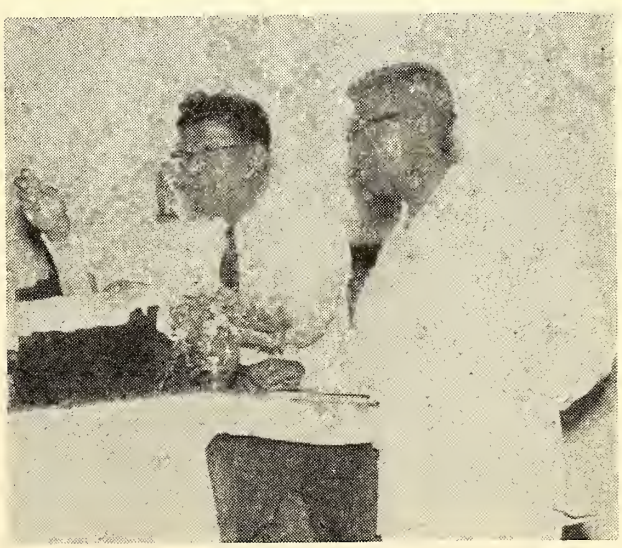
Youth Camp in India

Padmaker S. Ranadive

THE annual youth camp was held April 25-28, 1959, in the delightful, peaceful place of Bangaon, on the Chinoerne-Tarapore road northwest from Palghar. One hundred boys and girls from Dahanu, Kainard, Jahwar, Vada, Palghar, and Mundavali gathered there. They were mostly students from the upper grades of primary schools, with a few high school students, and boys who recently graduated from the mission school at Palghar. The manager of the camp was our enthusiastic young elder, D. J. Bhonsle.

The reason for holding the Bangaon camp every hot season (summer) is that the students, after a year of study, need rest for mind and body. They gather to revel in the natural beauty of the spot, to see the things God has made, and to grow in body, mind, and spirit. The young people of today will be the citizens of Christ's kingdom tomorrow, as well as worthy citizens of this country.

In order to provide guidance in the camp, Rev. L. N. Choudhari of Poona was invited to be present. Because he has spent his whole life working among the young people of Maharastha, he has wide



Ishwanlal Christachari (right) translating while Rev. Salins preaches in the Bulsar church, India

Earl Zigler

MISSION-GRAMS

- Max and Loretta Baughman who completed a two-year short term in Nigeria in July, returned to the United States on Aug. 4. Max fulfilled his alternative service by his missionary assignment. Next year he will teach school in Burbank, Calif.

- Eighty-five persons were present for the ground-breaking services of the Pueblo church, Colo., which were held in August. The Pueblo church, organized in 1956, now has a membership of forty-four. Robert Walters is pastor.

- At the present time there are two classes enrolled, with a total of eleven men and six women, in the Gujarat United Theological College in India. Out of the eleven men, four are studying for the L.Th. degree, and the rest of the men and one woman are taking the full diploma course of the school. The Church of the Brethren has two couples here in the third year course. One of the men is studying for the L.Th., and the others are working on the diploma course.

- On July 26, ground-breaking services were held for the church building of the Bedford church in Middle Pennsylvania. Services were led by Daniel Brumbaugh, pastor; Roy Forney was guest speaker. The Bedford church was organized in March 1957, and has been having regular worship services since that time.

- Hector and Faye Koontz Benalcazar and small son left Quito on July 18 for a two-month vacation in the United States. They spent two days in Elgin visiting friends in the church and general offices. Mrs. Benalcazar is a former missionary in Ecuador.

- Charter day services for a new church in Southern Ohio, Huber Heights, will be observed on Sunday, Oct. 11. Huber Heights' pastoral program was begun in July 1958 with the leadership of Kenneth I. Hartman. In the fellowship's first year the average attendance for Sunday school increased seventy-one per cent, the average attendance for worship services increased forty-eight per cent, and the average offerings increased sixty-four per cent. The church has a well-located site of four acres in the heart of Huber Heights, in which there are now 1,600 occupied homes and rezoning completed for another 3,000.

- Plans were made for vacation Bible school during the month of September in Quito, Ecuador. The church decided to pay one half of all the expenses of the Bible school. This is the greatest commitment that the church has ever made for this purpose. Last year their contribution paid for about one fifth of the expenses, and the year before, less than one tenth.

- The two sons of Mr. and Mrs. Rolland Flory, missionaries in Ecuador, attended a camp for English-speaking young people at the campground, Los Cerros, on the coast of Ecuador in July. During late August and early September there were youth camps for Spanish-speaking youth of Ecuador at the same campgrounds.

experience in the antics and prar of young people. The camp quickly made him their own. G gave us a great boon in sendi this man. Although he is a gr haired, mature man, his enthusia and energy put the young peo to shame.

Reverend Choudhari gave fc messages on The Duties of Yo to the Church, and also conduct Bible studies in the Book of Jam Often quoting from Matt. 5:14 "You are the light of the world" he challenged the youth: "Be bra Have faith! Be wide-awake! heroic for Christ!" In this way t young people received excellent a monition and encouragement.

Other camp leaders were Rev. B. Shelar, our young pastor at D hanu, and our pastor at Palgh Rev. B. R. Muhundkar. They ga very practical teachings on Obe ence, and Stewardship.

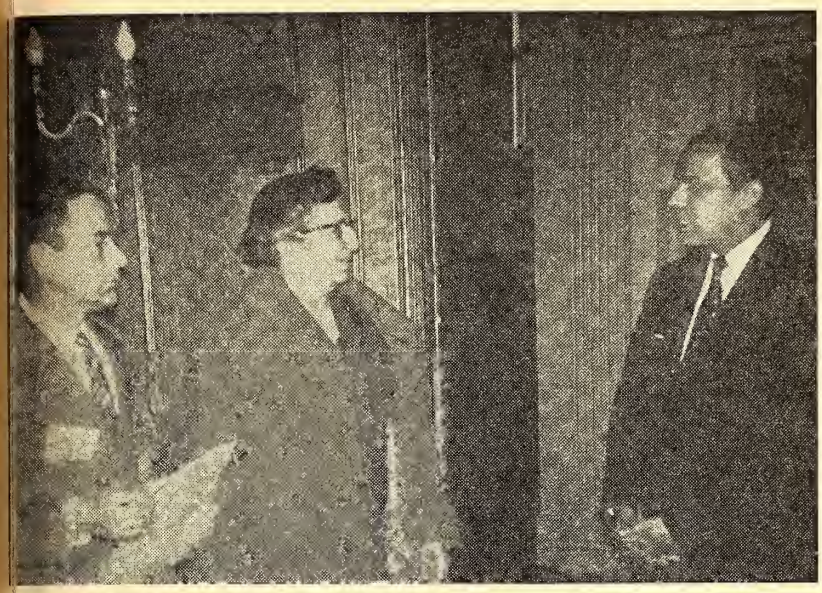
Camp leaders and campers h a wonderful fellowship in the fc days, and the young people w so absorbed in the fun, games, h ing and swimming, and in t classes and meetings that they cou scarcely believe that four days h passed. They all said, "It wou be wonderful if we could have eig days of camp!" Finally, after sir ing praises to God, each went his own place.

Out of the Mailbag

ON THE 10TH of May it w my rare privilege to go to a bu village to attend the ordination a young man into the ministry. V followed the road the first part the way but the last seven mi were only a trace through the bu

The village people were delight to have us share their big day w them. The service of ordination w impressive, maybe especially so me because the young man who w ordained was a former student training school. He earns his livi teaching. He has a lovely wife w is a great help to him in his wo

After the worship service in t church twenty-two people were ba tized by the pastor at Wandali a the man who had just been dained. Three missionary eld were on the bank of the strea What a thrill to see the Nigeria taking on more and more respon bility. — *Sara Shisler, Waka, Niger West Africa.*



Otto (left) and the writer of the article visit the Pakistan embassy at Washington, D. C., during the 1959 Brethren Adult Seminar

Government Shapes Our Lives"

Mrs. Clifton G. Crouse

THIS startling statement came to us again and again as we met in the Brethren Adult minar, March 1-6, in Washington, C., and New York. There were ty of us — businessmen, housees, schoolteachers, farmers, pas's, college professors, and others from ten states who looked in sessions of national and intertional government at work. The eatest impact of it all was how le we knew of the great problems d responsibilities of national and ernational affairs and how much affects us, day by day. Also, we re awakened to the fact that our k of information makes us weak, mplacent, and ineffective in our tnessing as Christians and Chrisn groups.

e Hear Many Sides

We listened to congressmen and nators, old and new; pacifists and npacifists; Jews, Catholics, Quak, and other Protestants; Republins and Democrats; labor and nagement officials; newspaper rters; Negro leaders; State Dertment and national defense icials; Communists and others ling their side of the story.

In small groups we attended sesns of the Supreme Court, Conss, and committee hearings. We t with leaders in the Department of Agriculture, Health and Welfare, Indian Affairs, and others. Appointments with state representatives proved most interesting. We received insight into the life and problems of other countries through visits to embassies — India, Israel, Jordan, Pakistan, and U.S.S.R. — and to the delegations to the United Nations — France, Hungary, India, Israel, the United Arab Republic, the U.S.S.R. With many of these delegates we discussed the hot issues troubling the world today.

The UN at Work

It was indeed a revelation in itself to observe the Trusteeship Council of the United Nations at work, with eighty-two delegates from eighty-two countries. We felt an added respect and appreciation for the United Nations, an assembly where a "meeting of minds" takes place although the languages are many.

We had many sessions together as a seminar group with our leaders, Ralph E. Smeltzer, director of social education, and Anna Warstler, women's work director, Ellis J. Shenk, associate secretary of the National Service Board for Religious Objectors, Dale Varner, NSBRO office assistant, and Rev. James D'Amico, pastor of the Calvary Church of the Brethren, Brooklyn, N. Y. We shared our findings, our thinking, and our searching for effective ways of Christian witnessing in government, locally and on international levels.

Tensions in Strategic Places

We felt the fears and tensions of those in strategic places. At times their responsibilities seemed weighty, oppressing, and even hopeless. One decision in the wrong direction or a slight misunderstanding could bring disaster to many.

We observed the effectiveness of warm, friendly letters and telegrams from interested people back home to men in important seats. We felt the quiet power of committed Christian souls who have found their place of service behind the scenes in government. We learned that religion cannot be separated from politics — that we have politics in church. It is merely the means of getting things done.

We learned that the church is a world institution. No other goes to the ends of the earth. It has a distinctive approach, for it speaks to the great issues of life with no strings attached. The church speaks in the name of God.

An Informed Church

The church needs to be informed. Its members need to jell their convictions and purposes as Christians so that their witnessing is felt locally and internationally. A new dimension of Christianity is the joining of hands with others around the world who have found this faith. We must have the attitude of sharing and mutual helpfulness rather than the "we have it — here take it" attitude.

Little Steps to Peace

We learned that problems are not

Plan now to attend a Washington and United Nations Seminar next year.

Brethren Youth Seminar — Jan. 31 — Feb. 5, 1960.

Brethren Adult Seminar — Feb. 28 — March 4, 1960.

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

Why do we have so many small, struggling churches? What is being done to keep us from having many more in the future?

There are many reasons for our small churches. 1. Many of them, both rural and urban, were built to serve small family groups or "colonies of the Brethren" with no thought of including the entire community. Consequently other Protestant groups have taken over the territories which we should have claimed.

2. Some are located in sparsely populated rural areas where the Brethren and others have moved away to industrial centers, and there is no longer a population potential for a large church.

3. Many of our churches have been poorly located, with little thought given to the changing social and economic conditions or the potentialities that were really needed to establish thriving congregations. For example, since the population can be estimated on a basis of four persons per home, we have often assumed that if a community of two hundred fifty homes is being built it will automatically mean a potential church membership of one thousand.

Recent surveys indicate, however, that the Protestant comity potential in the average American community is only about twenty-five per cent of the population. Statistically this means that the average Protestant comity church can expect only one member per home in most new communities, even if it serves the entire comity Protestant population, an achievement that has been most difficult for the Brethren.

Therefore, when we think of starting a church in a new community we ought to think in terms of one thousand to fifteen hundred homes instead of two hundred or two hundred fifty. Also, we ought to do everything possible to work under a comity agreement with other Protestant churches. Even then we will have no assurance that the noncomity churches will not come in and take over our parish. — *Galen B. Ogden.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

solved communitywise, not "all over," but rather on an individual basis. Our individual opinions, whether right or wrong, create public opinion. Our decisions in daily work have a far-reaching effect. We need to face and solve irritations; they are little steps to world peace and understanding. Christians have a light, a leaven that becomes a quiet power. We need to be "speaking out of a sincere heart." We must be as oil on burdened machinery.

May we truly have a government for the good of all people throughout the world . . . and "Lord, may it begin with me."

Prejudice Won't Make Us Sell Our House!

Reprints of an article by the above title, which appeared in the July 1959 issue of Coronet, are now available from the Church of the Brethren General Offices, Elgin, Ill., at 5 cents each. The article tells of a currently successful effort to prevent panic selling in a changing neighborhood. It tells what the people in the middle-class residential community of Springfield Gardens in Queens County, New York City, did to resist the provocations of real-estate operators, maintain a peaceful community, and promote what is right and decent in human relations.

Sixty Plus

IT IS POSSIBLE to grow ol and still find ways to serve sources of real enjoyment. This the central theme of the third Ol Adult Conference which was h at New Windsor, Md., Aug. 9- Leadership in the conference provided by James Renz, social w fare director of the Brethren Ser Commission and by leaders of sponsoring districts, Eastern Middle Maryland.

Every member of the small enthusiastic group participated tively in the program. Discussi centered around the question of w in which older adult activities n become a vital part of the lo church program and ways in wh aging persons can render a sign cant service in the church. M helpful suggestions were present The morning sessions also inclu depth Bible study periods which group tried and liked.

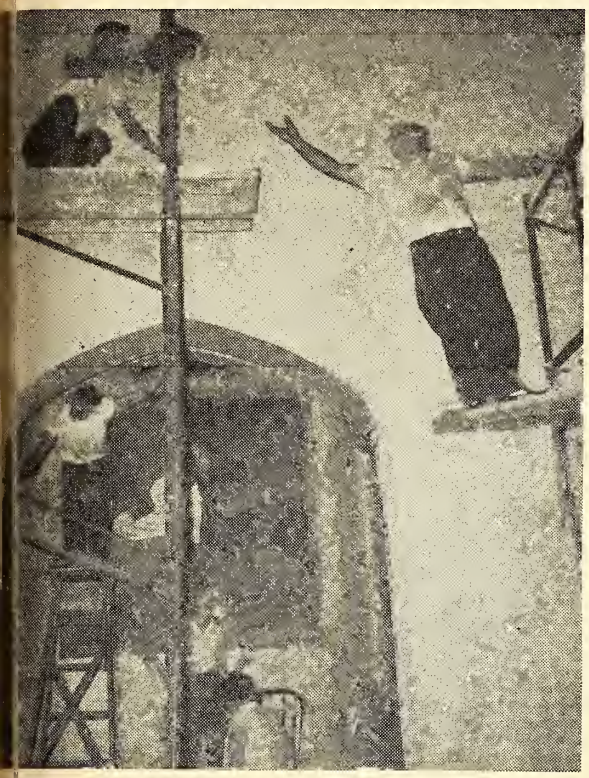
The afternoons were devoted rest, special interests, crafts, a t of the Brethren Service Center a discussion led by a local physic on health problems and medical c Hymn singing, a skit presentati a survey of the many phases of Brethren Service program presen by James Renz and the personne the New Windsor staff, and even reflections were the activities wh filled the evening hours.

Among those who assisted in conference was a young man wh serving in Brethren Volunteer Se ice. Thus with all ages from youth older persons present there was portunity to understand how all n to fit into the total program of church. Those present, including BVS'er, declared that they enjo every minute of the conference.

In the evaluation period near close of the sessions suggestions w made for a fourth annual confere of this type to be held in August next year, the exact date to be termined later. The closing per consisted of expressions of appre tion for the help received and a c mitment to the work which may done in the future by and for older members of our churches.

• • •

"The righteous flourish like the p tree, . . .
They still bring forth fruit in old a they are ever full of sap and gr to show that the Lord is uprig



Painting the sanctuary of the church was one of the first activities of the Shamokin work camp

ork Camp at Shamokin

Marie Willoughby

HAMOKIN is a mining community in the anthracite region of Pennsylvania. Here many he miners own their own "coal " or work for an independent er. The work is often dangerous uncertain. It is in this setting the Eastern Region summer k camp was held from July 8 ug. 18.

k Projects

lthough the work camp was limprimarily to work with the rch of the Brethren, rather than the larger community, outside contacts were made through a part-time recreational program on a new community playground. The major projects of the camp were painting the sanctuary of the church, conducting a religious census, and holding vacation Bible school.

Painting the first coat on the sanctuary went more quickly than was expected, and the campers almost found themselves out of a job. As work camp is certainly in need of work, a new project was soon found. The campers were kept busy scraping and painting the outside woodwork on the parsonage of the Shamokin Church of the Brethren. Even the fence around the church received a new coat of paint.

Community Survey

Throughout the six weeks the campers went out in pairs, knocking on doors and inquiring about the religious affiliation of the occupants of the homes in the neighborhood of the Church of the Brethren. They discovered members of many Protestant denominations, a majority of Catholics, and also some unchurched families. The information gained from this survey will be shared with the pastors of the churches of Shamokin.

Bible School

Bible school was held during the mornings of the last two weeks of the work camp. Classes were conducted for kindergarten, primary, and junior children. About twenty-four children registered for the school, and the average daily attendance was sixteen. A large number of the children who attended the Bible school have parents who do not attend any church.

Sponsorship

The district commission on social education and action of Eastern Pennsylvania and the Eastern Region CBYF jointly sponsored the work camp. The campers worked closely with the pastor at Shamokin, Fred W. Gutelius, and participated in the worship services and the Bible study program of the church.

The work camp group consisted of eight persons. The full-time campers were: Kathy Gantz, Elizabethtown, Pa.; Ruth Saylor, Windber, Pa.; Cindy Walters, Roaring Spring, Pa.; Frances Brown, Martinsburg, W. Va.; and Don and Marie Willoughby, Elizabethtown, Pa., directors. Betsy Lohr, Indian Head, Pa., served four and one-half weeks, and Nancy Tice, Lebanon, Pa., served one and one-half weeks.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in esome family fun; why not send information about your best family games, , contests, and informal worship ideas to the Recreation Department, ch of the Brethren General Offices, Elgin, Illinois?

BOOKS FOR THE COOK

SOME RAINY DAY pull out your old magazines and ask each member e family to clip out pictures of food that look especially appealing to . The cook will be surprised to find some new tastes developing, as as some new ways of decorating and doctoring up the old stand-by s. Members of the family who like to paste could put them into a book after they have been stacked on piles of types of dishes. — *by el Weybright.*

A Winning Evangelism

Continued from page 15

Christ" (1 Tim. 6:12-14).

There is much more if we want to learn how to proceed in this redemption of the world. Search the Scriptures and find the great plan of God. This is the gospel the ministers must preach and the teachers teach.

The laymen also should enter into the work with zeal and vigor by making it a "one to win one" daily task.

We need a real stewardship and a real evangelism. The church is in a grand and glorious cause. It is worthy that we get upon our knees in earnest and united petition for consecration and renewal of the Spirit within us. God will give us a full understanding of what we are to do. He will help us to preach the whole gospel if we are willing.

A united consecrated effort by the older, the middle-aged and the young can accomplish much in this year. When it is done may we not need to hear his word, "These things ought ye to have done, and not to have left the others undone." A winning evangelism is preaching a strong gospel under the Lordship of Christ, the guiding power of the Holy Spirit, and honoring the matchless love of God.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualificd recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor

Human Spirit and Holy Spirit. Arnold B. Come. Westminster, 1959. 208 pages. $4.00.

"It is clearly the Biblical faith that the human spirit is made so as to find its beatitude only in a relation of dependence on God." Although this statement occurs in the middle of Dr. Come's treatise on the Holy Spirit, it does indicate the tack he has taken as he discusses the human spirit and God's Holy Spirit. The author points out both the subjective and objective natures of the human spirit. Then, after carefully defining the Holy Spirit, he concludes by demonstrating the fellowship of the human spirit with the Holy Spirit. This fellowship he uniquely describes with the word *commonwealth*. The casual or light reading habitue will not enjoy this volume. It was well written for the serious student. Although ponderous and almost "cluttered" in its literary style, the pages do give those interested in pursuing the doctrine of the Holy Spirit much food for thought. The chapters, "Spirit as Life With God and Neighbor" and "The Commonwealth of the Spirit," were most beneficial to this reviewer. — *Floyd E. Bantz, McPherson, Kansas.*

The Crown and the Cross. Frank G. Slaughter. The World Publishing Co., 1959. 448 pages. $4.95.

This book narrates the story of the Christ, not briefly, but in a very readable and moving way. It is a reverent story, skillfully told. The events are essentially the same as in the New Testament story of the Christ, but whereas some of them may seem isolated in Matthew, Mark, Luke, and John, they are here an integral part of the complete account. A number of characters not named in the Biblical story play significant roles in the narration as they feel the compassion of Jesus and open their minds to his teaching. Peter is Jesus' closest and most eager follower, and the other disciples take their places as they do in the records of the gospels. Research and scholarship obviously underlie the telling, and there is recognition of the Dead Sea Scroll discoveries. The reader will be impelled to go to the gospels to read again after finishing this book by a popular and prolific author. — *Edith Barnes.*

***The Church Faces the Isms.** Arnold B. Rhodes, Editor. Abingdon, 1958. 304 pages. $4.50.

I wish every minister, church official and Sunday school teacher in the Eastern Region could read this book. Not because it has no serious limitations, omissions or biases but because of its several outstanding chapters, valuable practical helps, provocative Suggestions for Further Study and comprehensive bibliography.

The faculty of Louisville Presbyterian Seminary, with Arnold B. Rhodes as editor, has produced this comprehensive, compact survey of groups and movements challenging the mainline denominations of contemporary Protestantism. Considered are: Isms Predominately Biblical — Fundamentalism, Adventism, Dispensationalism, Perfectionism; Isms Both Biblical and Cultural — Judaism, Roman Catholicism, Denominationalism, Ecumenism, The Healing Sects; Isms Predominately Cultural — Totalitarianism (Fascism and Communism), Racism, Naturalism, Scientism, Modernism, Secularism.

The first chapter, The Bible: Our Point of Reference, is excellent with the bibliography is worth price of the book. Very good, are the discussions on Raci Fundamentalism, Dispensational (Scofield Reference Bible interpr tions), Judaism, and the Heal Sects. The treatment of Ron Catholicism, Ecumenism, Com nism and Modernism, unfortunat is superficial. The book's title unfortunate and its definition "mainline" denominations may tenuous.

The reader will err if he t all he finds as the complete w If, however, he regards the b as an introduction to current i and sects confronting the chu it can be a fascinating and hel study. — *Harold Z. Bomberger, H risburg, Pa.*

***The Gospel of Matthew, Vol 1.** William Barclay. Westmin 1959. 412 pages. $2.50.

***The Gospel of Matthew, Vol 2.** William Barclay. Westmin 1959. 417 pages. $2.50.

Each new volume in the D Bible Study Series by the lea and reverent William Barclay new event for the earnest stu of the New Testament whether ister, church school teacher, p or youth. Of special importan the publication of this expositio the great Gospel of Matthew in handy little volumes. The Bret users of these books will turn ea to the treatment of the Sermo the Mount, Matthew 18 and Great Commission in Chapter 28 they will not be disappointed i clear, inspiring treatment of and the multitude of other rich sages in Matthew. Here is scholarship combined with reverence and fine literary abili *Chalmer E. Faw, Chicago, Ill.*

The Promise of Science and Power of Faith. M. Holmes shorne. Westminster Press, 143 pages. $3.00.

The answer to an old que How can we be saved? is the stance of this compelling an lightening book by a Co University professor. We ma the question differently now the immediate emergency. can we get out of the mess we are in, what with sputniks ing overhead? "How can the f that threaten to destroy the me of our lives be overcome?" they all add up to the same a form of the question.

To this end Professor Harts

ys out a series of distinctions
nich will reward the serious Chris-
n not only with clues to the
eaning of his commitment in the
esent crisis, but also with insights
o the significance of modern sci-
tific endeavor and the basic qual-
of the Christian faith. As a
nsequence the book is valuable
rhaps more as a sophisticated
mer of both science and faith
an as a ready made answer to
the problems which beset us at
esent.

Here one will find a clear and
lpful statement of the difference
tween Catholicism and Protes-
tism and of the dispute between
otestantism's two late and unla-
nted factions of the earlier part
the twentieth century: funda-
ntalism and liberalism. In turn,
e will also discover how each
these was related to the advanc-
fortunes of natural science.

In facing up to the question of
relation between science and
h the author allies himself with
-orthodoxy, or the Reformation
derstanding of Biblical faith. In
doing he discovers that there is
lly no conflict between science
l faith, but only between a secu-
humanistic faith, which has sci-
e for its instrument, and the
h that is man's response to God's
rd in Christ. Indeed Biblical
h is in harmony with science as
h, which "is neither wholly false
wholly pagan." — *Morley Mays, Huntingdon, Pa.*

OIL VIAL



For anointing with oil in praying for the sick. Consists of a selected plastic barrel, approximately the size of a fountain pen, grey finish, with silver-tone cap and side clip. Pastors and elders will find this a modern convenient adjunct in the performance of their prayer ministry. **75c**

CHURCH OF THE BRETHREN GENERAL OFFICES

Elgin, Illinois

nniversaries

rother and Sister S. U. Snavely
brated their golden wedding anni-
ary on Aug. 26, 1959. They have
sons and one daughter. — Mrs.
s Eberly, Fremont, Ohio.

bituaries

radling, Homer S., died May 30,
. He was a member of the Chris-
burg congregation, where he was
d and ordained to the ministry.
is survived by his wife, Bertha,
ons and one daughter. The funeral
ce was held in the Christiansburg
ch by Rufus B. McDannel and the
rsigned. Interment was in the
et cemetery. — Edgar S. Martin,
stiansburg, Va.

ees, Jennie, was born Oct. 2, 1869,
died at the age of ninety years.
March 3, 1895, she was united in
iage to Hervey Stees, who pre-
d her in death. She was a member
reeport church, Ill. She is survived
even sons, two daughters, fifteen
dchildren and thirty-five great-grandchildren. The funeral service was held at the Freeport church with Bro. Lloyd Stauffer officiating. Interment was in the Louisa cemetery, Lena. — Mrs. Claude Wilson, Freeport, Ill.

Shaver, Calvin Edward, was born Oct. 5, 1890, and died March 17, 1959. He united with the Church of the Brethren at an early age. Surviving are his wife, Rena Bohon Shaver, one son, two half brothers, one half sister and two grandchildren. The funeral service was at Oakeys funeral home with L. R. Vann and Grant Simmons officiating. Interment was in the family cemetery. — Mrs. Eldridge Wright, Boone Mill, Va.

Sheaks, Eliza G., daughter of Jacob and Leah Miller, was born in Bradford, Ohio, Aug. 15, 1875, and died near Garden City, Kansas, June 20, 1959. In 1893 she was united in marriage to Dennis A'Delbert Sheaks, who preceded her in death. She was a long-time member of the Church of the Brethren. She is survived by two daughters; one son, two sisters, one brother, twelve grandchildren, and twenty-one great-grandchildren. The funeral service was conducted by Bro. Eugene Gnagy. Interment was in the Valley View cemetery. — Mrs. Clyde Sheaks, Garden City, Kansas.

Shelton, Hermon, died July 14, 1959, at the age of fifty years. Surviving are his wife, Flora, and three sons. The funeral service was conducted by Henry C. Eller, assisted by P. L. Nolen and E. E. Church. Interment was at Mount Hermon. — Nancy Foster, Bassett, Va.

Shelton, Judy, daughter of Mr. and Mrs. James Shelton, died June 21, 1959, at the age of six years. Elder P. L. Nolen conducted the funeral services. Interment was at Mount Hermon. — Nancy Foster, Bassett, Va.

Sipe, Ernest Lee, son of Mr. and Mrs. William Sipe, died March 3, 1959, at the age of seventy-nine years. In 1906, he was married to Margaret Belle Trobaugh. He was a member of the Mill Creek church, Va. He is survived by two sons, one daughter, and four grandchildren. The funeral service was conducted at the Mill Creek church by Bro. Charles E. Zunkel, assisted by Bro. William Rodeffer. Interment was in the adjacent cemetery. — Mrs. J. Harold Wampler, Mt. Crawford, Va.

Church News

Northern Indiana

Elkhart Valley — Dr. J. E. Hartzler showed slides of his visit with Dr. Albert Schweitzer. Bro. Edward Kintner, former professor at Manchester College, gave the message on National Christian College Day. Sister Harriett Bright, a former missionary to China, brought the morning and evening messages one Sunday. We had a two-week Bible school in May. Seven persons were baptized on June 7. Our pastor, Bro. John McCormick, was delegate to Annual Conference. Mrs. Kenneth Hollinger was the speaker for the mother-daughter breakfast. Our family night service was well attended. Our women's fellowship made clothing for relief for small boys and girls, baby comforters, rolled bandages, and cancer pads. — Mrs. Herman Stump, Elkhart, Ind.

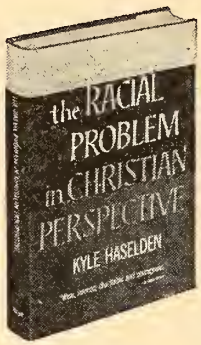
Ft. Wayne, Beacon Heights — On the closing night of vacation Bible school the children gave a program, and open house was held for parents and children. Our delegates to Annual Conference were Charles and Wilma Anderson. The church helped send ten boys and girls to junior camp at Camp Mack. The Ernest Shull family was with us for an evening meeting, showing pictures and telling us about

A Southern pastor sounds the voice of Christian conscience on

The Racial Problem in Christian Perspective

by KYLE HASELDEN

To get to the real roots of a nation's trouble with the race question, a deeply concerned and highly articulate man cuts below the usual level of social psychology to find the basic fault with the Christian ethic itself. As he searches his own conscience and that of his fellow Christians he uncovers many disturbing facts and findings, but his conclusions are like a fresh wind over a dreary scene. $3.50

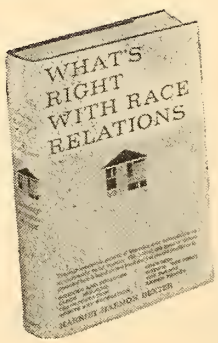


The untold story of what is being done to heal the rift between the races in America

What's Right With Race Relations

by HARRIET HARMON DEXTER

This is an account of the many bright spots and growing areas of progress in an otherwise gloomy picture of what many consider America's number one problem — the tension and threatened conflict between the races. This is a book that people in all parts of the country and in all kinds of jobs, living conditions and with differing viewpoints have written with their lives. $4.50



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

their work in India. During the month of July, a special over-night camp was held for the men and boys. We had our church business meeting and fellowship meal on July 19. Plans are going forward for the building of the addition to the church. — Lula M. Netzley, Ft. Wayne, Ind.

South Bend, First — Our pastor, Bro. Robert Knechel, filled the pulpit one Wednesday noon at the downtown services during Lent. Also during Lent, our church had special film services each Sunday evening on the Life of Christ. On Mother's Day, two babies were dedicated. Twelve from our church attended Annual Conference. Robert Knechel and Russell Stout were our delegates. One of our young men, Larry Weaver, graduated from North Manchester and is now at New Windsor taking BVS training. One of our teachers, Margaret Geisel, has gone to Europe as an exchange teacher. She will be teaching in the public school at Kassel, Germany. Our church also held a vacation Bible school in July. — Mrs. Edna Edson, South Bend, Ind.

Northwestern Ohio

Lakewood — We had a vacation Bible school from June 2-16. Our council discussed church organizations and administration. Several of our families attended Annual Conference along with Bro. Leonard Carlisle and his family. Brian Carlisle placed second in the finals of the peace and citizenship contest. On June 28, Brother Carlisle announced that he had accepted the call of the Troy church near Dayton, Ohio. Our new pastor, Bro. Kenneth Long, and his family, arrived on Sept. 1. Sister Eleanor Garner has been selected by our finance board to be this year's Call chairman. The every-member enlistment will give each family an opportunity to renew its pledge. — Mrs. Frank McLaughlin, Millbury, Ohio.

Lick Creek — Dick Baker is assisting our pastor for the summer. A child consecration service was held on Mo er's Day. An Ecuadorian couple, Ju and Matilde Benalcazar, workers in mission in Ecuador, were with us morning and afternoon services on M 17. Sister Mary Spessard, our natio children's work director, spent week end of May 31 here. Work our new building is almost complet Laying of the cornerstone was on J 7. It was dedicated Aug. 30. A. P. Musselman spoke at the morn service and Bro. Harper Will, of Lincolnshire church, Ft. Wayne, I spoke in the afternoon. — Marvel W son, Bryan, Ohio.

North Atlantic

Parkerford — Twelve new meml have been received into the chu by baptism and six by letter. E babies were dedicated in two serv by our pastor, Bro. Alvin S. Alde A prayer group has been organ by the women of the church, an holds weekly meetings directed by pastor's wife. An ushers' league been organized which meets every er month. Speakers for recent wom work meetings were Sister Velva Dick, Nigerian missionary nurse, Sister Alice High, of Coventry chu who spoke on the service work at New Windsor, Md. At the fa night banquet colored slides shown of church family groups from the present day and some over twelve years ago. Bro. Joh Grimley was guest speaker on a Su morning prior to his return to Nigerian field. On "Bieber day" welcomed home our missionary, Charles M. Bieber, and his fa Brother Bieber spoke at morning ice and at a vesper service in evening. Learning to Know Jesus ter was the theme of our daily vac Bible school. We had two out vesper services in August. Dele to Annual Conference were the p and his wife. In our pastor's abs Bro. Stanley Hallman, preached sermon. The Musical Messengers and Marion Talley, of Salt Lake Utah, were guests at the morning ship service on July 5. — Mrs. F Willauer, Parker Ford, Pa.

Philadelphia, Geiger — It is just year ago since Bro. Donald Miller to be our pastor. In that time ten been baptized, eight received int church by letter, and one child cated. We have morning and ev services on Sunday and Thursday prayer meeting. The men have o ized for fellowship and discus They also have published a c newspaper, the Geiger Guardian. ily night is the fourth Sunday of month with a box lunch. Foll this a discussion period of some nent subject then a short vesper s in the church. Bro. Clarence berger was our guest on one of nights. Our pastor and his wif tended Annual Conference. We celebrated our sixtieth annivers Mrs. Luther J. Lutz, Philadelphia

Springfield — Bro. S. Clyde W was the evangelist for the meeti April. Eight were baptized. W a hymn sing sponsored by the people. The Sunday school took to the Germantown church. A d tion team from Juniata College

ted the morning worship service one day. Bro. Ralph Frey officiated at love feast. A group of women spent ay working at New Windsor. Bro. ph Herstine brought the message June 7. The women's fellowship ted the Allentown state hospital. . Linford Rotenberger was our dele- te to Annual Conference. William neback brought the message at the ndant Life class program. — Miner- E. Strauss, Center Valley, Pa.

Middle Pennsylvania

ewistown — Bro. Lee Weaver, our tor, was the delegate to Annual ference. Bro. Earl Strauser filled pulpit in the absence of the pastor. . Robert Blair, district youth field ker, spent July 12 with our youth ups and preached at the morning ship service. Bro. Berkey Knavel s guest speaker at the father-son quet and presented his slides and ure on the 250th anniversary of church in Germany. Our pastor res with the local ministers in morn- devotions over WMRF. Nine have n baptized and four received by er. At the prayer service, conducted ry Tuesday evening by the pastor, are studying the gospels. Seven dren were dedicated on Mother's . The women's work sponsored the her-daughter banquet. — Ada C. ite, Lewistown, Pa.

ew Enterprise — Bro. William F. th, assumed his duties as pastor Aug. 1. In the interim the preach- has been largely shared by our derator, Bro. Edgar M. Detwiler, Bro. Isaac Wareham. A school missions was held. Services were ducted in the New Enterprise rch by Bro. Earl C. Kaylor, Jr. Six- were received into the church owship by baptism. Our official del- tes to the Ocean Grove Conference e Cleo Hershberger, Catherine Rep- e and Edgar M. Detwiler. On Sun- evenings we are studying the great istian doctrines under the leader- of our moderator. — Fannie Dur- New Enterprise, Pa.

Southern Pennsylvania

reencastle — Our church took part he Call to Witness. For our preach- mission George L. Detweiler, itt L. Miller, M. Guy West, and old Z. Bomberger were the speakers. hteen persons were received into church fellowship. The Elizabeth- n College choral group gave a con- in our church. The dedication our new educational building was l on June 7; Bro. Ross D. Murphy, elder and former pastor, delivered sermon of dedication. The com- ity service in the afternoon featured . Charles R. Miller and Brethren ph E. Long and George L. Detweil- A union vacation Bible school was l by the churches of our commu- . Bro. S. D. Lindsay, our pastor, Bro. Wayne A. Nicarry attended Annual Conference as delegates. our recent business sessions we re- ted Bro. Ross D. Murphy moder- for another year. — Grace K. ger, Greencastle, Pa.

Western Pennsylvania

airview — We are now in the sec- phase of the Call program. A visitation to inactive and prospective members is now in progress. Our church participated in the twenty-four-hour prayer vigil and also in the joint World Day of Prayer. The district Sunday school rally was held in our church. Our pastor, Bro. James Daughtry, was sent as delegate to Annual Conference. — Marie K. DeBolt, Masontown, Pa.

Hooversville — Maud Shafer, Kenneth Koontz, Donald Fornwalt, James Pearson, Dorsey Seese, Fred Shaffer, and Carl Lawer, have filled our pulpit this summer. Four have been baptized. A mother-daughter banquet was held at which Hannah Sharp was the speaker. At the father-son banquet Bro. Ray Keim was the guest speaker. — Blanche M. Hershberger, Hooversville, Pa.

Locust Grove — We participated in the Call to Witness program. Our revival meetings were held by Bro. James Boitnott, pastor of the Somerset church. Ten were baptized. A delegation from Juniata College held services for us one Sunday. The vacation Bible school had a project of sending school supplies and toilet articles to the Navajo Indian mission at Lybrook, N. Mex. At our council meeting it was decided to ordain Bro. Donald Deffenbaugh and to license Bro. Wesley Berkebile to the ministry. Our church recently purchased property in the community to be used as a parsonage and recreation area. Bro. Homer Hoover of Carson Valley has been acting as our supply pastor since last fall. Clothing was collected this spring by the Brethren service committee to be sent to New Windsor. — Mrs. Jean Thomas, Johnstown, Pa.

Maple Spring — Bro. Don Durnbaugh was our Juniata College day speaker. We participated in the Call to Witness. Bro. Ralph W. Schlosser conducted a Bible institute. Our pastor held our pre-communion services, and eleven new members were baptized. Our church was host to a district Call meeting when Brethren William Beahm and Don Rowe were the main speakers. Violet Eash represented our church in the district speech contest and was the third-place winner. Sister Wilfred Staufer was the speaker for our mother-daughter banquet. Sister Sophy Blough and Bro. Daniel C. Haldeman, our pastor, served as delegates to Annual Conference. The East Petersburg male

DEVOTIONAL BOOKS



In Green Pastures

by JANE MERCHANT

Using the 23rd psalm as her theme, prize-winning poet Jane Merchant begins these devotions with a selection of scripture followed by a poem and an illuminating prayer. Miss Merchant's poems and prayers radiate the glory of God and the wonder of life. After reading her work, one cannot help having more zest for living and more love for the Giver of all. **$1.50**

A Private House of Prayer

by LESLIE D. WEATHERHEAD



This is an invitation by Dr. Weatherhead to visit in his private house of prayer for 31 days. Then, he says, the reader can build his own by following the blueprint he gives in the first part of the book. Dr. Weatherhead has furnished his house with poems, quotations, meditations, and scripture. **$3.00**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

The Seeking Years

Six 30-minute religious dramas for teen-agers. Selected from 1957 Sylvania Award-winning TV series, "Look Up and Live." Easy production notes. **$1.50**

Church of the Brethren
General Offices
Elgin, Illinois

chorus presented an excellent program of sacred music. Twenty-four of our children and youth attended Camp Harmony. Mr. and Mrs. Clarence Brown, Mr. and Mrs. Marlin Mishler, and Mr. and Mrs. Carl Thomas were installed into the permanent office of deacon. Our pastor has accepted the Ellicott City-Reisterstown charge in Eastern Maryland. Bro. Howard Whitacre of Mechanicsburg became pastor on Sept. 1. — Mrs. Daniel C. Haldeman, Hollsopple, Pa.

Florida, Georgia, and Puerto Rico

Jacksonville — Two adults have been baptized. Bro. E. Myrl Weyant of Sebring brought a series of sermons on May 3-8. On Mother's Day we had a fellowship dinner at the church. Brethren Russell Showalter of the Winter Park church, Fla., John E. Blough of the Illinois Council of Churches, Springfield, Ill., and S. E. Caster of Jasper, Fla., filled our pulpit while our pastor was away at Annual Conference as our delegate. On Children's Day our children gave a special program. On June 7 we had a communion service. Several of our young adults went to the week-end work camp at Camp Ithiel. — Mrs. John B. White, Jacksonville, Fla.

Pompano Beach — Our CBYF group sent seven boys to youth camp. We have a Bible training session every Wednesday from 1:00 to 3:00 p.m. Bro. Medford Neher presented a beautiful painting to the church. Our attendance is increasing and we are winning the respect of the surrounding community. — Mrs. Edna Phillips, Pompano Beach, Fla.

Mardela

Fairview — Several members attended the leadership training classes at Easton. The Women's Work Council of the Mardela district was held at the Bethany church at Farmington, Del. The guest speaker was Mrs. Helen Hoopengardner. Family night was observed with a meal and program. The children presented their annual Children's Day program. Danny Geib was our delegate to Annual Conference. Many of our group have attended the camps at Camp Mardela. — Helen Noble Bridge, Cordova, Md.

Eastern Maryland

Pipe Creek — Bro. John Eberly delivered the sermon in the absence of Bro. Austin Cooper. The CBYF has Bible study once a month at the church with Brother Cooper as their leader. On National College Sunday, Prof. Thomas A. Davis from Bridgewater College was our guest speaker. Brother Cooper held evangelistic meetings in the West Brownsville church. A family night fellowship dinner was held in the church hall in May. Edward Tolson, contract care specialist of the National Health Service in Washington, D.C., addressed the group on the work of the American Indians. The youth field worker was with our youth group for several days this summer. Several from Pipe Creek attended the Southeastern regional conference at Bridgewater, Va. The film, Alternatives, was shown one Sunday morning. — Fannie G. Myers, Taneytown, Md.

Middle Maryland

Beaver Creek — Our evangelistic meeting, held by Bro. Glenn Hackman, closed with the love feast. As a result, five united with the church. Twelve babies were dedicated at a special service. A prayer vigil was held in conjunction with the second phase of the Call program. Church members have visited the Fahrney-Keedy home. The women of the church knotted comforters for relief. A deputation team from Bridgewater College presented a program. Four of our junior high group accompanied other youth of the district on a bus trip to New Windsor, Md. We held our daily vacation Bible school from June 15 to 28 with Sister Clayton Gehman as director. Our pastor, Brother Gehman, served as delegate to Annual Conference. Farewells were bid to Brother and Sister Clayton H. Gehman, who accepted a call to the Geiger church in Western Pennsylvania. Brother and Sister Dewitt H. Miller of Lynchburg, Va., began their work on Sept. 1. Our love feast for the fall will be held on Oct. 18. — Mrs. Henry Moser, Hagerstown, Md.

Manor — Bro. Lee A. Weaver of Lewistown, Pa., was with us in evangelistic services. Five were received by baptism and five by letter. The WCTU presented a program at the Fahrney-Keedy Memorial Home. The young people of the church presented a potted plant to each mother present on Mother's Day. Visiting ministers present at our spring communion service were Brethren Harold E. Kettering, Lester J. Fike, and Baxter Mow, who assisted with the service. The Cheerful Worker's class sponsored a mother-daughter banquet at the church. Sister Pauline Rowland entertained the group with slides from her European trip last summer. Sister Bonnie Kitchen, our delegate to Annual Conference, presented an interesting report of the activities of the Conference at a morning service.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting individuals or families to relocate or cure employment in Brethren communities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departn of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, necessary that the number be gi Write Brethren Placement Ser Church of the Brethren General Off Elgin, Ill.

No. 416. Brethren couple would to locate in warmer climate, prefer Arizona or Florida. Husband is ex enced in millwork and cabinetmal Has been employed nearly three y as inside finisher for church bu contractor. Couple has house-tr for living quarters. References nished. Write: Box 89, Conewa N. Y.

Bro. B. M. Rollins of Keyser, W. was guest speaker while our pa Bro. J. Rowland Reichard, was at nual Conference. Vacation Bible sc were held at Manor and at Downs The offerings from the latter were to the retarded children's fund hymn sing was held under the dire of our choir leader, Sister Bonnie chen. The WCTU held its annual nic with Bro. C. Gordon Clews, p of the Williamsport Methodist ch as guest speaker who gave an intere talk in behalf of temperance. — N H. Coffman, Hagerstown, Md.

Western Maryland

Danville — Bro. Joseph Rittenh from Bethany Seminary, was our mer pastor, while Bro. David T was on vacation. We had our school in June. Our revival se were held July 20 — Aug. 1 by Howard Bernhard of Mt. Joy, Pa our council meeting Bro. Harry was elected Sunday school su tendent and Bro. Kenneth Sine sistant. We had family night in with a covered dish supper. — Amelia League, Keyser, W. Va.

Tennessee

French Broad — Our pastor, Ronald Wine, a student at C Newman College, has been re-el pastor for another year. The ren ing of our church is progressing the local members working on days. The men of the district also helped. We are in the mi the Call program. Bro. Charles

rt, pastor of the Mountain Valley urch, was our evangelist for a ten- y meeting. Six yere baptized. Our urch was host to the co-operative cation Bible school in May. — Mrs. iomi Williford, White Pine, Tenn.

New Hope — Our vacation Bible hool was directed by our pastor's fe, Mrs. Ferdie Rohrer. Ten days of angelistic services were conducted by r pastor's brother, J. C. Rohrer. Ten re added to the church by baptism. rt of the Call program has been car- d out. The young adults of our urch entertained the district young ult rally. On June 28 Brother and ter Enos Griffith and family were th us. Brother Griffith brought the rning message after which a fellow- p meal was served. — Mrs. Mary zgerald, Jonesboro, Tenn.

Eastern Virginia

Midland — Bro. Perry B. Liskey, of earville, Pa., held our spring revival. n have been baptized. The Christian mebuilder's Sunday school class nsored the buying of a new electric an for our church. Our pastor, Bro. Emmert Dettra, represented us at nual Conference. Our one-week va- ion Bible school was held in the enings. Our pastor had morning de- ions over the local radio station, KTF. We are now in the second t of the Call program and the thodist churches are joining in with Our fall revival will be held by . Richard Grumbling of Bellwood, , beginning Sept. 21 and closing h our annual home-coming on Sept. — Mrs. Thelma L. Dettra, Midland,

First Virginia

Hopewell — Bro. Floyd Mason of Ro- ke, Va., was guest speaker at the ming worship on May 17. We had acation Bible school in June. While pastor, Bro. Clyde Hylton, was at nual Conference, Bro. Hiram Wood our guest minister. Our home- ing day was June 28. Bro. James Houff, our former pastor, and his ily were with us. Two from our rch attended Camp Bethel. — Mrs. D. Green, Hopewell, Va.

Oak Grove — Our church co-operated h the laymen's revival in our dis- t. Our deacons have been meeting e each month to study the doctrines beliefs of our church. Bible school held in June. Two members of church, Brother and Sister C. D. ngler, have given a year to volun- service at Modesto, Calif. — Amelia Nicar, Roanoke, Va.

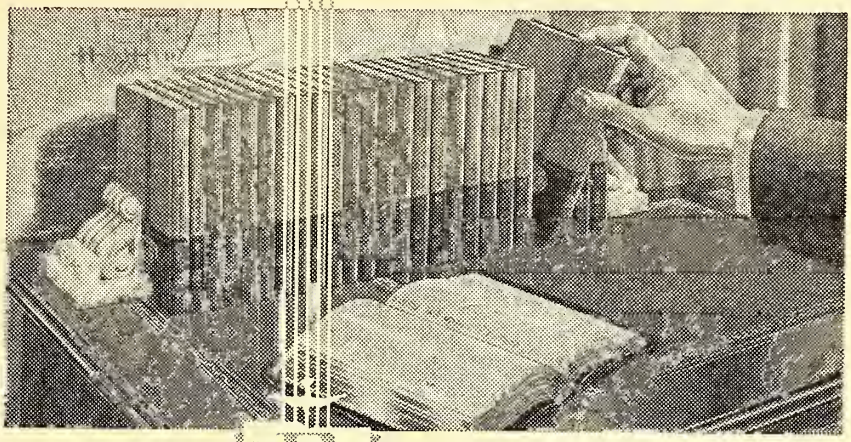
Roanoke, Ninth Street — Sister Kath- Kiracofe, a missionary to India, e at one of our evening services t their needs. A church member- class was held to prepare for istian discipleship and church mem- hip. The mother-daughter banquet held at the Peter's Creek church Sister Mary Lee White as toast- ress; Mothers and Christian Homes the theme of the program. On 17 a reception was held for the members of the church. Our of- l delegates to Annual Conference Tommy Fore, Paul Eller, and our or, Paul White. Mrs. Lois Woodson Mrs. Cora Bowman were the di- rectors of the vacation Bible school. Our pastor and choir were in charge of the chapel program on WSLS TV on July 26. — Mrs. Roy Flora, Roanoke, Va.

Trinity — Bro. O. S. Garber was our guest speaker on the last Sunday in May. Our vacation Bible school was held in June with Mrs. C. A. Layman as leader. Three deacons and their wives were installed into office. The regular quarterly council meeting was held on July 5 with Bro. H. B. Layman presiding. A weiner roast was given for the children's department. Our pastor attended the regional conference at Bridgewater. The new addition to our church is almost finished. The church auditorium and ladies' classroom have also been repainted. — Mrs. H. B. Layman, Troutville, Va.

Southern Virginia

Mount Hermon — Bro. L. D. Bowman conducted a licensing service for Bro. Wilfred Nolen. Vivian Stone and Wilfred Nolen were our delegates to Annual Conference. They were accompanied by our pastor and his wife, Brother and Sister H. C. Eller. Prof. Phil Trout of Bridgewater College conducted a music school. Our church was host to the district ministers' fellowship. Mrs. Calvert Fulcher, Mrs. Alfred

deepen your faith through knowledge



THE BIBLE **LAYMAN'S COMMENTARY**

Published October 5

VOLUME 1
Introduction to the Bible
Kenneth J. Foreman, Balmer H. Kelly, A. B. Rhodes, Bruce M. Metzger, Donald G. Miller

VOLUME 2
Genesis. Charles T. Fritsch

VOLUME 14
Hosea, Joel, Amos, Obadiah, Jonah
Jacob M. Myers

VOLUME 18
Luke. Donald G. Miller

VOLUME 22
Galatians, Ephesians, Philippians, Colossians
Archibald M. Hunter

Boxed set of 5, $8.75
Single copies, $2.00
4 or more, $1.75 each
(any assortment)

Designed particularly to be useful to lay men and women, this new 25-volume study tool opens the door to richer understanding of the Bible. The 25 authors are outstanding interpreters of the Old and New Testaments, chosen for their ability to write in layman's language.

Technical terms (such as Greek and Hebrew words) are avoided. Every passage in the Bible is thoroughly explained, and introductory articles give the message and background for each book of the Bible. Volume I has five articles which illuminate the history, message, and meaning of the entire Bible.

Physically, LBC volumes are planned for maximum readability, with bindings built to last a lifetime. Yet the cost is low enough to enable nearly everybody to buy the LBC over the 6-year publishing schedule.

This is a stimulating tool—to be used by teachers, study groups, families, ministers, writers, libraries; and above all, for personal study of the Bible.

Ask your bookseller

JOHN KNOX PRESS
Richmond, Virginia

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Agents and Organization
Write Today for FREE
DELUXE SAMPLE ALBUI
and Make Money Fast Sellin
Lovely Velcrest

Scripture Text and Regular Chris mas and Everyday Cards, Choi Gifts, Wraps and Novelties. 180 E ceptional Items. Top Flight, repe Order Values. Good Profits wi quantity Bonus. Brethren Fir

THE VELCREST COMPAN
C. E. Copeland, Manager
15 Edwards Ave. Mansfield, Oh

AUTHORS WANTED
BY N. Y. PUBLISHER
Leading book publisher seeks manus of all types: fiction, non-fiction, p scholarly and religious works, etc. authors welcomed. Send for *free* bookle Vantage Press, 120 W. 31 St., New Yo

Nolen, and Edith Sink were delegates to our district conference. Bro. Sam Flora, Jr., was the speaker at the home-coming service on Aug. 30. Bro. R. W. Schlosser held evangelistic meetings the first week in September.— Mrs. Nancy Foster, Bassett, Va.

First West Virginia

Canaan, Sandy Creek — The young junior high group made cancer dressings as their project for the American Cancer Society. The young married people's class also made a number of pads and dressings. World Day of Prayer was observed at the church. Comforters, food, and clothing were sent to New Windsor, Md., for relief. Bro. John A. Mueller of Uniontown was the speaker for our Easter sunrise service. Our new pastor, Bro. Earl D. Dietz began his service on April 1. The temperance film, People and Cats, was shown; Mrs. Margaret Owens also gave a talk. Our fellowship supper was held in May. Bro. Harold Kelly conducted one week of evangelistic services, which closed with our love feast. At this time nine new members were baptized. — Mrs. Ina J. Seese, Gibbon Glade, Pa.

Old Furnace — Our Bible school was held June 1-5 under the direction of Sister Mary Alice McTaggart. Grace Self and Gail Ellifritz were delegates to Annual Conference. Lucy Abe directed a day camp on Aug. 17-21. The CBYF sent relief clothing to New Windsor. Six have been received by letter and four by baptism. Bro. Howard Whitacre of Mt. Joy, Pa., will hold our revival, Sept. 27 to Oct. 3. One of our young ministers, Bro. Wendell Bohrer, has accepted the pastorate of the Morgantown church. — Joan Bohrer, Keyser, W. Va.

White Dale — Winoma Spurgeon, returned BVS worker, showed slides on the work in Europe, and returned missionary, Bro. Charles Lunkley, presented slides on his work in Nigeria. Bro. James Mackall presented the layman's program. Bro. Harold Daveler gave a program on Christian education. Our women's group made eight quilts and sewed some cut garments the past winter for New Windsor. A ten-day revival was held in which three were baptized. Bro. Cecil Bolten of Cameron, W. Va., was the visiting evangelist. Brother and Sister Melvin Slaubaugh attended the Annual Conference, with Sister Slaubaugh serving as delegate. — Mrs. Arnold Whitehair, Terra Alta, W. Va.

Wiley Ford — Since our last report, seven have been baptized and four received by letter. We observed a twelve-hour continuous prayer vigil during the Call to Witness program. Our new educational rooms and choir pews were dedicated, with Bro. Allen Pugh bringing the message. Eight of our members attended the leadership training school at the Cumberland church. We held a mother-daughter banquet. We had a very good vacation Bible school. Ten from our church attended the dis four-in-one conference. Our pastor Mrs. Amos Lambert were our gates to Annual Conference. — Connell T. Chaney, Wiley Ford, W.

CBYF PROGRAM KIT
VOLUME 6



The source materials that are needed most in CBYF programming are those that stimulate youth to build their own programs. This is the intent of the CBYF Program Kit.

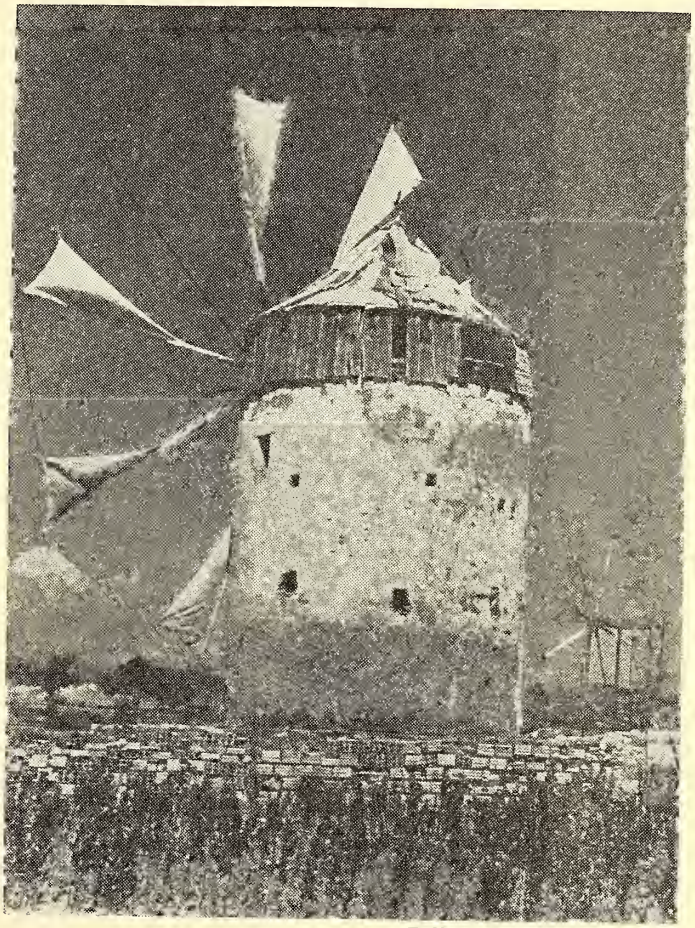
Volume 6, just published, will be an asset in the building of programs. In addition to the study material are suggestions on activities, supplementary resources, worship aids and audio-visuals.
$3.00

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

OCTOBER 10, 1959

Island in the Wind



Religious News Service

SOON after the apostle Paul bade a sorrowful farewell to the elders of Ephesus, he took passage in a ship sailing from the Aegean Sea into the eastern Mediterranean. One of his brief stopovers came at Rhodes, the island of roses, famous as a trading center and also for its giant Colossus, one of the seven wonders of the ancient world. Today sharp winds from the sea still blow violently across this island and windmills such as these properly belong there. But recently the Christian world looked again to Rhodes as the Central Committee of the World Council of Churches met there to measure some of the winds that can either threaten or bless the present work of its member churches. Reports of the committee sessions, included in this issue, indicate that churchmen must be alert not only to storms from without or winds of doctrine from within, but also to the wind of the Spirit which blows where it will.

World Council Meetings . . . . . *M. R. Zigler*
Where Your Heart Is . . . . . *Wayne F. Buckle*
No Longer Overshadowed . . . . . *Earl M. Zigler*

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

OCTOBER 10, 1959

Volume 108 **Number 39**

In This Number . . .

Editorial —

Island in the Wind 1
A Testimony, Not a Test 5

The General Forum —

No Longer Overshadowed. Earl M. Zigler 3
Where Your Heart Is. Wayne F. Buckle 6
Autumn (verse). Ora W. Garber 7
Gwendolyn Bobb Assumes Administrative Assistant Post. Norman J. Baugher 9
Set the Foundation Early. Marianne Michael 9
World Council Meetings. M. R. Zigler 10
Heaven (verse). Marie Ann Zeller 12
The Very Thing You Need. Arthur M. Chirgwin 13
"Substitute Mothers" Aid Convalescense of Children 14
Review of Recent Books 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Toward His Kingdom —

Sarah Paul — Indian Church Leader. Susan S. Shull 22
Meet Your Missionaries 23
Brethren Want to Know 24
Vacation Time in Poland. Ray Canfield 24
Volunteer Supervises Language Lessons 25
Race and Conscience in America 26

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Stress Prayer Service

In all the publicity on Mr. Khrushchev's visit to the U.S. only once have I noticed anything about having him visit a church.

I believe the Church of the Brethren should stress prayer service while Mr. Krushchev is in our country that his attitude toward all people might be changed.

Prayer can accomplish many things that nothing else can. — Mrs. Carrie Bullard, Panora, Iowa.

Church Welcome

Out of concern for the good of the world in every respect and since Khrushchev of Russia is visiting in the United States, we the men's Bible class of the Bear Creek Church of the Brethren, Western Maryland, having noticed by reading the daily newspapers that our government, labor leaders, and colleges are showing this man how strong we are in these respects. We are wondering whether the church has taken any steps to welcome him into some of the church activities of our nation to give him an idea of the foundation of our country and the spirit back of our founders in this great Christian nation. This is the thinking of a Bible class. — Teacher, Roy P. Broadwater; pastor, W. E. Hamilton, Accident, Md.

A number of church leaders and church groups, including at least one Brethren youth class — there may have been others — sent invitations to the Soviet premier, urging him to visit and participate in a church service during his tour of the U.S. — Editor.

Authentic Experience

The review of the book by Genevieve Parkhurst, Healing and Wholeness Are Yours, in the July 18 issue of the Gospel Messenger casts some slight doubt on the authenticity of her healing experience.

I know Genevieve Parkhurst personally, having attended a Camp Farthest Out retreat of one week where she was one of the leaders. She is a consecrated Christian woman, the wife of a Methodist minister, a woman who devotes much time and energy to the Woman's Society of Christian Service of the Methodist Church and also to spiritual prayer retreats over the nation. I have heard her tell the story of her healing and can assure any doubter that her healing was confirmed the same physicians who adv immediate surgery preceding event of healing. Her son, wh a doctor, knows the circumsta of the miracle that took place.

I have been in prayer gr besides that of Mrs. Parkhurst the depth of sincerity and com faith in the power of our heav Father to perform miracles of ing today as was done through when he lived on earth is wit to the rebirth of knowledge tha promises are as true for us t as they were at that time in his

We can think ourself into il and we can think ourself into but both can be overcome, belie the will of God is for us to all the needs of our life sup and to reach out and accept blessings according to direction. are prone to pray for things, because we do not receive thi his will not to give the desire quest; yet we fail to respond t requirements of love for our n bor, forgiveness for our brothe accepting the challenge of opp nities, which are some of the sp al laws for receiving. — Bernice Deming, N. M.

Baptism in the Gulf of Mexic

It is generally known that w holding our Sunday morning s in a recreation hall at a T Court on Fourth Street, Nort Petersburg, Fla., pending the pletion of the first unit of our c which is now in the hands c building committee.

On Sunday, July 12, ther peared at the morning servi individual who requested ba As we did not have a pool ava in which to perform the cere it was decided to take the app to Sunset Beach on the G Mexico.

After we arrived at the Brother Goshorn, who resi Lake Placid, Fla., and has preaching for us for the past months, gave the applicant i tions pertaining to baptism as ticed by the Church of the Br

Although the breakers pounding the Florida coast Goshorn did not have any di in performing the ceremony b

Continued on page 27

aith in the church and confidence in the ndian leadership has grown until the church is

No Longer Overshadowed



Earl M. Zigler

WHAT happens when a "mission" goes out of existence? If it has done it work well, in its place there wl be a church. That is exactly wat is happening in India.

n mission circles we often hr the statement that "the msion must decrease and the chrch increase." That is a stement of principle in harmy with the purpose of the foign mission program and th vision of those actively eraged in it. Along the road of attaining that goal are, hwever, many barriers and obtacles tending to deflect the efrts toward other ends.

ne of these barriers is the rim organization of the ion itself. Mission boards l missionaries to establish rches in other lands. They preach the gospel, and min- to human needs in an t to follow the implications e gospel they preach. They find so much to do that help is required, and some of the converts join the team as employed workers. Soon an organization has taken form — an active, functioning organization. It has acquired land, built houses, formed committees, made rules, and, in the process, traditions and reputations develop which tend to give importance and stability to the "interim" organization.

In India, at an early stage, a church organization was effected which parallels that of the church in the U.S.A. Local churches were organized, and two districts established. These took over the ordinary functions of churches anywhere — pastoral care of its people, evangelism, and some ministration to the poor. However, the church was much humbler and less prominent in the eyes of many, than its overshadowing creator, the mission. In non-Christian circles the concept was that a convert to Christianity had "joined the mission." The church was considered a nonentity which would collapse as soon as foreign personnel and funds were withdrawn.

Unfortunately, among church people themselves such expressions as "I live at the mission," or "I work for the mission" indicated that it was the mission and not the church that was foremost in their thinking. It is true that when they used that terminology, they did have in their consciousness more of the importance of the church than did those of their non-Christian counterparts who used the term. However, the developing

Field secretary for the India mission

church continued to lean on the mission for help — in leadership, in support of their pastors, and in their battles of faith against opposition and persecution.

Such was the "mission era" — an age in which the mission was in the limelight. All eyes were on the mission. However, a change has taken place. During those early years and even down to the present, seed was being sown, and down in the soil of human hearts faith has taken root. Bit by bit, it grew stronger and one by one positions of responsibility were taken over by nationals.

Although for many years the superstructure of the mission tended to overshadow and dwarf the growing church, it was growing and developing nevertheless. Its power was not recognized. Opponents did not realize its strength. Mission leaders may have been slow in recognizing it. The church itself was not sure of its abilities. But a transformation has taken place. The church is coming into her own. The church era has arrived.

Evidences of this are seen all around. To check down through the Christian Handbook of India it will be seen that names of "missions" have given place to "churches." Formerly mission institutions could affiliate with and be represented at National Christian Council meetings. The new constitution now recognizes only churches as members.

The Church of the Brethren Mission was once a registered body in India. It is no longer in existence. The new administrative setup of the Church of the Brethren in India makes the church the major institution. Committees are church centered. The church has replaced the mission. Even financially, the church is rapidly becoming more nearly self-supporting. The church is becoming the holding body for property. Eyes are now on the church and the church is becoming conscious of her position and function.

This consciousness of the position and strength of the church is becoming widespread both without and within the church. The enemies of the church have been surprised and nonplused to find that it is no longer foreigners, but their own countrymen who answer their criticisms and arguments, who present the gospel of Christ and testify to its power, who are the real leaders of the church.

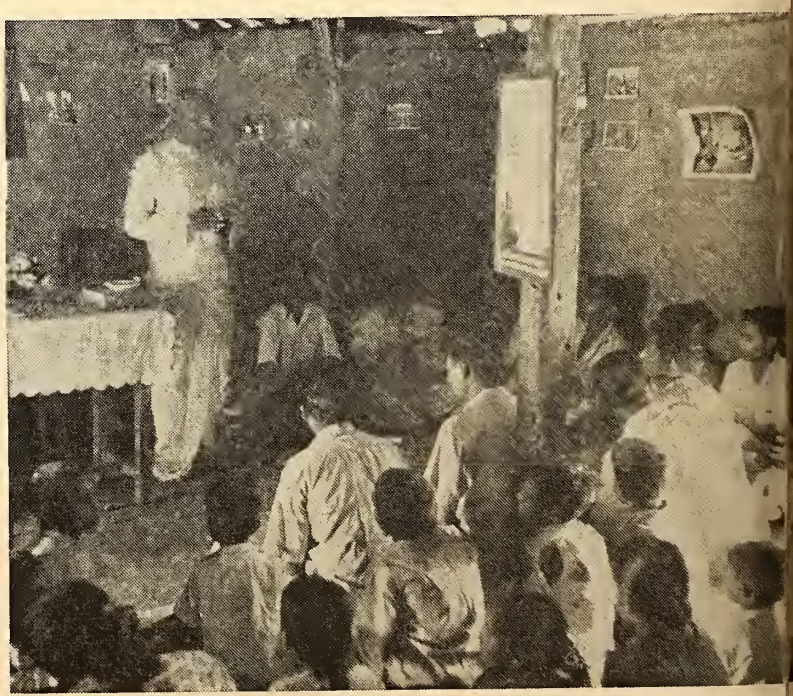
A large part of the basis for their criticism is thus taken away. The churches themselves are becoming less and less dependent on missionaries for the ordinary tasks of the church. Great spiritual leadership is recognized among their own folk and not just in foreigners.

This awakening of church consciousness and development of the church era does not mea that all bonds with the "moth er" church are broken nor th the responsibility of the chur that sent the "mission" h ceased. On the other han becoming a church in the re sense of the word makes pos ble a closer fellowship and re brotherhood. It opens the w for a greater and more vi program of evangelism a service as churches both han in-hand plan and co-operative administer the program.

Neither does this develo ment of the church era me that the church has attain perfection in any sense of t word. As it takes over respon bility, it will not always ma its decisions correctly or just as we foreigners mi think it should. It will ma some mistakes, but in ma cases it will avoid errors t we would have made. struggles for existence a groping for guidance in its p gram are necessary for grow

The important thing is t the church — the tree of Ch

Continued on page 12



No longer are the tasks of the church carried on by missionaries; the church has developed its own leadership in ministry and administration

EDITORIAL

A Testimony, Not a Test

ONE of the ways in which Christians bear witness to their faith is by putting in words the beliefs they regard as most essential. Whether a church is creedal or noncreedal, it finds frequent need for carefully prepared statements that summarize its basic convictions.

In early summer at least three American church groups, each representing a different tradition, adopted statements of faith. As four Lutheran denominations looked forward to merger in the near future, their representatives agreed tentatively in May to a confession of faith set forth in seven paragraphs and 304 words. Church leaders suggested that though the articles did have legal significance, it should be interpreted rather as an affirmation stating a consensus of faith."

The Reformed Church of America in its annual Synod in June approved a six-point statement as a "theological basis for Christian concern and action." A month later the General Synod of the newly formed United Church of Christ adopted a short statement of faith which had been prepared by a commission of thirty persons representing the Congregational Christian and Evangelical and Reformed churches. The statement was submitted as "a testimony and not a test of faith."

Throughout its history the Church of the Brethren, along with several other noncreedal groups, has refused to formulate its doctrinal beliefs in a manner that would resemble a creed or provide a "test of faith." To many of the earliest Brethren it seemed sufficient to insist that the New Testament alone was adequate as a guide to faith and practice. Some of our first leaders, having suffered persecution for their unwillingness to subscribe to certain articles in creeds, were reluctant to have any part in forming beliefs so that they became an excuse for coercion.

Yet the church often had need to explain and to defend its practices. There were many occasions when some document was required to describe convictions that Brethren held most precious. How to satisfy this need and at the same time to avoid producing a written creed posed certain problems that Brethren have faced in the past and are confronted with today.

A number of years ago, in order to offer a brief description of the church and its convictions, a committee was authorized to prepare what has been familiarly known as the Brethren card. Many churches still distribute this concise summary of traditional concerns and practices, supported by New Testament references. Yet, as the minutes of one Annual Conference reveal, it became necessary to restrain some Brethren from using this descriptive statement as a test of faith. Conference had to state firmly that its purpose was similar to that of a tract created for distribution, discussion, and study, but not to be used as a test of loyalty or as a basis for selecting leaders or accepting members.

Unfortunately, however, this dislike for creeds has tended to discourage some very legitimate efforts to restate and reformulate Brethren convictions as a "testimony" to what we believe and teach. Should it not be possible to produce a brief yet comprehensive statement that would be descriptive of the Christian convictions by which we live and bear witness to the theological principles that undergird our program and practices? If we are clear as to the positive usefulness of such a statement, we need not fear its abuse for coercive purposes. In fact, such an affirmation should include our historic avoidance of "force in religion" and our tradition of openness to new ideas.

Four study commissions are working this year in preparation for a conference next summer on the nature and function of the Church of the Brethren. Capable leaders have been asked to serve on these study commissions and to give extensive time as well as intensive study to matters relating to our church, its underlying convictions, its calling, and its current opportunities. Many Brethren are looking hopefully toward the study conference next summer, trusting that it may produce some clear statements to help us appreciate what we are and what we are called to do as a church. Perhaps out of this well-planned study experience, in which many of our ablest teachers and best-trained pastors and laymen will participate, will come some words that offer not a test, but a testimony of our faith. — K.M.

"And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:33).

Where Your Heart Is

Wayne F. Buckle

Do we care enough about the children looking forward hopefully to life to use our treasures of time, energy and money to bring about a different world?



Religious News Servic

ONE of the disturbing things to come to my attention during this past year I found in a Sunday newspaper comic section. There was a cartoon depicting a rocket ready to blast off for outer space. To the pioneer occupant getting last-minute instructions, these were the words of advice the cartoonist put into the mouth of the counselor: "Good luck! And if you find any intelligent life out there you may also find a reluctance to have anything to do with Earth people."

We do not need to think too hard for the evidence of the truth in the cartoonist's jest. Recently we marked the fourteenth anniversary of the dropping of the first atomic bomb on the Japanese city of Hiroshima. How many of us take note of that day of terrible destruction each year and pause to repent for man's inhumanity to man? While we all talk peace, few are willing or prepared to make the sacrifices and hard decisions to make peace possible. No, we follow the crowd, and most "Christians" give their support to those who insist on building bigger and more horrible bombs and contaminating the atmosphere with their tests, hazarding the health and lives of future generations.

But bombs are not enough — we prepare other hideous means of destruction. In recent weeks a friend of our family has been part of a small group of pacifists protesting the preparation for bacteriological and chemical warfare at Fort Detrick, Maryland. There, near Frederick, scientists are taking their raw materials the germs and viruses against which man has been struggling for centuries and turning out as their refined product a more virulent variety that will not be susceptible to the vaccines and "miracle drugs" which have been produced out of man's long struggle against disease. Our friend had to leave her four children in the care of other friends to make this protest against the perversion of man's knowledge toward the ultimate destruction of the world's children.

Just how intelligent can we consider ourselves when we are part of a society using some of its best brains to make dis-

Moderator's address at the Eastern Virginia district meeting

uses more deadly to other en – using the resources of r governments and their thority to tax all of us to do while the agencies dedicated finding the relief for man's in and suffering go begging. n we expect this kind of elligence to be appealing to God who also created the en who are the potential tims?

As we planned our Eastern rginia district meeting pro- m we thought of one or two ll-qualified colored Chris- ns as possible speakers. But were afraid that some of r Brethren might stay away m the conference, which we nted them to attend, if we ited a colored speaker. This k away some of the good ling which came to me from opportunity I had had to tify on behalf of our district ore the Perrow Commission Richmond in support of our blic schools. In the days that ve followed I have wondered w many Brethren might put to shame by applying for tion grants to take their chil- n from public schools be- se colored youngsters are nitted to their classes.

These are only a couple of symptoms of a world which tainly must look crazy to the reme Intelligence beyond looking on. Is it any wonder t reflection on the cartoon rred to gives a thoughtful son reason to be disturbed? ar the words of Jesus: "The n of Nineveh will arise at judgment with this genera- and condemn it; for they ented at the preaching of ah, and behold, something ater than Jonah is here. The en of the South will arise at judgment with this genera- and condemn it; for she e from the ends of the h to hear the wisdom of mon; and behold, some- thing greater than Solomon is here" Matt. 12: 41-42).

Something greater than atom bombs, bacteriological warfare, race prejudice, materialism, nationalism, has been here for nineteen centuries, and still we ignore His example. Who will rise up and condemn us?

Again hear the wisdom of Jesus in the Sermon on the Mount, when he said, "Do not lay up for yourselves treasures on earth where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal, for where your treasure is, there will your heart be also" (Matt. 6:19-21).

Well-known is the truth of these words of the Master. Evidence is abundant that where men put their treasures there also are their interests. A man who has accumulated wealth and invested it in the stock market, for instance, will be found watching the daily quotations of the market. A man who has spent a lifetime building up a business enterprise will continue to put his time and effort in seeing that its success continues. A man who has trained for a professional career will give himself to the improvement of that profession, and the professional society may get much of his time. A man who puts his money into the church will likely follow up with his time and energy.

As each has placed his treasure in a particular spot, he will not only tend to develop his interest and put additional time and effort there, but many times he will go to great lengths to protect his treasure. But in all this man demonstrates a weakness, for he is letting that which is material dominate his heart.

I wish to take a little liberty with the scripture and turn it around. I am not presumptuous enough to think I can improve on Jesus' words, but I believe he might just as well have said, "Where your heart

AUTUMN

ORA W. GARBER

Distinctive are the joys the autumn brings!
The time of growth is drawing toward its close;
To all her beauty Nature proudly clings.
The stream of hours in even currents flows.

The time of growth is drawing toward its close;
A morning chill precedes the warmth of day.
The stream of hours in even currents flows,
Determined to be on its destined way.

A morning chill precedes the warmth of day.
With nimble step moves on the passing year,
Determined to be on its destined way.
This is a time of splendor and of cheer.

With nimble step moves on the passing year.
To all her beauty Nature proudly clings;
This is a time of splendor and of cheer.
Distinctive are the joys the autumn brings!

is, there will your treasure be also."

As moderator of our district I have had the privilege and duty of visiting many churches during the past year. There have been times when I have been thrilled by the generous spirits of our people and their willingness to lay out their treasures for the church of God. There have been times when I have been discouraged because some attitudes reflected an unwillingness to make treasure available to extend the program of the church. Very often there are attitudes that the church and its program come after everything else is cared for.

Sometimes I have had the fear that some of us might be willing to close our eyes to opportunity because of its cost to respond. In this respect we are like the rich young ruler who came to Jesus, having kept the law from his youth, but still seeking eternal answers. He was one of the most pathetic figures of the New Testament as he turned away when he found that Jesus' answer was to apply his wealth to the welfare of others. His heart really was not there: instead his treasure, his wealth, controlled his heart, and his heart in the final test went with his material possessions.

On the other hand, Jesus picked out the widow who put her mites — all she had — into the temple offering. As he commended her, I believe he is pointing out to us that all important is the dedication of our hearts — dedication which will direct us to put our resources into the church and its program. This poor widow had her heart in the work of God through the temple, and where her heart was, there went her treasure, all she had.

Often I observe my own son at night as he sleeps. Regardless of the frustrations he has had with me and my problems in dealing with him during the day, at his bedside I stop to reflect on my own weakness as a parent and how I wish to help him to become a man of noble character, as well as the kind of better world I want for him to live in. He has my heart, and there is no treasure I possess that I would not give to assure him and his generation of a world of peace and brotherhood.

All across our nation we have children and young people looking forward to life hopefully and expectantly. At this point we offer them a mixed-up world which threatens to destroy itself in atomic fire. And we must face the issue as to whether our hearts are with them sufficiently to follow with our treasures in an ef to bring about something ferent.

God can work through minds of men to work miracles of goodwill and jus and peace. If we will put hearts and minds at his serv the miracle can take p through the new and crea ideas for action which will g in our minds, and we can be instruments of his intervent

We Brethren have m some effort to turn back tide of war through our r work, the sharing of mater and peace education; we h made some motions towar terracial understanding; have talked temperance the good life; so I would wish us to feel that we l been failures. We really l much to be proud of. Still need much more understan of the issues of our day a zeal to make an impact on life of our time and the fu

In his creation God put timeless rules by which we prosper or perish. Our d tion to those values which permanent — putting our l with the Almighty — is the c lenge facing us.

The church needs our t ures of time, energy, and terials if it is to have a influence in our world, if to build the new churches n ed to help lead men to G it is to inspire youth and a if it is to develop a progra strengthen the faith and wi of our total membership.

Here we stand today. E we can let our treasure g where our hearts go, and like the rich young ruler, become pathetic figures o can respond to our C with our hearts and minds then, most logically, they direct the use of our trea Where is your heart?



Bruno Bramanti Three Lions

The mite which the widow gave at the temple represented not only all of her living, but also her concern for the work carried on by the priests

wendolyn Bobb Assumes Administrative Assistant Post

Norman J. Baugher

GWENDOLYN BOBB of St. Paul, Minnesota, has been called by the General Brotherhood Board to serve as administrative assistant in ...istry and Home Missions, ...ceeding Mrs. Howard Royer. ... will assume her new re...nsibilities on October 1. In ... position she will assist in ... total work of the commis... and will carry specific re...onsibilities in Yearbook pr...paration, congregational rec...rs, assisting in home mission ...cation and administration, ... supervision of the commis... office personnel.

...iss Bobb has been em...yed by a large machinery ...ufacturing firm for the past ...teen years, as chief ac...ntant for the past twelve ...s. She received training in ...ounting from the Interna...al Accounting Society in ...cago and has taken college ...k at the University of ...nesota.

...hurch activities have ...ned a major share of ...ndolyn Bobb's interests. ... has given strong leadership ...r home church, the Golden ...ey Community church in ...neapolis, serving as church ... since 1940, as organist ... several years, as auditor, ...ch school teacher, and del...e to district conferences. ... has served as secretary for ... District of Northern Iowa ... Minnesota for the past ... years.

... addition to her work and ...hurch activities, Miss Bobb has found time to pursue a number of hobbies and to be active in the St. Paul Soroptimist International Club and the Council of Christian Business and Professional Women. She will live at 518 Miller Drive in Elgin.



Gwendolyn Bobb

Set the Foundation Early

Marianne Michael

SITTING on a grass mat on the sandy floor of a village compound, I was visiting with a friend who sat barefoot, facially scarred with the tribal markings of a generation ago, simply clad, and erect with the easy bearing of one long accustomed to the freedom of walking unshod. Shyly, and yet with a pride that may be excused in mothers the world around, she took from her Bible the snapshots which had just then come from her daughter studying in England. From between its pages she took pictures of one of the most beautiful girls I have ever seen, wearing the pretty cardigan and scarf that are the classic uniform of college girls in Western schools.

Interrupting her briefly, I asked where her children had been born, and she pointed out a chicle tree, saying, "Our compound was under that tree, but it is no longer here."

Leaping over a score of years from when a tiny baby girl had been born in a humble compound in the middle of Africa, to the time when she would be studying overseas, my mind was stretched immeasurably to cover the cultural, social, economic differences which had been transcended with such apparent ease.

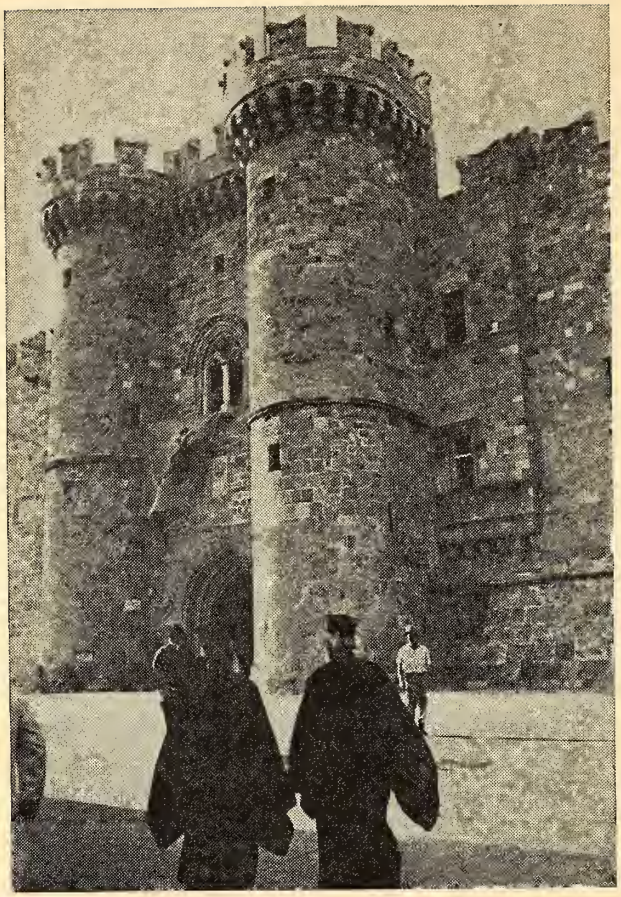
But this girl is not alone. Young people from unpretentious backgrounds are being caught up in the course of change and are being remolded into different persons almost faster than our society can adjust to the change. Mothers who walk miles to carry home a headload of wood for the evening meal have daughters who walk to work in air-conditioned city offices in high-heeled imported shoes.

What stabilizes young people in these cataclysmic times? Where is the church in these days? How are its foundations holding? What ballasts will be shifting almost while one can draw a breath?

One can only set the foundations early, and, when the storms come as come they must, one can only pray that the rock on which they are laid will stand firm.

In our work with young people in Nigeria today, we face opportunities that are opening to young, independent countries around the world. Their hungers will be met. Pray that we may have the wisdom to guide them well.

Missionary in Nigeria, West Africa



Two Orthodox priests approach the arched gateway of an ancient castle on Rhodes, where the World Council of Churches' ninety-member Central Committee met



Three top officials of the World Council, open ne Central Committee meeting; they are: Dr. Ernes A. Payne, Dr. Franklin C. Fry, Dr. Visser 't H ft

WORLD COUNCIL MEETING

M. R. Zigler

DURING July and August three very important meetings of the World Council of Churches were held, including the Conference on Areas of Rapid Social Change, at Salonica, Greece, preceded by years of preparation and financed by a special grant. Then at Spittal, Austria, practically all working committees of the World Council met, making a total of approximately three hundred persons participating.

The Administrative Committee of Inter-Church Aid and Service to Refugees held its annual consultation of one week on the needs of refugee people around the world. Also the entire group was divided into special committees to plan for the Third Assembly of the World Council to be held in New Delhi, India, November 18 – December 5, 1961.

The Island of Rhodes, Greece, was the setting for the annual meeting of the Central Committee of the World Council. This committee is made u of ninety persons elected by he Evanston Assembly in 1 54. The committee will hold its next meeting in 1960 in S t- land. The Central Comm ee receives the report of an Ex u- tive Committee of twenty ve persons; the general secre ry reports on the activities of he staff; all committees inclu ng studies and finance repor t this committee; and it has he responsibility to plan for he World Assembly in 1961.

Because of the locatio of this meeting in Greece, sp ial attention was given to the ife and work of the Orth lox

Church of the Brethren member of the Central Committee of the World Council of Churches

urches. Representatives from land, Czechoslovakia, Hungary, and Yugoslavia were present. Two observers from the ussian Orthodox Church attended, and two unofficially om the Roman Catholic. hese encounters created much terest and pointed up many fferences between the Orthox churches and Protestants. so it was made clear that ere are many similarities in ese strains of Christianity.

The most difficult issue raised the discussion centered in the rd *proselytism* which can be ted in the following statent of an Orthodox repentative: ". . . it must be derstood that the penetration a Christian confession into e area of another one by paganda or through material erings, the increase of one to e detriment of the other one t only is morally unacceptae, but creates a distrustful mate which hinders the effect contact and collaboration."

Through a committee the ntral Committee is making a special study of religious erty. This committee offered y a progress report. The cussion was very interesting, b no definite decision was de. It is understood that in 0 much time will be given this problem.

The greatest interest of the al meeting centered around t planning for the Third rld Assembly to be held in 1. Dr. Paul Minear of Yale inity School is chairman of a ommittee preparing a docunt on the assembly's main me, Jesus Christ, the Light the World. This document l be made available to the gregations of the World ncil's 173 member churches study in preparation for the embly. There will be three tements: on Unity, Witness, Service.

Preliminary plans were discussed at Salonica and Spittal in preparation for the Central Committee meeting. Even though much work had been done previous to the Rhodes meeting, the Central Committee was divided into sections to study again all proposals regarding the assembly's objectives and program. The delegates to the conference will be limited to about 600 representatives. Other categories will be arranged to cover consultants, youth consultants, fraternal delegates, and observers.

Vigorous planning for the assembly will continue through the coming year and will be completed in time for final action at the Central Committee meeting in August 1960. Special attention will be given to Bible study on and implementation of the statements on Unity, Witness, and Service. The Church of the Brethren will be invited to send two representatives, the same number as at Evanston in 1954.

Probably the most strategic action taken as far as the ongoing of the Christian churches is concerned was the decision to recommend to the assembly the merger of the International Missionary Conference with the World Council of Churches. This merger is the end of a long study of many years duration both on the part of the World Council of Churches and the Missionary enterprise. Because of the nature of the study of the merger of the two organizations, it was very appropriate that many questions concerning evangelism, Christian education, and missions should be given a large proportion of time for discussion. It is very clear that if the Christian church is to meet the issues of our day, there must be united action and a very comprehensive plan in order that the potential resources now available among the Christian bodies will not be wasted.

The Church Commission on International Affairs, which is a joint committee of the World Council of Churches and the International Missionary Conference, made a vigorous report and revealed many actions they had taken to help prevent wars



Courtesy World Council of Churches

At the Conference on Areas of Rapid Social Change the leaders of the section on political changes were, left to right: Rev. Paul Albrecht, Geneva; Prof. Mikio Sumiya, Tokyo, Japan; and Mrs. Marion Forrester, research worker in Kenya, Africa, for the rapid social change study



Five presidents of the World Council are shown in this view of the delegates at the meeting of the Central Committee at Rhodes. In the front row (right) are Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Argentina (wearing business suit), and (extreme right) Bishop Otto K. Dibelius of Berlin; second row (right of aisle, left to right): Bishop Henry Knox Sherrill of the Protestant Episcopal Church; Dr. John Baillie of Edinburgh; and Metropolitan Juhanon Mar Thoma of Malabar, India

in many areas of the world. The Administrative Committee of the Inter-Church Aid and Service to Refugees asked for the support of the churches in solving the refugee problem in this year which is known throughout the world as the Refugee Year. It was also revealed that there is a great movement on to give Christian guidance to migration problems, thus giving help to others than refugees who desire to move to some other country.

Anticipating the future, special consideration was given to the proposed announcement by the Food and Agriculture Organization of the United Nations setting aside 1962 as the Hunger Year, when concentrated attention will be given to the elimination of hunger. It is felt that the churches should give special attention to this throughout the world. This is something in which the churches including all mission groups can participate as one great body to find ways and means whereby people may be adequately fed throughout the world.

Following up the Salonica Conference on Areas of Rapid Social Change, the Central Committee expressed a determination to continue the studies and to discover how the Christian churches may enable as many communities as possible to have those things both spiritual and material that are essential to the good life.

Anyone having the opportunity to attend these three meetings could not help but feel a real joy and satisfaction in the existence of the World Council of Churches. It is a young organization, having been formed only in 1948, but its resources are tremendous. It is so clear that the churches can unite to do many things without facing the problems of organic union. It is also clear that it will be a long time before there are any great mergers of churches across national lines. In the meantime the members of the churches must be satisfied to throw their lives and resources into those programs that agree should be done togetl and which cannot be dc effectively separately.

Every congregation sho be alert to the coming of r terials for new study on theme Jesus Christ, the Li of the World, with special erence to Unity, Witness, a Service.

No Longer Overshadow

Continued from page 4

tianity — has been planted Indian soil. If the roots faith have been set d enough, the Lord of the chu will see to it that in fut generations it will bring fc real fruit.

The fruit of Christianit love, peace, brotherhood, h ble and sacrificial service, generally recognized and mired in India. These fr are good and everyone sho have them. However, it is enough to import boxes of th fruits in the form of funds money or of persons so t they may be enjoyed for ju season. It is far better to h the tree planted in one's c garden where fruit is availa in quantity and continually

The church has been plan and is bearing fruit. We sh continue to pray that this will be nourished by the ri of living water so that its f will give inspiration and vi for a vital Christianity in In

HEAVEN

MARIE ANN ZELLER

If heaven is
— More peaceful than a h full of love,
— More pleasant than a afternoon,
— More cozy than a warm place,
— More happy than little dren playing,
— More beautiful than a s
Then, I vow, it is worth ev thing.

The Very Thing You Need

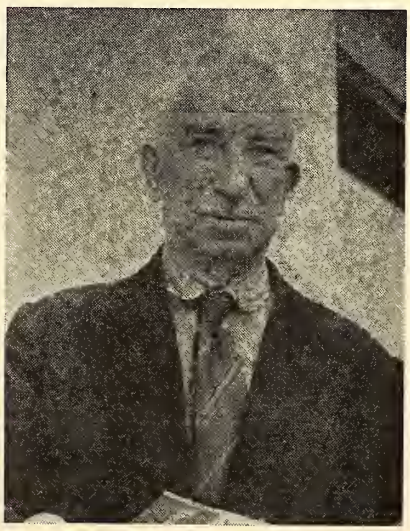
Arthur M. Chirgwin

"HERE is the very thing you need." The words spoken in a clear, strong voice made everyone in the railway coach turn toward the speaker and listen. Some of the passengers recognized him at once, for he often traveled on that train. He was a colporteur of the Brazil Bible Society, through whom the American Bible Society seeks to serve the growing evangelical church of the fourth largest country in the world. He was John of the Cross who made a practice of selling Scriptures on the suburban trains of Rio de Janeiro. He had worked out a technique of Bible selling so planned that in the course of a suburban journey he would spend a few minutes in each coach. If the train was made up of eight coaches and the journey took forty minutes, he knew that he would be able to give about five minutes to each coach.

On this particular day he waited till the train pulled up at the first station, and there was a brief respite from the noisy rattle of the wheels on the rails. Then, taking his stand at the end of the coach, he began to speak loudly enough for all to hear. "Here is the very thing you need," he began, holding up what looked like an illustrated magazine. "Carnival is over now, and Easter is approaching. This is the period in which to prepare your hearts and minds, and this book will help you to prepare better than anything else in the world. For this book tells what God has done for us all. It tells the story of the angel's announcement to the Blessed Virgin Mary; it tells of the birth of Jesus, of his infancy, of his home in Nazareth. It tells of his life and teaching, of his death and resurrection. It is all here in this book, and there are pictures too — pictures of the places where Jesus was born and brought up, where he was crucified for our sake and where he rose again. This is the book you need. Buy it and you buy a blessing. And here on the back my name and address are stamped, so that if you care to write to me you can do so, or if you would like to come and talk to me I am always at home on Saturdays."

Then he began selling, walking down the length of the coach as he did so. The price per copy was the same as the cost of two newspapers, so that it was cheap enough. Men and women alike bought, and in all about eight or nine copies were sold. In a few cases people put questions to him, and he stopped for a moment or two to answer them and to explain more fully what the gospel was about.

Just as the train was slowing down for the next station he stepped across the connecting way to the next coach. As soon as the train started he began to talk once more. It took about two minutes, not more, and was in very similar terms to his brief message in the first coach.



Colporteur John of the Cross sells Scriptures on the suburban trains of Rio de Janeiro, Brazil

Here again he sold a number of copies and had a brief chat with one or two individuals before the train began to slow down once more, and he passed on to the third coach.

And so it went on, until he had gone the whole length of the train. He had timed it perfectly, for just as he finished selling in the last coach of all, the train drew to the terminus platform. The journey had taken forty minutes; he had given little addresses of two minutes each, and he had sold thirty-nine Gospels. It was forty minutes well spent, with witness-bearing and Scripture-selling intermingled. In eight coaches he had given a gospel message, aroused some interest, and sold some Scriptures.

Work of that kind is physically exhausting and puts a severe strain on the throat. As a rule he does it only one day a week, except at Christmas and Easter, when he does it for six days in succession and has hardly any voice left when the week comes to an end. "But it is worth it," he says with a smile, "for I sell a lot of Scriptures."

To the question whether people ever write to him in response to his invitation or call at his home, he replied quite unequivocally. "Yes," he said, "they write sometimes, but more often they come to see me at my house. There are few Saturdays when I do not get any callers. I generally get about four or eight each Saturday, and they are nearly always genuine seekers. That gives me my chance, and many of them become truly converted. I find out where they live and give them the address of the nearest Protestant church. I know that at least some of them join up."

By permission of the American Bible Society

"Substitute Mothers" Aid Convalescence of Children



This young child expresses her joy at having a visitor

SOME of the finest healing being done at Bellevue Hospital in New York City is not contributed by doctors or nurses, or even psychiatrists, but by a group of unpaid volunteers, affectionately known as "substitute mothers." These civic-minded community women have taken upon themselves the mission of making regular visits to the sick children of the hospital. These visits do so much to raise the spirits of the youngsters confined to the hospital that they are now considered indispensable by the administrative staff of Bellevue.

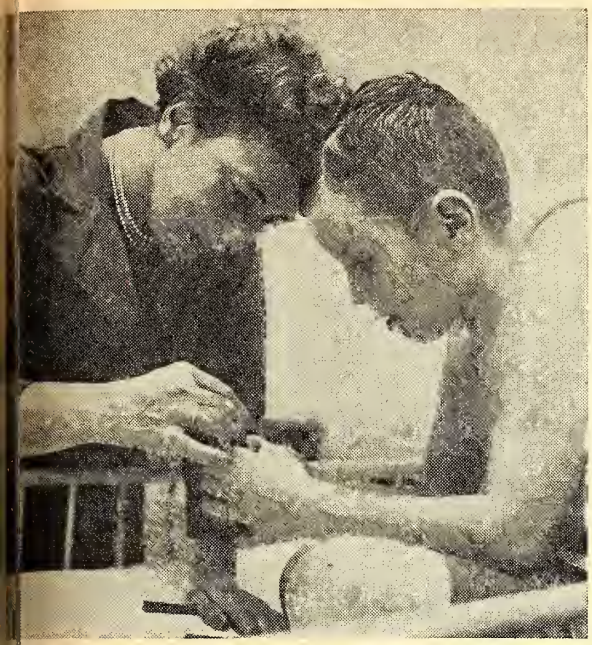
Each day, women in maroon uniforms spend the with the three hundred children confined in the wards

Volunteers assist the children of school age with lessons so that they will not fall behind their class



Sick children who need attention form quick attachments for their "substitute mothers" who visit them





Most children in the Bellevue hospital need visitors, f often both parents are working and unable to come



The "substitute mothers" visit all of the wards in the hospital. Here one assists the child with a fracture

o Bellevue. They visit the orthopedic, cardiac, TB, medic psychiatric, and medical wards, as nonprofessional v nteers.

In this capacity, housewives with true compassion for t suffering of children can donate as much free time as t y have available to giving large doses of love, the best medicine ever discovered for youngsters in a hospital.

The children often need someone to visit them for their own parents may be too busy earning a living to come regularly. The "substitute mothers" also lighten the load of the nurses, as well as hastening the convalescence of the children.



Children able to get about need something to occupy their time. The volunteer supervises their play with clay and with other toys provided

Photos by Three Lions

KINGDOM GLEANINGS

Second West Virginia adopted the unified budget plan at the recent district meeting held at the Junior church.

To carry out the instructional program for the record student body at Elizabethtown College, President A. C. Baugher has announced the creation of five new faculty posts in the fields of physics, business, English, sociology, and psychology.

The Women's Auxiliary of Elizabethtown College has presented $500 to the college to purchase photography equipment for the campus darkroom. Previously the women had furnished a lounge in the women's new residence and purchased a silver service for the college.

Elizabethtown College opened its sixty-first year with a record freshman class and a total student body of 685. Campus housing facilities are jammed to capacity and one hundred men students are boarded off campus. New students represent ten states as well as several foreign countries: India, Egypt, Persia, Turkey, and French Morocco.

A workshop on Educational Objectives and Evaluation of Learning officially opened the 1959-60 school year for the faculty at Manchester College. The workshop was a part of the curriculum and instructional improvement study made possible by a grant from the Lilly Endowment. Resource leaders were Dr. Ruth E. Eckert from the University of Minnesota and Dr. Morris Keeton from Antioch College.

A resume of the address by Dr. S. J. Patterson, Jr., of United Church Men to the general meeting of the men of the Church of the Brethren at Ocean Grove in June is now available for those who are interested. This address was entitled Men's Work in America. Please send 10c to cover cost of postage and handling to the Church of the Brethren General Offices, Attention: Men's Fellowship Department, Elgin, Ill.

Plans are nearing completion for the annual interdenominational leadership training school for church workers that will be held at Manchester College, beginning Oct. 26, and running for five successive Monday nights. The six courses include: A Study of the Apocrypha, Christian Worship, Counseling Methods for Leaders and Teachers, Christian Doctrine for Teachers of Children, Christian Discipleship, and the Books of Acts.

McPherson College will join more than 250 U.S. colleges and universities offering credit for the Continental Classroom course in modern chemistry to be telecast during the 1959-60 academic year over the NBC network, beginning Sept. 28 and continuing until May 27, a series of 160 lessons. The course will consist of a study of fundamental principles and a survey of recent developments in chemistry and is designed primarily for high school teachers of science.

In the 1959 Minutes of Annual Conference a li has been omitted on page 2 in the listing of the me bers of the General Brotherhood Board. In the fif line, between *Paul M.* and *Landis*, should be add *Robinson, 1961 — Desmond W. Bittinger (W), Haro D. Fasnacht (P), Moyne.*

The public program series at Manchester Colle opened with the opera, La Boheme, on Oct. 5. I cluded in the series will be the duo concert pianis Ferrante and Teicher on Nov. 21, the Canadian Play in Chekhov's The Cherry Orchard on Jan. 7, the I dianapolis Symphony Orchestra on March 15, and Ra mond Massey in a Literary Concert Concerning Gre Americans on April 5. Tickets may be obtained writing to Public Programs, Manchester College, No Manchester, Ind.

The United Nations High Commissioner f Refugees and the Brethren Service Commission co pleted a contract on Sept. 4 agreeing to continue develop the Brethren Service HELP project in Sardi and to achieve the firm establishment of twenty-fi to thirty refugees from camps in Italy. The UNHC will select the refugees and provide the funds f resettlement. Brethren Service and HELP will contin to pay administrative and personnel costs. This w be a part of the World Refugee Year program to cl the camps in Europe. Belden Paulson, who direct the project in Sardinia until the first of Septemb has been invited by the UNHCR to assist in its ca clearance program in Italy.

Changes of Address

C. Russell Snyder, who had served the Okeechob church, Fla., as pastor, should now be addressed 5412 Grandview Ave., Altoona, Pa.

Jesse H. Ziegler, from York Center, Lombard, I to American Association of Theological Schools, 12 Knott Building, Dayton 2, Ohio. Brother Ziegler assistant executive secretary of the association.

Pastoral Changes

In addition to the changes already listed in previ issues of the Gospel Messenger these are to be add Lawrence G. Ware, Gilkey, N. C. (Golden)

Fred F. Dancy, Box 264, Sparta, N. C. (New Hav from part time to full time)

Andy Johnson, Relief, N. C. (Upper Brummetts Cre

In the Sept. 19 issue Byron Flory, Sr., was incorre ly listed as pastor of the Blue Ridge Chapel cong gation.

Dedications and Home-coming

Little Pine church, North and South Carolina D trict, dedication of the addition to the building, Sund Oct. 11.

Valley Pike church, Woodstock congregation, Nor ern Virginia, home-coming, Sunday, Oct. 25.

Anderson church, Southern Indiana, dedication the new addition and the remodeled old building, S day, Oct. 25, with services at 10:30 a.m. and 2.30 p A. Blair Helman, president of Manchester College w be the speaker for this occasion.

Brotherhood Theme: Brethren Under the Lordship of Christ

Juniata College was host to the Eastern Region uth conference on Aug. 28-30. Featured speakers re Earl W. Fike, Jr., pastor of the First church, icago; Wayne Zunkel, pastor of the Harrisburg urch, Pa.; J. C. Wine, former missionary to Africa; d Earl Dibert, Elizabethtown College student who o served in Africa.

issionary Personnel

Dr. and Mrs. Frederick Wampler and their daughter e at Bulsar, Surat District, Bombay State, India. They e the first new missionaries to go to India since 1954. . Wampler will begin working in the hospital even ile pursuing language study.

Don Fike returned from Ecuador in September for ly furlough. Shirley and the two children returned May. Shirley is recuperating from hepatitis.

Edna Switzer, who also has had hepatitis, has urned from Ecuador on regular furlough.

The Glen Campbell family returned to India on pt. 13, after a furlough in the States. Their address Bulsar, Surat District, Bombay State, India.

The Church Calendar

tober 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Spirit-filled Witnesses. Acts 2. Memory Selection: Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. Acts 2:38 (R.S.V.)

Men and Missions Sunday

t. 11-18 Churchmen's Week
t. 13-15 District meeting, Middle Maryland, Myersville
t. 14-15 District meeting, Middle Pennsylvania, Martinsburg
t. 16-17 District Meeting, First West Virginia, Morgantown
t. 16-17 District meeting, North Atlantic, Green Tree
t. 16-18 District meeting, Southern Kansas, Independence
t. 17 Eastern Maryland Christian education conference, Flower Hill church
t. 18 Laymen's Sunday
t. 19-22 Central Region conference, North Manchester, Ind.
t. 21-23 Pennsylvania Sunday School Convention, Williamsport
t. 22-24 District meeting, Second Virginia, Summit
t. 22-25 District meeting, Northern California, Fresno
t. 23-25 Southern Ohio Christian training conference, Quaker Hill, Richmond, Ind.
t. 24 District meeting, Western Maryland, Western Port
t. 24 United Nations Day
t. 24-28 Western Region conference, McPherson, Kansas
t. 25 World Order Sunday
t. 27-28 District meeting, Southern Pennsylvania, Ridge
Oct. 30 — Nov. 1 District meeting, Idaho and Western Montana, Payette
Oct. 30 — Nov. 1 District meeting, Northern Illinois and Wisconsin, Franklin Grove
Oct. 30 — Nov. 1 District meeting, Southern Ohio, Trotwood
Nov. 1 Reformation Sunday
Nov. 4-5 District meeting, Eastern Pennsylvania, East Fairview
Nov. 5-7 District meeting, Northwestern Ohio, Lick Creek
Nov. 5-8 District meeting, Washington, Ellisforde
Nov. 6 World Community Day
Nov. 6-7 Middle Pennsylvania foreign missions workshop
Nov. 8 Peace Emphasis Sunday
Nov. 10-12 Pennsylvania State Pastors Conference, Harrisburg
Nov. 15 Southern Ohio junior high workers' conference, West Milton

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Kenneth Hershey of Lehighton, Pa., in the Longenecker house, White Oak congregation, Pa., Oct. 25 — Nov. 8.

Bro. Harold Freeman of Blountville, Tenn., in the White Pine church, W. Va., Oct. 26 — Nov. 8.

Bro. Olen B. Landes of Harrisonburg, Va., in the Lebanon church, Va., Oct. 30 — Nov. 8.

Bro. Jacob T. Dick of Akron, Ohio, in the First church, Roanoke, Va., Nov. 1-6.

Bro. C. E. Davis of La Verne, Calif., in the Potsdam church, Ohio, Nov. 1-15.

Bro. Russell G. West of Wiley, Colo., in the Beaver Run church, W. Va., Nov. 3-15.

Bro. John T. Glick of Bridgewater, Va., in the Luray church, Va., Nov. 1-15.

Bro. Perry L. Huffaker of West Milton, Ohio, in the Ashland City church, Ohio, Nov. 2-8.

Bro. Jesse Whitacre of Keyser, W. Va., in the Wawaka church, Ind., Nov. 2-8; in the Yellow Creek church, Ind., Nov. 9-22.

Bro. Elmer B. Hoover of Elizabethtown, Pa., in the Ridge church, Pa., Nov. 8-15.

Bro. Daniel C. Flory of Springfield, Ill., in the Oak Grove church, Ill., Nov. 8-15.

Bro. Howard Bernhard of Mt. Joy, Pa., in the East Petersburg church, Pa., Nov. 8-22.

Bro. Victor C. Bendsen of Hartville, Ohio, in the Reading church, Ohio, Nov. 10-13.

Bro. Roy K. Miller of Wilmington, Del., in the Rocky Mount church, Va., Oct. 25 — Nov. 1.

Bro. Joseph Long of Elgin, Ill., in the Annville church, Pa., Oct. 18-25.

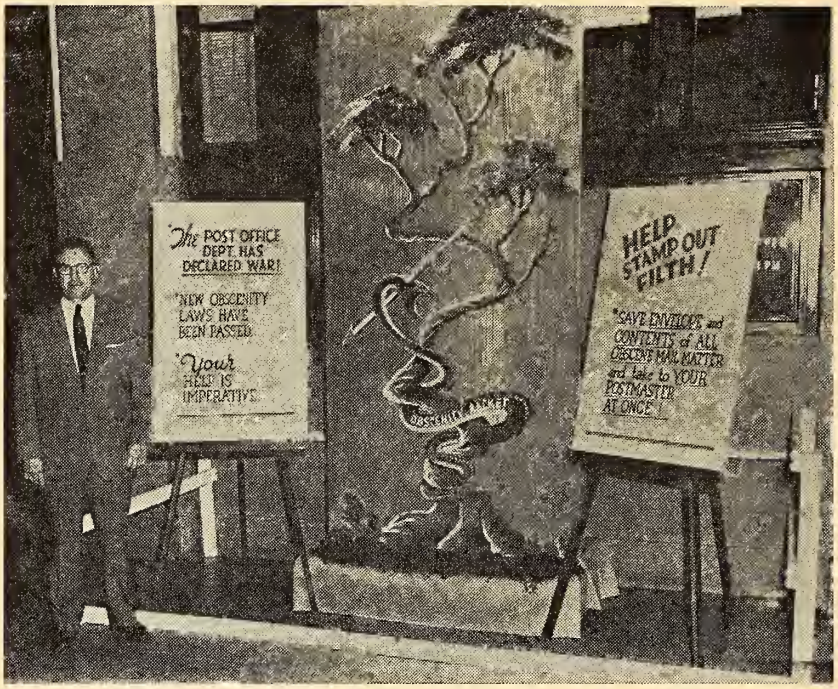
Gains for the Kingdom

Four baptized and three received by letter in the Bethel Center church, Ind. Three baptized in the English Prairie church, Ind.

Five baptized and one received in the Hatfield church, Pa. Four baptized and one reclaimed in the Glendale church, Md.

Two received by letter in the Lebanon church, Va. Five baptized and one received by letter in the Little River church, Va. Three baptized and one received by letter in the Martinsburg-Vanclevesville church, W. Va. Three baptized in the Tampa church, Fla. Three baptized in the Valley Pike church, Woodstock congregation, Va.

News and Comment From Around the Worl



Postmaster William E. McElroy of Springfield, Illinois, stands beside a local exhibit set up to call attention to Postmaster General Arthur E. Summerfield's campaign to crack down on obscenity in the mail. The display has received widespread support from local newspapers, and radio and TV spot announcements. Organizations also have praised the exhibit as helping to point out a menace

Younger Churches Study Stewardship

C. W. Hatch, head of the stewardship and promotion department of the Church of God, Anderson, Ind., is being sent overseas for six months during which he will attempt to teach stewardship to missionaries and national leaders, and will give careful attention to the method of development and techniques in local church finance on the mission fields of that communion.

U. S. Methodist Missions Transferred to Nationals

Methodist mission work in churches overseas is being rapidly turned over to national leadership, according to three officials of the Woman's Division of Christian Service of the Board of Missions of the Methodist Church.

Miss Lucile Colony, executive secretary for India and Pakistan for the Woman's Division, said that leadership of the Methodist Church in India is almost entirely Indian. The church invites missionaries as coworkers. But, she added, in Pakistan missionaries hold the traditional, but not the desired, place of authority.

The most recent development in Africa, it was reported, is in the field of education where many African teachers are becoming principals and head instructors.

A Bright View on Leprosy

Complete eradication of leprosy can be accomplished "within a reasonable space of time." This view is expressed in the 1958 annual report of the British Leprosy Relief Association.

Over two thirds of all children whose treatment is paid for by donors to the Belra Child Adoption Scheme are West African.

Sponsors from the British royal house now include Prince Richard of Gloucester, whose adoption of a boy leprosy victim at Itu Settlement, Nigeria, was announced just before his parents, the Duke and Duchess of Gloucester, left Nigeria after the royal tour.

The scheme, regarded as "one of the most important activities" the association has introduced, suppor 2,758 children, of whom 1,937 a in settlements in Ghana, Nigeri and the Southern Cameroons, th report states. Many patients in th Brethren leprosarium are "adopted in this same way.

Missions Versus Interchurch Aid Debated

Whether Western Christian mi sionary agencies working in Asia an Africa should replace their traditio al mission approach with the new interchurch aid emphasis, was d bated by two mission experts at Lutheran World Federation meetin in Nyborg, Denmark.

Dr. Bengt Hoffman of Geneva director of the federation's Depar ment of World Service, stressed th service should be substituted f witness as the keynote of Christia relations with churches in those tw non-Christian areas. Favoring th traditional mission approach was D Fridtjov Birkeli, general secreta of the Norwegian Missionary Societ He pointed out that government agencies have taken over many of th social welfare, educational, and pu lic health responsibilities former borne by mission agencies.

Both experts agreed that no ma ter what type of approach may l used, it would be a mistake to s up large, amply housed education and medical institutions which wou be a burden for the Asian and Africa churches to maintain.

The Federation's Commission World Mission accepted as membe two autonomous African chur bodies. One is the outgrowth of th work of the Finnish Missionary S ciety and the other was initiated l German missionaries and was lat administered by the National Lut eran Council in the U.S.A.

It was reported that Lutheran mi sionary work has been started seventeen new countries during th last ten years. The overseas st of Lutheran sending agencies gre from about 2,500 in 1950 to abo 3,800 in 1958. However, Luthera were forced to end their missiona efforts in China in 1949 and in Ir in 1958.

Membership in the Luther churches of North America reach 8,090,000 in 1958, passing the eigh million mark for the first time.

inal Volume of Mennonite ncyclopedia Off Press

The fourth and final volume of he Mennonite Encyclopedia, a co-perative project of the country's ree largest Mennonite bodies, has st been published. Earlier volumes peared in 1955, 1956, and 1957. he encyclopedia treats almost 4,000 subjects in a comprehensive rvey of Anabaptism-Mennonitism er a period of 435 years. Among s features are 100 maps, 436 il-strations and about 2,000 bi-graphies of Anabaptist martyrs.

rayers Asked for Nicaragua vangelism Crusade

An appeal to Christians around e world to pray for a prolonged ation-wide mass evangelism crusade be held in Nicaragua in 1960 has en made by the Latin American ission, which has headquarters in n Jose, Costa Rica.

The campaign, the first of its kind er held in the country, will be onsored by all major Protestant dies in Nicaragua in co-operation ith the mission. The crusade will launched in January and will fea-re mobilization and training of urch members in modern methods personal and visitation evange-m. It will seek to reactivate local urches as strategic units for con-uous evangelism.

mish Petition for Social ecurity Exemption

A group of Amish leaders recently esented a petition to Secretary of ealth, Education, and Welfare rthur S. Flemming asking him to empt them from social security xes.

The petition reads: "Our faith has ways been sufficient to meet our eds as they came about, and we el the present social security laws e an infringement on our responsi-lities. As a church we feel grieved at this social security has come on us."

x Exemption for Supporting reign Students Opposed

The Treasury Department has ad-sed Congress that it is strongly op-sed to legislation that would ant a taxpayer an additional in-me tax exemption if he supports in s home a foreign high school stu-nt who comes to America under an ternational student exchange pro-am.

Church groups which are interested in the student exchange program have strongly supported the proposed legislation. No less than nine members of the House have thus far introduced bills which would give American host families credit for an extra dependent in income tax returns.

Chances for the legislation, which looked excellent after it was endorsed earlier by the State Department, have now been sharply reduced by the Treasury's opposition. Church groups have favored the legislation since it would give an inducement to American families to participate in the exchange program and some recognition to the expenses they incur which — under another Treasury rule — are not deductible as a charitable contribution.

Church of England Proposes Joint Baptism, Confirmation Rites

The Liturgical Commission of the Church of England has recommended adult baptism as "a normal New Testament procedure" and proposed that infant baptism be administered only in "modified form." It further suggested that since baptism and confirmation are closely linked in the New Testament, the two sacraments should be administered at the same service.

It also recommended that this service should not open with an exhortation, but with an introduction similar to that of holy communion followed by Scripture readings and a sermon. The commission said that "all of this would be in line with both the Primitive and Reformed tradition."

ECLOF Reports Loans to Seventy-eight Churches

The Ecumenical Church Loan Fund, an independent agency which is closely related to the program of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, reports that it granted seventy-eight loans to churches in ten countries during 1958. The figure brings to a total of nearly 500 the number of loans made by the agency, of which nearly half have been repaid and the funds allocated to new projects.

Two of the loans made during the year went to churches in Burma. It marked the first time the agency has made loans outside Europe. A similar extension of the program is planned in other Asian countries and in Africa and South America.

Postal Authorities Warn Against Chain Letter Scheme

Postal authorities in Charlotte, N. C., have warned that a new chain letter scheme with a religious angle violates the mail fraud section of the postal laws.

Under the scheme recipients of letters are urged to continue the chain by mailing $1 to the first person on the list of names adding his name and mailing another $1 to the church of his choice. It promises participants will receive more than $100,000 in 60 days if the chain is not broken, and that churches all over the world will get some $50,000,000.

Steady Increase in Nigerian Air Traffic

The 1957-58 annual report on civil aviation just published in Lagos, Nigeria, states that there was a steady increase in air traffic in Nigeria during the period under review when not less than 9,618 aircraft movements took place at the international airport of Kano alone as against 9,114 during the previous year.

The parliamentary secretary to the ministry of communications and aviation, Mr. A. J. U. Ekong, in a foreward to the report, says that on the whole the department has made good progress in the expansion of air traffic in Nigeria and in development of ground services.

Brethren missionaries traveling by air enter Nigeria at Kano.

Report Shortage of Bibles in Indonesia

There is a shortage of Bibles in Indonesia, particularly of copies reprinted for children, according to information received by the Christian Reformed Church of Holland. Bibles are needed also for work in hospitals and prisons and are in short supply in small towns and villages. The church said it has distributed 20,000 copies of children's Bibles in the Javenese and Indonesian languages through its mission center.

Two Protestant Martyrs in San Vicente

As Protestants of San Vicente, Colombia, left their chapel in La Primavera after an evening service, Jan. 24, 1959, they were attacked by a band of armed men shouting, "These Protestants must be exterminated." They fired over 150 bullets into the chapel and a neighbor-

ing house. The assistant pastor, Sr. Luis Ignacio Rovira, shot through the head, died instantly. Josué Marín, a 4-year-old boy, had his foot blown off and died later in the San Juan de Dios hospital in Bucaramanga.

With these the number of Protestant martyrs in Colombia since 1948 reached 109 adults and 5 children. Twelve additional deaths are still under investigation.

Churches Urged to Employ Business Administrators

Adequate fire insurance coverage and better business administration were urged for Protestant churches by speakers at the third annual meeting of the National Association of Church Business Administrators.

In calling for more insurance against losses by fire or other means, W. Dean Willis, the business administrator of the First Baptist church in Dallas, Texas, said that church officers "carry a heavy burden of responsibility for the stewardship of property under their care."

Churches Urged to Pay Some Taxes

Eugene Carson Blake, chief administrative officer of the United Presbyterian Church in the U.S.A., has suggested that churches should begin to pay some taxes on their real estate. They are now generally exempt from such taxes.

Dr. Blake also proposed repeal of the federal law exempting church corporations from the fifty-two per cent income tax. Dr. Blake said, "I suggest that 100 years from now the present pattern of religious tax exemption by federal, state, and municipal authorities, if continued, may present the state with problems of such magnitude that their only solution will be revolutionary expropriation of church properties."

African Christians Asked to Participate in Politics

African Christians have the responsibility to take an active part in politics and in the government of their churches, according to a statement by the Christian Council of Tanganyika. The statement also strongly supported demands by the people of Tanganyika for political self-government.

A report that American Evangelist Billy Graham would conduct an evangelistic crusade in Tanganyika early in 1960 was received by the council with enthusiasm and interest.

News Briefs

The president of the Catholic Total Abstinence Union reports growing interest in the temperance group's rehabilitation program. Msgr. John W. Keogh of Philadelphia says that many pastors are finding a need of the union's help with drinking problems of their parishes. The abstinence group has national headquarters in Philadelphia. It has some 70,000 members.

A goal of 3,649,999 baptisms in the next five years has been announced by the Southern Baptist Convention's home mission board. This goal represents more than one third the Convention's present membership.

Each member of Trinity Lutheran church at Fisher, Minn., gave an average of $467 for the work of his church last year, including $165 for missions. This record was hailed as an outstanding performance at a conference of the eight largest districts of the Lutheran Church-Missouri Synod.

Japanese Gideons, who since 1950 have distributed one million copies of the Bible or Scripture portions, recently presented Crown Prince Akhito with a specially inscribed Bible, to mark the beginning of their drive towards a second million distribution mark.

A record budget of more than $19,700,000 to support the world-wide program of the Lutheran Church-Missouri Synod was adopted recently at the denomination's fiscal conference. The new total represents an increase of 19.8 per cent over the current budget. More than $9,000,000 are earmarked for educational purposes.

Quotes in the News

Dr. Herbert D. Rugg, editor of Current Religious Thought: "Religion in America is acquiring new dimensions, in breadth and height and depth, and in all faiths and sects. There are those who say this growth is superficial, shallow, and characterless. Those who claim this are mistaken."

Dr. Charles H. Malik, president of the United Nations General Assembly: "So far as the Western world is concerned, the deepest thing at stake is its faith in its values and its ability to justify and defend them. Free representat government, the primacy of the l man person, the moral law, the c tinuity of history, freedom, tru and God — it is these things t are at stake today."

Dr. Walter Braun, general sup intendent of Kurmark district (S iet Zone) of the Evangelical Chur of Brandenburg and Berlin: "Chi tians not only need freedom to p form their religious rites, but m also be permitted to shape th lives unhampered according to th faith and to co-operate as citize with equal privileges without vio tion of their conscience, which bound to God."

Arthur R. McKay, McCorm Theological Seminary: "If an al holic persists in seeking help in t fellowship of the church, naiv assuming that the folk who do this talking about love and acce ance really mean business, he is d for a real shock. Of course, a co passionate pastor may refer him Alcoholics Anonymous, and a ma nanimous elder may send a basket food to his distraught family, but find acceptance the alcoholic m ordinarily go outside the church it. In the main, this is so beca the church moralizes the problems men. It treats the symptoms, if does anything at all, and igno the causes. It doesn't really ca It prefers peace and quiet and or to disturbance, disquiet, and t ardor which is prerequisite for t reclaiming of troubled men a women."

Dr. Herbert Gezork, president Andover Newton Theologi School: "If the church today suff from any ailment it is that of trivi ity. Let the church drop a gr many of its social activities, howe appealing and attractive they a so that it can concentrate on most urgent tasks. Does nobody s or does nobody care to see t we are slowly but surely becomi engulfed in a quagmire of e living, of comfortable self-ind gence, or ethical indifference, wh all moral demands become relati where the practices of the major seem to be the only measuring r for right or wrong, and where t only valid rule of behavior appe to be: anything goes as long as get away with it?"

Lorraine Hansberry, author of t Broadway play, Raisin in the Su "There is no such thing as a Sou ern mentality, or a Southern a thing else which is simply whi

'he people of the South, are, and re more so than any part of this ountry, black and white. Therefore, to presume to be tolerant and nderstanding and democratic in behalf of an entity known as the Southern people is not possible unless we recognize that the white South is by no stretch of the imagination the entire South."



rethren delegates at the meeting of the General Council of the UCYM: ft to right, front row: Virginia Fisher, Elizabethtown, Pa., Mr. and Irs. Jim Rose, N. Manchester, Ind.; back row: Allan Bashor, Waterford, alif., Warren Miller, Manassas, Va., Don Hollenbeck, Udell, Iowa

rethren Youth Share in United Christian Youth Movement's wenty-fifth General Council

A group of representative Protestnt youth recently took two long oks: one at the culture in which ıey live, the other at the gospel hich they profess. Sometimes they ınd little relationship between the vo.

Assembled as the 25th General ouncil of the United Christian outh Movement, the group of 160 cluded a representative of each hurch of the Brethren region. hey were: Pacific Coast — Allan ashor, Waterford, Calif.; Eastern — rs. Nevin Fisher, Elizabethtown, a., associate regional secretary and rethren adult adviser at the ouncil; Western — Don Hollenck, Udell, Iowa, McPherson College junior; Southeastern — Warren iller, Manassas, Va., Bridgewater ollege junior; Central — Jim Rose, orth Manchester, Ind., regional ldworker.

The week-long council in late ugust convened beside Wisconsin's ake Geneva. The site was where rethren J. Clyde Forney, I. Clifford ul, L. W. Shultz, and Dan West, and fifty-four other churchmen signed the charter creating the UCYM in 1934.

Two facets of culture which the youth looked at with piercing vision were international affairs and sex education.

Criticizing the "project-itis" of past general councils in approaching world problems, John Wood, associate UCYM secretary, said activities of this type are not effective instruments for peace if individual youth do not understand their motives behind them. He told the delegates:

"A mission is not something you do; more centrally it is something you have. Jesus' mission was not a check list of tasks he had to perform; it was a mandate he had received that guided and ordered all his life.

"If we believe that God is at work in the world today, then the realm of international affairs is the very area in which the mission of the church must be and is being carried out."

The General Council has accented world affairs in its program for two years. The visitation last March to Washington by denominational youth leaders, which involved Brethren Youth Chairman Peggy Deal, and outspoken testimony in Washington against conscription and for disarmament have been a part of UCYM's action. The climax for the international affairs thrust will come during Youth Week, 1960.

The General Council elected as its new chairman a youth majoring in international relations at Southwestern College, Memphis, Tenn. She is Lela Garner, a Cumberland Presbyterian.

Most provocative of the guest speakers was Dr. William Graham Cole who said modern church members are by and large "pagans with a fringe on top."

The fire was drawn not so much from the Williams College dean's criticism of the church, however, as from his views on the gospel implications for sex. His presentations will serve as a resource for study material to be prepared for Youth Week in 1961.

A perpetual issue for General Council has been whether delegates should unite in celebration of the Lord's Supper, coming as they do from thirty denominations and widely diverse communion traditions. In a plenary session the youth considered a recommendation from the faith commission that:

— no holy communion was to take place at the 1959 meeting.

— a special service was to be held to confess the sin of division within their fellowship and to ask God's forgiveness and guidance on the matter.

— at least three celebrations of holy communion are to be held in 1960 to accommodate persons of widely varying tradition.

— state and local UCYM councils not celebrate holy communion without fully discussing its implications.

— denominational youth councils study the conditions under which their members may partake of communion with other Christians.

If the depth of spiritual dialogue continues, by the end of its second twenty-five years the United Christian Youth Movement should be grounded more firmly in the area in which it has found often the greatest difficulty in its expressing its unity: matters of faith. — *Howard E. Royer.*

Sarah Paul — *Indian Church Leader*



Susan S. Shull

DO YOU want a Bible teacher for your women's institute or retreat? Ask for Miss Sarah Paul. Want an able member on your church council? . . . on your college board of directors? . . . on the YWCA executive committee? . . . on the managing board of the Spiritual Life Center? Call Miss Paul.

It was fitting that the first time I should see Miss Paul was at the Marathi women's refresher course at the Nasrapur Spiritual Life Center. There she was standing before a group of fifty-five women gathered from a wide area of Maharashtra for a week's retreat. How graphically she lifted up various ideals found in women of the Bible, such as in Moses' mother, in Samuel's, and in Mary, the mother of Jesus! These challenging studies also brought out practical applications for mothers of today.

While listening to Sarah Paul give lectures and addresses, one senses her deep love for her Lord and his Word, her strong faith in the power of prayer, and her joy in witnessing to the good news. Looking back into her life, one finds the roots of this Christian heritage.

Sarah Paul was born in a Christian family at Surat on the west coast of India on Nov. 5, 1898. Her mother's maternal uncle, headmaster of a primary school, was the first in the family to accept Christ as Savior. Her father was educated in the Irish Presbyterian mission school and was the first and only one in his family to become a Christian. He worked for a while in the mission press in Surat and later as a mechanical engineer in the mint in Bombay.

A great calamity came upon the family when Mr. Paul passed away suddenly leaving his young widow helpless with three boys and two girls ranging between one year and ten years. Sarah was the youngest. Mrs. Paul and her mother worked very hard, trusting in the promises that God would never leave them nor forsake them. And, true to His promises, God did provide for them in a miraculous way. The three younger children were "adopted" by two Sunday Schools and an Irish lady to the extent of supplying a monthly stipend for them. This was a great blessing.

Sarah's mother was led to take a Bible course, pass the examination, and become an evangelist. Her reading of the Bible and her prayers at family worship morning and evening touched the hearts of her children. She created a spiritual atmosphere wherein one could realize the living presence of the Lord.

Mrs. Paul would often tell Sarah to sit beside her with the open Bible while she was cooking. She would then repeat some of the great passages, while Sarah followed in the text and prompted her if she made a mistake. In this way the language of Isaiah 53, the Sermon on the Mount, John 15, and other great sections of the Bible became familiar to the little girl long before she was ten. Her mother's love for the Bible gradually took possession of her daughter as well.

The great turning point in Sarah's life came one day when she was twelve years old. This is how she herself describes what happened:

"I gave my heart to the Lord when I was a girl of twelve years. It was a Sunday in September when my mother, brothers, and sister were all reading the Bible and praying individually to prepare themselves for communion. I had not taken the examination for it and I felt miserable. I walked in and out of the house and felt that I was going to miss a great blessing.

"I went quietly and knelt beside my mother who was praying. Feeling that I was beside her, she began to pray aloud. She made the cross of Christ so vivid in her prayers that I could actually see Christ the cross in great agony and pa and suffering. She continued: 'I was wounded for our transgressio he was bruised for our iniquiti the chastisement of our peace w upon him; and with his stripes are healed.'

"I broke down completely. Te rolled down my cheeks. I could s in the light of the cross that was a sinful being. I humbled m self and gave myself to the Lo and I felt a new power taking h of me from that moment. I expe enced joy and peace such as I h never experienced before."

Sarah had great visions of futu service and decided to be a teach This sense of vocation never l her. She was educated in the m sion school in Surat, and later Wilson College in Bombay, whe in 1920, she passed her B.A. exa ination with honors in Engli literature. She was, successive principal of the girls' high scho Ahmedabad, inspectress of gi schools, superintendent of the g ernment training college for tea ers, and, finally, deputy director education for the state of Bomb

Thus, Sarah Paul became one the great educators of India. the same time she was very eag

study the Bible more fully. She arted borrowing books from a eat scholar of the Bible and or-red books from abroad for her iritual growth. But the climax me in a strong inner urge to de-te a sufficiently long time each y to the study of the Bible.

She says, "Heavy as the duties a government official were, I de-rmined, together with a dear end of mine, to get up at 3 a.m. study the Bible undisturbed from en until 6 a.m. The effort con-nued for months together and ese hours proved to be times of chest blessing."

At this same time Miss Paul was so a growing leader in the church d worked for years as secretary d treasurer of the finance commit-e of the United Church of North-n India, at Ahmedabad. She has d several trips abroad under the spices of her church: in 1948 Belfast as a delegate to the cen-nary of the Irish Presbyterian hurch in Gujarat; in 1954 to Lon-n to attend the third jubilee of e Bible Society.

On both of these occasions she d considerable deputation work nong the churches. After her re-rement from the education depart-ent of Bombay State, she gave norary service to the Bible Society r three years as secretary of Wom-n's Work Auxiliaries.

Then, in 1958, the United Church Northern India (U.C.N.I.) Wom-n's Work Council invited Miss Paul lead the Fellowship Team, a eputation of five women, to Africa see the work of their church issionaries, the Rev. and Mrs. Din ayal, at Nairobi and that of the resbyterian missionaries from the . S. in Ethiopia.

In January 1959, Miss Paul was sked by the executive committee the U.C.N.I. to give a report the visits of the team to the urches in Africa. At this time e was unanimously elected to be nvenor of the Overseas Mission ommittee (similar to our Foreign lission Commission). She is giving erself devotedly to this new task nd was busy (when I contacted er in Bombay) with getting red ape and details cleared for the sec-nd young couple to go from India the church in Africa.

Should you ask for the secret of arah Paul's life, she would answer n these words, "I owe everything to the Bible and to the living Christ seen in its pages. I owe the force and fire of my language to the Bible. I owe my status and position in life to the Bible and to the living Christ it reveals. The Bible has become a living Book to me ever since I saw my mother read it devoutly and with such zeal. My eyes were opened early in my childhood and I could see the scarlet threat running through the sixty-six precious pearls of the Bible, weaving them all into a complete whole."

Meet Your Missionaries

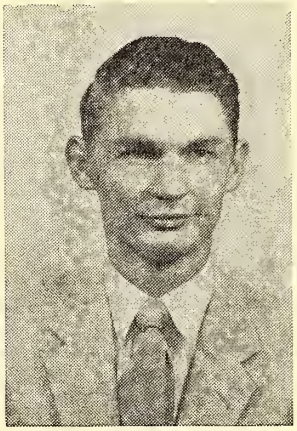
ON AUG. 25 the first new missionaries given visas by the Indian government for several years, Dr. and Mrs. Frederick Wampler, sailed for India. Although their first months will be spent principally in language study, the need at the Brethren mission hospital at Bulsar for a surgeon is so acute that Dr. Wampler will do some medical work immediately upon arrival.

Fred, the first of three children of Rev. and Mrs. J. Galen Wampler of Linville, Va., was born July 1, 1932, in Harrisonburg, Va. He attended the Damascus Church of the Brethren at Criders, Va. At the age of nine he united with the church. He studied at Bridgewater College where he followed a premedical course having already felt called to medical mission work. He was graduated in 1953 and was married to Josephine Spangler before entering medical school.

Josephine (Jo) Spangler, the second of four children of Rev. and Mrs. Horace C. Spangler of Roanoke, Va., was born near Roanoke on Dec. 26, 1930. She attended the Oak Grove Church of the Brethren, with which she united at the age of ten. She studied at Bridgewater College, where she met Fred. She was graduated in 1953 with a B.S. degree in home economics.

While Fred studied medicine at the Medical College of Virginia in Virginia, Jo worked as a cafeteria manager in the public schools. During the summer after his freshman year, Fred served as a summer pastor in his home congregation, Greenmount, near Harrisonburg, where he had been licensed to the ministry a few years before. He was subsequently ordained in January 1955. Later, the Wamplers moved their church letters from their home churches to Richmond where Fred was in medical school. They found much stimulation in working with the small, growing church.

On July 4, 1956, a daughter, Amanda, was born. The next May



Fred Wampler



Jo Wampler and Amanda

Fred was graduated from medical school, and the Wamplers moved north to Lancaster, Pa. Fred spent a busy year as intern at the Lancaster General hospital and stayed a second year as surgical resident. Again, they found a rich experience in the city church which they attended regularly, though they visited in the rural churches of the area as often as possible.

When Jo asked for the privilege of observing in the hospital diet kitchen in order to gain some knowledge of hospital dietetics, she was offered a job and worked the remaining time in Lancaster.

Upon completion of his year of surgical residency, Fred and his wife were consecrated at the Ocean Grove Conference for service in India.

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

Do our colleges have a central position in Brotherhood thought and planning?

Some say, "Yes"; some say, "No"; but the record is balanced toward the affirmative.

The colleges are related to the General Brotherhood Board through the Christian Education Commission. The executive secretary of this commission serves as secretary of the Committee on Higher Education, which is composed of the presidents of our six colleges and the seminary president. This committee meets regularly each January and June, and its chairman reports annually to the commission. Frequently recommendations or questions are directed to the General Brotherhood Board for consideration.

The Brotherhood has co-operated with the colleges in five study conferences on various aspects of higher education since 1945. This is more Brotherhood-wide study than any other program area has yet received.

From another angle, our educational institutions are well represented on district, regional, and Brotherhood boards. Currently seven Brotherhood Board members come from college and seminary faculties.

We could profitably explore new ways of using the services of the colleges to strengthen the church program at regional, district, and local levels. This may be the area of our greatest neglect. — S. *Loren Bowman.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

Vacation Time in Poland

Ray Canfield, one of the four American agricultural exchangees now in Poland, writes of the trip which he and two of the other exchangees took and summarizes his first six months' experiences in Poland.

IN THE first part of July Ron Brunk, Kathryn Pierson, and I accompanied nine Poles on a two-week vacation. We went to north central Poland to an area of lakes and rivers known as Mazury. Once we got there, our means of transportation was the *kajak*. The only things we took with us were what we could get into a knapsack.

Our group was a part of a regular tour established by the Polish Tourist Association. We traveled a certain distance each day between the camps they had set up. At these camps we were served meals or prepared our own from food we carried with us. We slept in small cabins (two in each) which contained cots, mattresses of straw in burlap sacks, and sometimes a small table.

100 Miles by Paddle

We paddled for twelve days. During this time we covered a distance of about 100 miles, not counting extra trips such as fishing at night or getting lost. This was all on a series of connected lakes and rivers. We had to take the *kajaks* from the water only five times and that was usually to go around a dam or mill (not counting removing them to empty water). The daily schedule went something like this.

We got up at 8:00, ate, packed, and left camp at 10:00. Part of the time we were on lakes. When we were there we stopped in the middle and swam because the water was bright and warm every day. The we went to the shore and into th forest to pick wild berries. Wil blueberries and strawberries we very thick. Also there were som raspberries. Then down a lazy riv we would see many flowers of ye lows, blue, and white, low bridg we would have to duck under, an old farms, most of which had a larg nest and a family of storks on th barn roof.

"Hi, Howdy, Hey"

It is customary that when grou arrive at a new camp they giv a "yell." Since we were in the grou and almost all the others spoke Eng lish, they wanted something "re American" to yell. We decided o "Hi, howdy, hey — we're happy t be here today."

After doing this and securing ou *kajaks*, we got settled in the cabi and ate dinner, never earlier tha 3:00. Then four or five of us fishe while the others relaxed. Supp was at about 8:00, and we usuall fried the fish afterwards, if the were fish to fry. The evenings foun us taking a walk or lying aroun talking. After dark we built a camp fire and sang until we were read for bed.

Often during the trip we ha meetings, as there were several de cisions to be made. This gave us good comparison of our difference in organization and group leade ship. We usually found that th decision had already been made an few people knew about it or els everyone had made his own decisio

The Mazury Lake area, where w were, was East Prussia before th war, belonging to Germany. Th people who live there still spea German among themselves. It extremely beautiful country and very peaceful place to be. But, a in the States, each year there ar more and more vacationers an tourists there. Of course, this re flects the conditions of the countr The people are free to travel, an what's more, it is inexpensiv enough to be reasonable for man of the working people.

Six Months in a Nutshell

I will finish by giving a brief si months' summary:

1. The people expected us an made us feel at home — at first n as one of them but as someon

Continued on page 26

Volunteer Supervises Language Lessons

Photos by Gary Williams

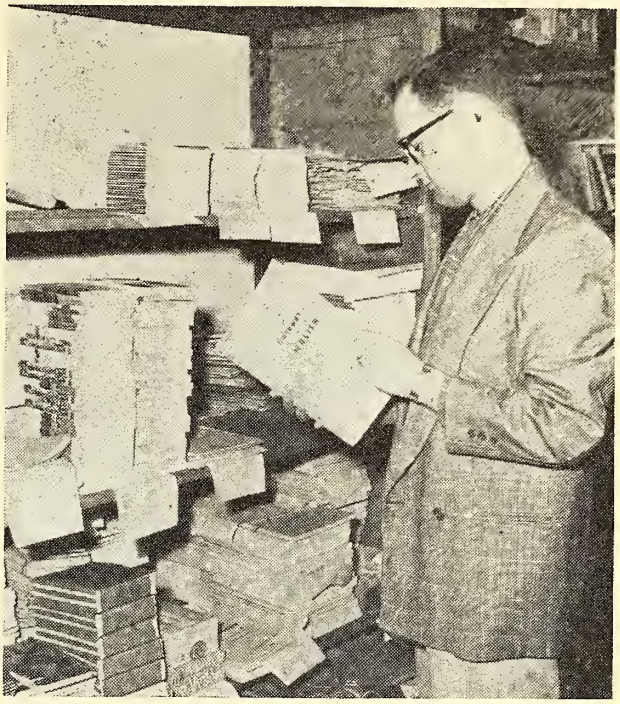
John Stites, volunteer from Detroit, Mich., who completed his alternative service in September, spent eight months supervising English language classes for the YMCA in refugee camps in Upper Austria. Here he is studying Gateway to English, the instruction book used in the classes which he supervised. The Reader's Digest and other easy reading material were also used.



Here John meets with the German teacher who teaches one of the language classes near Linz. The barrack to the right contains the classroom where the English instruction is given. John's work included seeing that the classes and teachers were supplied with necessary materials, assisting the teachers in methods of presentation, and helping the teachers with any problems which have them concern. Help on the pronunciation of words was a common bit of assistance which he was called upon to give.

In one of his regular visits to the camps having language classes John (r.) observes the instruction given. Most of the refugees participating in the classes hope to emigrate to English-speaking countries such as the United States, Canada, or Australia, as soon as their papers can be cleared







In his office in Linz, Austria, John is shown making his monthly report to the YMCA and the Brethren Service Commission. In addition to his supervisory work, he introduced some training sessions of his own. An example was a conversation club at Camp Asten which met weekly. To begin the evening John started the group on a discussion of some interesting topic and let the conversation take its course. During the later part of the period he led them in singing or divided them into buzz groups for more individual participation.

Many of the members of the classes with which John worked have been able to emigrate, and new students were found to take their places. John wrote of this experience: "Although I find myself missing these people, it is heartening to see the dreams and plans of many years for so many come true."

Vacation Time in Poland

Continued from page 24

who was different and better. Lately we have been treated as one of them. With each new person we meet it is the same process.

2. My work is in my field of study and on a level where it is interesting, educational, and practical for my future. The fact that I am able to learn from them has meant a lot.

3. As a result of the previous two points, I have felt definite progress in better understanding between our countries among the people with whom I am in contact.

4. The exchange program seems to be well accepted here. As more of the exchangees return, it is easy to see how they were influenced by their exchange experience and how they will in turn be an influence to their fellow men in the realm of understanding.

5. The people have not only accepted us, they are glad we came. I have been asked several times when and if others will be coming. I feel it is very important that others from America do come and there should be a continuous effort made to accomplish this.

Very few people here had seen an American. Consequently, they judge 170 million people by the actions of any one of us. So maybe you can see the importance of more people coming. The more that come, the better picture will be painted of America, a country in which there are almost as many ways of life as there are people.

6. Time passes rapidly! ! !

Race and Conscience in America

This review of where Americans stand in the matter of race relations was prepared by the American Friends Service Committee. It gives an appraisal of the actual situation in comparison with our goals and gives some suggestions for ways of bridging the gap. This report is recommended for the person who wants to be informed on "where we are" in respect to race relations but does not have time to do more extensive reading. The booklet, Race and Conscience in America, is available from the Church of the Brethren General Offices, Elgin, Ill., at 50 cents each.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor

Breaking Bread Together. Elaine Rich. Herald Press, 1958. 391 pages. $3.00

This is a stimulating book of daily meditations written by twelve different Christian names. The writers share in a very meaningful way their deeper spiritual insights and experiences. Accompanying each devotional is a suggested scripture.

The book is "practical in application, challenging in content, and refreshing in spirit." Written mainly for women of all ages and reactions it might well be used and enjoyed by other members of the family. — *Edythe B. McDowell, Elgin, Ill.*

Love, Skill, and Mystery. Theodor Bovet. Doubleday, 1959. 188 pages. $3.50.

The jacket calls this "a handbook to marriage." "Here at last is a marriage handbook that credits you with having a heart and soul as well as a body" is another quote from the jacket. It deals with all of those questions regarding all physical aspects of the marriage relationship, but deals with them in a setting of relatedness to the spiritual and psychological factors which, like the hidden mass of icebergs, are so often overlooked. I have read many books published in this country on the general subject of love and marriage, but this one by the Swiss doctor and counselor does definitely add something which has been needed. — *W. Glenn McFadden, Elgin, Ill.*

Man's First Love: The Great Commandment. Ralph W. Sockman. Doubleday, 1958. 211 pages. $2.95.

This is the best of Dr. Sockman's books to the present, as far as the undersigned is concerned. It is refreshing to behold the ancient law of Israel and of Christ receiving such stirring treatment — and never was it more needed.

The author endeavors to explore many of the far corners — and many near ones — of the "first commandment" of Jesus — the great commandment. This is not a new venture — many in our times have set themselves to it but so often with the emphasis that we love so that we get something — peace of mind, a better job, release from suffering or jail. For this approach the author has time.

The freshness of the message, abundance of pertinent illustratio the sincerity of the author and continued emphasis on his thesis, help to make this a blessed event any mind concerned with the val that are lasting.

Any preacher who works throu this book will use it to the advant of himself and his people. The f small errata are not missed by observant reader but these are mo in the day's eye, so let the Sun Truth shine! It is a great book; get — *Murray Wagner, Quarryville,*

To All Nations. Dorothy Heidstadt. Nelson, 1959. 192 pag $2.95.

This book, To All Nations, gi the stories of twelve men who g the Bible to the people of their by translating it into their vari languages. In many instances th dedicated Christian men did t work in the face of great difficul and even under the threat of dea The twelve stories are about J Wycliffe, Martin Luther, Willi Tyndale, Miles Coverdale, John El Hans Egede, William Carey, Rob Morrison, Adoniram Judson, J Williams, Robert Moffat, and Hir Bingham.

The author has written this b in an interesting and inspiring m ner. The everyday incidents in lives of these men seem very r A good service has been done for as members of the present-d church by keeping these mission pioneers, translators, and schol before us. They are Christian sta men who should never be forgott The obstacles through which Bible has been given to the nati should be understood and appr ated. — *Anetta C. Mow, Elgin,*

***The People of the Dead Scrolls.** John Marco Alleg Doubleday, 1958. 194 pages. $5.

Essentially this book is a magn cent pictorial record of the amaz story of the famous and import Dead Sea Scrolls.

The one hundred eighty-n photographs are accompanied b text remarkable for its brevity, c

y, and comprehensive character. he volume is well named, for the eople of the scrolls emerge here their historical milieu in their lationship to the Romans, Jews, d the early church.

John Marco Allegro, member of e international team editing the ead Sea Scroll fragments, has pro-ced an eminently readable and liable account which can be highly commended to laymen who wish know more about the Qumran ssenes and their important contri-tions to the background of our ristian faith. — *David J. Wieand, mbard, Ill.*

Bigger Than Little Rock. Robert Brown. Seabury Press, 1958. 150 ges. $3.50.

This book was written by a minis- who believed this "issue an im-rtant enough one to risk the future ." He is a Southerner, but it is book for Northerners and South-ners, ministers and laymen, segre-tionists and integrationists. It ads like a novel, though it is a ctual record of what led up to at shattering Black Monday in Sep-mber 1957. It is a book Brethren ght to read. It is dramatic.

It is a fair presentation without dging anyone. It tries to show why happened, wherein were the fail-es and breakdowns, and what bet- preparations should have been de. It speaks of churchmen, hoolmen, administration men, uth, and public. It speaks of the inistry of reconciliation," and of e relation of coercion and nciliation.

It could happen in any town, un-s every town is prepared. It is GGER THAN LITTLE ROCK. e author speaks to all of us urchmen. He believes in prayer, t more than prayer. He believes ittle Rock" is not only a state blem, but a national problem, world problem, and that the gospel eaks to it. — *Foster M. Bittinger.*

How to Build a Church Choir. arles H. Heaton. Bethany, 1958. pages. $1.00.

The following paragraph from the cluding chapter sums up briefly at Charles H. Heaton has done in s little book: "The author has at-apted to present here ideas which l help the choir director with his k of recruiting and preparing lay-n from the congregation for the vilege of worshiping God with nn and anthem. The bulk of se suggestions have been used by countless successful choir directors for many years. Most of them have been proved by experience and will be found workable and feasible for any average church situation."

Because of its simplicity and conciseness, the beginning choir director would find this to be an excellent handbook. Included is a comprehensive bibliography which lifts up sources of more detailed information in various phases of choir work. — *Mildred M. Etter.*

***Practicing the Presence.** Joel S. Goldsmith. Harper, 1958. 140 pages. $2.50.

In our activism of modern church life here is a genuine and helpful call to pause, meditate, pray, become aware of God's presence and receptive to his power in daily life. While questions could be raised regarding some of the author's interpretations and statements, every Christian can deepen and enrich his Christian life by patient and careful reading of this book. To be true to our heritage of practical mysticism, we Brethren today need more of the utter abandonment and surrender to God and eternal values this book speaks about and serves as a guide to achieve. A fine chapter on Love Thy Neighbor saves it from becoming other-worldly or impractical. Among the finer characteristics of the book are the number of excellent meditations and relevant Scripture references amplifying the discussions. — *Harold Z. Bomberger, Harrisburg, Pa.*

Readers Write

Continued from page 2

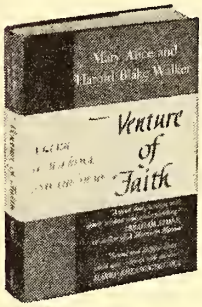
immersion according to the usual custom of the church.

This was rather a unique experience for some of us, and we feel very much elated that the new convert's name is now recorded in the Lamb's Book of Life. — M. E. Kruger, 320 Kingston St., S., St. Petersburg 11, Fla.

Obituaries

Ahern, Rhoda C., daughter of David C. and Virginia F. Kimble Alt, was born in Landes, W. Va., July 13, 1907, and died at Keyser, W. Va., June 27, 1959. She is survived by her husband, Harry M. Ahern, one daughter, a stepdaughter, one stepson, three sisters, her mother, six brothers, and three grandchildren. The funeral service was held by the undersigned at the Keyser church. Interment was at the Alt cemetery. — C. H. Cameron, Keyser, W. Va.

A Guide to Marriage and the Home



HAROLD BLAKE WALKER and MARY ALICE WALKER

VENTURE OF FAITH

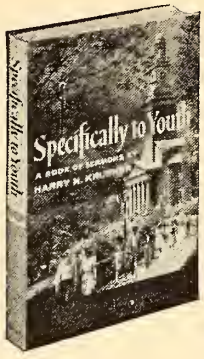
Written from the vantage point of twenty-five years of pastoral counseling and of homemaking, this book will commend itself to those contemplating marriage and a family because of its sprightly style and common-sense approach.

$3.00

Church of the Brethren
General Offices
Elgin, Illinois

Bashor, Walter L., son of William A. and Harriet Moore Bashor, was born near Johnson City, Tenn., on Jan. 17, 1874, and died in Dayton, Ohio, Aug. 6, 1959. In 1896, he was united in marriage to Laura B. Landis, who preceded him in death. In November 1915, he was baptized into the Church of the Brethren at Trotwood. Surviving are two sons, five grandchildren, and one great-grandchild. The funeral service was held in the Trotwood church by Bro. Paul Kinsel. Interment was in the Cedar Hill cemetery. — Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Benedict, S. Allison, son of James and Sarah Keller Benedict, was born Oct. 23, 1868, near Mercersburg, Pa., and died Aug. 27, 1959, in Boonsboro, Md. In 1892, he was married to Florence B. Kale, who preceded him in death. He was a member of the Church of the Brethren and served as a deacon and usher. Surviving are two daughters, one son, one grandchild, three great-grandchildren, and four sisters. The funeral service was held at the Grove funeral home by



A
BOOK
OF
SERMONS

• SPECIFICALLY TO YOUTH

Harry H. Kruener

Here is the first book of sermons by an outstanding preacher. It is especially directed to young people. The twenty sermons, originally delivered at colleges throughout the country, show how Christianity speaks to the concerns of man today. $2.75

Church of the Brethren
General Offices
Elgin, Illinois

Brethren George L. Detweiler and Arthur Scrogum. Interment was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Bollinger, Samuel, was born Dec. 18, 1865, and died Aug. 27, 1959. In 1890 he was married to Alice Palmer, who died in 1901. In 1902 he was married to Lillie Webster, who died in 1939. He served the church as a minister for sixty years. Surviving are two daughters, four sons, one stepson, twenty-two grandchildren, forty-seven great-grandchildren, and one sister. The funeral service was held at Terris Center Disciples church by the undersigned, assisted by Bro. H. V. Townsend. Interment was in the adjoining cemetery. — Charles A. Spencer, Mt. Pleasant, Mich.

Boose, Isaac Harrison, son of Samuel and Elizabeth Donnor Boose, was born June 8, 1879, and died July 16, 1959. He was a member of the Curryville church, Pa. On May 26, 1915, he was united in marriage to Susanna Newcomer. Surviving are his wife, four children, and two grandchildren. The funeral service was conducted at the home by Brethren Earl K. Ziegler and Bro. Paul J. Keller. Interment was in the Dry Hill cemetery. — Rena R. Stayer, Martinsburg, Pa.

Bridge, Phillip, infant son of Paul and Kay Bridge, was born and died on May 10, 1959, at Logansport, Ind. He is survived by his parents, one brother, and one sister. Graveside services were held by the undersigned at Burnettsville, Ind. — LeRoy Dick, Monticello, Ind.

Cherry, Ida J., died at Grand Rapids, Mich., July 6, 1959, at the age of sixty-nine years. She was a long-time member of and active worker in the Grand Rapids church. Surviving are her husband, Elmer C., one daughter, three sons, twelve grandchildren, four sisters, and two brothers. The funeral service was held in the Sullivan funeral home by Samuel Keller. Burial was in the Wyoming Township cemetery. — Floyd Hilliker, Grand Rapids, Mich.

Clendennen, Elizabeth, was born May 3, 1869, and died Aug. 11, 1959. She is survived by a brother. The funeral service was held at Rothermels funeral home by Bro. Norman Patrick. Interment was in the Spring Creek cemetery. — Mrs. John Swope, Union Deposit, Pa.

Daily, Harvey, son of William H. and Florence Houser Daily, was born June 30, 1893, near Germantown, Ohio, and died Aug. 25, 1959. He was united in marriage to Chloa Ries on Oct. 11, 1914. Surviving are his wife, three sons, and fourteen grandchildren. The funeral service was held at the Girton-Schmidt memorial home by Bro. Ellis Guthrie. Interment was in the Mound Hill cemetery. — Mrs. Cyrus Kiracofe, Eaton, Ohio.

Davis, Mary Elizabeth, daughter of Jacob and Molly Tasker Guesman, was born in Keyser, W. Va., Aug. 10, 1871, and died July 1, 1959. Surviving are two sons, one grandchild, four great-grandchildren, two great-great-grandchildren, and one brother. The funeral was held at the Rogers funeral home by the undersigned. Interment was at Queen's Point cemetery. — C. H. Cameron, Keyser, W. Va.

Eisenhour, Susie Baum, was born May 11, 1894, and died Aug. 21, 1959. She was a member of the Conewago church, Pa. She is survived by a daughter, two sons, and two granddaughters. The funeral service was held from the Clyde B. Cable funeral home by Brethren Norman Patrick and Harry Aldinger. Interment was in the Spring Creek cemetery. — Ellen E. Young, Hershey, Pa.

Engle, Salome R., was born Dec. 25, 1867, and died Aug. 13, 1959. She was married for sixty-three years to Simon P. Engle, who preceded her in death. The funeral service was held from the Miller funeral home by Bro. R. W. Schlosser and the undersigned. Interment was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Engler, Marianna Royer, widow of Daniel E. Engler, died at the Fahrney-Keedy Home, Boonsboro, Md., Aug. 11, 1959, at the age of eighty-three years. She was a member of the Pipe Creek church, Md. Surviving are four children. — Fannie G. Myers, Taneytown, Md.

Erisman, Thomas Eugene, infant son of Phillip and Joyce Erisman, was bo Dec. 21, 1958, and died Aug. 29, 19 The funeral service was conducted the Barnes funeral home by Bro. E Guthrie. Interment was in the Mou Hill cemetery. — Mrs. Cyrus Kiraco Eaton, Ohio.

Fox, John J., son of Roy and Nel Koons Fox, was born Aug. 16, 19(in Antrim Township, Pa., and di Aug. 17, 1959, at Shady Grove, I He was a member of the Waynesbo church, Pa. Surviving are his moth his wife, Florence Simmers Fox, o daughter, three grandchildren, five s ters, and four brothers. The fune service was conducted in the Wayn boro church by George L. Detweil Interment was in the Mt. Zi cemetery. — Thelma M. Widdows Waynesboro, Pa.

Harshman, Estie A., daughter Levi and Louise Grossnickle Brande burg, died in Boonsboro, Md., Au 14, 1959, at the age of eighty-o years. She was a member of t Church of the Brethren. Her husba preceded her in death in 1951. Su viving are one daughter, two so eleven grandchildren, five great-gran children, three sisters and six brothe The funeral service was held from t Myersville church with Brethren Basil Grossnickle and Samuel Linds officiating. Interment was in the ce etery adjoining the Grossnickle churc — Eleanor Grossnickle, Myersville, M

Church News

Northern Indiana

Turkey Creek — Our vacation Bil school was held in July, with an avera attendance of eighty-eight. The ch dren's project was chicks for Ecuad and they were able to send twenty-t flocks. In June a young husband a wife were baptized. Delegates to d trict conference were Francis Koren and Eldon Fervida. Our fall coun was held on Aug. 3. Our revival start on Aug. 16, with Bro. Charles Stoud Jr., as evangelist. — Mrs. Alice Atki son, Milford, Ind.

Walnut — Our church joined with t other churches of our section for p Easter services. Call to Witness trai ing sessions were held for lay membe prior to the every-member canv Twelve of our women attended t district rally held at Goshen. The wo en's fellowship met in April to cle the parsonage and the men to pla and work the farm. A Gideon Socie member brought a very interesting a informative program in May. Vacati Bible school was conducted the we of May 25. The mother-daughter ba quet was prepared and served by t men and boys of the church. Mother's Day a baby dedication w held. Bro. Thurl Metzger spoke the father-son banquet. Sunday sch officers and district delegates we elected at council meeting. Our past Bro. Eldon Evans, attended Annu Conference as our delegate. Plans ha been completed for the organizati of a junior department in the Sund school. — Mrs. Ralph Shoemaker, F chester, Ind.

Southern Indiana

Anderson — Work on our remodeli

the sanctuary and addition of an ıcational wing is nearing completion l dedication services will be in early tober. A. Blair Helman will be our aker. Sixty-one have been added the church in the past year. We npleted an every-member canvas in y. Brother Petry, our pastor, has ected our work these past ten years. n's fellowship have been meeting nthly for some programs with out- speakers and trips to nearby places interest. Our women meet monthly h two mother's clubs and the fellow- . Evangelistic services will be in vember with Carroll Petry as evan- ist. — Howard Burnett, Anderson, .

ndianapolis, Northview — The vaca- Bible school was held in our rch during the week of June 15-19, h Sister Ruth Stump as director. e visitation teams began their work June 28. Communion was observed July 5, following the morning serv- . Members contributed to the eeler mission in Indianapolis with antry shelf shower of canned goods, ing the month of July. Brother and er Biddix attended Annual Confer- e as delegates from our church. — is Heiny, Noblesville, Ind.

Kokomo — We had dedication of ents and children. Ground breaking the new building was held on May Bro. James Renz of Elgin, Ill., cted a school of temperance. The rch is considering the possibility assuming sponsorship of an alcoholic. enty-six members were received ing Call to Witness campaign. Our tor, Bro. Richard Speicher, served delegate to Annual Conference. Our nen's fellowship visited the Church he Brethren Home, Mexico, Ind. — s. Arthur Green, Kokomo, Ind.

Nettle Creek — Our pastor, Bro. By- Miller, had charge of Holy Week vices. On April 12 a deputation n from Manchester college had rge of the worship hour. June ris, of the Family Service Bureau, speaker at the May fellowship of United Council of Church Women ld in our church and also at our her-daughter tea. The daily vaca- Bible school children had as their ject raising funds to buy a heifer a needy family overseas, which has n realized. Jerry Royer, who spent e time in the Japan International istian University, met with our ng people recently in the cause of ce. Brother and Sister Miller repre- ed our church at Annual Confer- e. Donna Pass has entered her of BVS. We are looking forward he coming of our German exchange lent, Peter Beyer. — Mrs. Elmer mpole, Greensfork, Ind.

Northeastern Ohio

Canton — Chalmer E. Faw brought messages over one week end. Our lt choir presented a cantata. Our munion service was well attended. have been baptized and four re- ed by letter. On May 17 we had ortgage-burning ceremony for the t on the annex has been paid. We l our daily vacation Bible school June. Our pastor, Bro. Curtis ble, and Bro. A. Ray Walters were gates to Annual Conference. — Eth- . Showalter, Canton, Ohio.

Eden — Bro. Paul Brumbaugh was licensed to the ministry by Bro. Gordon Bucher. Communion was held on May 17. We had a daily vacation Bible school, June 1-12. Brother and Sister C. C. Louder, Mrs. Ida Miller and Mrs. Nancy Ingle all attended Annual Conference. Our women's fellowship made three comforters for relief. — Mrs. Maud Dayton, Canton, Ohio.

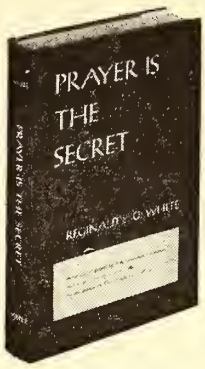
Hartville — Our pastor, Bro. Victor Bendsen, preached a series of sermons based on the lives of those followers of Christ who shared his last days. In April our women's work had as their guests the members of the Maple Avenue women's fellowship for a dinner and an evening of fellowship. Our pastor spent two weeks in May at the Peterkin conference center. Our church cabinet has appointed a survey and planning committee to study the anticipated growth of our church in the next five to ten years. Brother Bendsen and Mildred Young were our delegates to Annual Conference. We are stressing the evangelistic emphasis of our general church program. Nine have been received into the church by baptism and one has been received by letter since our last writing. — Mrs. Vernon Machamer, North Canton, Ohio.

Southern Ohio

Beech Grove — Eight of our women attended the spring conference for children's workers. A deputation team from Manchester College led us in our morning worship one Sunday. Bro. John Grimley brought to our church a dramatic account of the challenges of the Africa field. Several members attended the Charles Wells' lectures at the Salem church. Dr. Elton Trueblood, of Earlham College, was the speaker at the meeting of the Council of Churches. Mother's Day was observed with a service of dedication for parents and small children. Baptismal services were observed with a candlelighting service on Pentecost. Vacation church school for the Hollansburg Council of Churches was held June 8-12 at our church. The spring rally for junior highs met at our church. Sandra Harter, our BVS worker, is now in Baltimore, Md. — Mrs. Everett Druley, Hollansburg, Ohio.

Donnels Creek — As part of the Anniversary Call program, we had an all-member visitation preceding our evangelistic services. Bro. Paul Miller of Adel, Iowa, was the guest speaker. We have so far this church year taken in seventeen new members by letter and baptism. Our pastor and his wife attended the regional conference. The missionary society collected food and clothing for a needy family. They have rolled bandages to send overseas. During our school of missions, our pastor's wife, Opal Hoover, gave a book report about a missionary doctor of Arabia, and Bro. John Grimley gave us a talk concerning his work. Rev. Russell Ford was the speaker for our community evangelistic meetings. Missionary May day baskets were made and distributed to the sick and shut-ins. The theme of our mother-daughter banquet was Pattern for Living. We co-operated with the community vacation Bible school. The children presented an evening Children's Day program. A new deacon and deaconess, Brother and Sister Glenn Skillings, were elected at our July council — Mable Toedte, Springfield, Ohio.

Eaton — Our pastor, Bro. Ellis Guthrie, Bro. Glenn Rust and Sonya Cochran were our delegates to Annual Conference. Brother Guthrie conducted membership classes. Marlin Miller, student at Bob Jones University, filled the pulpit on Conference Sunday. A number of our families attended family camp at Camp Sugar Grove. The women had charge of the Father's Day program and Bro. Marlin Miller was guest speaker. Homebuilder's class gave a hymn sing at the Greenville Home. The chairman of the every-member canvas is Glenn Crowell. Our church held joint vacation Bible school with the Presbyterian and Congregational Christian churches. Sister Kath-



Prayer Is The Secret

REGINALD E. O. WHITE

What is the secret of a vital Christianity that conquered ancient paganism and launched the church of Christ? Did the inspiration belong exclusively to that age? Or is apostolic Christianity the kind of life all Christians might enjoy? The author of this book seeks the answer by exploring the spiritual experience of New Testament Christians and believes he has found its deepest secret and explanation in the quality of apostolic praying. **$2.50**

Church of the Brethren
General Offices
Elgin, Illinois





A POET PRAYS

By Violet Alleyn Storey. A collection of 69 prayers in verse. In them the author has expressed emotions familiar to all. The book is divided into four sections: prayers for comfort, prayers of strength, of brotherhood, and of God in nature. $2

MEDITATIONS ON THE GOSPELS

By J. Calvin Keene. It is to revive the lost art of mental prayer that Dr. Keene has written this collection of 80 meditations on the Gospels of Matthew, Luke, and John. Helps in understanding the importance of Jesus' words and actions for contemporary times. $2

MEDITATIONS ON GARDEN THEMES

By Josephine Robertson. In these 51 devotions Mrs. Robertson has used her garden experiences to express universal truths about everyday living. Written with directness and freshness, this collection will cause the reader to feel close to God. $1.75

Order from your bookstore

ABINGDON PRESS

ryn Kiracofe spoke at both services on July 19. The church has purchased ground for a parking lot. Bro. Walter Warstler was guest speaker while our pastor was on vacation. Six of our women attended the women's district workshop at Bear Creek. Bro. Clarence Priser was guest speaker on Aug. 16. A group of our people attended mass meeting at Ludlow Falls. — Mrs. Cyrus Kiracofe, Eaton, Ohio.

Ft. McKinley — We began our family emphasis on the theme, What Are You Teaching Your Children? The sessions centered around our Christian beliefs and how we communicate them to our children. Brother and Sister Walter Bowman led the sessions. We held our mother-daughter banquet with the junior high department furnishing a marionette play. The puppets were all made by the participants. Dedication of babies was held on Mother's Day. On June 7, Bro. Merle E. Kuns was ordained to the ministry and immediately accepted the call to the pastorate of the Townview church. Bro. Walter Bowman directed an international work camp in connection with the HELP project in Sardinia, Italy, this summer. During his absence, D. Harry DeWire, of United Theological Seminary, brought the morning messages. The church participated in the community daily vacation Bible school for one week. On June 20, twenty-eight of the youth and their counselors went to Turkey Run, Ind., for a week-end camping trip. — Esther Shephard, Dayton, Ohio.

Piqua — Bro. John Grimley, missionary to Africa, spoke and showed pictures of African life. Mrs. Ed Fisher was the speaker at the mother-daughter potluck dinner. Vacation Bible school was held June 8-19. The children used their money to buy five desks for the Lybrook mission, N. Mex. Brother and Sister Vernon Powell, our pastor and his wife, were sent as delegates to Annual Conference. — Mrs. Robert McMaken, Piqua, Ohio.

Eastern Pennsylvania

Lebanon — Bro. William L. Gould, our new pastor, arrived on Sept. 1. We had the Elizabethtown College choir with us for a morning service. Our church has joined the newly organized Lebanon County Council of Churches. Our pastor and the men's quartet appeared on a television program. Guest speakers in our church have been Brethren J. C. Wine, David Schlosser, Ralph W. Schlosser, and Donald Rummel, Mrs. S. T. Dundore, who gave a temperance address, and Mrs. John Estep, who gave a Children's Day message. Ground breaking for our Christian education building was held in April. Dr. and Mrs. Carl Zeigler and Bro. James Martin were our delegates to Annual Conference. Mrs. Arlene Bucher was director of our Bible school. The women of the church went to New Windsor for a day of work, served a golden age dinner, and held a mother-daughter banquet at which Mrs. Clarence Enterline of the Elizabethtown College faculty was speaker. — Mrs. Hylton H. Reber, Lebanon, Pa.

Mechanic Grove — Our young people are raising two acres of squash and are contributing two sheep to Ecuador following a talk by Fred Bernhard, who helped to deliver a shipment of sh to Ecuador. We observed the W Day of Prayer and an evangelistic was shown. Membership visitation observed. The Elizabethtown Coll choir presented a program. Bro. J. Wine conducted our evangelistic s ices. Ten were baptized and eight ceived by letter. Our pastor, J Charles Hevener, resigned as of J 1. Bro. J. C. Wine has been ser as summer pastor. Bro. Murray W ner began his pastorate here on Sept We held an appreciation service Brother and Sister Hevener. Our B school was supervised by Bor Hagen. — Mrs. Earl E. Huber, Qua ville, Pa.

Reading — Eleven babies have b dedicated. A concert was preser by the East Petersburg male cho The Willing Worker's class spen week end in family camp at Ca Swatara. Bro. Carl Longnecker recently licensed to the ministry.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brotl hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

No. 416. Brethren couple would to locate in warmer climate, prefera Arizona or Florida. Husband is exp enced in millwork and cabinetmak Has been employed nearly three y as inside finisher for church buil contractor. Couple has house-tra for living quarters. References nished. Write: Box 89, Conewar N. Y.

No. 417. Wanted: Single man work on dairy farm. Would live v family. An ideal opportunity for older man who wants a good home live in and work to do. A young r will also be considered. Write or ph Rev. Karl W. Baldner, phone 5-2833, Milledgeville Placement C mittee, Milledgeville, Ill.

No. 418. Registered nurse neede supervise nursing program at home the aging. Salary open. Cont George W. Kunz, Administra Fahrney-Keedy Memorial Home, Bo boro, Md.

astor and his wife represented us at nnual Conference. Vacation Bible chool was held under the leadership f Bro. Russell Ruble, July 6-17. Bro. ay Kurtz was speaker for the morning nd afternoon service on Rosedale con-erence day, July 12. The evening was sed for a district choir festival. Our astor and Brother Robena spent a eek as leaders at Camp Swatara. On ly 26 we had the cornerstone laying rvice for our new church with Henry ucher as speaker. On home-coming ay, Aug. 30, Bro. David H. Markey as the speaker. — Mrs. LaRue H. assler, Sinking Springs, Pa.

Salunga — We participated in the mmunity week of prayer service with e closing service in our church. We d a peace program with the youth our church having charge of the ntire program. Russell Herr and Ken-eth Bowers were the speakers. Sister lartha Martin was our speaker for r Bible institute. Brethren Henry ecker, Harry Enders, and Wilbur ehman brought us the message in e absence of Brother Bowers. Broth- and Sister Henry Wenger were with for our love feast service. The lizabethtown College deputation team led our pulpit one Sunday. We re-ived five new members by baptism, ree by letter. Our CBYF had the urch chimes amplified in memory Norman Bowers, Jr. They also had arge of an evening service at which other and Sister Owen Shankster, Jr., oke and showed slides just before eir return to West Africa. The Shenk mily, who also serve on the foreign ld, were with us at a morning serv-e. Brother and Sister Samuel Zurin ere elected to the office of deacon. e women's group entertained the reville group. — Mrs. Stanley W. osler, Salunga, Pa.

Schuylkill — On May 10, we had our guest speaker Bro. Harold hnestock. Our Children's Day pro-am was given by the primary chil-en. On June 14 we had an all-day rvice with three sessions at which o. Joseph Moyer was the speaker. n July 12 we held our annual home-ming. As a result of our revival serv-s four were baptized. — Mrs. Ray ump, Pine Grove, Pa.

First Virginia

Cloverdale — We prepared our loyal- dinner and the women from Peter's eek church served it. We in turn ved their loyalty dinner. We had a ther-daughter banquet in May. It s served by the men's work. Our men's work has consisted of making ncer pads, relief sewing, and tacking mforters. We sent on the relief truck e following: new and used clothing, ilts, baby blankets, layettes, and ease. The men have torn down ildings and landscaped the new perty recently bought by our church. e youth sponsored the Bridgewater putation team. They also held a yer vigil at the church. Our church ult choir along with those of Hollins ad, Daleville, and Troutville pre-nted the cantata, My Redeemer Liv-n. — Mrs. Joseph G. Kinzie, Jr., overdale, Va.

Northern Virginia

Greenmount — Beginning Sept. 1, Bro. Guy Wampler of Bridgewater assumed duties as full-time pastor of Greenmount, Fairview, and Mt. Zion. The former pastor, Bro. M. J. Craun, served this congregation faithfully for more than eighteen years. An appreciation service was held for Brother and Sister Craun at the Greenmount church. Bro. Joseph W. Miller of Broadway spoke at the morning service. An installation service was held for Bro. Guy Wampler. A school of family living for the congregation was sponsored by the Christian education committee. A consecration service for church school teachers and officers was held in September. The Fairview

DEVOTIONAL LITERATURE

published by

UPPER ROOM

► THE PRAYER SERIES

Five booklets that answer many questions about prayer and prayer habits.

THE MASTER'S GUIDE TO PRAYER, by Rollin H. Walker
IS PRAYER INTELLIGENT? by George A. Buttrick
PRAY FOR OTHERS, by Frank C. Laubach
WHAT DOES PRAYER ACCOMPLISH? by Andrew W. Blackwood
HOW TO FIND PRAYER MORE MEANINGFUL, by Georgia Harkness

Complete set, 50c; single copy, 15c; ten or more, 10c each

► WHEN YOU ARE SICK

David A. MacLennan

A book to give you courage and confidence in time of illness. Helpful for both those who are ill and for those who attend the ill. Fits standard envelope.

Single copy, 15c; ten or more, 10c each

► A LAYMAN'S GUIDE TO OUR LORD'S PRAYER

Kendrick Strong

In this book, the author points us to the prayer wisdom of ancient Israel and its rich tradition, to more mature insights as to the character of God, and to the use of our Lord's Prayer as an index to our own character.

Single copy, 35c; three for $1.00; $3.50 per dozen

► SYMBOLS, SIGNPOSTS OF DEVOTION

Ratha Doyle McGee

A very useful book illustrating and explaining over one hundred fifty Christian symbols. These symbols are signposts of devotion, strengthening the faith and encouraging devotions.

Single copy, 50c; $5.00 per dozen

► THE UPPER ROOM CHAPEL TALKS

Gustave A. Ferre

An unusual book of devotional talks by noted teachers, preachers, laymen and women from around the world.

Single copy, 50c; $5.00 per dozen

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Agents and Organizations
Write Today for FREE
DELUXE SAMPLE ALBUM
and Make Money Fast Selling
Lovely Velcrest
Scripture Text and Regular Christmas and Everyday Cards, Choice Gifts, Wraps and Novelties. 180 Exceptional Items. Top Flight, repeat Order Values. Good Profits with quantity Bonus. Brethren Firm
THE VELCREST COMPANY
C. E. Copeland, Manager
15 Edwards Ave. Mansfield, Ohio

church dedicated its new sanctuary and remodeled old plant at a service at which Bro. Charles Zunkel, pastor of the Mill Creek church, was speaker. Bible schools have been held in most of the churches, some in the daytime, others at night with classes for entire family. Communion service was held at the Mt. Zion church with Bro. M. J. Craun officiating. Evangelistic services have been held at the Mt. Zion church by Bro. Earl Rowland and at the Pine Grove church by Bro. Joe Mason. Services will be held at the Fairview church by Bro. James Flora. Bro. J. Galen Wampler was elected moderator. Home-coming day on Sept. 20 at Greenmount marked one hundred years since the first church was built. Dr. Ward Myers of Avondale, Pa., brought the message. The new pastor, Bro. Guy Wampler, spoke in the afternoon. — Mrs. Glenn Armentrout, Linville, Va.

Mill Creek — We held our family banquet during home and family week of May in our fellowship hall. Our pastor's wife, Sister Charles E. Zunkel, gave a very interesting talk. Our Bible school was held at night with classes for all ages. A number of our members attended the regional conference at Bridgewater College. Our church is in the process of building to our present church edifice. — Mrs. J. Harold Wampler, Mt. Crawford, Va.

Second Virginia

Elk Run — Bro. Eugene Nolley presided at our spring council. Bro. Sam Flora held a preaching mission. Brother and Sister Russell Sheffer were permanently installed as deacon and deaconess. An altar set consisting of cross and two candleholders were presented to the church in memoriam. A guest book and stand were also presented to the church. Our Children's Day program was followed by the annual Sunday school picnic. Work is being done in the classrooms. In May, the women's work held their annual mother-daughter banquet with a donation auction following. The women have collected and repaired clothing for relief. Our young people were guests of the Emanuel church on Meet Your Neighbor Day. — Mrs. Melvin Myers, Staunton, Va.

Waynesboro — A peace education workshop, sponsored by the Second District, was held in our church. We participated in One Great Hour of Sharing. The CBYF was host to the youth fellowship of the Summit church. The junior high and youth fellowship went to New Windsor, Md., one week end. Our pastor, Bro. Charles J. Whitacre, conducted morning devotions on the local radio station. Christian College Sunday was observed at our church with Dr. Warren Bowman, president of Bridgewater college, bringing a message. A church family night is being held on the third Monday night of each month with a covered dish supper followed by a worship period and committee meetings. Church membership classes are conducted by the pastor. A mother-daughter banquet was sponsored by the homebuilder's group. Delegates to Annual Conference were Charles Whitacre, H. Jay Bower, and Hugh Lavender. During our pastor's absence, Rev. Geo Michie of the First Presbyterian chu was guest minister. Bro. Jay Bow Minister of Education, will att Bethany Biblical Seminary this f Sister Louise Sayre will return to India mission field this fall. She tended Bridgewater College last sess and received her B.S. degree in Ju Bro. Sam Flora was guest speaker district pulpit exchange Sunday. — M G. M. Terry, Waynesboro, Va.

Classified Advertisi
NOW EUROPEAN - PALESTI TOUR IN 1960, including NE EAST AND PASSION PLAY, w experienced conductor and relia travel bureau. Rev. Lester Welch, 320 Hamilton St., N. Washington, D. C.

YOUR VOCATIONAL ADVENTURE



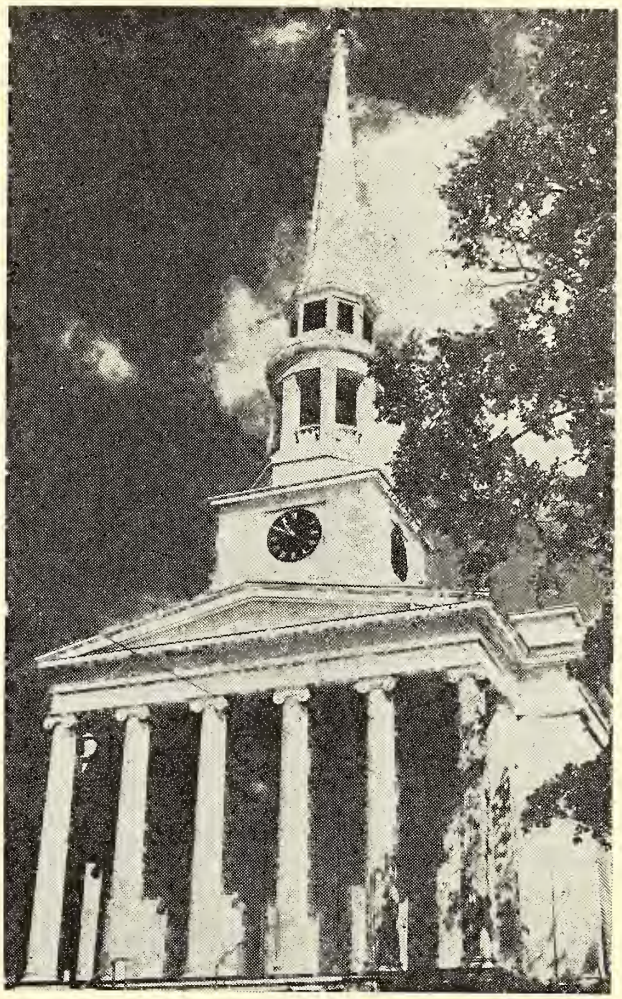
JESSE C. BURT

A highly readable book for high school and first year college age youth, to acquaint them with present day job opportunities and trends and to help them understand the importance of making the right vocational choice. *Cloth, $2.95; paper, $1.65*

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
OCTOBER 17, 1959

What Time Is It by the Church?



Religious News Service

NOT every church can boast a steeple pointing skyward and fewer yet can lift so graceful a clock and bell tower on high as this New England house of worship. But just as the steeple displays its quiet symbolism in the midst of an urban skyline, so do the faces and arms and deep-throated chime of a church clock speak to passers-by as well as to members. The church has a responsibility to keep its program and proclamations in line with basic principles of its Christian faith just as surely as it must keep its timepieces in line with the movement of the sun and stars. Otherwise, if it falters in its faith, if it neglects the guiding trust by which it lives, if it permits its clocks to run down and its lights to go out, it fails not only the Lord it represents, but also the community it should serve.

The Ministry of the Routine
Floyd E. Bantz

Teacher of Physicians
Leland Wilson

A Peace Delegation to Washington
Edward K. Ziegler

Who Are the Beat?
Jack Brennecke

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

OCTOBER 17, 1959

Volume 108 **Number 40**

In This Number . . .

Editorial —

What Time Is It by the Church? 1
In Times of Rapid Change 5
The Fullness of His Stature 5

The General Forum —

The Ministry of the Routine. Floyd E. Bantz 3
Teacher of Physicians. Leland Wilson 6
The River Is Higher (verse). John F. Watkins 10
A Peace Delegation to Washington. Edward K. Ziegler 11
Though the Earth Should Change 12
Who Are the Beat? Jack Brennecke . 14
Reviews of Recent Books 27

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Overseas Report From India. Chalmer Shull 21
Church News 29

Toward His Kingdom —

June BVS Unit. Maurice Strycker ... 22
Brethren Want to Know 23
A Pastor Looks at Women's Fellowship. Wayne Zunkel 24
A Veteran Worker Is Gone. Chalmer Shull 25
Out of the Mailbag 25
Death Comes to a Humble Worker. Punaji M. Christian 26
Missionary Sons and Daughters Visit India 26

Keep your tongue from evil, and your lips from speaking deceit.
Depart from evil, and do good; seek peace, and pursue it.
Ps. 34:13-14.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Don't Take Away Privileges

I have read with interest the letter of Brother Mummert in the Messenger of Aug. 29. If I lived in New York or in York Center, Ill., where the races have never been attending separate schools or if I lived in Plymouth, Ind., where I lived many years and we had one colored family, I would likely agree that integrated schools are best. But I live in Alabama where thirty-eight percent of our people are colored.

We have spent millions of dollars to give the races equal opportunities in school in complying with all the decisions of the Supreme Court prior to 1954 (I believe about thirty decisions). Now we have one decision that says all the other decisions were wrong. Fifty thousand colored people have had special training to teach and their future should be considered.

But now we have another problem. At Tuskegee, Ala., we have a private college of very high standing. It is strictly segregated for colored people only. No white person has ever been admitted to its classes.

Booker T. Washington was one of its founders and George Washington Carver gave his life for its development. These two colored men are respected all over the South, and we have many of our parks named for them.

For many years the state of Alabama has contributed to the support of this college. In 1945 the amount of the contribution was fixed at $787,000 for each two years. The Alabama House and Senate have just appropriated that amount for the next two years.

The U.S. Supreme Court has ruled that public money cannot be used to support white private schools and we are wondering what they will say about this money used to support a private college for colored people only. Of course, if they are really interested in helping our colored people they will permit it.

I am sure our Brethren people are interested in helping the colored race, but we cannot do it by taking away their privileges. They should be allowed to have their own schools and churches where they are protected against white folks who would cause them trouble. — Glen W. Petcher, Citronelle, Ala.

Helps to Hear the Truth

Your editorial in the Aug. 22 i concerning "Whose Voice?" most worthwhile and brought h to us some profound truth.

Many of our pastors are af to speak out about pacifism, se gation, and other controversial sues. We cannot entirely bl them as we laymen often fall s of witnessing the truth, but w we go to church to be encour and challenged to live Chris lives it certainly helps to hear truth as Jesus taught it.

We appreciate the fine art and editorials in the Messenger is a real light in our lives. — Pat Charles F. Royer, Quinter, Ka

Protesters

Your editorial on the L Dragon and the Golden Rule quite appropriate. The Pho with Earl Reynolds was finally to sail in the area. Reynolds n money for defense fund for l case. At Omaha, Nebr., ther a small group protesting the mi base. A vigil and fast was ducted there from Hiroshima to Nagasaki Day. The office adc of Omaha Action is 105 S. 16th No. 35, Omaha 2, Nebr. — Bob Erma Lam, Springville, Iowa.

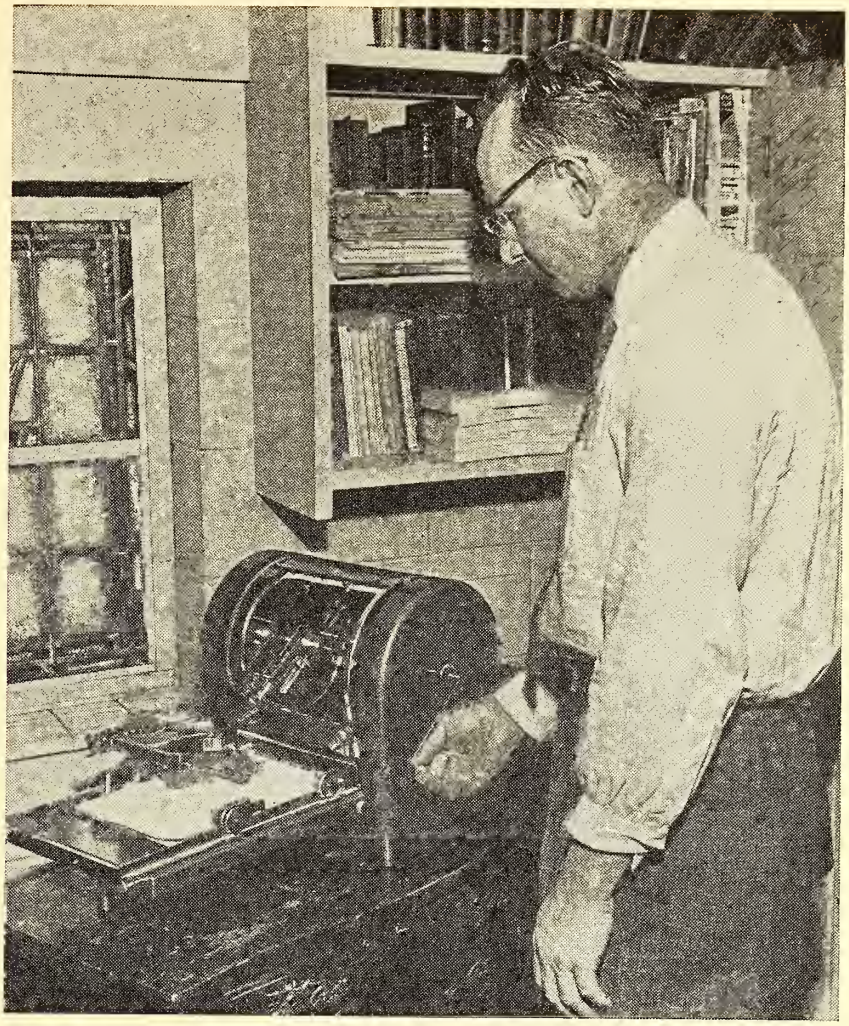
Jewish Heritage

In regard to Frank E. Mil letter (Sept. 5) how can we C tians divorce ourselves from Jewish heritage? Our Savior wa the flesh) a Jew. His disciples Jews. Our New Testament, with exception of the Gospel of L was written by Jews. . . .

Through the whole of the Testament like a golden ray we trace the prophecies foretelling coming of "the Messiah," the of Israel.

The world hasn't changed much since those times. Think c the cruelties and horrors prev today, in spite of the fact that prophecies were fulfilled in the son of our Savior, Jesus Christ spite of the fact that we know as a loving Father.

No, we don't have to be "s to Jewish history" but we do to take to heart the message wants us to hear from the Old T ment. — Mrs. Frank B. Fisher, N. W. Fifth Place, Miami 50, F



Even turning out church bulletins eases to be routine when the goal of all the work of the church is kept clearly in mind

Floyd E. Bantz

The Ministry of the Routine

RECENTLY a seminary student wrote: "I find myself growing almost l:ter toward the professional inistry, seeing all the roles the pstor is expected to fill, seeing a the inconsequential tasks he i called upon to do, not to rntion the lethargy which is gnerated in a group by the psence of a paid trained Christian. I begin to wonder whether further development of this whole organizational and pofessional trend is really what is best for the church of today." A first reaction on the part of many is to agree quickly. But hard on the heels of this feeling comes an antithetical one which prompts us to rise to the defense of this high calling. We want to pass this budding theolog's evaluation off as the immature judgment of youth. But we cannot pass it off, for this criticism is being leveled from many different corners. A look at the many things pastors do is enough evidence to stimulate our thought.

No professional is at the beck and call of so many different demands for such a wide variance of activity as is the pastor. In the course of a few weeks he may do such things as fill the baptistry, clean up the study, make a bulletin board, put screens on the windows and door closers on the doors, prepare the sermon, pick the hymns, type the stencils, teach a class, turn the mimeograph crank, wash ink off hands in time to see an alcoholic, order supplies, call on a patient, have coffee with an antagonistic parishioner, run by to shave a bedridden invalid. The only limit to the list is time and space.

What plagues this potential

Executive secretary, Western Region

priest plagues men in today's world in many walks of life. All men and women periodically feel that all they do in this world is spin their wheels. Many have the desire to do something great and significant. They hunger to know that their lives and contributions are worthwhile and valuable. They search themselves to discover the one service they can give which no one else is able to render.

There exists in all of us, not just the up-and-coming ministers, a certain dislike for dull routine and detail that once in a while depresses us and causes us to lose perspective. We want to feel our work is of value and thus strive for status by attempting to perform the unusual.

When these feelings possess us, we forget that people make real contributions to the world, to society, to Christ, and to his church, through the ordinary things they do. Significant things are not accomplished by ignoring the miserable details and routine of life. Rather, they are accomplished as the outgrowth of them.

Dr. Salk was publicized greatly for his development of the polio vaccine. But never forget that such a discovery was made after years of laboratory routine and detail — little experiments here, clean up there, endless little tasks that could drive a less dedicated person to distraction.

It may be that we suffer from a type of myopia, a nearsightedness that destroys perspective for the minister, the church worker, and the man in the pew. Perhaps we find the minutiae of detail as burdensome as we do because we are unable to see the goal beyond the immediate assignment.

If we could see that the goal of tomorrow is accomplished by doing the tasks of today, then the search to find a particular "role" or "contribution" which is distinctively ours may be forgotten in the application of our effort to those matters which immediately confront us.

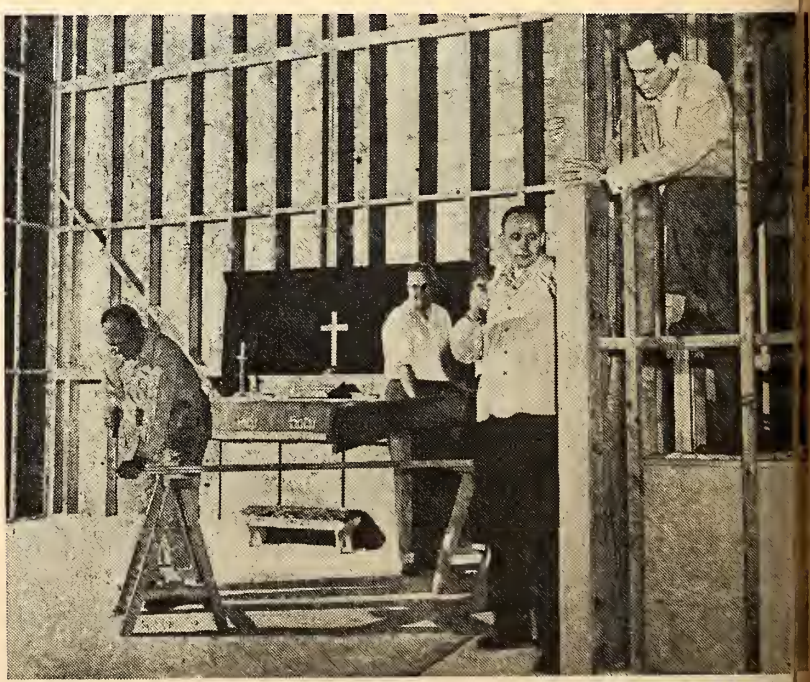
For those of us who claim to be Christian the goal is not easily accomplished, but it is not difficult to state. Our role is to help others, and ourselves, become real Christians, not merely nominal ones. Hence, all the things we do, large or little, we do that we and those who depend upon us may be the true church.

Such a goal may not be realized in our lifetime, nor do we work in the belief that our work will bring the kingdom. We know that the kingdom comes in God's own good time and what we do will not hasten nor delay that time. We work with such a goal in mind because we know that the kingdom will come, whenever it does come, only to those who depend upon the strength of God and not on their ov strength. We work because v have heard God speak to u and what we heard has moved us that we can do other than respond to God l doing his will, and it is his w that his people be faithful.

This is the role of the past It is the role of the teacher a office worker. It is the role all who are in church voc tions. It is the role of eve member of the church. Wh ever details and routines a necessary to accomplish t goal and fulfill this role a justified. Whatever does n lead us in the way we ought travel should be cast out a trodden underfoot.

That the church may tru be the church — this glorif our routine. That the chur may truly be the church — t motivates our program. Th the church may truly be t church — this helps us take n courage to continue the mi tiae of detail instead of looki for the spectacular or the "s nificant." That the church m

Continued on page 10



Religious News Service

Lutheran clergymen, in Portland, Oregon, for a week's evangelism campa n, spent some time with hammers and saws working on new church proj ts

EDITORIAL

In Times of Rapid Change

WHILE Rip van Winkle was asleep in the Catskills, the world he knew was undergoing a revolution. During those venty years a new nation was born and an d order passed away. But Rip could still find few familiar landmarks around when he rned to his native village.

If Washington Irving were writing the story Rip today, he would need far less than a riod of twenty years to prove how easy it to sleep through a revolution. We live in time of "rapid social change," to use the deriptive term adopted by the World Council of urches. The Study Division of the Coun- is especially interested in the church's sponsibility toward the far-reaching changes king place in Asia, Africa, and Latin America. t the words *rapid social change* could just accurately be applied to developments in rope and North America. Even the word *volution,* if we can disassociate it from vio- nce, can be appropriately used to describe me of the changes men have experienced in e short span of four or five years.

The revolutions through which we are living e not peculiar to distant continents, and they e not a problem only for interchurch bodies e the World Council of Churches. There is od reason for every local church to take some ne in the near future to look at our Christian nsibility on a changing planet.

Some persons would gladly take to the hills, like Rip van Winkle they could fall asleep d forget the harsh realities of the world in ich they live. Others regard the world as ng so far gone already that they would pre- to concentrate on building some kind of t that might carry them through the flood y see on the horizon. But Christians are t called either to fall asleep, like Rip, or rely to escape, as did Noah. They are commissioned to remain at their posts and to witness effectively there for the eternal, foundation ths which alone can survive "though the th should change."

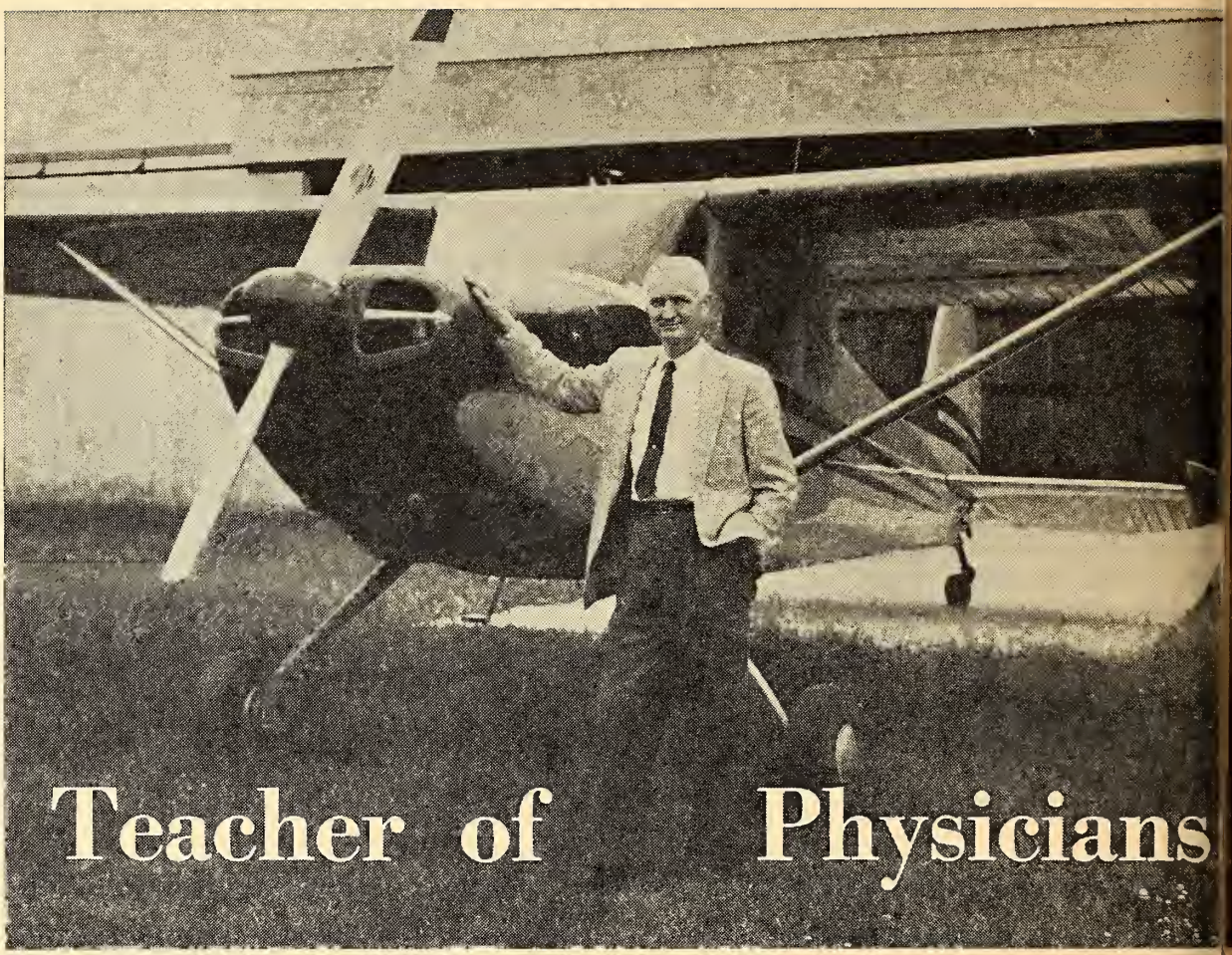
In preparation for meeting the challenge today's revolutions we urge our readers to dy the message for World Order Sunday on e 12, the report of a visit of churchmen with sident Eisenhower on page 11, and to note t churches all across our nation are this year engaging in a nation-wide program for peace under the general guidance of the National Council of Churches. Here is a good opportunity to join with neighboring churches in a constructive effort, through study and action, for more stability and peace. — K.M.

The Fullness of His Stature

A SPANISH sculptor claims to have created a figure of Christ that indicates how he appeared in real life. Jose Carrilero recently displayed a statue representing Jesus standing before Pilate. He insists that he followed markings made by the body of Jesus on the shroud in which he was buried. This famous relic, now preserved in Turin, Italy, was brought there from Constantinople during the Crusades. On the basis of this ancient authority, which many persons will undoubtedly question, the artist portrayed Jesus as a man five feet, eleven inches tall.

Having heard so many claims for the reliability of relics associated with Jesus, we are naturally skeptical of holy shrouds and veils that are supposed in some miraculous way to have preserved the figure and the image of our Lord. Such objects of veneration, instead of being an aid to faith, often turn our attention away from the personality and mission of the Christ we seek to honor. Perhaps he was of normal height and perhaps a modern sculptor may come as close as any artist to representing his physical features. The measurements that are meaningful to Christians are not these, but rather the goals for growth that are set forth in the New Testament.

If we need an image of perfect manhood to inspire us to continue to grow, by all means let us look at Jesus in the full dimensions of his short but radiant life as we read of it in the gospels. Let us observe also how he towers over the lesser figures of his time and how he casts a shadow across the centuries that succeeded him, including our own. We do not need a statue, however accurate, as our standard. We need constantly to measure our growth by the stature of his fullness. In this way we perceive our lack, and by this comparison we see how urgently we still need to grow. — K.M.



Teacher of Physicians

Leland Wilson

Photos courtesy of University of Kansas Medical Center

A CHURCH OF THE BRETHREN physician has been called to an important position as dean of the new four-year school of medicine of the University of Missouri. He is Dr. Vernon E. Wilson, who in addition to his varied responsibilities as associate dean of the University of Kansas School of Medicine, has actively shared in the development of the new Cherokee Hills church which I serve as pastor.

Let me offer just a few facts of biographical information before I share with you an interview I had with Dr. Wilson recently. His home church is the Kingsley church, Iowa, and he attended, for short periods, two of our Brethren colleges, Mt. Morris and Manchester, as well as Coleraine Junior College in Minnesota. His undergraduate, graduate, and medical degrees were earned at the University of Illinois. He is a member of the A.O.A. honorary medical society.

Dr. Wilson, what drew you into the field of medicine?

The selection of my profession involves impressions created while a child concerning the knowledge which the physician possessed, as well as the great respect in which physicians were held by a particular teacher in the high school. Even more important than this, as an adult I sought for a field of activity in which one could be at all times a constructive individual.

Pastor, Cherokee Hills church, Kansas City, Kansas

Has the community role of a doctor changed in the last two decades?

The family physician who once was able to dispense almost all of the results of medical information for his 1,600 to 2,000 patients has almost disappeared. Our schools cannot supply the same number of family physicians and also provide the large number of specialists now in demand. This has reduced the number of family physicians by one half. Further increases in scientific knowledge promise to reduce this number even more. Because of this, the physician's role as a community member has been altered tremendously.

As their preparation for their general role as citizens is improved through better collegiate education, physicians will probably lose even more of the

pecial role once given to them
y virtue of their chosen pro-
ession. They will be much
nore dependent upon their own
ndividual talents and interests.

*Is there any planned limita-
ion to the total number of
hysicians?*

This is one of the most often
epeated myths. There is no
lanned limitation, nor is there
ny desire on the part of anyone
ithin the profession to pro-
uce such a limitation. Our
ail is replete with requests
om physicians who would
ke to have an opportunity
have an additional man
ith them, thus allowing them
take postgraduate work and
lay a greater role in their own
mmunity. The limiting factor
established by the great ex-
ense which is necessary to
roduce present-day medical
ducation.

*One of your tasks is the
rocessing of applications for
dmission to medical school.
hat considerations are made
efore a student is admitted?*

First, we look for those char-
teristics which are important
professional people, namely,
tegrity, honesty, and a gener-
sensitivity to the welfare of
hers. The rest of the admis-
ns process is determined by
e prediction of this individu-
s ability to finish his medical
ucation.

Of first importance is aca-
mic ability. A good academ-
record, in general around a
" average while in college,
most always assures ability
complete medical education.
e study of medicine is not
mplicated in the same sense
t mathematics and physics
other theoretical courses are
mplicated. It is necessary to
ain a great deal of informa-
n from a wide variety of
jects and to be able to call
s to bear at the proper time.
None of this information is complicated in itself.

Next in order would be age, because it has been very clearly shown that candidates past the age of twenty-six are twice as likely to drop out of medical school as are candidates under that age. This in no way says that an older candidate cannot finish medical school. It simply indicates that such candidates are less likely to stay in school.

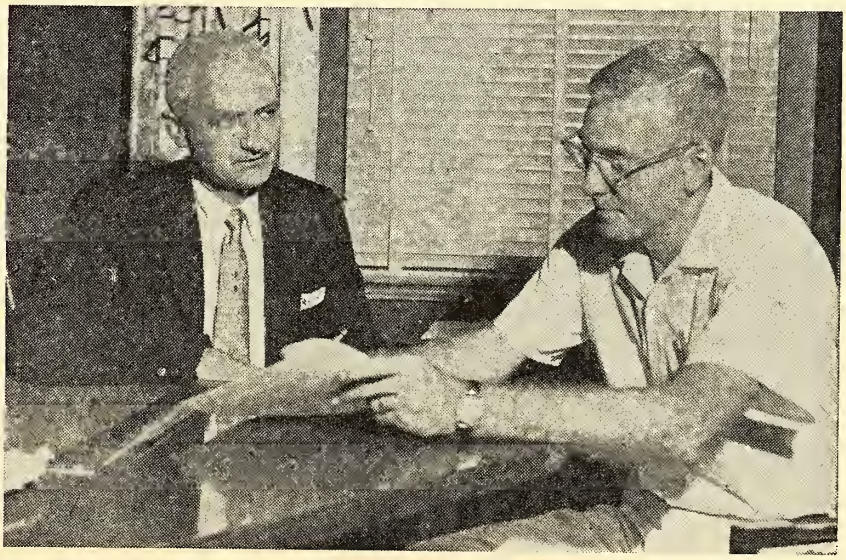
Beyond this, there are certain aptitude and professional tests which are used along with an interview to determine the ability of the candidate to communicate. This latter consideration is quite important since the greater portion of the practice of medicine is dependent upon ability to communicate either directly with the patient or with the patient's family.

Why has the profession resisted certain co-operative medical care plans, as well as any step which might lean toward socialized medicine?

The practice of medicine is based upon a personal approach. It has been the contention of the medical profession that corporate groups or companies could not practice medicine since they were not personal in nature, nor could they apply their skills as a group. Mass production of health care is destined to leave completely unfulfilled the needs of the individual for the personal response which is so important. More than half of the problems which come to the physician's office have nothing to do with the disease process itself, but have to do with an emotional reaction.

The medical profession, in addition, has found that in dealing with corporate groups, the monetary considerations often directly interfere with the dispensing of the best kind of medical care. If any sales effort is involved, then there develops a fine dividing line between needs of the patient for health care and the needs of the corporate group which must balance its budget.

We hear criticisms of the medical profession, that the pricing is exorbitant; and that



A major activity of Dr. Wilson's work is interviewing and counseling students. He will present a paper, Methods of Preceptorship Training for Medical Students, at the Second World Conference on Medical Education

time is wasted in waiting to see the physician. Is there any validity in these criticisms?

The matter of pricing of medical care is an extremely complicated one. One can find statistics to support the fact that the medical profession and medical care in general have increased their costs disproportionately. At the same time, there are good statistics to indicate that these costs have not proceeded at a more rapid rate than the cost of living index. Only hospital care has increased in a disproportionate fashion and this has been due in large part to two main factors: one, the tremendous increase in laboratory procedures; and two, the necessity for hospitals to increase their wages at a more rapid rate than is true for industry and other areas because of long standing underpayment.

The recipient must pause and look at the total problem from the standpoint of investment. The cost of an appendectomy is actually a much lower expense than in 1920, because the stay in the hospital is now from three to five days, rather than from two to three weeks. Even more important, the patient is comfortable during his stay in the hospital and is safe with an operation which at one time was considered to be high risk surgery. These changes have resulted in a general acceptance of the benefits, but a mounting criticism of the cost of the techniques which have made these benefits possible.

Any health system which dispenses benefits cannot work properly unless the individual who is the recipient also makes a contribution to the total cost. The experiences with free medicine indicate that immediately the demands rise unreasonably high. Thus, the price of good health care and the responsibility of the recipient for paying for a part of this are integral parts of the balance which will keep health care within reasonable bounds.



Visiting with an administrative assistant

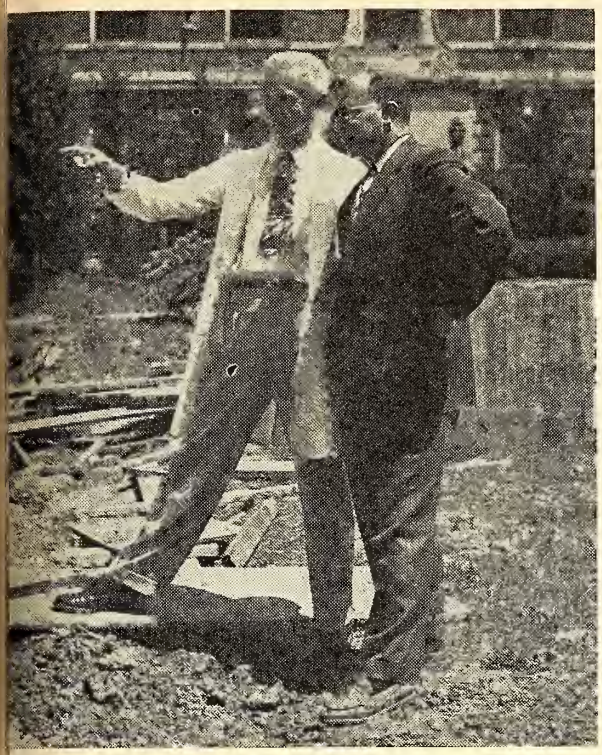
The problem of waiting on physicians and time invested in this matter is one which probably varies most widely. Many physicians have now adopted an appointment schedule, but cannot at any time refuse to meet an emergency call. Mothers are notoriously unco-operative in determining the time for the birth of their children. Accidents, which are one of the great absorbers of a physician's time, cannot be scheduled. This is a problem which needs to be worked out with mutual understanding between the physician and his patient.

Would you comment on two controversial issues, euthanasia and "faith healing."

Euthanasia is completely contrary to anything which the health profession has stood for. Every physician must guard against placing himself in the role of God. At the point f deciding to take life rather th to save it, he has made this fa l step. There is no good way o move across this line other th perhaps in small part tow d the extension of life, and ai - ing more directly toward m - ing comfortable the remain g life of the individual. Obvio - ly even such a modificatio s fraught with danger and m t be approached with extre e care.

All physicians participate n faith healing. In fact, the p - tice of medicine itself is sti a combination of empirical tr t - ment, scientific process, d mysticism, and only the p - portionate mixture of th e varies from country to cou y and century to century. Th e is, however, no room wit n medical treatment for f h healing which ignores those i - entific procedures which h e proved to be of benefit.

To ignore this portion o medical knowledge is as c n - pletely wrong as to ignore e fact that the physician can l y aid in the healing process d does not control it. Hopef y



Checking on the progress of new construction at the Medical Center

very physician, after he has ispensed his medicine and cills, will leave with a prayer. t the same time, it is hoped iat no one dispenses his entire cills through prayer.

What is the relationship beveen the physician and the astor?

There is no inherent incomatibility between the practice f medicine and the practice of ie great religions in our couny. If one believes in a God of ve, certainly the saving of life consistent with such a God. misunderstandings arise beveen these two great profesons, it is in all probability a isunderstanding based upon isinterpretation of the reponsibilities of one or the her. This should be open to iscussion and a straightforard resolution.

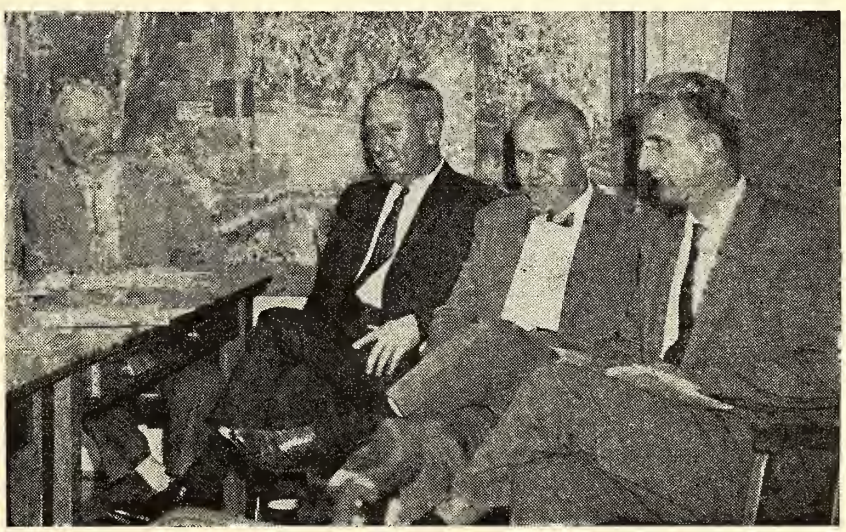
These two professions should id must supplement each her in meeting the personal eeds of the patient, who canot in any way separate his hysical, spiritual, and emoonal needs. Consequently the rofessions themselves must deal with him as a unit, and not as three separate problems.

What principles of administration in your work do you feel could effectively be carried over into the administration of the church?

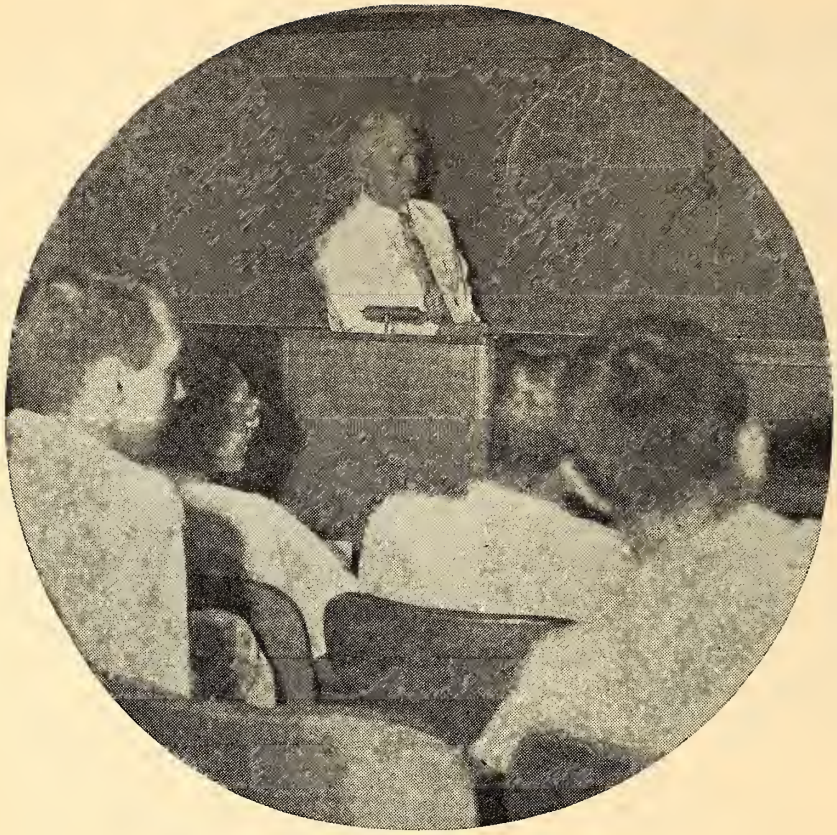
As the Church of the Brethren has progressed from a completely rural church with almost no expenditures other than those which could be met by intermittent contributions made by its members, to an urban church which is almost totally dependent for all of its activities upon contributions made by a working group in a financial way, there has been great need for re-evaluation of its operation.

The church now operates a sizable business to carry on the program for its house of worship, for its community services, and for its Christian education program. No longer is the volunteer program sufficient to meet these needs. As such a business program develops, there is every reason to believe that good business principles should be developed and applied at the highest Christian level. There is probably no better place to illustrate how a Christian business should be carried on than in the church itself.

Pastors must be adequately supported in such a way that they meet with the other professional members of the community on an equal basis.



Pictured is the Kansas Governor's Advisory Commission on Institutional Management, of which Dr. Wilson serves as chairman. Seated to his left are Dr. George Jackson and Dr. Frank Smith, director and associate director respectively of the Division of Institutional Management, and Dr. George Zubowitz, superintendent of the Osawatomie state hospital



Teaching pharmacology in the classroom

If a strong spiritual program is conducted, the stewardship response of the congregation will more than adequately provide for the financial needs of the group. The church must then follow a simple business process of translating this income into appropriate environment and surroundings for the further growth of the church.

You have been intimately involved in the establishing of a new home mission church. Relate to us some concepts that you feel are essential in this regard.

There is tremendous need for a general church support of such a new congregation. A minimum number of four or five families who are grounded in the principles of the mother church and who have demonstrated their interest and ability in churchmanship are needed. In suburban communities, it is equally important that the pastor be a young and vigorous individual since the age level of such communities is low, and personal contact is of tremendous importance.

It is important in the early stages to allow the group to become acquainted without being burdened with organization. As the group grows and begins to develop a personality of its own, organization should be forthcoming and opportunities created for the assumption of responsibility by each and every member who shows interest and an ability to take such responsibility. The ultimate goal is an active lay grou who will seek after and secu the very best in spiritual leade ship from their pastor.

The Ministry of the Routin

Continued from page 4

be the church — this helps to remember that the future the result of the little molecul of today. That the church ma be the church — our chores b come sacramental experienc rather than onerous burdens.

To keep this perspective w must be worshiping servant We cannot tell of God throug voice or script until we ou selves stand in awe of hir acknowledging his "worth-shi and our own unworthiness. T keep this perspective, we mu know that the church is tru the body of Christ, and unle one is part of this church, l is part of no church at all.

To keep this perspective v must know that God is not o tool; we are his tools, and v cannot be used until we thro ourselves before his forgivi mercy in confession and su render. To keep this perspe tive we must know that God still God, man is still man. is only in the fellowship Christ that they meet. Wh we come to this fellowship ou selves we are able to see th our basic ministry is helpi others find this fellowship f themselves, and all that we toward such an ambitious ho zon is not merely routine. It a priestly ministry.

The River Is Higher

JOHN F. WATKINS

High up on the side of the mountain, where earth things touch t sky,
I saw a glittering patch of snow that had been born to die.
It looked so very pretty all decked out in snowy white —
But the air was getting warmer. Would it vanish in the night?
It was finally lost in darkness, and when came the morning sun
The little patch of snow was gone — but how the rivers run!

A Peace Delegation to Washington

Edward K. Ziegler

ON SEPTEMBER 9, in the strategic days between President Eisenhower's visit to Western Europe and the arrival of Soviet Prime Minister Khrushchev, a delegation of a hundred leading churchmen met in Washington and visited the President and the State Department in the interests of a vigorous peace program.

This group was made up of the titular head, the executive officer, and the person most responsible for peace education and action in the denominations associated with the National Council of Churches. The Church of the Brethren was thus represented by Norman Baugher, general secretary of the General Brotherhood Board; W. Harold Row, Brethren Service executive, and the moderator of the Brotherhood.

This was said to be the most representative group of Christians ever to visit the President. Representatives of state and area councils of churches, and leading staff members of the various NCC departments also were present. The delegation was led by Dr. Edwin T. Dahlberg, the vigorous peaceminded president of the council, the Hon. Ernest A. Gross, former ambassador to the UN, and chairman of the National Council Department of International Affairs, and Dr. Roy G. Ross, general secretary of the National Council.



Religious News Service

Following a meeting with President Eisenhower, at which more than one hundred clergymen and laymen representing the National Council of Churches pledged their support of the President's peace aims, the group received a two-hour "off-the-record" briefing at the State Department. Shown left to right are: Dr. Roy G. Ross, the council's general secretary; Undersecretary of State C. Douglas Dillon; Dr. Edwin T. Dahlberg, National Council president; Assistant Secretary of State Andrew Berding; and Dr. Kenneth L. Maxwell, director of the NCC department of international affairs

WHAT THE DELEGATION DID

After a briefing session in the historic New York Avenue Presbyterian church, the delegation walked to the White House, where they were received most warmly by the President. In the half-hour visit with Mr. Eisenhower, Council President Dahlberg told the President of the nation-wide program of peace education and action which has been launched this summer by the National Council of Churches, and assured him of the continued prayers of the 39,000,000 people constituting the churches in the council. Mr. Gross gave to the President copies of the materials prepared for the peace program. Though in the midst of a very heavy schedule, President Eisenhower spent several minutes talking with the group about his deep concerns for peace, and for the spiritual foundations for any enduring peace.

At a luncheon in a nearby hotel, Senator Hubert Humphrey told the delegation of legislation which is being pressed by himself and others regarding surplus foods for peace, disarmament, and the continued cessation of nuclear weapons tests.

Several hours were spent in a most informative "off the record" session in the State Department, where Acting Secretary Douglas Dillon, Under Secretaries Murphy and Wilcox reported on many aspects of foreign policy, and gave frank answers to many questions of concern.

WHAT DID WE ACCOMPLISH?

In the first place, the delegation dramatized in the nation's

capital the solidarity of the Protestant and Eastern Orthodox churches in their efforts to put on a great program for peace education and action. A strong sense of fellowship of concern in the area of relieving world tensions and creating informed Christian opinion for peace was most evident. There was a marked feeling that the cordial reception given the group by President Eisenhower was evidence of his sharing of these concerns and his profound respect for the spiritual foundations for any enduring peace. Important new insights were gained in the State Department conference which will be of great value in the development of the peace action program.

A FEW MAJOR IMPRESSIONS

1. There is a most heartening solidarity in the National Council of Churches in the concern of its member denominations for peace education and action. They do not see alike, but they share alike in a passionate desire to be peacemakers within the will of God.

2. The great concern which we Brethren have held so long with so small a minority is now getting into the center of concern among many large churches.

3. The responsible leaders in our American government are deeply and responsibly aware of the churches' concern for peace and grateful for the prayer and concern shown in the new peace movement.

4. The present leadership of the National Council, particularly that of its president, Dr. Dahlberg, strikes a very happy balance of responsible churchmanship, compassionate concern for peace, and warmhearted evangelism.

5. Our government leaders on the very highest levels need, desire, and appreciate the prayers of concerned Christian folk, and prayer can turn the tide of world affairs toward real, stable, and enduring peace.

Though the Earth Should Chang

World Order Sunday Message



THE writer of the 46th Psalm described the world of his day. He saw "desolations in the earth." He saw "the nations rage, the kingdoms totter." So great was the tumult that he seemed to hear the rivers and oceans roar and see the very mountains tremble.

We, too, know about tottering kingdoms! The raging of nations is no mere ancient poetry; it is the reality of our time. The roaring and the trembling are our everyday experience. Fortunate for us if we also can say,

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear though the earth should change!

CHANGE IS THE FIRST FACT OF OUR TIME

We are living through what has been called "a massive transformation of all international, intercontinental, interracial relations." The old world order, that for a century or more seemed so secure, is going to pieces. Nations that only yesterday spoke with the accents of command are now only one voice among many. Nations that yesterday were weak now cause others to fear for their safety. All the nations must accustom themselves to a new and growing interdependence. Twenty-two new nations have recently been born into this closely bound world. They and others are anxious about the security and the welfare of the peoples. Next year in Afri alone four new nations are come into existence.

The white man's control the world is now questione Asia and Africa compel atte tion to the demand of the peoples for the respect d them as human beings. And, if all this were not enough, m now prepares to leave the eart his ancient home, to explore a use the space beyond the eart which yesterday filled him on with awe.

WHAT SHALL WE SAY TO THESE THINGS?

Men are not God, and ther fore their new powers, as w as the shaking of the old secu ities, make them anxious. W is sufficient for the things th are happening around us a that lie ahead of us? And wh shall we say to these things we who believe in the God r vealed in Jesus Christ?

Some of the upheaval of o time should strengthen our co fidence in the God who "w not fail or be discouraged till has established justice in t earth" (Isa. 42:4). If the wor our fathers knew did not chan we should have reason to afraid! Its oppressions and i justices cried to heaven f remedy. It was not right th

ome should feast while many tarved. It was not right that few should exercise lordship ver the many. It was not right hat color should determine a nan's place in human society.

The trial and terror of our ime are, in part, the conse- uence of human resistance to he God who must forever re- ew his creation. Let us take eart from the passing of old ays, for beings created in the nage of God must continually eek the responsible change of njust old ways, and must deal reatively with change that is ound to come. He who speaks ometimes in "a still small oice" (1 Kings 19:12) speaks lso, and especially in our time, n wind and earthquake and re. "Say to God," cried the Iebrew seer, " 'How terrible re thy deeds!' " (Ps. 66:3).

We should remember also hat God leads and speaks to is people, not only through rophets and saints but also hrough men and movements hat do not consciously serve im. "Surely, the wrath of men hall praise thee!" (Ps. 76:10). t is one of the mysterious reali- ies of God's providence that hose who seem most to resist God may also be agents of his ustice.

Even while we struggle gainst the beliefs and meth- ds of Communist governments hich conflict with Christian eaching we must remember hat they exist and threaten artly because all of us "have one those things which we ught not to have done and ave left undone those things hich we ought to have done." God draws us by the cross of he Redeemer; he may also nove us toward love and justice hrough those who seem not to are for love and justice. The hreat of powers we regard as vil can, if we respond in re- entance, produce good.

HUMILITY AND NEW DEDICATION ARE ASKED OF US

Humility demands that we be reluctant to insist on the absolute rightness of specific solutions; yet dedication demands that we seek solutions. That our plenty, our skills, our time and our interest shall more and more be used to help hundreds of millions everywhere whose needs cry out for assistance — this is a Christian's responsibility. That our will and prayers and action shall be directed toward negotiations, multiplication of contacts, appeals to the world's conscience, and mutual reduction of armaments, including nuclear weapons — this is a Christian duty.

That men and nations must increasingly live in a rule of law, in organized co-operation, as in the United Nations, the specialized agencies, and regional organizations consonant with its principles — this is a Christian conviction moving us to continuing action. That at home and abroad we shall always be found on the side of abolishing discrimination based on race or class or nationality — this follows from our Christian belief in the sacredness of personality.

That freedom alone is worthy of man at his highest, that justice is the way best designed to release man's potentialities, that goodwill and understanding follow approaches across artificial barriers dividing the world — this we believe, and to this we pledge our Christian actions.

THE PROMISE OF GOD'S PURPOSE

As Christians, we also remind ourselves of a truth on which the Bible insists: God is greater, infinitely greater, than men and their systems. Almost we had thought we held the world in our human hands. And suddenly the control of events escapes us. His ways are not, after all, our ways. And God's thoughts are not the same as ours. In the long and overarching purposes of the Almighty, the nations, including our own, are "as a drop in the bucket."

Why should we complain if our plans are upset? Have we read the mind of our Maker or exhausted his resources? The children of a day cannot expect to comprehend the purposes of the Everlasting. What is required of us now is what has always been required of mortal man: That he should in faith and humble obedience perform the task that is clear, not asking for final knowledge. The promise is the promise of the ultimate fulfillment of God's purpose.

This is our faith, not our knowledge. There is and can be no assurance of our victory or of God's victory in our time. We have only the assurance that God in Christ has and will overcome the world and that in our obedience is our own victory.

LET US REDEDICATE OURSELVES

God has not left us without witness. If there is danger and mystery, there are also opening doors and increasing light. If world peace is precarious, it is also true that the nations, as never before, draw back from the prospect of war. If hungry people are in world-shaking revolt, great new resources of daily bread become available. If the world is filled with dangerous divisions, we also have new opportunity to make "one humanity under God" a greater present reality. Freedom's struggle against dictatorships can be discipline and purification of freedom. Burdens greater than we think we can carry can end in enlarged human stature.

Who Are the *Beat?*

Jack Brennecke

BY THIS time everyone who reads the daily papers ought to be aware of a singular group of individuals mushrooming in our midst. In Europe they have been called the "Angry Young Men," and other more euphemistic names with less flattering meanings. In the larger cities here they have clustered together in colonies or villages. They call themselves the "Beats"; we have called them the "Beatniks."

Who are the "Beats"? Why do they call themselves the Beat Generation? Why do they dress in the most devil-may-care manner? Is there a series of whys and wherefores to pin on them? They say not. They say that either you too are Beat, and can understand them through firsthand experience, or else you are not Beat, and cannot hope to penetrate their minds and souls.

On a recent evening, just out of curiosity, a friend and I went down to Chicago's near north side, to a section where we had heard that the Beats liked to assemble. But right off the bat we were wrong in our assumptions. The Beats do not assemble like the Kiwanians or the Lions Club. Their Beatness is not so much a costume or manner they put on for a weekly meeting or service. Beatness is a characteristic, an attitude, a way of life, or better: an expression of life.

They do not dress up so much to impress others; rather, they dress the way they do — many wear sloppy slacks or khakis, sneakers, sweat shirts, T-shirts; many of them let their beards grow; do not bother to comb or cut their hair, many wear dark glasses at all hours — to express a form of nonconformity that they cannot express any other way. Personally, I hate to generalize, particularly about matters of dress. Not every person who calls himself Beat dresses like this; it is not an outward manifestation as dress is. But the attitude, the feel, is often expressed in dress, or in the lack of it!

On our promenade down a particular street that was noted for its arty habitues, we found a little sidewalk cafe — a picture of Paris! Here was a group of the most Beat-looking Beats I had ever seen. One was slouched down in his chair, one leg over the table, a raffia-wrapped wine bottle on the table, playing a moody "blues" tune on a disconnected electric guitar.

At another table, a young man, probably twenty-four or twenty-five years old was being quizzed by a middle-aged woman smartly attired in business suit. She may ha been from a local magazine newspaper. The young m was wearing a soiled Nort western University sweat shi a chain around his neck, a pa of dirty grey khaki trouse low-topped sneakers, no soc and his black beard was gro ing wild and matted. His sho cropped hair was ragged abo the neck and ears. A cigaret dangled from clenched, b lifeless, lips. On the table w a bottle of wine and some har French bread.

The girls in a crowd this type similarly adopt heart-clutching indifference f their personal appearanc Many wear Bermuda short tight pedal-pushers, bulky-k sweaters; their hair is usual long and unfettered, or do short in the soft, carele tousle worn by gaminli movie starlet, Audrey Hepbur Some wear make-up; others c not. Some wear shoes; othe wear sandals; others do not!

What do they do? And wh Many of them run shops. Ma are painters, composers, singe poets, writers. They sit arou waiting until they feel the ur to express themselves. A what do they express? The creations have been describe quite aptly as "sick." Much the humor of today's you comedians is of this sick, Be form. Listen to Mort Sa Jules Feiffer, Jonathan Winte Lenny Bruce, Shelley Berma and others. There is no stere typed Beat. Some are psych logically sound; others are no Many are married. Many a homosexuals. Many, thoug married, participate in free lo situations, admittedly social unapproved.

I would say that a word th characterizes your impressio of the Beat is *indifferent.* The appear to be bored, indiffere



Newsweek — Bill Flynn

Pierre Delattre, Congregational minister, who ministers to the Beat

everything that goes on about them, careless and sick with ennui. And yet, to be fair to them, they are not indifferent. If there is a psychological dynamism at work in their hearts, it is perhaps the one called flight. Life, as they have found it, is not what they would like it to be. Life has, in many cases, given them a vicious slap in the face. Society's mores were too restrictive, too stifling, too frustrating.

Now, as I progress in my description of them, I am aware of a growing similarity of description between many of these off-beat characters and persons in more-or-less conventional society! Is it not true that many of us find life handing us a slap in the face? Is there not an element of discouragement prevailing today, with the fast pace and the tense expectations of our mundane existence? Is there not a touch of the pathos and despair of the Existentialist philosophers in more and more that we read and absorb? Is not the trend of our humor and literature (and even of our songs) toward the critical, the discontented? Who actually is Beat? The Beatniks alone? Not alone; for we find them all around. We find parts of our own personalities to be Beat; we find discouragement and despair right inside.

What is the cause of this attitude and what is the answer? I am certain that with my little experience with the problem I do not have the answers. I would venture a fairly enlightened guess that it is the futility and constant flux in which we find ourselves today that causes some of the despair. Young people are marrying earlier today, because of not only a threat of war, but a very real threat of total annihilation.

Young folks, feeling that the end might be near, feel justified in going ahead with plans that perhaps ought to wait until a more mature grappling with them has been done. I cannot justify free love, degenerate living, the higher consumption of alcohol, narcotics, barbiturates, and sleeping pills, but I can certainly see possible causes for their popularity.

And as a Christian, having experienced the love of God, even through the frequent discouragements and despairs of growing up, going to college, and finding a niche, I still must maintain an awfully old-fashioned, very orthodox answer: the love of God as shown to us in the saving life and death of Jesus Christ. No panacea, to be sure, unless taken in the right way. But what is the right way?

Recently Time magazine's Religion section carried an article about a young minister who "jumped" across denominational lines (being more interested in Christianity than Congregationalism) and established a nondenominational mission in the San Francisco Bay area, to serve the admittedly Beat individuals living in that area, many of whom are college and university students. He opened a mission which the Beats soon came to call the Bread-and-Wine mission.

The young minister, to get next to his "congregation," which was strangely a large one, let his beard grow. He did not wear clericals, he wore a sweatshirt with a throw-back hood, a cross around his neck, a pair of work khakis, and he had to "transliterate" much of the gospel into the idiom of Beatniks — a heartbreaking matter, I can assure you, having read examples of the new good news!

He asked the "flock" why they could not find church homes in organized Christianity. The answers were mainly these. "Nice" church members continually sat in judgment of them. Organized church services stifled, frustrated, or inhibited their needs to be creative or expressive. We in organized Christianity are responsible for much of this indifference or even dislike toward our services. Similarly, in the name of our Lord, we are responsible to them for a few of the so-called fruits of our faith: namely, charity and love.

I do not think this is an unjust criticism, and I hope we might take it to heart. If you do not think it is true, just watch and listen to some of your more self-satisfied church members the next time anyone joins you for worship who is a bit different, either in looks, talk, dress, or form. Some would cry out for more tolerance. We do not need tolerance; we need to love people, accept them, try to understand them. For many of them are only doing what a lot of us would be doing if our Christian faith did not sustain us from such depths of despair.

We ought to try, as the young bearded minister did, to show the Beat generation that there are benefits and satisfactions to the higher moral practices, like monogamy, moderation, abstinence, and relatively clean appearance. If we want to criticize one man's approach, let us first be sure that we have a better solution than did the young minister, for the problem of how to reach the discouraged, frightened, flight-ridden young men and women of today who are so definitely influencing our literature, music and culture.

KINGDOM GLEANINGS

Bridgewater College opened its eightieth session with a capacity enrollment of 550 students. Of these 185 are freshmen, the largest beginning class in the history of the college.

James Renz, director of social welfare, Brethren Service Commission of the General Brotherhood Board, was elected president of the Interdenominational Committee on Alcohol Problems at a meeting of this organization on Sept. 29-30 in Chicago.

The October Ladies Home Journal contains an article about gifts of clothing which keep children in school in Albuquerque, N. Mex. In connection with the article the material aid work at New Windsor, Md., is mentioned.

The $480,000 residence hall for men on the Bridgewater campus was occupied when the fall session opened. The new dormitory, the third major building to be erected on the campus in the past six years, houses 141 students and three directors. It also contains lounge, study, and recreational facilities for men day students.

A proposal for a "restructuring of the general curriculum requirements" at Juniata College has been presented to the faculty by a team of four colleagues. The recommendations were made in a report by Dean Morley Mays from the representatives who attended the Danforth Campus Community Workshop at Colorado Springs in the summer.

Wilbur E. Mullen and his family visited the Elgin offices on Sept. 17 on their way from Europe to McPherson, Kansas, where he will be director of admissions at the college. The Mullens have spent five years in Brethren Service work in Europe, four of them in Kassel, Germany, where he was director of the German program, and one of them in Geneva, Switzerland, as acting director of the European program.

Glenn Zug, pastor of the Westminster Church of the Brethren, Md., is serving as resource leader for Maryland in the nation-wide program for peace being sponsored this year by the denominations through the National Council of Churches. Providing the resource leader for Maryland is a part of our denomination's contribution to the total effort of the churches in this co-operative emphasis. Other denominations have provided resource leaders for other states.

An action sheet on the urgent subject of disarmament has been mailed to pastors and Brethren Service representatives. The action suggested builds upon the more favorable climate toward disarmament which has followed the recent proposals in the UN by the British and the Soviets. The information was taken from material prepared by the Consultative Peace Council, of which the Brethren Service Commission is a member, at a conference on Sept. 19-20. See your pastor or Brethren Service representative for this aid in making your views count.

Russell G. West of Wiley, Colo., has one full wee Monday through Sunday, open for an evangelist preaching mission during March 1960 in Illinois, Inc ana, or Ohio.

The moving picture magnate, Samuel Goldwyn, h pledged the entire proceeds of the European premie of the film, Porgy and Bess, to the World Refugee Yea The premiere, which will be attended by Queen Eliz beth and Prince Philip, will be held in London later th year.

Harold D. Fasnacht, president of La Verne Colleg Calif., has been named to a committee to conduct preliminary survey for a master plan on the role an future of higher education in California. The study being made by the Association of Independent Colleg and Universities.

Drue D. Funderburg is seriously ill at the Universit hospital, Columbus, Ohio. Brother Funderburg, wh lives now at 416 Michigan Ave., Troy, Ohio, was one time on the Bethany Seminary faculty and als on the Brotherhood Board staff. The family woul appreciate the prayers of the Brotherhood.

Thirty-eight fall graduates of La Verne Colleg received their degrees at the ceremonies opening th sixty-eighth year of the institution. This increased th Class of 1959 to a total of 128, the largest class in th history of the college. Harry K. Zeller, Jr., pastor the La Verne church, was the convocation speaker.

The Puidoux Conference Continuation Committe will meet at the Arnoldshain Evangelical Academy ne Frankfurt, Germany, on Oct. 26-29 to discuss th theological aspects of peace and to evaluate recer encounters between representative churchmen of th East and the West. This committee is continuing th work of the first major encounter of European th olgians on the question of peace, which met at Puidou Switzerland, in 1955. Kurtis Naylor will represent th Church of the Brethren at this conference.

The recent typhoon in Japan is reported as th worst disaster there in a quarter of a century. I response to the urgent need, the Brotherhood Fund providing $1,000 to be used by Albert Huston, Brethre Service representative in Japan, for disaster relie Brethren on the U.S. West Coast are participating wit other churches in a Church World Service progra for the immediate collection of clothing. Joseph Del director of the Modesto Brethren Service center, h been asked to facilitate this drive on the West Coas

Boston University School of Theology, under a Lill Endowment grant, has begun a three-year study co cerning the wife of the Protestant parish minister i America. The goal is to determine some of the relatio ships between home and family life and the husband involvement in this particular vocation. Dr. Willia Douglas, project director (Box 16, 745 Commonwealt Ave., Boston 15, Mass.), would appreciate hearing fro lay persons, ministers, and ministers' wives concernin how they feel the minister's wife should be related t her husband's vocation and to the church.

Robert Neher, assistant professor of life science and
vo La Verne College students traveled 3,500 miles
Mexico this summer collecting marigolds for research
irposes. The trip and the research are financed by a
ational Science Foundation grant for basic research.

Cash gifts to Bridgewater College for the year
ıding July 1 totaled $148,491, an increase of $40,049
ver the previous year. This over-all figure includes
fts from the churches, research grants, gifts through
ıe Virginia Foundation for Independent Colleges,
umni financial support, and miscellaneous gifts. The
umni contributed $35,353 this year, an increase of
1% over last year; gifts from the churches added up to
22,650.

icensed and Ordained

James M. Eshelman, licensed in the Florin church,
astern Pennsylvania.

Robert Roller, ordained in the Valley Pike church,
Voodstock congregation.

edication and Home-comings

Ellisforde church, Tonasket, Wash., dedication serv-
e for the new sanctuary, Sunday, Nov. 8, at 2:30 p.m.
he speaker will be Harold D. Fasnacht, president of
a Verne College, Calif.

Lima church, Northwestern Ohio, home-coming,
l day, Sunday, Nov. 1. Edward Kintner, who was
ıe first pastor of the church, will bring the message
both services.

New Haven church, Mich., home-coming and harvest
eeting, Sunday, Nov. 1. Dr. Charles Anspach will
)eak at both the morning and afternoon sessions.

off Lectures

Dr. Reuel L. Howe, director of the Institute for
dvanced Pastoral Studies at Bloomfield Hills, Mich.,
ill give the Hoff lectures this year on Oct. 26-30 at
ethany Biblical Seminary. The general theme will be
he Christian Ministry: A Study in Relevance. The
ctures, all in Bowman chapel, will be at 7:30 p.m.
nd 9:40 a.m.

The subjects are: Monday evening, Evidences of
relevance; Tuesday — morning, A Structure for Rel-
vance, evening, A Basis for Relevance; Wednesday —
ıorning, The Principles of Christian Ministry: Pastoral
ounseling, evening, The Principles of Christian Min-
try: Teaching; Thursday — morning, The Principles
f Christian Ministry: Preaching, evening, Recovering
ıe Whole Ministry; Friday morning, "Therefore":
ome Recommendations for Relevance.

The Church Calendar

)ctober 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Sharing the Living Christ. Acts 3. Memory Selection: Peter said, "I have no silver and gold, but I give you what I have." Acts 3:6 (R.S.V.)

)ct. 17 Eastern Maryland Christian education conference, Flower Hill church

Oct. 18 Laymen's Sunday
Oct. 18 World Order Sunday
Oct. 19-22 Central Region conference, North Manchester, Ind.
Oct. 21-23 Pennsylvania Sunday School Convention, Williamsport
Oct. 22-24 District meeting, Second Virginia, Summit
Oct. 22-25 District meeting, Northern California, Fresno
Oct. 23-25 Southern Ohio Christian training conference, Quaker Hill, Richmond, Ind.
Oct. 24 District meeting, Western Maryland, Western Port
Oct. 24 United Nations Day
Oct. 24-28 Western Region conference, McPherson, Kansas
Oct. 27-28 District meeting, Southern Pennsylvania, Ridge
Oct. 30 — Nov. 1 District meeting, Idaho and Western Montana, Payette
Oct. 30 — Nov. 1 District meeting, Northern Illinois and Wisconsin, Franklin Grove
Oct. 30 — Nov. 1 District meeting, Southern Ohio, Trotwood
Nov. 1 Reformation Sunday
Nov. 4-5 District meeting, Eastern Pennsylvania, East Fairview
Nov. 5-7 District meeting, Northwestern Ohio, Lick Creek
Nov. 5-8 District meeting, Washington, Ellisforde
Nov. 6 World Community Day
Nov. 6-7 Middle Pennsylvania foreign missions workshop
Nov. 8 Peace Emphasis Sunday
Nov. 10-12 Pennsylvania State Pastors Conference, Harrisburg
Nov. 15 Southern Ohio junior high workers conference, West Milton

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Roy Hawbaker of Mercersburg, Pa., in the Indian Creek church, Pa., Oct. 25 — Nov. 8.

Bro. David J. Markey of Baltimore, Md., in the Curryville church, Pa., Oct. 30 — Nov. 8.

Bro. Wayne Zunkel of Harrisburg, Pa., in the Mill Creek church, Va., Nov. 15-22.

Bro. Leland Nelson of Modesto, Calif., in the Empire church, Calif., Nov. 8-15.

Bro. Russell G. West of Wiley, Colo., in the Shrewsbury church, Pa., Nov. 17-29.

Bro. John T. Glick of Bridgewater, Va., in the Cedar Grove church, Va., Nov. 22-29.

Bro. Jesse Whitacre of Keyser, W. Va., in the English Prairie church, Ind., Nov. 22-29.

Gains for the Kingdom

Six received by letter in the Colorado Springs church, Colo.

Two baptized in the Upper Fall Creek church, Ind.

Twenty-three baptized and five received by letter in the Annville church, Pa.

Twenty-six baptized and two received by letter in the Smith Creek church, Va.

News and Comment From Around the Worl



Galen T. Lehman, Central Region secretary, spoke when the Grand Rapids Church of the Brethren dedicated its parsonage on Aug. 9. The afternoon program included, in addition to the dedicatory sermon, special music, greetings from various groups, and a litany of dedication. The parsonage was dedicated as a "place of fellowship, comradeship, hospitality," to the "sanctification of work and leisure, of happiness and laughter, of music and worship," to those who may come for marriage, "for counsel and inspiration, comfort and consolation, confession and prayer, . . . to learn about God"

Mennonites Denounce Race Prejudice as Sin

Delegates to the triennial meeting of the General Conference Mennonite Church urged all congregations in their denomination to open their membership to everyone regardless of race or national origin.

In a statement which concluded that "racial prejudice is sin" congregations were asked to purge themselves from prejudiced attitudes and practices toward racial and other minority groups. From Biblical references the statement asserted that "it is clear that before God all mankind is one. God does not make distinctions on the basis of physical features. There is, therefore, no room for condescending pride or scorn of any person or group."

In other resolutions the conference expressed opposition to nuclear testing and called upon government leaders to plan for peaceful use of atomic energy in co-operation with other nations.

Membership in the 285 congregations of the General Conference Mennonite group increased by 5 per cent in the last three years for a total of about 53,000 in this country, Canada, and South America. The conference ranks seventh among Protestant bodies in its per capita contributions for benevolence.

Highlights of Mennonite history were reviewed during the meeting before an audience of 4,000 in a pageant entitled We Are Pilgrims. The General Conference was founded in Iowa in 1860. It is the second largest Mennonite group in this country.

The biennial conference of the Mennonite Church, meeting at Goshen, Ind., addressed a letter to President Eisenhower in which risk of totalitarian domination was considered preferable to "assuming responsibility for a nuclear holocaust." The conference expressed concern over the continued development, testing, and prospective use of nuclear weapons. It condemned their use as "a most grevious sin against God and man."

The letter said that "centuries of persecution, including experiences of Mennonites living in totalitarian states since 1917, have not left us unaware of the circumstances of life when anti-Christian totalitarianism reigns. It is our constant prayer that such regimes may be transformed to the extent that all the human freedoms may abound. However, we would prefer facing the risk of possible totalitarian domination to assuming responsibility for a nuclear holocaust bringing certain annihilation of whole peoples, with its resultant disorder and chaos, whether this be called offense or defense."

A resolution adopted by the delegates urged liberalization of U.S. immigration laws to admit a larger number of refugees during the current World Refugee Year. The conference also reaffirmed the central place of the Bible in evangelical Christianity and in the Anabaptist-Mennonite tradition.

Cuban Protestant Groups Endorse Castro

The Cuban government of Fidel Castro, which has been criticized in many United States newspapers and magazines, has won a strong endorsement from the Cuban Cou cil of Evangelical Churches. In statement "categorically refutin charges that the Castro regime within the orbit of communism, th council supports "without reserv Castro's efforts to graft into the li of the Cuban nation the Christia principles of liberty, equality, an the brotherhood of man.

Even more outspoken was 2,000-word message addressed President Eisenhower and the U.S State Department and signed b eight leaders of seven Protestan youth organizations in Cuba. Th signers affirm their belief in Castro "true revolution" and assert the support of it as the first politic action they have ever undertake together. Their message states tha under the revolution there is abs lute respect for all religious creed They indicate that as a consequenc of the revolution, the moral stand ards of the country have been raise They state that gambling, alcohol excesses, and other vices that ha made Cuba notorious as a corrupte nation are no longer permitted.

The signers are top elected office of groups representing Baptist, Pre byterian, Episcopalian, Methodis and Evangelical youth in the islan republic.

Costly Film on Life of Christ Planned

Plans for the most costly pictu of all time, an estimated $30-millio production of The Son of God, hav been announced by Parliament Pi tures Corporation, an independen company. The film which is mor than four hours long, and whic will have two intermissions, is sched uled for production in Novembe with shooting expected to take nin months. The film will seek to depi the entire life of Jesus from th annunciation through the ascensio

Diet Member Stresses Christia Influence in Japan

The first Christian minister eve elected to the Japanese Diet recentl declared that Christianity's influenc in Japan is much greater than migh be indicated by the official figur of 400,000 church members in tha country. Many influential leaders o Japanese are committed Christian although one half of one per cen of the nation's population Christian.

The Rev. Sekikazu Nishimura, a ergyman of the United Church of hrist, noted that in his own church strict where there are only 2,000 hristians, he was swept into office / 52,000 votes.

.S. Producing 1,200 lcoholics Daily

Dr. Andrew C. Ivy, chairman of e Department of Clinical Sciences the University of Illinois, recently arned that alcoholics are being oduced in the United States at the te of more than 1,200 a day. He id that "alcoholism is now the ation's number three health prob- m from the standpoint of incidence, es lost, and people disabled."

Eleven Thousand Head of Goodwill Cattle Shipped

In August a destitute family in Ohio received the 11,000th head of cattle shipped through the auspices of Heifer Project. The heifer was part of a shipment of five dairy cattle to southern Ohio for distribution to deserving families in need of fresh milk. The shipment was a memorial for Foster Bittinger, who died recently.

The Ambassador of Greece to the United States has expressed the gratitude of his countrymen for the gift of 152 purebred bulls sent to the country by Heifer Project. The Hon. Elexis S. Laitis said the animals are already improving the standard of living in agricultural areas, and that the gifts had proved "the generosity, selflessness, friendship, and solidarity of the American people with the war-stricken areas of the world."

Spanish Protestants Form Evangelical Defense Commission

Spanish Protestants, who constitute a tiny minority in a population of thirty million which is ninety-five per cent Roman Catholic, have organized an Evangelical Defense Commission to combat by legal means what they term oppressive acts by government authorities.

The formation of the defense commission headed by Bishop Santos Molina, the top official of the Spanish Reformed Church, resulted from alleged discriminatory practices to which Protestants have repeatedly complained they have been subjected.

The Spanish Bill of Rights provides official protection to the profession and practice of the state Roman Catholic religion. It declares "no other ceremonies or external activities will be permitted than those of the Catholic religion." As interpreted by Spanish officials, these provisions forbid public display of signs identifying Protestant chapels, any announcement in the press or elsewhere of their services, and any attempt by non-Catholics to win converts.

Alabama Enacts New Church Property Law

Under the new Alabama law, owner ship of church properties may be retained by a local congregation that withdraws from its parent denomination if at least sixty-five per cent of the adult membership votes to secede from the national body. The statute is aimed at helping those churches trying legally to avoid racial integration. It permits congregations which withdraw to file suit in state court for title to their realty and other assets.

Three Active Churchmen Represent Hawaii in Congress

America's newest state, Hawaii, has sent three active churchmen as its representatives in Congress. One of its senators, Oren E. Long, almost became a minister for the Disciples of Christ in his youth but turned to teaching instead. Daniel K. Inouye, who will represent Hawaii in the House, is an active Methodist



A. Robinson (left) and his wife are presented a book of messages from iends at the recognition service for their fifty years in the ministry

Fifty Years of Christian Service

ON JULY 12 the Ephrata church, astern Pennsylvania, had special cognition services in honor of the A. Robinsons, who have given fifty ears in the ministry of the Christian urch.

A resumé of the Robinsons' serves show their influence has been not ly in the local churches they have rved but also at the district and ational levels. The Robinsons have eld pastorates at Denver, Colo., Des oines, Iowa, Pleasant Hill, Ohio, d Johnstown (Walnut Grove urch) and Ephrata, Pa.

Other contributions have been ade in various fields. Brother Robson has served as a director of religious education, an adult adviser youth, editor of a district paper, member of district boards, district moderator, member of Standing Committee. He has made an outstanding contribution in the field of evangelism, having conducted 200 series of meetings.

The Robinsons' two sons have followed their father in the ministry. Paul is now president of Bethany Biblical Seminary, after giving prior service as a pastor. Donald, after serving in the pastoral ministry, is now director of stewardship and finance for the Church Federation of Greater Dayton.

Mrs. Robinson continuously gives time and inspiration to the work of her husband. Both always give of themselves to those who need their ministry. — V. Lester Schreiber.

layman and is named in honor of a Methodist missionary. Senator Hiram L. Fong is an active layman in the United Church of Christ, being a trustee of the First Chinese Christian church of Honolulu, founded by Congregational missionaries.

The fact that Hawaiian voters sent three active Christians as their first representatives to Congress is the more unusual, since the new state is the only one in which non-Christian faiths are in a majority. Buddhists are the most numerous religious group in Hawaii.

Luther Film Opens in Chile

Private showings in motion picture theaters of the film, Martin Luther, have begun in Chile as the result of arrangements made by the Council of Evangelical Churches of Chile. Paving the way for the showing of the movie in the predominantly Roman Catholic country was approval of the Chile Bureau of Film Censorship. The print of the film was imported under an educational permit which does not allow commercial showings.

Methodist Youth Ask End to Segregation

An end of segregation in the Methodist Church and a more rapid absorption of its Central (Negro) Jurisdiction into the denomination's five geographical areas were called for by the National Conference of Methodist Youth. The youth also called on the United States to continue its suspension of nuclear weapons testing, support disarmament efforts within the framework of the United Nations, and increase its foreign aid program.

News Briefs

Religious and women's organizations of Singapore have hailed the victorious outcome of their campaign aimed at persuading the government to make it illegal for men to take more than one wife. The government has passed measures banning polygamy among all sections of Singapore's multiracial population except those of the Moslem faith. Moslems will still be legally permitted to have four wives.

Membership in the Presbyterian Church in Ireland now stands at more than 393,000. The church has 561 congregations and 459 ministers in active service. Presbyterians in Ireland are concentrated in the six Ulster counties, and especially in the city of Belfast, where they are the largest Protestant denomination.

An emergency decree has been issued by the Evangelical Church of Berlin and Brandenburg providing for establishment of regional synods, if its unity should be "interpreted through political development." The church embraces East and West Berlin and a large part of the Soviet Zone of Germany.

A group of Buddhists now living in New Jersey, who were refugees themselves until eight years ago, have given $1,322 to aid the Tibetans who fled to India following the recent Communist aggression on their country. The gift was presented to Church World Service by the head of the Kalmuks in New Jersey. Church World Service arranged for the Kalmuk families to settle in New Jersey several years ago.

American Protestant young people, including members of the U.S. armed forces, have contributed more than $241,000 toward the maintenance of the International Christian University in Japan during the last 10 years. Most of the funds for the operating expenses of the graduate-level school have been provided by the mission boards of fifteen major denominations in the United States and Canada.

Delegates to the thirty-eighth biennial convention of the Slovak Evangelical Lutheran Church voted to change the name of their denomination to the Synod of Evangelical Lutheran Churches. Leaders pointed out that the church is no longer limited to ministering to Slovak-speaking people.

Continued suspension of nuclear weapons testing, even after the U.S. moratorium year ends, has been called for by the Central Conference of American Rabbis.

Church and youth groups in Germany have been asked by the German YMCA to conduct no camps or other vacation programs without inviting young refugees to take part free of charge.

Three clergymen and two laymen of the Free Presbyterian Church of Ulster in Northern Ireland were arrested and fined for breaking up an outdoor meeting addressed by Dr. Donald O. Soper, a prominent London pacifist minister.

Quotes in the News

Edith Green, representative Congress from Oregon — "In 19 there were 39,000 cases of polio the nation, and the nation v aroused. A real national effort v made to kill polio. The crippl effects of delinquent acts are j as great, in terms of financial l and heartache, but we shrug shoulders and do not make the sa effort to do something."

Dr. Carl Michalson, professor systematic theology at Drew U versity — "If one falls away fr God in unbelief, he will fall ap within in neurosis, and will end falling against his neighbor injustice."

D. Elton Trueblood — "All Ch tians have different gifts. We ne all the parts, and the combinat of the parts make up the body Christ. We ought to give up t word *layman.* It's a bad wo 'Yokefellow' may be the alternat to that wretched word ***layman.***"

Mrs. Eleanor Roosevelt — world opinion and world action can hope for coexistence, but it v not be possible as long as nati pursue their own self-interest wi out regard for the self-interest others."

Dr. Theodore Gill, president San Francisco Theological Se nary — "We have been in the ha of telling the world what is wr with it and then telling what swers the church has. Instead, of the church need to pull up patient chair and really listen."

Senator Estes Kefauver — "Just our constitutional concept of 'libe does not extend to selling dope distributing adulterated food, fr dom of speech and press do extend to the publication or disse nation of obscenity. Hard-c pornography has no social value a is entitled to no protection."

Dr. Giorgio Peyrot, leader of Waldensian Church of Italy: a country with a religious majo such as Italy it is inconceivable t denominational discrimination sho exist."

Congressman Chet Holifield, ch man of Subcommittee on Radiat of the Joint Committee on Ato Energy: "It may well be that the ti has come in man's long history wh he must choose between the ar race and the human race."

Dr. Rockwell C. Smith, profes of rural church administration, G rett Biblical Institute — "The d cult recalcitrant, unco-operat

urch serves a vital purpose in wn and country America. It pro- les a safety valve to vent the emotional explosions which underlie the superficial peacefulness of our way of life."

Overseas Report ... from India

Chalmer G. Shull

U. S. newspapers will certainly ve reported quite fully the news at the Communist government in erala has come to an end. The cen- al government eventually inter- ned and, until the necessary eparations can be made for an- her election, the administration of e state is in the hands of the gov- nor. From one standpoint it seems nazing that a democratically elect- l government could not read the ndwriting on the wall as the "mass surge" against it developed.

Why, in a so-called democratic ate, did the government fail to commodate itself to the popular ill? The answer clearly lies in the ndemocratic philosophy of the ommunist Party and the fact that s inspiration and pattern came from ndemocratic forces outside the untry. In its appointments, court cisions, police activity, and legisla- ve enactments, promoting the wel- re of the party and its system was constant consideration. So it is o wonder that the prime minister, e editor of the Times of India, and whole array of Indian thinkers are ginning to question whether a ommunist rule can be reconciled ith democracy and the country's nstitution.

Communist rule in Kerala failed cause it represents a system which incompatible with constitutional overnment. Then how can the ture of democracy in India be dequately safeguarded? The Times ditor writes, "The Communist reat is likely to be far more in- dious underground than above round. . . . No democrat would illingly deprive them [that is, the ommunists] of their democratic ghts unless compelled to do so." he paper clearly raises the prob- m, but does not posit the answer. ost certainly the entire world will atch for India's method of dealing ith the issue.

"The poor you always have with ou," said Jesus. And it would seem at a characteristic of the present orld order is that "refugees are lways with us." Ten thousand ibetan refugees have recently crossed the border into India, bringing nothing with them except the clothes they wear. The National Christian Council's relief committee is appealing to the churches for help.

The appeal says, "They have to be provided with food, shelter, clothes, blankets, bedsheets, mats, mosquito nets, and the like. Some work and facilities for the education of their children have also to be provided." The sympathies of India are with the Tibetan people; so there is every indication that there will be a good response to the appeal.

The restraint of the prime minister in dealing with the Tibetan problem, as well as his courage and poise in the border disputes tangle, is appreciated in all quarters. It may well be that the border tensions will prove to be of relatively short duration. In any case, there is no desire whatever here for this problem to become involved in the cold war strategy, or for the circumstances to become a wedge in Asian solidarity.

• Yesterday's daily paper announces a government plan to bring 80,000 acres of land under special cultivation for the production of cashew nuts. At present India supplies about ninety-five per cent of the world's demand for these nuts and practically enjoys a monopoly of its trade. In seven years' time it is estimated that the production of these nuts can be raised to 25,000 tons annually. Success will mean not only a decisive economic uplift for the farmers in the areas; from the government standpoint there will be a major contribution in earning much needed and valuable foreign exchange.

• The next few months may well prove decisive for the cause of "church union" in North India. The Lambeth Conference in its effort to satisfy conservative sections of the Anglican constituency has made some proposals which are not acceptable to the other negotiating bodies. The issue grows out of the dogma of "apostolic succession," a tenet with very strong adherents in certain sections of the Anglican church.

The problem is so serious that an Indian bishop of that church has recently stated that his church in India may be forced to the serious and reluctant choice of deciding "between the world-wide Anglican communion and the church union in North India." The bishop sees no obvious alternative to this choice and opines that in 1960 his church in India will have to face this momentous issue. He urges continuous prayer for divine guidance in this matter.

Meanwhile, the editor of Church Union News and Views, official organ of the movement for union, makes a special plea to the West to grant liberty to the Christian church in India to work out its problem in the light of its own history, experience, and environment. The editor notes that the Anglican communion is not alone in a tendency to lay down conditions for continuing fellowship with the mother communions of the West. Counsel from the West is certainly welcomed, but there is objection if that counsel goes on into pressure or a threat of a break in fellowship if certain procedures are not followed.

The editor humbly suggests that in an environment and perspective vastly different from the West, in a land where large, self-sufficient denominations do not exist, and where the Christian community is such a small minority, the church may have learned more deeply concerning the value of unity and may have discovered ways of transcending the ancient barriers to Christian unity. The plea continues, "Will our friends in the West recognize that it is the churches in India and in Pakistan which under God are charged to bear witness to the gospel in their own field, and it is they which must freely and responsibly determine whether or not they can approve the plan?"

This correspondent would here express deep appreciation of the fact that our own church leadership has from the beginning sought to give due recognition to the validity of this principle. Only the missionary enterprise of apostolic days saved the early church from remaining merely a Jewish sect. In the divine activity of today the Asian churches may well be used by God to bring new light on the value of Christian unity and the methods of transcending barriers to realize its accomplishment.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Left to right, front row: Robert E. Mishler, C. Gordon Bloom, D. Edward Emmert, Dale E. Minnich, Charles L. Boyer, Eugene Lantz, Henry G. Faus, Jr.; second row: Lucille Hollinger, Margaret H. Hess, June Switzer, Judith J. Harms, Beve A. Laird, Margie L. Wallace, Glenda R. Wine, R. Arlene Reeder, Linda R. Spickler; third row: Sandra L. Housel, A Haynes, assistant director, Lorraine Bush, Edwin Switzer, Brady Harclerode, Jr., Larry E. Weaver, Doris A. Shoemal June M. Gillam, Lynda Connell, Anne C. Hartman, Donna M. Pass; fourth row: Harold Connell, Joe Loomis, volunt assistant, Jose Manuel Francisco, Jr., John E. Crumpacker, Maurice D. Strycker, Charles N. Johnson, Garland G. Bowm Robert G. Mock, training director, Barry L. Haldeman

June BVS Unit

PICTURED here is the June 1959 Brethren Volunteer Service training unit, the forty-third since the BVS program was organized. This unit calls itself the "43rd Herd."

The unit is a well-educated group of young people. Two thirds of them have been to college. There are six members from McPherson College, three of whom are graduates. Manchester college also has six representatives — five of them are graduates from Manchester, and the other one studied two years at Manchester and graduated from Purdue. Other schools represented are Bridgewater, Dunsmore, Hershey, Juniata, La Verne, Macalester, University of California, and Wilmington.

The members of the group vary in size from 5′ 1″ to 6′ 5″, but the potential is great even in the smallest one. We expect great things from this unit because of this potential. It is another unit of which the Church of the Brethren can well be proud. — *Maurice Strycker, member of the June unit.*

The unit members were assigned to the following projects:

Nigeria

Robert E. Mishler, New Paris, Ind., and Larry E. Weaver, South Bend, Ind., have been assigned to assist in the mission work in Nige Africa.

Europe

Charles L. Boyer, North M chester, Ind., Judith J. Harms, V montville, Mich., Charles N. Johns Berkeley, Calif., and C. Euge Lantz, Broadway, Va., will be se ing in Europe in various aspects Brethren Service.

Pahokee, Florida

Lorraine Bush, Curryville, Pa., a Anne C. Hartman, Westover, M will be helping in the nursery in migrant program at Pahokee.

Chicago, Illinois

Margaret H. Hess, Bareville, and Sandra L. Housel, Everett, will be working at the West S Christian Parish in Chicago.

Henry G. Faus, Jr., Manheim, Pa., ll be working in the department pharmacy at the Alexian Brothers spital in Chicago.

gin, Illinois

Maurice D. Strycker of South nd, Ind., has been assigned to e Elgin office to work with the ernative service men in Brethren rvice.

erland Park, Kansas

June M. Gillam, McVeytown, Pa., ll be assisting the pastor in the erokee Hills Community Church the Brethren.

ltimore, Maryland

Linda R. Spickler, McVeytown, ., is doing rehabilitation and slum earance work at the Baltimore oject.

w Windsor, Maryland

John E. Crumpacker, Roanoke, ., and Lucille Hollinger, Hershey, ., have been assigned to New indsor, where they are assisting the total program of the Brethren rvice Center.

exico

Dale E. Minnich, of Union, Ohio, s been assigned to Mexico, where will be working with the Ameri- n Friends Service Committee.

llege Park, Maryland

C. Gordon Bloom, LaOtta, Ind., s been assigned to the University Maryland, where he will be rking in the department of agrono- y.

n Arbor, Michigan

Edward Emmert, Redfield, Iowa, ll be serving at the Research hos- tal in Ann Arbor, Mich.

iba, New Mexico

Doris A. Shoemaker, La Verne, lif., has been assigned to the Ly- ook Navajo mission, where she will teaching in the mission school.

eveland, Ohio

Garland G. Bowman, Mt. Craw- rd, Va., has been assigned to the ner-City Protestant Parish, where will be doing maintenance and me office work.

effsville, Pennsylvania

Margie Louella Wallace, Delray each, Fla., and Glenda Rae Wine, nders, Nebr., will be serving at e Children's Aid Society in Neffs- lle.

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

What is the cost of Annual Conference?

It would be almost impossible to gather information as to the total expended in connection with Annual Conference, including expenses of all those attending for strictly personal reasons or in connection with some responsibility to the Conference or an organization such as the General Brotherhood Board. Annual Conference is largely operated on a "free ministry" basis.

However, we can report the expenses that are paid out of the Annual Conference treasury. The total expense varies from year to year, but the following are the costs for 1959:

Special Annual Conference study committees	$ 872.22
Continuing Annual Conference committees — Fraternal Relations Resolutions,	728.80
Arrangements, Program, and Credential	918.09
Independent audit of the books of the General Brotherhood Board, Brethren Pension Board, and Bethany Biblical Seminary	3,800.00
Expenses of Annual Conference officers	814.60
Rental of Auditorium, other buildings, and equipment at Ocean Grove	2,962.50
Expense of musicians, leaders, and outside speakers	503.55
Printed programs, publicity, and mimeographing	1,249.98
Conference accident insurance	1,500.00
Total expense	$ 11,131.36

Present Conference registration income is adequate to cover the insurance item and a small amount of other expense. The rest of the above expense is covered by district assessments and Conference offerings for expense. — *Robert Greiner.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

Castaner, Puerto Rico

Edwin and June Switzer of Newton, Kansas, have been assigned to serve in the Brethren Service project at Castaner, Puerto Rico.

Kingsport, Tennessee

Donna M. Pass, Hagerstown, Md., and R. Arlene Reeder, Tipp City, Ohio, will be assisting in the home mission work at Kingsport.

Falfurrias, Texas

Harold and Lynda Connell, McPherson, Kansas, Jose M. Francisco, Jr., Castaner, Puerto Rico, and Barry L. Haldeman, Manheim, Pa., have been assigned to the Brethren Service farm, where they will work with the Spanish-speaking people of the Falfurrias area.

Brigham City, Utah

Brady Harclerode, Jr., Everett, Pa., is working with the Indians in Brigham City.

Roanoke, Virginia

Beverly A. Laird, Bellwood, Pa., has been assigned to do secretarial work for the moderator of the 1960 Annual Conference, Edward K. Ziegler.

A Pastor Looks at Women's Fellowship

Wayne Zunkel

IN RECENT years we have witnessed a new emphasis in the church on what men and women can do together. We have seen a renewed emphasis on home and family life. The trend in church organization is toward the commission form where areas once pioneered by women are now being planned and carried out by men and women elected to be representative of the entire church.

And this is good. Women who have long labored to get mission study and peace and temperance education before the church should be grateful for the new awakening where at last church boards are realizing that they need to be broadened to include these important aspects. Women should rejoice that the larger church body has been awakened to their concerns and is now eager to share in promoting them.

With our new, broader concept of church organization we should come to the place where programs for the total church should be planned for by the boards or commissions representing the total church. And because women have been active in these areas so much longer and have a grasp of the material they should continue to play an important role in the planning — only this time as representatives of the total church. (Ten of our congregation's thirty-five new commission members are women. I hope the day will come when women will serve on the trustee and finance commissions too. We need their insight.)

But having said this, some areas will not be done without the unique contribution of a women's fellowship.

For example, it should not be this way but in many churches the real spiritual undergirding will be done by women if it is done at all. Seemingly because of men's busy schedules, exploration in prayer groups or cells is easier begun with women. Our women made and distributed meditation boards with a poem or choice quote for each week of the year to be placed over the kitchen sink.

Cooking, not for making money but for service, is another area which needs the woman's touch. A special dinner in honor of the graduates or for the choir in recognition of its service, meals for persons (men and women) going out on the every-member canvass or meals served at cost for conference groups are needed. Providing wedding receptions without cost makes it possible for many a young couple to have a church wedding who could not otherwise afford it.

Such service projects as mending relief clothing or providing a local ministry in times of grief or tragedy — caring for children, offering to baby sit during the funeral in cases of death, helping with housework where there is sickness, or just being near to comfort — these are areas which need the skill and insight of women.

The cabinet of our own women's fellowship held a "brainstorming" session at the outset of the new year in which they let their minds run wild to discover areas apart from moneymaking where they might break away from the old patterns and find new areas and opportunities.

But apart even from these things there is yet another and perhaps more important reason for a strong women's fellowship. Our strong and growing emphasis on family life, our mother-daughter banquets, our activities for worship and evenings in the home, these emphases forget that a great many people in our churches — particularly in city churches — do not live in families.

Take your own church directo and list the number of widows, vorcees, women who have not m ried, women whose husbands ne come to church and who have interest in the church. And th consider for a minute how even simple activity like a class meeti which is geared to couples fails include or meet the deep needs a hungers of this sizable group of p ple. (Even our love feast is plann now so that families may sit gether.)

I have observed that there men who will come to a well-plann program for men who will not sh their faces at any other time, sa perhaps on an occasional Sund morning. And I would guess this true of many women.

We need to take this seriously many areas of the church's life su as providing church school clas and activities geared to meet th needs. But a strong women's fello ship is one over-all organizati which, if sensitive, can fulfill unique function, tying in individu who otherwise will be overlook and forsaken by the church.

Some churches work at t through circles which are made of individuals of similar needs. O church, for example, has a cir made up of women who work, l lieving that the kind of needs th circle will fill and the time they ha to give to it will be similar.

If the local women's fellowsl is to move in this direction it w of course, mean organizatio changes. It will probably mean smaller cabinet without the form directors of missions, temperan family life, etc., since these will cared for by the total church. It v mean a streamlined structure keep pace with other structural changes the church and geared to the n task it faces.

In an increasingly complex c with harsh pressures, deep lonelin striking temptations on every ha it is obvious that the church m find new and creative ways to m the needs of people if its impact to be felt. One of the important a needed channels for doing this i vital and alert women's fellowsh

As a pastor, I believe in the velopment of a strong men's fell ship and a strong women's fellows apart from — or in addition to — work we do together.



Many tasks in the church can be handled most effectively by the women's group



Susan Shull

J. A. Bhonsale, Indian church worker, and his wife

NDIA

A Veteran Worker Is Gone

Chalmer Shull

ON JULY 6, 1959, Rev. J. A. Bhonsale, a retired minister with many years of service, assed to his reward. The writer was losely associated with Brother Bhonale in many of the years of his ctive ministry. At Vada in the year 929-30, Brother Bhonsale attended Bible class of ten months' duration, esigned as a refresher course for lder workers. Following this he ecame an assistant on the staff for ne year of a two-year course for ounger students. This work he did reditably and then returned to)ahanu to become the minister of he Dahanu church.

As early as 1938 the Dahanu congregation began a contribution of 00 rupees per year toward their astor's salary. This congregation hus became the second one in our ntire area to pursue a method of upporting their pastor, a practice vhich is now generally accepted in ll of our churches. The support ontinued throughout an entire decade until the minister's retirement.

Brother Bhonsale's sermons were lways stimulating. I can testify, as lder of the Dahanu church for extended periods, that his counsel on the official board was always valued. His wife, Marthabai, made their home one of real oriental hospitality. It was a great joy to her always to give the traditional cup of tea to anyone who called to see the pastor.

Brother and Sister Bhonsale will live on in the church in India, not only because of their own faithful service, but also, especially, through the life of their oldest son, Elder D. J. Bhonsale. Brother D. J., as a successor to missionaries, is the efficient manager of the work at Palghar. He is chairman of the Joint Council for the second year now, representing certain departments of the work in our two language areas, and a pillar of strength in his own church district.

So it is that Bro. J. A. Bhonsale, church patriarch and veteran in the work of the kingdom, could lie down to sleep knowing that his work will live on, both in his children of the flesh and in the spiritual children to whom he ministered.

From a neighboring congregation, one wrote, "I certainly loved the old man. He was straightforward and God-fearing, always loving the truth. His will is done in Brother Bhonsale's life." One may add, "Blessed are the dead that die in the Lord. They rest from their labors and their works do follow them."

Out of the Mailbag

◆ I have been trying to concentrate more on visiting these past days since getting out from under the construction responsibilities. Matilde Benalcazar asked me if she could go with me the other day and I assured her she could. But came the time decided upon, and there was no car available. The pickup is in Santo Domingo with the work camp.

I took the cycle down to advise her and Juan, and we all three ended up going visiting on the cycle together. The little motor chugged right along with the three of us, but I think the shock absorbers took quite a beating. It must have been quite a sight! I'm sure we gave the folks of Calderon something to lighten up the heavy thoughts of the day! — *Don Fike, Quito, Ecuador.*

◆ Classes resumed in the United Theological College at Poona, India, on June 25. We have a fine new class of ten men and three women. This raises the total enrollment to seventeen men and six women. Fifteen men and one woman are studying for the L.Th. degree. Excellent results were obtained in the last annual examinations, and all of the four candidates passed. Three ranked in second class, and one in third class passed.

Although our principal, Dr. Graham, is currently on furlough in the United States, the school is functioning well under the guidance of acting principal, Rev. M. R. Sojwal, staff member of the Church of Scotland. — *Earl Zigler, Bulsar, India.*

◆ We are getting quite good cooperation from pastors of various city churches in shepherding our local Bura young people who go off to the city to work. Records are being kept better than in the early days, and more people are using the *lingua franca* of the Northern Region, Hausa, which permits them to attend service in any city of the north with no difficulty as to language. — *Marianne Michael, Garkida, Nigeria.*



HOW LONG THE NIGHT is a new film on alcoholism for adult discussion groups. In the scene pictured the intoxicated husband demands to see his baby girl. His wife tries to keep him from entering the nursery. The 35-minute film, produced by the General Board of Temperance of the Methodist Church, points out the ways people help and hinder the rehabilitation of alcoholics. Its sympathetic portrayal is designed to build understanding of the problems alcoholics and their families face. Order from the Church of the Brethren General Offices, Elgin, Ill.; rental, $8.00

Death Comes to a Humble Worker

Punaji M. Christian

ON SUNDAY, June 7, 1959, Samson Lallubhai preached at Bhilvada, the village where he had begun his teaching career. Then he went to the railway station, where he was accidentally struck by a train. He died of injuries on June 11, and was buried in the Vali cemetery. He is survived by his wife, three daughters, three sons, and ten grandchildren.

Samson Lallubhai was born at Umalla, Rajpipla State, India, in 1902. When his father died soon afterward, the widow and son went to live at Vali with a cousin named Nehemiah. While doing farm labor, Samson studied to the sixth standard in the Vali mission primary school.

Bro. I. S. Arnold baptized Samson on Feb. 18, 1917. Thereafter, though still a boy, he made a contribution through leading singing groups and conducting worship services. Samson had a talent for music, and he received great joy from singing Christmas hymns and teaching them to others.

Because of his evangelistic enthusiasm, Samson was employed as a village primary teacher. He combined very well the work of teacher and evangelist, wherever he was. Frequently, he was a member of Sadie J. Miller's party, which toured outlying villages sharing the gospel through preaching, music, audio-visuals, and personal work. While he was still a young man, Samson became a deacon and continued in that capacity until his death.

In middle age, Samson and his wife, Jivibai, took the two-year Bible school course at the Bulsar Bible school. Again he became a teacher in the village primary schools of the Jamoli and Netrang congregations.

While teacher of the Mand village school, he frequently visi Garada, a nearby village, where was able to win an influen young man, Vahaljibhai, for Chr Through their combined effo many families have come into Christian fellowship since. In fa Samson was directly concerned w more conversions during the t twenty years than many of the bet known brethren.

With the upgrading of qualifi tions for church employees, Sams who had not finished primary sch was released from employment ab six years ago. He again took up far ing, but continued his spiritual m istry over a wide area that peo might come to know Christ and ha salvation through him.

Though his economic condit was poor, Samson always rejoic in the Lord. The phrase, "God's wi was frequently on his lips. The p ple of the Netrang church rememl him for his broad experience, witness, and his simple life. "He l done what he could." He made go use of his talents. Samson's life w hidden in Christ, his voice sweet, instruction sound, his conversati straightforward.

Pastor, Netrang church, India

Missionary Sons and Daughters Visit India

◆ Never before in so short a period of time have so many of our mission sons and daughters returned to visit India. The trend began with the comi of Lorita Shull Fisher in late February. Dr. and Mrs. Glen Fisher w their two children came via India en route to their new post at Cel Philippines, where Dr. Fisher serves in the U.S. diplomatic servi They visited with Mrs. Fisher's parents, the Chalmer Shulls of Dahar and traveled to other parts of India familiar to Lorita's girlhood.

On July 1, Dr. and Mrs. Jasper H. B. Garner arrived in Bombay, havi first visited Darjeeling, Woodstock School in Landour, Mussoorie, Ag and other tourist points in North India. They were taking a monti holiday from home and work near Djakarta, where Jasper is teaching bota in the University of Indonesia. From Bombay, they visited points in t mission, particularly Ahwa, Dangs, where Jasper had lived as a boy.

August 20-24 found Lois Mow Snavely belatedly arriving from Bha dad, where she had recently joined her husband. The Snavelys had be living at Beirut, but at the time of the revolution in Iraq, Lois had return to the States with their children. Ernest, moving to Bhagdad, was occupi in Technical Assistance Mission. Lois reached India exuberant in t prospect of going back to her childhood haunts; she filled every mome of her brief stay visiting with former friends, stuffing on Indian foo and even "climbing the mountain" out from Bulsar.

Claire Blickenstaff, the eleven-year-old daughter of Stephen C. Blicke staff, has come to India to spend one year in Woodstock School, Landou where her father had passed his school days. July a year ago had fou Stephen Blickenstaff in India in the interest of the training program f Indian technicians for the steel industry. In the month of August he w here again; he visited his daughter in Woodstock and spent some tin with his brother, Dr. Leonard Blickenstaff, at Anklesvar.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

*** Our Jewish Neighbors.** Edward Perin. Abingdon, 1959. 96 pages. $1.00, paper.

This is a very informative book covering simply the essential elements of the Jewish faith. The author points out the similarities and consistent values of Judaism with the Christian faith. The two "beliefs" are seen as complimentary and not antagonistic to each other. Where differences do appear they are faced and recognized as being different yet important to understanding each other.

This is written as an informative and helpful book designed to aid understanding. Each chapter has questions; so it can be used as a study text. It is recommended to all who want a clearer understanding of the Jewish faith. It is especially recommended to youth who have many questions on the subject. Never can prejudices be erased so reasonably. — *Ed Crill, Elizabethtown, Pa.*

The Church, the Body of Christ. Paul A. Tanner. Warner, 1959. 111 pages. $1.25.

The subtitle of this book, "The Epistle to the Ephesians Speaks to Us," indicates its structure as the title does its theme. It is not a commentary, not a theological treatise, not a book of expository sermons, but rather a conversation of the author with reader over the central truths of the Book of Ephesians. The book reads easily and contains frequent illustrations from history and contemporary life, at times almost sparkling, at other times bordering on the trite. The minister and church school leader will find this inexpensive volume a worthwhile addition to his growing library and a stimulus toward the understanding and use of Ephesians. —*Chalmer E. Faw, Chicago, Ill.*

Me and My House. Walter R. and Myrtle M. Williams. Eerdmans, 1959. 187 pages. $3.00.

This is the story of the missionary family of DeVol: Dr. George and Dr. Isabella, of their eldest son Charles, and his wife Leora, of their daughter Catherine who grew to be Mrs. Everett Cattell, and of the second son, Dr. William Ezra DeVol, and his wife Frances.

All of these eight Quaker missionaries, and in turn others of their families, gave their devoted service and their earnest labors in China and India over a period of more than forty years.

It is an inspiring and challenging book. — *Anetta C. Mow, Elgin, Ill.*

***The Layman Learns to Pray.** Lloyd V. Channels. Bethany Press, 1957. 96 pages. $1.50.

Approaching religion from the position of the layman is quite the mood of many writers and official church statements today. The Layman Learns to Pray is one of the several books that have approached prayer from the layman's angle. It is the second of the Layman Series on religious subjects to be published by the Bethany Press. Ten others are to follow on important religious ideas and concepts. The first was The Layman Reads His Bible, by Jack M. Suggs.

The Layman Learns to Pray will help laymen to become better oriented to this important act in the life of Christians. Written for all Christians it will help the novice, especially. The chapter headings indicate the content: Prayer — Our Conversation With God, Our Christian Convictions About God, What Shall We Say to God? How Does God Speak to Us, Some Questions About Prayer, and the Fruits of Prayer. Prayer is communication with God and he in turn communicating with us. God will not mean much to us if we do not communicate with him. Many should find help in this little book who are now struggling with an unsatisfactory prayer life. — *Rufus B. King.*

***Make It and Use It.** Bernice Wells Carlson. Abingdon, 1958. 160 pages. $2.50.

Bernice Carlson has done it again! From her wide experience with children in clubs, camp, school, and church, she has written another book to accompany Make It Yourself, Do It Yourself, Act It Out, and others.

Make It and Use It gives clear directions with excellent detailed drawings for several hundred handicraft items. Chapter groupings are of those items using the same basic, inexpensive material such as plain paper, newspapers, cartons, cloth, socks, yarn, etc.

The book will have many uses in the home and will also help leaders of childrens' groups everywhere. This would make a welcome addition to a church library or as a gift to a children's worker. — *Paul M. Weaver.*

A Shorter Commentary on Romans. Karl Barth. John Knox, 1959. 188 pages. $3.00.

Karl Barth, in his preface to this shorter commentary, states his intention of letting Paul speak for himself. Says Barth: "No interpreter could escape from the qualification: 'as I understand him,' and naturally that applies to me too."

Anyone who wants to delve into the Epistle to the Romans, for study or for sermon material, will find this commentary helpful. One feels that Barth succeeds in pointing out clearly what the epistle meant when it was written, as well as drawing some implications for the Christian church today. — *W. Glenn McFadden, Elgin, Ill.*

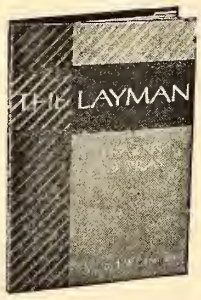
Love Is Something You Do. Frederick B. Speakman. Fleming H. Revell, 1956. 154 pages. $2.50.

This book is written in an unusual style. The author takes his "texts" from contemporary statements of people in all walks of life. Some of these "texts" are true wisdom from the homespun philosophy of ordinary people, while others are statements showing the superficial nature of modern materialistic man. Regardless of the nature of the take-off, the author displays the rare gift of picturesque language, at the same time drawing from the Bible and present-day thought to answer our problems of everyday thought and action.

The very first chapter, from which the book takes its title, is surely in keeping with our Brethren philosophy of love being shown by actual works. On the problem of whether or not we should pray, since God reads every thought of our minds, he titles the chapter, "Does God Read His Children's Mail?" In it he asks the question, "What if God refuses to read his children's mail unless it is addressed to him?"

Here is a book written in crisp word and thought from which the minister may profit and which all of us would do well to emulate. — *Chester I. Harley, New Carlisle, Ohio.*

The Layman Learns to Pray



Lloyd V. Channels

A guidebook suggesting where, how, when to pray, and what to say. Shows man's need for prayer and how he must understand his attitudes toward God.

$1.50

Church of the Brethren
General Offices
Elgin, Illinois

The Shepherd Psalm of Palestine

G. Frederick Owen

Beautifully illustrated with full-page photographs, this refreshing devotional study of Psalm 23 will delight every Christian reader and bring strength and comfort in times of trouble and grief. **$3.00**

Church of the Brethren
General Offices
Elgin, Illinois

Anniversaries

Mr. and Mrs. Elmer Gates of Milden, Saskatchewan, Canada, celebrated their fifty-seventh wedding anniversary, June 19, 1959. They have ten children, thirty-five grandchildren, and twelve great-grandchildren. — Virginia R. Cawley, Arrowwood, Alberta, Canada.

Mr. and Mrs. Clinton K. Shober of Somerset, Pa., celebrated their sixtieth wedding anniversary at their home, Aug. 9, 1959, with open house. Brother and Sister Shober have been active in the office of deacon in the church for fifty-five years. They have two sons. — Ralph E. Shober, Roanoke, Va.

Obituaries

Gardner, Wesley W., son of Daniel B. and Sara Rotruck Gardner, was born at Antioch, W. Va., Feb. 2, 1892, and died at Keyser, W. Va., June 29, 1959. He was united in marriage to Pearl Zula Ferrebee in 1916. He is survived by his wife, three sons, two daughters, two grandchildren, one brother, and one sister. The funeral service was held at the Rogers funeral home by the undersigned. Interment was at the Knobley cemetery. — C. H. Cameron, Keyser, W. Va.

Garn, Mayme, daughter of Abraham and Mary Brenneman Huntsberger, died at Wooster, Ohio, June 23, 1959, at the age of sixty-five years. She was an active member of the East Chippewa church, Pa. She is survived by her husband, Ralph, one daughter, one grandson, and two brothers. The funeral service was held at the East Chippewa church with Bro. Guy Buch officiating. Interment was in the East Chippewa church cemetery. — Bessie Coffman, Dalton, Ohio.

Grisso, Elias Z., son of Daniel and Sabina Ziegler Grisso, was born Sept. 15, 1868, in Clark County, Ohio, and died Aug. 22, 1959. He was a member of the Donnels Creek church, Ohio. He is survived by two sons, one daughter, two grandchildren, two great-grandchildren, four brothers, and one sister. The funeral service was held by Bro. Robert Hoover. Interment was in the Myers cemetery. — Mable Toedte, Springfield, Ohio.

Hartman, Margaret Catherine, daughter of Haven and Blanch Nesselrodt Biser, was born June 3, 1931, in Mineral County, W. V., and died July 27, 1959. She is survived by her husband, Benjamin Franklin Hartman, her parents, three children, one stepson, one stepdaughter, two brothers, and her maternal grandmother. The funeral service was held at the Mt. Zion E.U.B. church by the undersigned, assisted by Rev. Lowell Rogers and Rev. Charles Van Gilder. Interment was in the Mt. Zion cemetery. — C. H. Cameron, Keyser, W. Va.

Hutchinson, J. Gilbert, was born Sept. 8, 1884, and died Aug. 9, 1959. He was a member of the Huntsdale church, Pa. He is survived by his wife. The funeral service was conducted by the undersigned. Interment was in the Huntsdale cemetery. — Kenneth Blough, Carlisle, Pa.

Kline, Daisy, daughter of John G. and Margaret J. Kline, was born July 19, 1882, and died March 9, 1959. She was a member of Washingt D. C., church. She is survived one brother and two sisters. The neral service was held at the Linvi Creek church by Brethren Glen Garner and Cecil Hartman. Interme was in the adjoining cemetery. — Ja Dellinger, Broadway, Va.

Knapp, Frank Spencer, son of H man and Rose Lighthill Knapp, w born near Oakwood, Ohio, Feb. 1884, and died Aug. 28, 1959. Aug. 12, 1914, he was married Laurel Weirich. He was baptized 1918 into the Church of the Brethr Surviving are his wife, his mother, brother, and a sister. The funeral se ice was conducted by the undersign assisted by Bro. Floyd Emrick. Int ment was in a cemetery near Colt Ohio. — Orville Noffsinger, Defian Ohio.

Likens, Susie R., daughter of Jam and Sarah Robert Davis, was bo near Burlington, W. Va., Oct. 26, 187 and died March 24, 1959. She is s vived by one son, one grandson, a one brother. The funeral service w held at the Markwood funeral hor by the undersigned. Interment w at the Queen's Point cemetery. — C. Cameron, Keyser, W. Va.

Lonberger, Maynard Dolly, daug ter of George J. and Della Snowd Lonberger, was born near Belknap, P Jan. 24, 1883, and died at Holly H Fla., July 22, 1959. She became member of the Church of the Brethr early in life. She is survived by t sisters and three brothers. The funer service was conducted at the Mon and King funeral home by Bro. Da L. Rogers. Interment was in Oak church cemetery. — Mrs. Joel Mill Vienna, Va.

Mahler, Leota, was born Feb. 1912, at Lipscomb, Texas, and di June 28, 1959. She was married George Mahler on Feb. 4, 1940. S was a member of the Boise Vall church, Idaho. Surviving are her h band, six sons, two daughters, her p ents, and three brothers. The funer service was conducted by the und signed, assisted by Bro. David bright. — E. J. Glover, Meridian, Ida

Miller, Bryda G., daughter of E manuel J. and Emma Garber Mill was born Oct. 26, 1894, in Augus County, Va., and died July 30, 19 She was a member of the Harrisonbu church, Va. The funeral service w held at the Harrisonburg church Brethren Robert L. Sherfy and Wilm Q. Crummit. Interment was in t Sangerville church cemetery. — M W. W. Cox, Harrisonburg, Va.

Miller, Harry Arthur, son of Har and Sarah Fleek Miller, was born Burlington, W. Va., May 8, 1896, a died at Keyser, W. Va., April 30, 19 Surviving are his wife, Anna My Miller, one son, one daughter, o brother, and two grandchildren. T funeral service was held at the Rog funeral home by the undersigned, a sisted by Rev. Paul Jones. Interme was in the Queen's Point cemetery. C. H. Cameron, Keyser, W. Va.

Neel, Clara A., daughter of Jo and Mary Neel, was born July 5, 187 and died Aug. 21, 1959, in Monticell Ind. She is survived by one broth The funeral service was held by t undersigned at the Miller funeral hom

erment was in the Ilaville cemetery. LeRoy Dick, Monticello, Ind.

Negley, Elizabeth S., daughter of oda and Clarence Negley, died May 1959, at the age of forty-four years. e was a member of the Upton urch, Pa. She is survived by her ther and nine brothers and sisters. e funeral service was held in the ton church with Brethren Edward ngert and Roy Hawbaker in charge. erment was in the adjoining ceme-y. — Mrs. Roy B. Hawbaker, Mer-sburg, Pa.

Oaks, William W., was born in Min-l Point, Pa., Nov. 23, 1880, and d in Johnstown, Pa., Aug. 23, 1959. was an active member of the Rox-y church, Pa. He is survived by wife, Viola Moyer Brallier Oaks, e daughters, two sons, one brother, o sisters, fourteen grandchildren, enty great-grandchildren, and two at-great-great-grandchildren. The funer-service was conducted from the John nderson funeral home by Bro. D. red Replogle. Interment was in the rest Lawn cemetery. — Viola Rum-l, Johnstown, Pa.

Replogle, Nora, was born in Glovers-le, N. Y., in 1870, and died July 1959, at Goshen, Ind. She was ited in marriage to Charles M. Rep-le in 1893. She is survived by three ughters and two sons. The funeral vice was in the Middlebury church, l. Interment was in the Grace Lawn netery. — Mrs. Adam Kwilinski, Mid-bury, Ind.

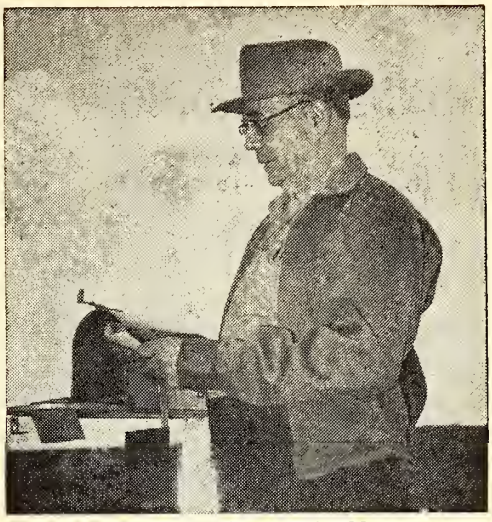
Rogers, Otis Lynn, son of John B. d Carrie Kackley Rogers, was born Burlington, W. Va., Jan. 31, 1893, d died at Keyser, W. Va., May 15, 59. Surviving are his wife, Myrtie atherman Rogers, one son, two ughters, three sisters, six brothers, ne grandchildren, and two great-ndchildren. The funeral service was ld at the Rogers funeral home by e undersigned. Interment was in the neen's Point cemetery. — C. H. Cam-on, Keyser, W. Va.

Rollins, Bessie Rebecca, adopted ughter of Mr. and Mrs. Francis T. rkett, was born at West End, Pa., b. 6, 1877, and died at Keyser, W. ., April 23, 1959. Surviving are four ns, one daughter, one sister, nine ndchildren, and four great-grand-ildren. The funeral service was held the Markwood funeral home by the dersigned, assisted by Rev. Paul nes. Interment was in the Queen's int cemetery. — C. H. Cameron, yser, W. Va.

Shields, Barbara, died July 18, 1959, the age of eighty-six years. The neral service was conducted by her stor, the undersigned, in the Mount y church, Pa. Interment was in the joining cemetery. — John M. Geary, ount Pleasant, Pa.

Thomas, Sadie Miller, daughter of r. and Mrs. Samuel Hauger, died ig. 18, 1959, at the age of eighty-five ars. She was preceded in death by r first husband, Edward Miller, and her second husband, O. P. Thomas. e was a member of the Sipesville urch, Pa. Surviving are a foster ughter and one stepdaughter. The neral service was held in the Hauger neral home with Bro. Earl Brubaker ficiating. Interment was in the church metery. — Mrs. A. G. Maust, Sipes-lle, Pa.

Investment Problem Solved!



A Church Annuity for Me

Investing is uncertain but I have a Board Annuity!

- The investment return is good
- It is assured for life
- My check always comes promptly
- My investment benefits people — boys, girls, men and women
- And I have satisfaction in my heart

Do you know about the tax deduction afforded by a gift on the annuity plan? Why not send today for information? You will incur no obligation whatever.

GENERAL BROTHERHOOD BOARD
1451 Dundee Avenue . . Elgin, Illinois

Please send me free, the leaflet, "A Church Annuity Yields Triple Benefits," quoting rates up to 7.4%. Tell me what percent income I would receive for birth dates as follows:

MYSELF ..... Month ..... Day ..... Year

A CO-ANNUITANT ..... Month ..... Day ..... Year

MY NAME .....

ST.; RFD ..... CITY ..... STATE .....

(Clip and mail to Harl L. Russell, Director of Special Gifts, at the above address. Your inquiry will be considered confidential.)

Church News

Idaho and Western Montana

Nampa — The combined choirs presented a program of music. We also had a program by the La Verne College a cappella choir. A dedication service for the new pews and new carpet was held on Aug. 2. Four members of one of our DP families were baptized. Our youth and their advisers had a week-end retreat in the mountains. — Ottie DeCoursey, Nampa, Idaho.

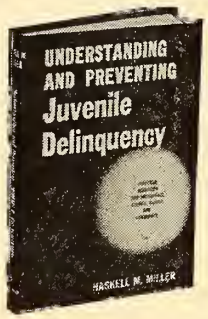
Colorado

Haxtun — The Colorado district meeting was held in the Haxtun church. The land for the Church of the Brethren in Pueblo has been secured and a ground-breaking service was held. Bro. A. C. Heaston presented a TV set to the parsonage. D. W. Bittinger was the guest speaker on Aug. 16. — Mrs. Charles F. Edwards, Haxtun, Colo.

Rocky Ford — Several members of our congregation attended our district conference which was held in the Haxtun church. Our pastor, Bro. Wilbur Hoover, served as director one week at Camp Colorado. Brother and Sister Vernon Rhoades represented us at Annual Conference. Guest speakers during the absence of our pastor have been Wm. Knobloch, Luke Birkey, John Hansel, and Kenneth Fancher. Several members went to Denver to hear Bro. M. R. Zigler. A number of our members went to Pueblo to participate in ground-breaking ceremonies for the new church. — Mrs. O. C. Frantz, Rocky Ford, Colo.

UNDERSTANDING and PREVENTING

JUVENILE DELINQUENCY



HASKELL M. MILLER

An authoritative account of one of society's most complex problems — and a plan for solving it.

The opening chapters survey the findings of sociology on the problem of juvenile delinquency. The latter half of the book discusses the treatment and prevention of juvenile delinquency—what others are doing and what the reader can do. There are guides for parents and references to specific steps which may be taken by churches and communities.

Paper, $1.25; cloth, $2.75.

Church of the Brethren
General Offices
Elgin, Illinois

Middle Iowa

Brooklyn — Since our last report our women's fellowship group has made six layettes and furnished diapers and blankets for each layette. Several from our church attended district meeting at Dallas Center. Glenn Connell and Betty Rogers were our delegates. Two of our youth are attending McPherson College this fall. — Mrs. Leo Rhinehart, Brooklyn, Iowa.

Southeastern Kansas

Gravel Hill — On the third Sunday of each month we have our birthday dinner. On Aug. 16, after the dinner, we held our council meeting. Bro. Charles Miller was re-elected elder and pastor for another year. The men of the church and friends in the community are repairing the church. In August we had a mother-daughter banquet with a program. Sister Clara Kaufman was our Annual Conference delegate. After school starts the women meet once each month with the men for supper, a program, and work. They are quilting a quilt for each girl in our church. Bro. Robert Nance will hold our revival Oct. 18-25. The love feast will be Oct. 26. Brother Nance is a missionary on furlough from Panama. We are planning an anniversary meeting after the revival celebrating the twenty-fifth year that the Gravel Hill church has been built. Sister Clara Kaufman and Bro. Alfred Alling are district meeting delegates. — Gladys Alling, Gridley, Kansas.

Western Kansas

Eden Valley — Sister Anna Warstler, national director of the Women's Fellowship, met with our church group. Two babies were dedicated on Mother's Day. The 4-H Club had charge of the Sunday service on Rural Life Sunday. Junior and youth camps were well attended this summer by our group. Fall election was held at the church with Bro. Gorman Zook of McPherson as moderator. — Mrs. Owen Crissman, St. John, Kansas.

Middle Missouri

Kansas City — A group of our people attended the dedication of the Cherokee Hills church. Sister Anna Warstler met with our women's fellowship. The McPherson College quartet sang for us one Sunday. A film on Ecuador and also one on Alaska were shown on a Sunday evening. Sister D. W. Bittinger was the speaker for the mother-daughter banquet. One has been received by letter since our last report. Our children's department gave a program on fellowship night. Bro. M. R. Zigler related his experiences as director of European Brethren Service work. Our new visitation program under the direction of the evangelism committee began in June. Two babies were dedicated on Children's Day. The Evan Young family, from St. Louis Mission, were with us one Sunday in June. Bro. Leland Wilson was elected moderator for a year. The Harold Royers showed pictures of their work in Africa. Bro. Ira W. Gibbel was installed as full-time pastor by Bro. Lawrence Lehman. We have our fall program for our Call program under way, with Bro. Glen Hodgden as our local Call chairman. — Mrs. Gertrude Gaba, Kansas City, Mo.

Southern Missouri and Arkansas

Mountain Grove — On the fifth Sunday in May we had a basket dinner at noon and Rev. Morgan Nelson, Methodist minister, delivered the message in the evening; the Cabool and Greenwood churches joined us. Under the direction of Zelba Peterson the play, It Takes a Lot of Livin' to Make a House a Home, was given. The project CARE was stressed during Bible school and a program given at the close of the week by the entire group. The ladies' aid is sending two comforters and new goods on the relief truck for the July contribution. At council meeting in June we voted retain Bro. Ramie Gass as pastor. C tage prayer meeting on July 1 well attended by members and gu in the home of Bro. Jeater Peterson Mrs. Lois Hurlbut, Mountain Gro Mo.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting dividuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, il necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

No. 416. Brethren couple would to locate in warmer climate, prefera Arizona or Florida. Husband is exp enced in millwork and cabinetmak Has been employed nearly three y as inside finisher for church buil contractor. Couple has house-tra for living quarters. References nished. Write: Box 89, Conewan N. Y.

No. 417. Wanted: Single man work on dairy farm. Would live w family. An ideal opportunity for older man who wants a good home live in and work to do. A young m will also be considered. Write or ph Rev. Karl W. Baldner, phone 5-2833, Milledgeville Placement C mittee, Milledgeville, Ill.

No. 418. Registered nurse needed supervise nursing program at home the aging. Salary open. Cont George W. Kunz, Administra Fahrney-Keedy Memorial Home, Boo boro, Md.

No. 419. Laboratory Technician. mediate opening for a laboratory te nician in our hospital laboratory. M be trained in all hospital lab w Contact Olga Bendsen, Person Bethany Hospital, 3420 W. Van Bu St., Chicago 24, Ill. Phone: Van Bu 6-9200.

No. 420. A widow aged 72, wo like a woman to assist in her ho Although confined to a wheelchair can get around quite well in her ho Room and board and a small sal furnished. If a couple would be terested, an apartment is availa Contact: Mrs. Bert L. Carter, 1510 Sycamore St., Kokomo, Ind.

Northern Illinois and Wisconsi

Lena — We were host to the dist youth rally. At a men's fellows meeting Dr. Joseph Schechter, retur

issionary to India, told of his work on ıe mission field. Two babies were edicated on Mother's Day. Our pastor onducted adult and children's membership classes for six weeks preceding entecost. Seven were baptized and vo received by affirmation of faith n Pentecost. At the mother-daughter anquet Mrs. Mary Miller told of her vo years with the Navajoes in Cuba, . Mex. We co-operated in the community Bible school. At our organ edication, Dr. Alvin Brightbill spoke iorning and afternoon. Bro. Avery touffer was our delegate to Annual onference. Our pastor, Bro. David ckerman, taught a Bible course to ıe Brethren Service unit at New Vindsor, Md. In his absence two local inisters brought the messages. — Ethel aysinger, Lena, Ill.

Milledgeville — The Call to Witness rogram is under the leadership of Bro. wight Turner. A three-day boat trip as enjoyed by nine boys. Our pastor as delegate to Annual Conference. eorge Ayyslinger, German exchange udent, returned to his home in July. lembers of the Good Cheer class held marriage rededication service one unday evening. A pageant was preented on Children's Day. Seventeen f our women attended the workshop ı Naperville. A group of lay women ook a special program to our local ursing home. The CBYF canned inety-eight quarts of applesauce for ıe Brethren Home in Mt. Morris. Durıg the morning worship on Aug. 16, on Smith was licensed to the ministry. ro. J. Wilburn Lewallen was the eaker of the morning, Bro. Karl Balder conducted the licensing service. — Irs. L. W. Kreider, Milledgeville, Ill.

Rice Lake — We had a dedication ervice for the altar set given in ıemory of a sister. We held our family ight fellowship supper in April. Our re-Easter meetings were held on each Vednesday evening and Sunday during ent. Bro. Owen Shankster, Jr., and is family, of Nigeria, Africa, were with s on Palm Sunday and gave us stirring ıessages followed by the communion ervice. Bro. Jim Rose was with our BYF one week end. On June 1-12 as our daily vacation Bible school. ur pastor and his wife attended the nnual Conference. We had two baby edications and two members were reeived into the church by letter. — Milred Shankster, Rice Lake, Wis.

Southern Illinois

Oak Grove — When our church met ı council meeting church officers were lected. Bro. M. A. Whisler was reined as elder. Bro. Durward Hays ıd Sister Eva Wright were delegates ı district conference. Our church coperated with three other churches for ıe vacation Bible school in June. Our astor, Brother Hays, was delegate to nnual Conference. The CBYF have rinted birthday calendars for the urch. Several of our members were aders at Camp Emmanuel for the nior camp the first week of July. even of our juniors also attended nior camp. Bro. M. A. Whisler has lled the pulpit in the absence of our astor. — Mrs. Durward Hays, Lowoint, Ill.

Woodland — For four Sunday evenings we studied some Christian oncerns of our North American neighbors. We took part in the prayer vigil. The men's work sponsored a father-son banquet. The program for the all-church family fellowship — one evening of sharing — was arranged by the home-builder's director, Mrs. Clinton Kessler. A freewill offering was taken for kitchenware. The children and youth of the church school and chorus presented the pageant, The Cross Beautiful. — Emiee Kessler, Astoria, Ill.

Middle Indiana

Liberty Mills — Bro. Leonard Custer presided at the council meeting at which we elected our church and Sun-

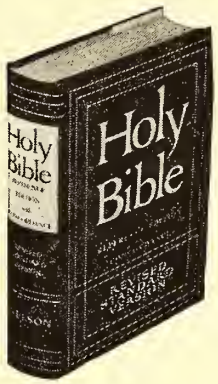
Now!

The Revised Standard Version

REFERENCE BIBLE

Here, after years of work by scholars and theologians, is the Bible that combines the clarity of Revised Standard Version text with the convenience of center column references and a concise concordance. Now your reading and study of the Scriptures can be more informative, more deeply satisfying than ever before.

- ***1504 pages***
- ***192 page concordance and list of proper names***
- ***three color presentation page***
- ***12 maps in full color***
- ***easy to read type***



Less than 1¼" thick

No. 4800X — Maroon buckram over boards; India paper; leatheroid spine; gold stamping. **$9.00**

No. 4807X — Black genuine leather; India paper; limp style; round corners; gold edges; ribbon marker; boxed. **$12.50**

No. 4807XR — Red genuine leather. Otherwise same as 4807X. **$12.50**

Only 13/16" thick. New, super-thin Indopaque paper

No. 4808X — Black genuine cowhide; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed. **$17.50**

No. 4808XR — Red genuine cowhide. Otherwise same as 4808X. **$17.50**

No. 4868X — Black genuine Morocco; leather lined; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed. **$22.50**

No. 4868XR — Red genuine Morocco. Otherwise same as 4868X. **$22.50.**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

STOP
STOP MAKING MISTAK
ENGLIS
With the new CAREER INSTITUTE M
you can stop making mistakes in Engli
up your vocabulary, speed up your rea
prove your spelling, acquire real writing s
the "secrets" of fluent conversation. Hu
men and women have become effective
writers, and conversationalists—without g
to school—by using the CAREER INSTITUTE M
Costs little. Takes only 15 minutes a day at home
booklet mailed FREE upon request. Send card or lett
Career Institute, Dept. E-8610, 30 E. Adams, C

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Agents and Organizations
Write Today for FREE
DELUXE SAMPLE ALBUM
and Make Money Fast Selling
Lovely Velcrest
Scripture Text and Regular Christmas and Everyday Cards, Choice Gifts, Wraps and Novelties. 180 Exceptional Items. Top Flight, repeat Order Values. Good Profits with quantity Bonus. Brethren Firm
THE VELCREST COMPANY
C. E. Copeland, Manager
15 Edwards Ave. Mansfield, Ohio

day school officers for the coming year. Brother John M. Whitcraft began his pastoral duties here on July 1. Our vacation Bible school was held July 27 to Aug. 5, under the direction of Sister Marietta Sell. Bro. Mark W. Wolfe was the evangelist for our meetings, Oct. 11-18. — Mrs. Glen Heeter, North Manchester, Ind.

Loon Creek — Juan and Matilde Benalcazar and their family of Quito, Ecuador, were with us one Sunday for the morning service and a fellowship dinner. The CBYF presented the play, Blessed Are They. Nine of our women attended the district women's rally at Liberty Mills. Our delegate to Annual Conference was Bro. Harold Ralston. Mr. and Mrs. Haley talked and showed pictures of Thailand. Bro. E. R. Fisher preached the sermon and conducted the installation services for Brother and Sister Robert Ebey. Brother Ebey conducted our evangelistic services. One was baptized and two were received by letter. — Mrs. Guy Lahr, Huntington, Ind.

Maple Grove — Evangelistic meetings were held by Bro. Clarence Fike. Nine were baptized and three were received by letter. The church is planning a building program which will provide for eight new classrooms. Our harvest meeting was on Oct. 18. — Janet S. Yoder, New Paris, Ind.

Markle — During the spring months we had several programs emphasizing home and family life. On Pentecost four were baptized and five were received by letter. Our delegate to Annual Conference, Bro. Robert McLean, brought us a report partly by recording. We have co-operated through the Interchurch Fellowship in a community vacation Bible school and a Galilean vesper service. Our revival meetings, Oct. 11-18, with Bro. Howard H. Keim as the evangelist, will close with a communion. Our home-coming will be on Nov. 8. — Mrs. Robert Randol, Markle, Ind.

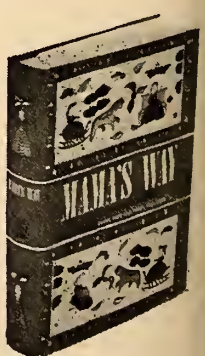
Monticello — We had a thirteen-hour prayer vigil at the beginning of the Call to Witness program. Many of our members took part in the World Day of Prayer service with other churches of the community. Ten have been received by baptism and nine by letter. Women's work sponsored the redecoration of the Pike Creek church auditorium. Mothers and daughters of both the Pike Creek and Guernsey churches enjoyed a banquet. On May 3, the Monticello church celebrated the 100th anniversary of its founding. Local members gave talks on the history of the church and Sunday school work. Prof. L. W. Shultz gave a sermon on Our Cultural Heritage. Both churches held Bible school during the first two weeks of June. At the July council, three deacons were elected from the Guernsey congregataion. Our pastor, Bro. LeRoy Dick, served as deleg to Annual Conference. The chu schools held a joint picnic on the p sonage lawn on Aug. 2. — Mrs. Ar Bridge, Monticello, Ind.

MAMA'S WAY

Thyra Ferre Bjorn

Thyra Ferre Bjorn's moving tales of faith, *Papa's Wife* and *Papa's Daughter,* have provided inspiration to thousands. Now Mrs. Bjorn has written a book about her simple prescription for faith and happiness through positive prayer.

Warmly and humorously told, *Mama's Way* is the story of a family and a woman devoted to the service of God. It tells of the help and inspiration she has been able to give in reform school, to friends in trouble, and to strangers.



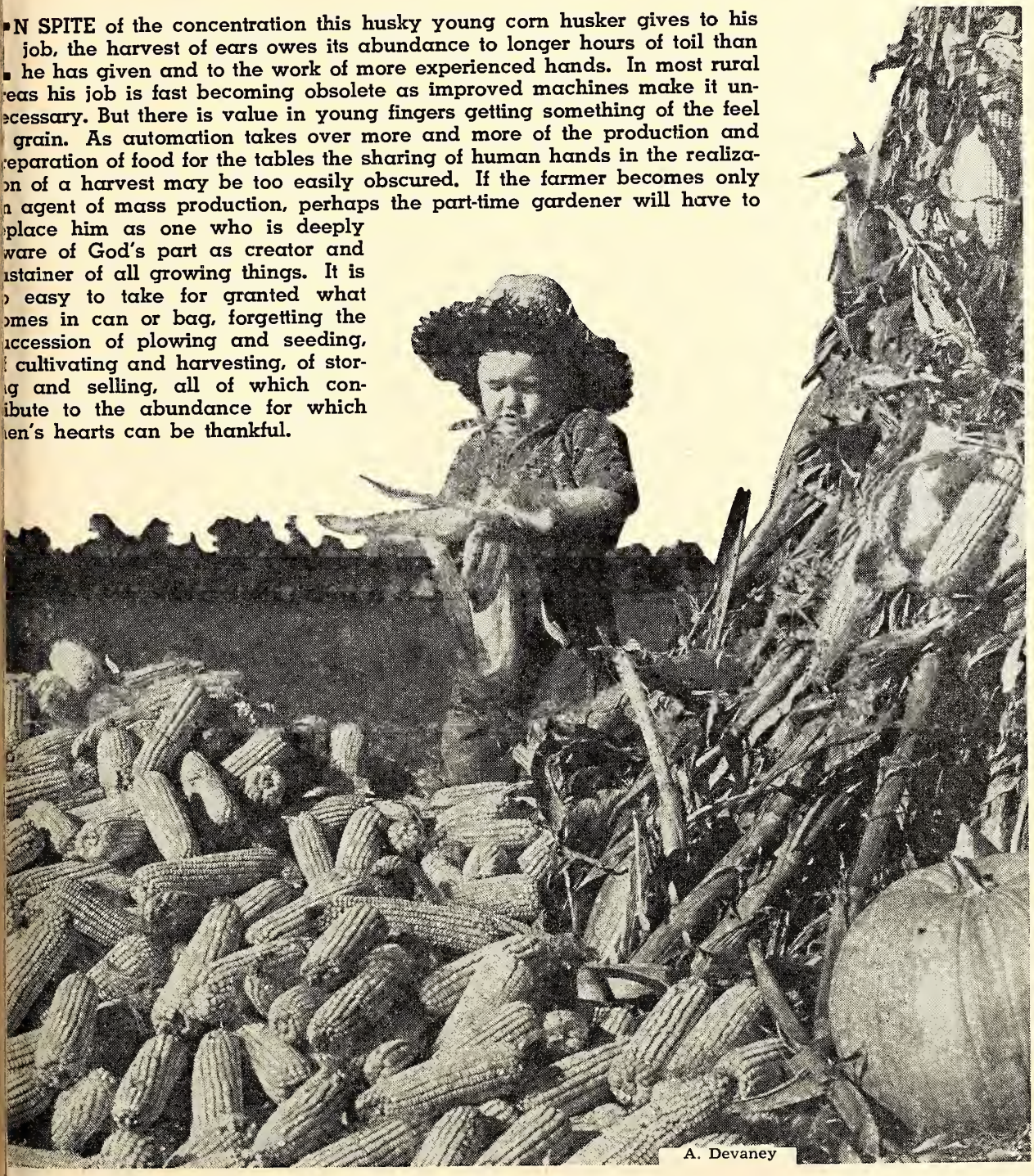
$3.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
OCTOBER 24, 1959

YOUNG HARVESTER

IN SPITE of the concentration this husky young corn husker gives to his job, the harvest of ears owes its abundance to longer hours of toil than he has given and to the work of more experienced hands. In most rural areas his job is fast becoming obsolete as improved machines make it unnecessary. But there is value in young fingers getting something of the feel of grain. As automation takes over more and more of the production and preparation of food for the tables the sharing of human hands in the realization of a harvest may be too easily obscured. If the farmer becomes only an agent of mass production, perhaps the part-time gardener will have to replace him as one who is deeply aware of God's part as creator and sustainer of all growing things. It is so easy to take for granted what comes in can or bag, forgetting the succession of plowing and seeding, of cultivating and harvesting, of storing and selling, all of which contribute to the abundance for which men's hearts can be thankful.



A. Devaney

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

OCTOBER 24, 1959

Volume 108 **Number 41**

In This Number . . .

Editorial —

Young Harvester 1
The Most Exciting Season 5
Action for Disarmament 5

The General Forum —

What Can We Believe About the Church? John C. Middlekauff ... 3
Older Adults: Part of the Church's Task. Virginia Stafford 6
Like Autumn Leaves (verse). Ora W. Garber 8
Men as Trees Walking. Paul M. Forney 9
Excuses. Percy Hope 10
Creative Approach to Differences. Elmer Q. Gleim 11
I Have Seen God at Work Healing: Through the Anointing Service. Frank S. Carper 12
Through His Healing Grace. Merlin E. Garber 13
"Fifth Amendment Christians." John D. Long 14
Reviews of Recent Books 26

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Toward His Kingdom —

Miler Motivates Multitude 22
Brethren Want to Know 23
Peace Seminar Tastes Peace 24
Program Planning in a Community Church 24
Jaime Redin — Christian Youth Leader. Mary K. Burley 25
Conference on Training Workers With Older Adults. Anna Warstler 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Not a Different Race of People

I had mixed feelings after reading the article, "The Teen-ager and the Church," by Alfred P. Klausler (Aug. 29).

Our teen-agers are not a different race of people from outer space, and they are not any different from teen-agers of other generations. The problem is not all one-sided. Parents simply cannot figure out their teen-agers, they say. Yet we hear the teen-agers saying, "We cannot understand our parents and they don't understand us."

Are teen-agers human? Yes, they are human. They have a vitality and a boundless energy which we sometimes envy. Yet they are an insecure group of people searching for goals, trying to grow up, learning to make their own decisions.

Juvenile delinquency has become a major problem in the United States. Are the teen-agers totally responsible? I think not. We who are adults have failed our youth in many ways. We as a nation think nothing of paying thousands of dollars for entertainment and entertainers; yet we will not give one tenth of this amount to the education of our youth. I think we are the ones who need to do some evaluation of our own values.

Yes, our newspapers are filled daily with the delinquency of youth. How many of us know that in Salt Lake City a thirteen-year-old became the youngest in the nation to hold an FCC license as a radio engineer? Last year, at nineteen, Paul Smith was a top disc-jockey in the same city.

Also last year, the only woman licensed by the Scripps Institute of Oceanography as a skin diver was a seventeen-year-old girl named Margot Hatcher of San Diego.

Three sixteen-year-olds amazed technicians a few years ago by building their own rocket test stand in California and a rocket with a ten-mile range that the technicians described as similar to the one they were working on.

It was a high school student who recently performed a feat which had stumped commercial chemists; Sandra Davis of Evanston, Ill., synthesized perfumes from organic material.

These examples are not exceptions. Youth all around us are building and growing. How many of us adults have visited a school or other similar places where young people gather to work? To do so may be an eye-opening experience.

My own experience upholds what I have said. I work with young people — teen-agers. They will be the adults of the future. The future of the world will be in their hands. If we do not have faith in our teen-agers and their direction by God, in what shall we place our faith for a better world? — Betty J. Whitehair, Terra Alta, W. Va.

Were We Fair to the Query?

The Ocean Grove Conference was a rich experience, but I wonder if we gave a strong answer to the query from Florida, Georgia, and Puerto Rico concerning the race problem.

The proposed answer said, "We affirm our solidarity with and faith in our Brethren who have brought to this Conference their deep concern in the matter of racial tension. The second paragraph, first part, reads, "We do not find it feasible within the resources of the church to carry out the bold program suggested in the query, but will call upon the General Brotherhood Board, the districts, and local congregations, upon individual Brethren everywhere to use every available means to accomplish the goals stated in the paper, and to demonstrate the Christian witness in interracial brotherhood in bold and imaginative ways."

It seems to me that this hands it out to just anyone without the Conference approval. First we say we do not find it feasible within our resources; then we say, "but as many as will, try to work at it."

For the past thirty-three years in the ministry I have appealed to people in the interest of missions. I have sat in Conference and witnessed many of our fine youth being dedicated to mission work, both at home and in foreign fields. I have heard many of their names called setting them aside for Africa. We knew that these Brethren must live and work and worship with colored people and that their children would live and play and worship with them. I feel that we have failed in some of our home witnessing. Up to this date how many colored Brethren churches do we have in America?

Continued on page 27

What Can We Believe About the Church?

John C. Middlekauff

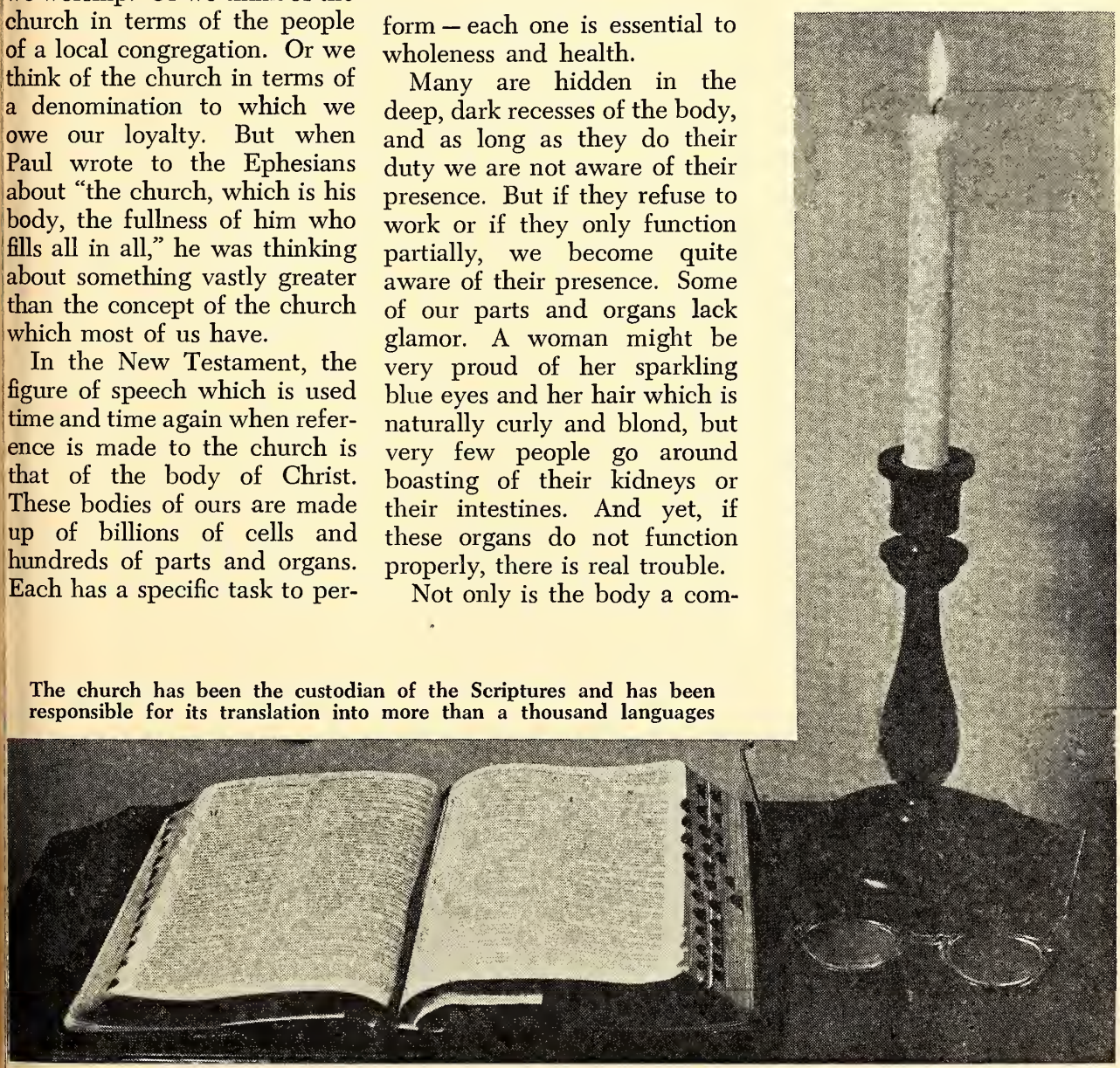
SOME of us cannot remember the time when we had no connections with the church. It was the first place we were taken by our parents when we were old enough to be taken any place outside the home. We were taught in the church three or four years before we were old enough to go to public school. Next to our homes, the church has been the center of our lives.

Yet many of us do not have a clear conception of what the church is. We think of the church as a building of stone, steel, wood and plaster where we worship. Or we think of the church in terms of the people of a local congregation. Or we think of the church in terms of a denomination to which we owe our loyalty. But when Paul wrote to the Ephesians about "the church, which is his body, the fullness of him who fills all in all," he was thinking about something vastly greater than the concept of the church which most of us have.

In the New Testament, the figure of speech which is used time and time again when reference is made to the church is that of the body of Christ. These bodies of ours are made up of billions of cells and hundreds of parts and organs. Each has a specific task to perform — each one is essential to wholeness and health.

Many are hidden in the deep, dark recesses of the body, and as long as they do their duty we are not aware of their presence. But if they refuse to work or if they only function partially, we become quite aware of their presence. Some of our parts and organs lack glamor. A woman might be very proud of her sparkling blue eyes and her hair which is naturally curly and blond, but very few people go around boasting of their kidneys or their intestines. And yet, if these organs do not function properly, there is real trouble.

Not only is the body a com-



The church has been the custodian of the Scriptures and has been responsible for its translation into more than a thousand languages

plex organism but it is also a unity. Every part, every organ must work together or we cease to enjoy wholeness and health. In fancy, let us imagine what would happen if our ears got tired of hearing and insisted that they see, or if our feet decided that they should do the work of our hands, or our liver wanted to take over the functions of the lungs. The results would be confusion, breakdown, and death. The body must be a unity if we are to have health.

There is another thing about the body that we know to be true: that is its power to renew itself. If I get my hand cut off in an accident, I will not grow a new one. But scientists tell us that every seven years every cell in our bodies is replaced by new cells.

When Paul says that the church is the body of Christ, he means for us to see several truths about the church. We have said that the body is composed of many diverse cells, parts, and organs. That is true of the church. The church is composed of millions of people. All have different abilities. All have different tasks to do, but in the sight of God every one is important and essential. Some are called to teach and preach; others are called to sew garments for the needy, to usher, to keep God's house clean.

If God has given you but one talent and you use that faithfully for his glory, you are just as acceptable in his sight as the gifted minister who has ten talents — who can preach with eloquence and conviction, who can organize, lead, and inspire a congregation or a denomination to follow onward to better things. The greatest tragedy in the church is that many people say, "Because I'm not an eye or a tongue or an ear, I'm not going to function." Just as the body must be unified — work together — so all of us who are part of the body of Christ must be willing to make our contribution towards the health and wholeness of his body.



Ewing Galloway

The church is made up of people of many nationalities and occupations

Again, just as these bodies of ours must continually renew themselves, so the church must continually renew itself or in one hundred years it will disappear from the earth. Every day church members die, grow cold and indifferent; if new members are not continually added to the church, within one hundred years there would be no church.

The third thing Paul means for us to see in this figure of speech is the most important. The only way Christ can make his spirit, his will, his truth alive in our world is as he lives in the lives of his disciples. If not a living person in ou world would allow Christ t make his abode in him, th record of his life could still b read but it would be like read ing about the Genghis Khan o Alexander the Great. He woul be a part of ancient history bu not a living, moving, trans forming power in the world The only way Christ can liv today is as he is embodied i the men and women who mak up his church.

There is a second thing w can believe about the church it is the custodian of the gos pel. To the church, God ha entrusted the truth about him self, the truth about man need of forgivenes, the trut of the plan of salvation throug Jesus Christ. If the world ever to hear the good news c salvation as it is in Christ, the truth of God's kingdom to be proclaimed to a dyin world, then the church must d

Continued on page 8

EDITORIAL

The Most Exciting Season

A MAJOR broadcasting network characterizes its current year on television as being the "most exciting" yet. But if he advance notices and the first performances f many of these programs are any indication, lot of the excitement is being manufactured ut of the same old materials. The settings, hough still largely "western," may be different, ut violence still reigns supreme.

The network is eager to call attention to s many offerings of news and discussion, to s emphasis on educational programs, and to s increasing number of "specials," which are efined as shows having a distinctive quality bout them. If the viewer is sufficiently selective, he can choose the kind of entertainment hat is wholesome and enlightening. But not nany TV watchers are so careful. Most of hem tend to accept the popular programs that ome at a convenient time. And the evening chedules have been so set by sponsors and roadcasters that once again several million iving rooms echo to the sound of shattering glasses in a frontier saloon, and watchful eyes vait to see who is left standing after the gunmoke clears away.

If parents and educators protest the amount f violence that is still offered on TV, they run nto a common argument from broadcasters and ponsors. The ratings indicate that these are he programs people watch and that this is the kind of entertainment they prefer. Broadcasters lso point out that in most areas where good educational or religious programs are offered during the popular evening hours, only a small percentage of adult viewers take advantage of hem.

All of this suggests that the trouble is not primarily with money-minded advertisers, though they naturally operate from a basis of self-interest, but rather with the generally sub-Christian culture in which we live. A goodly share of the one hundred million church members in our nation are among those who, lacking the sense of adventure that a genuine faith offers, turn for their excitement to a gun battle between the good guys and the bad guys or to the senseless quips exchanged between guest stars on a variety show.

We have confidence that TV ratings would change radically if the hundred million church members once discovered how exciting the Christian life can become for those who are willing to sacrifice common comforts, to risk their reputations, and to face the sharp challenges that confront the church today. A new commitment to Christian heroism can assure the "most exciting" season church members have ever known. And it might possibly change their viewing habits as well. — K.M.

Action for Disarmament

A FEW weeks ago seventeen individuals, each of whom represents a national peace fellowship or organization, delivered a letter to President Eisenhower in which they said, "Universal, total disarmament . . . must be made the actual basis of national policy now."

The seventeen signers had met together as a Consultative Peace Council and they submitted their appeal as individuals rather than as spokesmen for every member of the groups they represent. However, we are certain that most readers of this paper will share their concern and will desire also to urge our government to support any negotiations that will achieve total disarmament.

President Eisenhower himself has helped to create a new international atmosphere in which it is possible to reduce tensions and promote understanding. Both Premier Khrushchev and British Foreign Secretary Lloyd have made specific proposals regarding total disarmament. If we refuse to take these offers seriously, we may miss one of the few remaining opportunities to slow up the dangerous arms race.

In writing to the President or other national leaders Brethren may want to lend their support to three recent suggestions. They are:

1. Reduce the national arms budget by at least ten per cent and use the savings for world economic development.

2. Put an end to tests of military missiles and atomic weapons.

3. Stop the preparations now going on for chemical, bacteriological, and radiological warfare.

Pastors and Brethren Service representatives have received an "action sheet" suggesting steps that individuals and local churches can take to support disarmament now. The emphasis is on *action* and the time is *now*. — K.M.



Tiers From Monkmeyer

Virginia Stafford

Older Adults: Part of the Church's Task

THE church has a new frontier. For some time there has been an awareness that such a frontier is being marked out, but only recently have there been steps taken to approach and see the land beyond. Older adults have been with us always. Every living person has a childhood memory of some grandparent or other older person. Older people, though, in the numbers that we find them in America today, are something new. America has never been faced before with a decision as to how to serve and to help in day by day growth such a large number of older people.

A recent *Saturday Evening Post* article stated that 15 1/3 million persons are past 65, 29,000 of them being beyond the 95 mark.

These facts have something to say to the church. Pastoral counseling, the pulpit, the work of visitors to shut-ins, the total program of the church must be given a clear-eyed look.

Perhaps of first concern is the change in employment. I a society that retires its peopl automatically at a given age w have a tremendous number c people who are undergoin radical changes in their finar cial situation, in their contact with fellow workers, in the sense of worth and value in th society, and in their depend ency relationships within th family. No longer can th retired person experience th challenge of a new day with it responsibilities. He finds him self spending too many da and too many long hours sittin doing nothing.

The older years bring tr mendous changes too in fami life. Sooner or later every pe son faces aloneness: one of th couple dies; the single perso loses brothers and sisters. A justment to loneliness, decisio as to whether to live alone the old home place or to tak up residence with relatives in a home for the aged must b made.

General Board of Education, Method Church, Nashville, Tennessee

There are psychological changes, too, bound up in both retirement and the family situation. Persons who once with pride referred to themselves as salesmen or teachers or employees of a given firm are prone now to say, when questioned about their work, "Oh, I'm retired now." It takes a second question to discover what they are retired from. Being a "has been" is no fun, and many an older person chafes under the experience.

Obvious changes come in the physical powers of the individual. Though, as doctors agree, there is no disease strictly the result of aging, yet, in a society like ours with so much push, hurry, tension, there are physical disabilities that accompany aging. We eat improperly, get too little rest, work too hard, are driven with ambition or fear to a state of tension; the results show up in our blood vessels, our brains, and our entire makeup.

In a world in which medical science is working daily to prolong life, in lives that are forced by circumstances and past experiences to come to drastic adjustments, what does the church have to say? In my judgment, every church owes to its older adults a debt. The church owes to every older person a chance to find increasing joy in the Christian life, a chance to share in a loving Christian fellowship. Older men and women can grow, can find the realities of the faith more clear day by day.

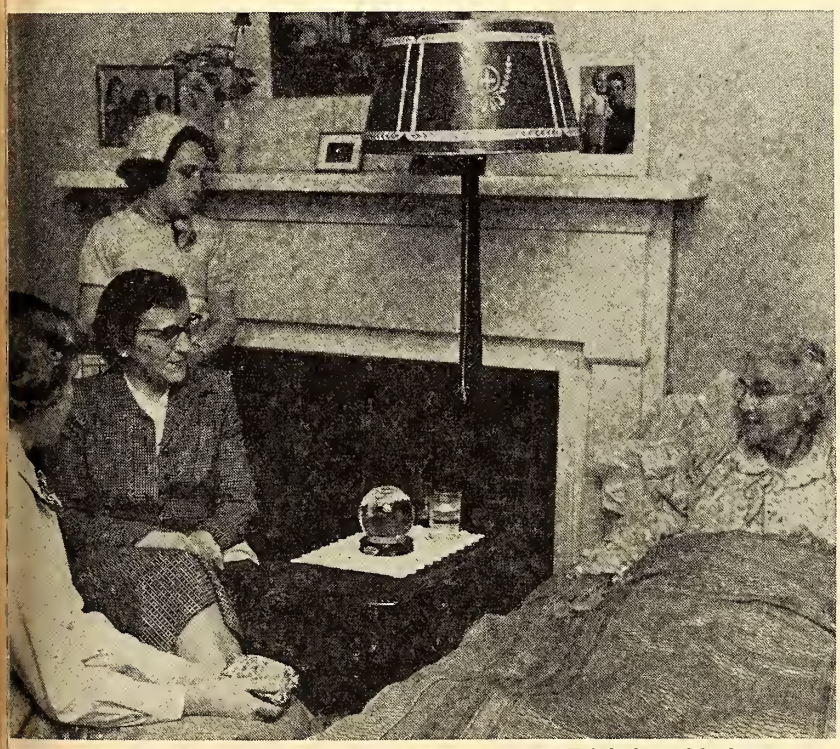
The church that cares for all its people will study their needs and do all in its power to meet those real needs. Let us list some of the significant needs of older persons: to be loved, to love, to be useful and needed, to be thought competent and worthy, to be listened to, to be independent, to be spiritually secure in a stalwart faith in God, to enjoy financial security, to keep on learning, to spend time creatively, to play, have fun, and share in companionship with others. A longer list could be made, but these, perhaps will suffice. What is the church doing to meet these needs?

Do we take seriously the need to keep on learning? Can we not provide opportunities for older people to get together, perhaps with different translations of the Bible, and study deeply certain passages so as to get the real meaning of the Bible for themselves? Study like this is not limited to the Sunday morning class.

Bible study is not the only need, of course. Christians need to know the history of their own denominations, the basic philosophy of Protestantism, the meaning of the Christian symbols that we find in our churches, the reasons for a given order of worship, the way in which a Christian faces the social problems of our day, and a thousand other matters.

How long has it been since your church had a party where older people were spotlighted? When did the older people and the youth of the church get together for a real night of fun? Are older folks included when excursions are planned? Has anyone taken the time to get cars — and even ambulances, perhaps — to bring together the shut-ins, so that they might have a few minutes to talk with each other and renew acquaintances so long broken? One of the needs, that of being listened to, simply speaks of the deep, deep hunger for conversation, for being with other people, for having the free, unfettered opportunity to talk and talk and talk with other people.

A church that really cares will see to it that groups meet in the homes of shut-ins occasionally, that there shall be



Frink from Monkmeyer

In a church that is really a brotherhood no invalid will be unvisited no stranger go away feeling alone, no needy person be unassisted

many opportunities for prayer groups, talking out together the meaning of faith, thinking through very frankly the cause of despair and loss of hope, facing up to the realities of everyday Christian living.

Many an older person who cannot get along with his family, is critical of the church, and fusses at his neighbors is really showing symptoms of a deeply seated fear and a longing to get help and strength. When have we really tried to face frankly with an older person the fact that he does have fears, that he does have doubts, and that we are concerned about him in these days?

Let us not fail our older adults. Through many years they have not failed us. We owe them so much. They are not asking for handouts; they are simply asking for a chance in the church to grow along with the rest of us as all of us increase in wisdom and in stature, and, we hope, in favor with God and man.

What Can We Believe About the Church?

Continued from page 4

it. The public schools will not; colleges and universities will not; industry will not; the entertainment industry will not. God has made no other provisions for the preaching of the gospel than by the church and the organizations and institutions which the church has established.

Even the Bible, which contains the written record of God's dealings with men and his plans and purposes for the human family, owes its existence to the church. It is the church which has translated, transmitted, and preserved the Bible from the day it was penned by its many authors until this day when it is available in more than 1,100 languages and dialects.

The church is the body of Christ; the church is the custodian of the gospel; the church is also a world-wide fellowship. One of the things which impresses me as I read the story of the infant church in the Book of Acts is the intense fellowship which faith in Christ produced — a fellowship which cut across the barriers of race, class, sex, and social background.

Christ came with the truth that all men are the creatures of God, that all men may become the sons of God — members of his family of the redeemed — and that God is totally and absolutely impartial. And to the amazement of all, the church became a fellowship in which all these distinctions disappeared. Now, it was not easy and their fellowship had flaws and imperfections. But the walls were broken down, and Jew and Gentile, slave and free, male and female, Greek and uncultured, Roman and non-Roman were united in Jesus Christ.

Christ established the church and empowered it with his spirit for one primary task and that is to obey God and help him in the realization of his perfect plan for the world. Just as the body exists to carry out the will of the person, so the church exists to do God's work.

In one of his letters, Paul speaks of the church as a "colony of heaven." In Paul's day, when Rome was spreading its power and influence all over Europe, Asia Minor, and Africa every one knew about colonies. Rome had the theory that 30 Roman officials, soldiers, and their families could move into a conquered area and within a comparatively short time, could change the laws, culture, and practices of a community and introduce Roman thought, customs, and practices. And in many, many places it worked.

So the church is a colony of heaven which God places in the midst of a hostile, pagan world, and he expects us to be a leavening influence for righteousness, justice, brotherhood and peace. It is our duty so to live, work, worship, and witness that we will bring people into a living union with Christ.

LIKE AUTUMN LEAVES

ORA W. GARBER

Like autumn leaves, we long to stay
Just one more hour, just one more day,
Or just one more swift-passing year.
We cling to life as something dear,
Reluctant to be drawn away.

In God's good providence we may
Hold life's mature gifts on display
As to its ending we come near,
Like autumn leaves.

With all this wealth in glad array,
The soul transcends earth's common clay.
It is ordained that each must hear
God's final call. We should not fear
As, yielding to it, we obey
Like autumn leaves.

Men as Trees Walking

Paul M. Forney

THE eighth chapter of Mark's Gospel records one of the strangest miracles of Jesus. The circumstance which makes this miracle different from other recorded miracles is that it required two specific acts of Jesus to restore perfect sight to a blind man.

Most of Jesus' miracles were immediate and complete in their curative power. This one was not. The blind man's friends expected Jesus to place his hands on the eyes of the blind man and restore his sight. Jesus, however, did not do what they expected. Taking the blind man by the hand, Jesus led him out of town.

When they were withdrawn from the crowd, Jesus moistened his fingers with saliva, and touched the man's sightless eyes. He then asked him whether he could see anything. Confused by the sudden entrance of light and the perception of moving images he replied, "I see men as trees walking." Then Jesus laid his hands upon the man's eyes again, and when he removed them the man saw all things clearly.

From the background of this miracle, I believe we can perceive a parable which speaks to our day. In our relationships with people of other races do we see our fellow men in true perspective, or does our imperfect spiritual vision cause them to appear to us as grotesque objects, as trees walking? Do we sometimes look upon them as having lesser endowments or as unfitted to enjoy equal rights and privileges with us?

When the blind man was able to see men as trees walking, he had made some advance from his state of total blindness. But he was in no condition to assume the responsibilities or enjoy the privileges of society. He needed another touch from Jesus to restore his full and perfect vision. Only Jesus had the power to do this.

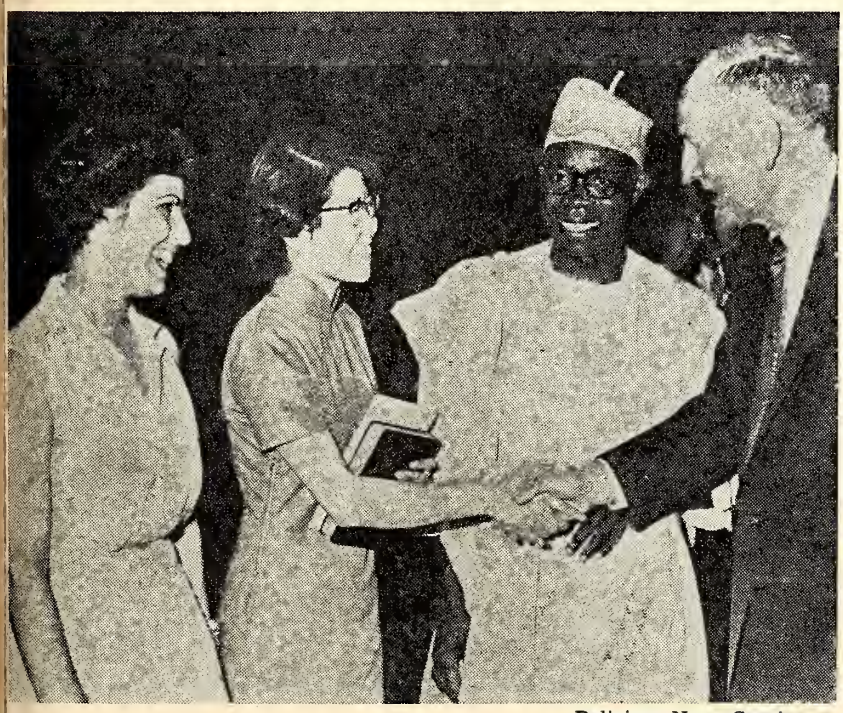
The people of our family of nations have also shown some improvement in the consideration which they manifest to peoples of other races, nationalities, and cultures. All of them, however, need a second touch to restore perfect moral vision.

Colonialism has practically disappeared from the countries of Europe. The Dutch, the English, and the French in turn have granted virtual autonomy to people they once held subject. The continuing struggle for independence and self-expression by the backward peoples and provinces of our world has the sympathy of many world leaders.

The sixty or more nations which are members of the United Nations Organization are subscribers to Article I of the United Nations Declaration of Human Rights, "All human beings are born free and equal in dignity and in rights." Within the past year our own nation has granted statehood to two former territories, Alaska and Hawaii.

The first curative stage in emerging from racial blindness and national bigotry has been experienced. However, if a complete cure for racial discrimination is to come, it will likely happen only as an expanding Christian fellowship among all peoples and nations

Moderator, Midway church, Pennsylvania



Religious News Service

In our relationship with those of other races we sometimes view them, as did the partly healed blind man, as having less endowment and fewer rights

will provide the moral climate in which will be removed the last cataracts of suspicion, prejudice, and special privilege which keep men and women from seeing one another clearly.

While the vision of Brethren on matters of race and equitable treatment of minority groups has been better than that of some people, our vision is not yet perfect. It is a matter of record that our ministers and laity alike opposed slavery with its attending evils. In the matter of equal fellowship in our Brotherhood, we have been more evasive. There seemed to be early promise of an interracial fellowship among us when, shortly after the conclusion of the Civil War, one of our churches in Ohio called a promising young Negro to the Christian ministry.

This early promise of integrated fellowship, however, never came to flower in our American churches. Almost a hundred years passed before there was another ordination of a Negro to the ministry, and then it was on our mission field in Nigeria. Our present program for resettlement of Negro families in Brethren communities also lacks enthusiasm.

Our service project in Puerto Rico has been given fine support by BVS workers and dedicated leadership in our church, but the welfare of Puerto Rican farm laborers among us during the summer months is often left to the ministry of the state council of churches.

It is also a matter of record that the Church of the Brethren was among the last to begin mission work among Indian Americans. Twenty-five years passed from the first invitation to participate in a mission work among the Navajos, until our Conference took action in 1952 to open a mission work among them. The success of this undertaking will depend upon a growing awareness and appreciation by more people of the American Indian's circumstances.

In our partiality and discrimination which we practice among our fellows we are not as honest as the blind man of Jesus' miracle. He admitted that he did not see clearly when he saw his fellows as strange and unnatural beings. We have been saying we see, as the Pharisees claimed, and consequently our sins of partiality and injustices remain.

If we will allow Jesus to remove the last scales of prejudice and pride from our eyes, then we shall see clearly as we ought to see. Then any person in need or distressed or lonely or forsaken will appear to us as a brother in need, a neighbor whom we should help.

The church once had this perfect vision. On Pentecost Peter told men who were gathered from every nation under heaven that the blessings of the new fellowship being formed through the dynamic o the Holy Spirit were for al The promise was for all wh were present, as well as for a who were afar off, even a many as God should call.

Dr. Liston Pope, of Yal Divinity School, points out tha this perspective was lost to th church when the white rac overran the world in a wav of imperialism. To justify suc action the false ideology of th superiority of one race ove another came into being. I was only a matter of time, ther until this falsehood colored th thinking of the church. Instea of the church transforming so ciety on social ethics, societ caused the church to confor to its standards.

Through the 250 years of ou history, our church has fr quently been a nonconformis fellowship on moral issues. I the tensions and conflicts ari ing in our society over race an favored groups, may we hav the courage to give the tru Christian witness. Let us no regard any man in lower esteer than does God himself, wh made man in his own image.

EXCUSES

THIS week there appeared a Dictionary of Christian Excuses It was a massive volume published by Slippington Press an edited and compiled by Dr. Lew C. Furr. Since it was nea the time for love feast, I decided to do some research on that subject There was a great portion devoted to listing usual and unusua excuses for the Christian to miss communion. I looked under th subtitle, "Brethren."

Among the usual were such things as: "I forgot"; "I don' understand the service"; "It doesn't mean anything to me"; an "We had company and couldn't come."

Among the unusual were such items as: "Sore feet"; "I don' need it"; "I'll wait and do it back home"; and "It's too hard o me emotionally."

I put the book in the trash basket. No one needs any help o such things. And, anyway, who wants a canned excuse when it' fairly easy to manufacture one that's personal and individual in it application?

It did me good to read the section through. It pointed up truth that is worth remembering: We do what we want to do. hope that's why we see you at communion — because it's some thing you wanted to do as a needy committed Christian.

— Percy Hope.

Creative Approach to Differences

Elmer Q. Gleim

WE DO not live long until we are involved in disagreements and personal ensions of various kinds. We re not only injured by others, ut we ourselves often injure. Ve not only misjudge others, ut others frequently misunderand us. A life, which may bein with the quiet of the Garden f Eden, turns into the confuion of a Babel or the raging ury of an Armageddon. There s so much human conflict on so nany levels that we must find ome sensible approach to this roblem or be consumed by it.

The problem of our differnces has been a continuing and entral concern of Christianity. Every time we sincerely pray he Lord's Prayer, we commit urselves to the way of forgiveess. We are only forgiven as ve learn to forgive. At all oints in our social life, Chrisianity seeks to invoke a new pirit. The little girl who was xplaining the difference beween the Old Testament way nd the New Testament way exressed the Christian spirit. he said, "I know the old relion said a tooth for a tooth nd an eye for an eye, but the ew religion said 'a kiss for a ooth and a hug for an eye.'"

In the Christian approach we re warned constantly not to beome the offenders. "Temptaions to sin are sure to come; but voe to him by whom they ome." In this same passage rom Luke 17, Jesus says, "Take eed to yourselves; if your rother sins, rebuke him, and f he repents, forgive him. And if he sins against you seven times in the day, and turns to you seven times and says, 'I repent,' you must forgive him." Matthew 18, with its sound steps in the solving of personal differences, is undoubtedly an expansion of these verses from Luke. In these several New Testament sections, we have the spirit and the method of dealing with disagreements.

Basic to the solving of all hurts is the willingness to respect the person who hurts you. Perhaps no teaching has been so difficult as this, the seeking of the good of our enemies. No wonder it has sometimes been called "the impossible commandment." It actually runs contrary to most of our personal feelings on the subject.

When an injury is done to us, it seems outrageous. In the heat of our temper, we lead ourselves to believe that we have been wronged above all people on the face of the globe. When we are hurt, our feelings run inward, and they induce self-pity in us. We claim that we will not allow others to push us around. And so we think that the best way to show that we are still alive is to become aggressive and strike back. We justify such action by claiming that somebody must do it to prove that other people cannot always have their own way.

Robert Louis Stevenson once commented upon our quarrels by saying, "With a little more patience and a little less temper, a gentler and wiser method might be found in almost every case." Most people eventually recognize that disagreements may be normal, but fighting about them is utterly senseless. Scientists are a good illustration of the objective point of view in differences. They have learned to discuss their differences without blows or bitter words. Problems can best be solved where tempers and personal feelings are put to the side.

Actually, our world is only made better because there are people who do not use the "hardheaded, hardhearted, hardfisted" method of approach to wrongdoing. Our world is better because there are people who help first and ask afterward whether the person was worthy of receiving help.

William James would have said that in the very act of treating a person as worthy, we help to make him so. This is creative Christianity. It is the only sensible method of turning enemies into friends. As Matthew 18 indicates, the purpose of all this effort is not to humiliate an individual, nor to wrong someone who has wronged you, but "to gain a brother."

Matthew further suggests that when an individual has been wronged, he must not publicize it. "If your brother sins against you, go and tell him his fault, between you and him alone." Real respect requires that there shall be no publicity of the wrong. Only when everything else has failed shall there be publicity, and only then before a Christian group. Publicity has its doubtful uses. It may merely be the means of seeking sympathy for one's self. Or it may be the means of in-

Continued on page 15

A schoolteacher living at York, Pennsylvania



I Have Seen Go

Through the Anointing Service

Frank S. Carper

OVER a period of more than forty-five years in the gospel ministry I have seen many evidences of the blessing of the anointing service.

There is a special spiritual blessing that comes to one anointed. Several years ago one of our members who was very fearful about a much needed surgical operation called for the anointing service. Her testimony is that immediately after the anointing, all fear was removed, and she entered the operating room in perfect peace and calmness.

Several years ago while Warren Bowman was holding an evangelistic meeting in our church, one of the leading members of our choir lost the use of her voice. In former experiences of the loss of her voice, several months elapsed before her voice returned. After a sermon on the anointing she had faith to believe that she could be healed. We anointed her and before the end of the week she was singing in the choir again.

One of our older sisters several years ago wanted to be anointed without the doctor's knowledge. When the doctor returned the morning after her anointing, he found her much improved and asked her for an explanation of what caused her marked improvement. In true Brethren humility, she answered that nothing had happened. But the doctor discovered such a marked change for the better that he insisted that something out of the ordinary had taken place to improve her health in such a remarkable way.

Finally she told him of her faith in the anointing service and that she had been anointed with oil. The doctor's comment followed. "I wish more of my patients would have this anointing experience."

In 1943 the wife of one of our deacons took sick with a high fever which turned into a very sore throat. For about a week she was in and out of bed with little improvement; so the doctor ordered her to remain in bed with fever rising and then falling constantly; finally after eleven days of suffering she was taken to the hospital. Here she received the best of medical care, but in spite of blood transfusions and all that doctors and nurses could do, her fever went as high as 105 degrees. The doctors gave her a 50-50 chance to live and said that they had done all that human help can do.

They discovered, however, that she had a strong desire to live. She then remembered the fifth chapter of James and though not raised in the Brethren faith was impressed with the results she had observed in the anointing service. So she called for the pastor and a deacon to anoint her with oil in the name of the Lord. Afte the anointing she fell asleej and even though her fever wa up to 106 at 10:30 on the nigh of the anointing, it had droppec to 97 by five o'clock the nex morning.

When the doctor saw the re markable change she told hin that the Lord had heard th prayers of his people and tha she would be healed. He temperature falling to sub normal and then remaining normal after sixteen days o irregular fever certainly was ar evidence to doctors, nurses and her fellow patients that th Lord was still the great physi cian. Many who were close t our sister's condition in giving her medical attention testifiec that they had never seen such a remarkable change in such a short time.

After a ministry of more than forty-five years, I am convinced through the experience of many anointing services that healing is from the Lord and that he blesses according to his will the means that doctors and nurses use for the restoration to health again.

I do not believe that we should expect the Lord to bless the anointing service when we have not committed our lives to his holy will. But having placed our will into his hand, we have seen remarkable physical recovery to health, a peace that passes understanding, and a renewed consecration to the work of the kingdom.

"Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14).

Pastor, Palmyra church, Pennsylvania

Work in Healing

Through His Healing Grace

Merlin E. Garber

IN THE twenty-five years of my ministry, I have been privileged to see many persons rise from their sick beds healed in body, mind, and spirit, able to resume their normal life. Some were healed after long and patient treatment, others were cured almost instantly, and some were not healed at all. In all these changing scenes there is one concluding fact — God is at work restoring health to his people. I can bear witness that I have seen God at work in healing. May I cite just two instances:

Take the case of Mrs. J. G. She had been ill for a number of years. Her case had been studied by a number of specialists at university clinics. They were unable to make any clear-cut diagnosis as to the nature of her trouble. She continued to lose weight, and finally she and her husband were told by the medical authorities that they had done all they could do. They resigned themselves mentally for the inevitable, and turned to the Word of God for comfort and spiritual undergirding.

In the Book of James they read a formula for spiritual healing. They called for a pastor of the Church of the Brethren, who, after carefully explaining the service and spiritually preparing for it, anointed her with oil in the name of the Lord. There was no immediate recovery, but the woman admitted to a strange spiritual sensation which seemed to make her feel better. Day after day, she remarked of increased energy, and later the woman, who had been bedridden and despairing was able to be up and around. Finally she was able to resume her normal life. The attending physician told some of his medical colleagues that more than nature and science had worked to bring about recovery.

Another incident was that of T. D. He began to lose weight and strength. He was off from work periodically. His attending physician called in several specialists who pronounced his illness a form of incurable blood disease. He received one transfusion after another until the doctor said no more could be given.

During the entire illness, the condition of the patient was a matter of deep concern and fervent prayer on the part of the members of his church. Prayer circles met, deacons got together, and the entire church prayed for health to return. In one of the most amazing recoveries known to those who observed this case, the man was restored, was able to travel, and finally returned to work. He maintains that the power of prayer was what did it and others agree that it must be so.

These cases are but two of many which could be cited. The two were selected because in each case the medical authorities agreed that recovery could not be attributed to their treatment, but some other force had entered the life of the patient.

Yes, God is at work in healing. He is constantly filling our bodies with energizing grace which keeps us well. This grace is not something which he gives periodically. It is the life-giving essence which flows into our bodies at all times. However, we have learned by study and experience that there are certain things which shut off the flow of this grace, and then illness occurs. The individual Christian needs to know what these things are and be prepared to remove them.

Many times the flow of grace is obstructed by some organic cause. When this is so, the patient must have the help of a competent physician. It is foolish to believe that God is going to perform a miracle to remove such an obstruction, when he has such means as consecrated doctors to perform the surgery. Any intelligent approach to healing begins with competent medical advice and assistance.

However, there are causes other than the organic which stop the flow of God's healing grace. These are spiritual or mental in nature. It has been found that such things as unforgiven sins, resentments, jealousies, frustrations, all stop the flow of God's grace, and recovery cannot be effected until these are dealt with. It is through confession and restitution that these things are removed.

Dr. Leslie Weatherhead tells of a cultured woman who became ill, and no organic cause could be determined. Her condition became worse until in

Pastor, Central church, Roanoke, Virginia

desperation she went to her clergyman. After counseling with her, he discovered that she harbored a strong resentment (which she would not admit to herself) against her brother whom she felt had cheated her in an inheritance settlement. When the woman was persuaded to go to her brother and restore full and complete relations on a spiritual basis, she immediately became well.

I am convinced that it is just in this area that God is working. Not only does he supply constantly his healing grace, but he works through his church in the lives of his people to effect understanding, forgiveness, and reconciliation, so that health can be restored and maintained.

"Fifth Amendment Christians"

John D. Long

EDWIN DAHLBERG, president of the National Council of Churches, said recently that "too many Christians have become Fifth Amendment Christians in that they refuse to be witnesses for their Lord."

His words brought to my mind the various Senate Investigating Committees which called before them gangsters and racketeers who have wormed their way into positions of influence and power in American life. When these people were questioned, their stock answer was that they take the Fifth Amendment: "I refuse to answer on the grounds that my answer may tend to incriminate me."

Is Dr. Dahlberg right? Are too many Christians "Fifth Amendment Christians," refusing to testify or witness for our Lord? How many Christians say or do or give anything that will help to bring people to Christ and the church and that will help to make the spirit of Jesus Christ regnant in our world.

This, of course, is a direct contradiction of the word of Jesus to his disciples in the first chapter of Acts, "Ye shall receive power when the Holy Spirit is come upon you and you shall be witnesses unto me, both in Jerusalem [those close at hand in the immediate circle of friends and family], and in all Judea and Samaria [those farther out beyond our acquaintances], and unto the uttermost parts of the earth [total strangers whom we have never known]."

Like the early Christians who said, "We cannot help but speak the things we have seen and heard," followers of Christ today must make their testimony in words, deeds, character, and action. Edward Gibbon who wrote The Decline and Fall of the Roman Empire was rather negative about Christianity, and yet he tried to be an honest historian. He said, "It became the sacred duty of a new convert to diffuse among his brethren the beauty and value of what he had received."

The Christians in the New Testament were most courageous and heroic in their witness. Standing by when Stephen was stoned was hard-core, arrogant Pharisee Saul of Tarsus. Stephen's witness started a tremendous conflict in Saul's mind which never ended until Saul was changed from Christianity's greatest menace to its greatest witness

Note these words: "The ti that binds them together across the frontiers of nations, across barriers of language and differences of class and educatio even unto death is a simple conviction: it is necessary t change the world. Their power, which baffles the rest of th world because in large measur the rest of the world has lost i is the power to hold convictior and to act on them. It is th same power that moves moun tains. It is also an unfailin power to move men."

It would seem that thes words could have been writte about the early Christians. B they were written by Whittake Chambers about the Commu nists and their world-wide mi sion as they gained sway ov 900 million people in the pa forty years. The hard-core Com munists with their dialectic materialism have no Christia morality, no standards of righ and wrong as we know righ and wrong, no belief in God, a entirely different concept human freedom. But they w millions because they stand u for the things they do believe i We had better think twice if w feel the Christian cause ca survive without witnesses.

How true is your witnes Enough of Fifth Amendme Christians who say, "I refuse testify for my Lord in wor deed, character and action."

Are you really on record a Christian?

• • •

"For what we preach is not ou selves, but Jesus Christ as Lord. . For it is God who said, 'Let lig shine out of darkness'" (2 Cor. 4:5-

Pastor, Lancaster church, Pennsylvania

Creative Approach

Continued from page 11

flicting further harm upon the individual who has done you wrong. All genuine concern for a person demands that we dare not blare his sins from the housetops.

Matthew 18 then suggests a procedure in settling differences which some folk regard as unthinkable. A person who has been wronged must apply the "do-it-first" doctrine. "If your brother sins against you, go and tell him his fault. . ." This also runs contrary to much of our personal feeling. We are more inclined to say, "He has committed the wrong; let him set it right." But with any such tone of voice or attitude of mind, we never resolve our differences. If we are critical, censorious, or even reforming in our attitudes, we merely add to the resentment and the anger the other person already feels.

There are, of course, some sound reasons why an individual should seek to undo a wrong. There is always the danger that you will do more harm to yourself than to anyone else by holding resentments or hostility in your heart. Was it not Shakespeare who advised that we should not heat the furnace so hot that we singe ourselves?

Aside from the fact that we actually live better without such feelings there is another fact: that it is often easier for the person who has been wronged to take the first step. He often does not know the paralysis of will which comes to those who do wrong. Wrongdoers need as much help and encouragement as they can receive. Since their fiercest feelings are often directed against the person to whom they have done a wrong, the best help would naturally come from the person who has been wronged.

It is only common sense that someone must break the vicious circle of mounting hatreds and resentments. If evil is returned for evil and hatred for hatred and unkind words for unkind words, the problem is only intensified. One cannot decrease wrongs by fighting evil with evil or by returning wrong for wrong. By taking the initiative the Christian does something creative. He satisfies that inner drive to "do something about a wrong." He always maintains the hope that something can be done even about the most hopeless situations. He never reaches the place where he is satisfied to say, "Well, I've done my part."

Finally, in all of his dealings with differences, the Christian remembers that there are no limits to forgiveness. We know that there is a kind of mind which says, "After all, enough is enough. There is only so much that an individual can take." Peter must certainly have felt this way about the matter. Perhaps the problem was very personal with him when he asked, "Lord, how often shall my brother sin against me and I forgive him?"

We know that there were differences within Jesus' own disciple band. But Peter knew the mind of Christ well enough to know that he would never have been satisfied with the priestly code of three forgivenesses. Therefore, Peter thought he was being exceptionally generous with a limit of seven forgivenesses. But in raising the question, and setting the limits, Peter missed the whole meaning of forgiveness.

So soon as you place limits on forgiveness, you do not really forgive at all. You cannot count a man's sins against him or keep books on his behavior, without denying the whole spirit of forgiveness. You merely place a sort of moral parole on his past; you do not cancel it. You simply label the wrongs until you can recall them at some future time. But when you forgive, there is no attempt to remember the past. You give the forgiven individual every opportunity to be free of his burdensome past, and actually try to divert his thinking from the past to the present and the future.

Henry Ward Beecher once described a false kind of forgiveness as a "hedgehog forgiveness," which shoots out like quills. After we have scorched the wrongdoer, burned his faults more deeply into him, and pommeled him with our mental fists, then we forgive him. But this is not the forgiveness of Christ. We never forgive an individual by inducing guilty feelings in him. You never forgive an individual until you help him to be free from his sordid, gruesome, guilty past. Then, and then only, will the doors of life swing open for him, and he will be free to live at his best.

Forgiveness is a two-way street in which the wronged and the wrongdoer each play a part. The wrongdoer must change his mind; the wronged must be willing to forgive and forget. This is undoubtedly what Jesus meant when he said, "Take heed to yourselves; if your brother sins, rebuke him, and if he repents forgive him. And if he sins against you seven times in the day and turns to you seven times and says, 'I repent,' you must forgive him."

• • •

The two largest Protestant bodies in Holland, the Reformed Church of the Netherlands and the Gereformeerde Churches in the Netherlands, are beginning separate fund campaigns for construction of 305 new churches during the next ten years.

KINGDOM GLEANINGS

The Brotherhood Fund giving for the year ended Sept. 30, 1959, totaled $1,614,881. This represents a gain of $242,948 (18%) over the previous year. The Nov. 14 issue of the Gospel Messenger will carry a more detailed statement regarding the Brotherhood Fund giving for last year.

C. Russell Snyder of Altoona, Pa., is available for evangelistic meetings. Any church desiring his services should write him at 5412 Grandview Ave., Altoona.

Brethren day on the Bridgewater College campus will be observed on Saturday, Nov. 14. All Church of the Brethren pastors are invited to bring their high school juniors and seniors to the campus as guests of the college.

The Eastern Pennsylvania Men's Fellowship donated $3,000 to Elizabethtown College for use by the department of Bible and philosophy. This action was taken during the annual fall rally at the Palmyra church, Pa. It marks the seventh consecutive year in which the fellowship has voted support of the Bible department.

Living Together With the U.S.S.R. is the theme of a conference to be held Nov. 16-17 at Manchester College. This conference is sponsored jointly by Manchester College and the Brethren Service Commission as a part of the '59-'60 interdenominational nationwide program for peace. Speakers will include Dr. Roswell P. Barnes, executive secretary of the World Council of Churches Staff in the U.S.A.; Dr. Byrnes, professor of Soviet-American affairs at the University of Indiana; and Ralph E. Smeltzer, director of peace and social education, Brethren Service Commission. The conference is for college students, church leaders, civic leaders, journalists, and all other interested persons. Registrations ($2.00 for two days) should be sent to Prof. Donald Royer, Manchester College, North Manchester, Ind.

The Ocean Grove Annual Conference requested the General Brotherhood Board "to undertake an intensive research study of the recruitment and conservation of the ministry, with particular reference to attractions and deterrents to the ministry, and the causes of pastoral withdrawal." The board assigned this study to the Ministry and Home Mission Commission, and the commission has engaged Eugene G. Carper of the East Fairview church in Eastern Pennsylvania to conduct the research phase of the study. Brother Carper has been a pastor for a number of years; he is a graduate of Bethany Biblical Seminary and is currently completing his work for a Ph.D. degree at the University of Boston. He will soon be contacting a number of leaders across the Brotherhood, and it will be appreciated if they will give him full co-operation in this important study.

Harold Z. Bomberger has resigned as execu secretary of the Eastern Region to accept the pasto of the McPherson church, Kansas. He will be mo to his new location in August 1960.

Mrs. I. D. Leatherman of La Porte, Ind., diec Oct. 4, after a stroke on Saturday night. Fun services were held at La Porte and North Manche on Oct. 6 and 7. For many years Brother Leather was the Brotherhood evangelist.

Members of the new Sylvan Church of the Bretl Fellowship at Rockford, Ill., began holding reg Sunday morning services on Oct. 11 at the Sa Hollow Grange hall. Forty-one persons were pre for this first meeting. Plans are under way for purchase of a church building and site in the east of Rockford. The fellowship will begin holding m ings at the new location by Dec. 1.

The International Committee for the World Refu Year, which includes sixty-nine religious and o voluntary agencies, plans to make increased ef to publicize the plight of the world's homeless milli The committee plans to do everything possible promote "effective mobilization of all forms of media to overcome public ignorance of the pi condition of forty million refugees.

The Church of England has only 9,691,000 firmed members 13 years and over out of a tota 26,771,000 persons who have been baptized in church. These figures appear in a book publishe London which is devoted entirely to Church of Eng statistics. It is the first of its kind ever to appea the history of the Anglican Church. The book that in 1844 as many as 907 out of every thou marriages in England were solemnized accordin the rites of the Anglican Church, but in 1957 figure is 496.

A $7,500,000 Christian Higher Education F campaign has been launched at four simultaneous ners throughout the country by the General Co of the Congregational Christian Churches. The pur of the drive is to satisfy the most pressing need Congregational-related colleges, seminaries, and c institutions of higher learning in the United S and in countries in Africa and Asia. The fund provide direct grants to students, higher faculty sala graduate study scholarships, and emergency sup for campus ministries at public and private institut

The Brethren Student Christian Movement will its annual conference at Bridgewater College on 26-29, bringing together representatives from all colleges of the Church of the Brethren, Bethany B cal Seminary, and the Brethren Church's Ashland lege. Leaders will include Dick Coffman, youth ed Kermit Eby, Church of the Brethren minister and m ber of the faculty of the department of social scie University of Chicago; Joseph Long, youth dire Church of the Brethren; Edward K. Ziegler, p of the Williamson Road church, Roanoke, Va., moderator of Annual Conference; and Clarence Jor from the Koinonia Farm, Ga.

Brotherhood Theme: Brethren Under the Lordship of Christ

Enlarged almost daily by sums received from investors, the Church Extension Loan Fund now totals 437,572. Others who would like to lend the General Brotherhood Board $100 or more at 4%, to expand the essential loan assistance the Board provides, may send check or money order to Robert Greiner, treasurer, and receive a five-year note. Investors who have emergency need before their notes mature will receive special consideration. An information folder is available free on request.

Standing Committee Delegates

Mardela: Alton L. McDaniel; alternate, Galen B. Christ.

Change of Address

E. J. Glover, from Meridian, to R. 2, Nampa, Idaho. Brother Glover continues to serve the Boise Valley church, Idaho.

The Church Calendar

October 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Peter and John, Undaunted Witnesses. Acts 4:1-31. Memory Selection: Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard. Acts 4:19-20 (R.S.V.)

Oct. 24 District meeting, Western Maryland, Western Port

Oct. 24 United Nations Day

Oct. 24-28 Western Region conference, McPherson, Kansas

Oct. 27-28 District meeting, Southern Pennsylvania, Ridge

Oct. 30 — Nov. 1 District meeting, Idaho and Western Montana, Payette

Oct. 30 — Nov. 1 District meeting, Northern Illinois and Wisconsin, Franklin Grove

Oct. 30 — Nov. 1 District meeting, Southern Ohio, Trotwood

Nov. 1 Reformation Sunday

Nov. 4-5 District meeting, Eastern Pennsylvania, East Fairview

Nov. 5-7 District meeting, Northwestern Ohio, Lick Creek

Nov. 5-8 District meeting, Washington, Ellisforde

Nov. 6 World Community Day

Nov. 6-7 Middle Pennsylvania foreign missions workshop

Nov. 8 Peace Emphasis Sunday

Nov. 10-12 Pennsylvania State Pastors Conference, Harrisburg

Nov. 15 Southern Ohio junior high workers conference, West Milton

Nov. 26 Thanksgiving

Nov. 26-29 Brethren Student Christian Movement, Bridgewater College, Va.

Nov. 27-28 Eastern and Southeastern regions camping conference, New Windsor, Md.

Nov. 28-29 Central Region camp leaders training conference, Camp Mack, Ind.

Hundreds of ministers, priests, and rabbis in New York City have joined together in a pulpit campaign aimed to improve the city's moral and spiritual climate. Clergymen urged worshipers to write letters to radio and television stations expressing approval or disapproval of the programs which they feel influence the moral actions of viewers, especially children.

Dedication and Home-coming

Crystal church, Michigan, will dedicate the remodeled building on Sunday, Oct. 25. On that day they will also have their harvest day observance. Jesse Cook, moderator of the New Haven church, will speak.

Antioch church, Southern Virginia, home-coming, Sunday morning, Nov. 1. C. M. Key, the pastor, will be in charge of the service.

Missionary Personnel

Mr. and Mrs. Earl Woodward and their children have returned to the United States from Nigeria, where they served on the staff of the Teacher Training Center at Waka. En route home they visited Mrs. Woodward's family in Germany.

Mr. and Mrs. Glenn Shank and their children, Brethren Church missionaries, have returned to Nigeria for their second term of service. The Shanks will serve the church in the Wandali area.

Olive Wise has returned to India following a short furlough. As she begins her third term of service she will resume her work at the Dahanu hospital, where she serves as a member of the staff and assists in a training program for Indian nurses.

Kathryn Kiracofe is on her way to India for her fourth term of service, assisting the church in India in a program of adult education and literacy work. En route to India Miss Kiracofe will visit adult education and literacy work in Liberia and Egypt. She will also visit the Church of the Brethren mission in Nigeria.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Earl M. Bowman of Toledo, Ohio, in the Eel River church, Ind., Oct. 26 — Nov. 1.

Bro. Homer Kiracofe of Plymouth, Ind., in the West Goshen church, Ind., Nov. 1-8.

Bro. Robert S. Young of Hershey, Pa., in the Bareville church, Conestoga congregation, Nov. 8-22.

Bro. L. W. Blackwell of Tacoma, Wash., in the Bow Valley church, Alberta, Canada, Nov. 11-22.

Bro. A. P. Becker of Minot, N. Dak., in the Woodland church, Ill., Oct. 29 — Nov. 8.

Bro. Wilbur Hoover of Rocky Ford, Colo., in the Roanoke church, La., Nov. 8-15.

Bro. William Longenecker of Mt. Joy, Pa., in the Welty church, Md., Nov. 15-22.

Bro. Emmert Frederick of Roaring Spring, Pa., in the Cherry Grove church, Pa., Nov. 1-8.

Gains for the Kingdom

Nineteen received and one rededicated in the Richmond church, Ind. Seven baptized and four received by letter in the Wawaka church, Ind.

Two baptized and seven received by letter in the Forest Chapel church, Va.

News and Comment From Around the Wor

German Religious Groups Seeking Jobs for Illegitimates

Several West German religious organizations are mapping plans to help find jobs for some 1,500 illegitimate children of German mothers and Negro fathers from U.S. occupation forces in Germany who will be leaving school next Easter.

There is a total of about 72,000 West German children fathered by foreign occupation troups, but only about 6,000 fathered by Negro soldiers. Of the 6,000, the 1,500 will reach working age next spring.

West German Refugee Camps Get 125,000 Scriptures

More than 125,000 Bibles and Scripture portions were distributed last year in Western German refugee camps by the Evangelical Bible Mission. This figure marks an essential increase over the previous year when the distribution was 70,000. The special task of the Bible mission is to distribute Scriptures to escapees from Communist-ruled countries and other displaced persons living in West Germany and West Berlin. The mission also dispenses Bibles to German Protestants living in East-bloc countries.

CWS Airlift Carries Mercy Shipment to Formosa

Church World Service has airlifted 660,000 multivitamin tablets to flood and earthquake victims on Formosa. An additional shipment of 500,000 vitamin tablets was sent to the Chinese Nationalist island by sea. An estimated 250,000 persons were left homeless or destitute by the floods which hit northern and central Formosa, and the earthquake which shook the southern part of the country.

World Community Day Focuses Attention on Women of Emerging Countries

In preparation for World Community Day which will be celebrated on Nov. 6 by local and state councils of church women throughout the country, church women are giving special attention to ways in which they can help women in newly emerging countries.

Under the sponsorship of United Church Women, the women in Ghana will be aided in establishing training centers to help prepare them for the changing role in their newly independent country. There women who come to the capital city of Accra will learn sewing, cooking, child care, and citizenship. Similarly, women in the Pacific Islands have asked for training in nutrition, hygiene, infant care, citizenship, and the development of women's groups.

Another facet of World Community Day is the United Church Women's education for peace. The theme for this year's observance is Partners for Peace. Study groups will focus on the work of the United Nations to meet the needs of the new nations, the role of women and the responsibility of the church.

Ethiopia-Soviet Pact Stirs Concern

Concern that the new joint trade and economic pact between Ethiopia and the Soviet Union may result in a change in the Ethiopian government's traditional pro-Christian position has been voiced by Coptic Church leaders. Church officials described the treaty as only one of a number of growing signs of the growing co-operation between the two countries and expressed apprehension that an alliance with an avowedly atheistic power may pose serious problems for the church.

Meanwhile, Western missionaries in Ethiopia report that they are as free as ever in conducting their work. They indicate that a strong evangelical church is growing under national leadership and that the Ethiopian government has granted permission to open five new mission outposts.

New Zealand Churches Protest Against Race Discrimination

A strong protest against racial discrimination was made by the National Council of Churches in New Zealand, after the country's Rugby Union Council announced that Maoris would be excluded from the rugby team to tour South Africa in 1960. The churches said that while they were aware of the racial problems in South Africa, the Rugby Union was not obliged to exclude Maoris, and South African rugby officials had not made such a request. One newspaper estimated that seventy per cent of the New Zealand population opposed sending a team to South Africa if it is segregated.

Egyptian Firm Charged With Destroying Priceless Temple Remnants

There is trouble again in Je lem resulting from the conflic claims that Jewish, Christian, Moslem groups have to some o sacred places that are prized followers of each religion. The cent arguments have been casioned by the work of an Egy firm restoring the Dome of the in the temple area of Jerusa Also known as the Mosque of O the Dome was built around the 691 A.D. to protect the famed Rock, sacred to Islam.

A Christian Arab notable visited the site said he saw intri underground passages in the te area which were uncovered by workmen. He said these prob belonged to the times of Solo and Herod, and he pleaded the men not to destroy them. when he returned with a for consul, the passages were filled concrete. Jerusalem officials m while said they were planning appeal to all foreign consuls the Antiquities Department of Egyptian government to pre further destruction of the remn

The Temple of Solomon was around 970 B.C. with the site cupied to a large extent by c and subsidiary buildings. Its court was entered from the city served for the assembly of the ple. A gate led to the inner c where from a high platform the would address the people.

Herod began the construction his temple in the year 20-19 Constructed of white marble carved timber, it was burned to ground in 70 A.D. Consider ruins remained but these di peared in the course of time.

According to the Talmud, Holy Rock, which is fifty-eight long and forty-four feet wide, co the mouth of an abyss in w the waters of the Flood are h roaring. Jewish tradition says this was the site where Abra prepared to sacrifice his son, Is

First New Setting of Bible Printed in Israel

The first volume — including Pentateuch — of an entirely new ting of the Hebrew Bible has b printed and published in Jerusal A new type face based on a st of original Hebrew lettering and

stic standards of the present day designed especially for this edition. The text is based on the Wolfenheim edition, reputedly the most accurate edition of the Pentateuch to date. Ancient manuscripts were also referred to.

ly Christian Catacomb Found by Roman Workers

An early Christian catacomb has been discovered by workers laying foundations for a new housing development in Rome. Its location, where tradition says the Apostle Paul was beheaded, lies on the left bank of the Tiber. The discovery was made earlier this year, but reports on it were withheld pending an investigation by experts.

One of the few archaeologists permitted to inspect the catacomb was Dr. Alessandro Carletti, a member of the Pontifical Commission of Sacred Archaeology, who described it as in "a perfect state of preservation." The underground cemetery and place of worship contains numerous tombs with inscriptions that are now being studied. In one of the burial chambers are frescoes of Old and New Testament scenes. Oil lamps used by the ancient Christians were found still in their places.

tional Student Christian Federation Inaugurated

A new interdenominational National Student Christian Federation was formed early in September by a merger of three Protestant student organizations. Merging into the federation were the United Student Christian Council, the Student Volunteer Movement, and the Interseminary Movement. All three groups are related administratively to the National Council of Churches' Division of Christian Education, with which the federation also will be affiliated.

Assemblies Members Urged to Observe Annual Prayer Week

Members of the Assemblies of God were urged to pray and fast for at least one week each year "to intensify and increase the spiritual life of our movement." The call was issued in a report by the denomination's Spiritual Life Committee and adopted by the church's twenty-fifth biennial General Council, held in San Antonio, Texas.

A feature of the six-day meeting was a series of evening evangelistic services at which hundreds went forward for "salvation" at the close of each one. The council also urged President Eisenhower to proclaim a seven-day period of prayer and repentance so that the country "may awaken to its great internal enemies, communism, crime and pagan Christianity."

It was reported to the council that Assemblies of God established 1,580 new churches during the last five years. The Pentecostal body which was organized in 1914 now has more than 1,113,000 members in 71 countries throughout the world.

Pope Dissolves French Worker-Priest Movement

Pope John XXIII has banned the controversial worker-priest movement in France and has asked the French Roman Catholic hierarchy to look for new methods of evangelism among the working class. The ban came as a surprise to French Catholic circles because Pope John had been known to favor the movement while he was Papal Nuncio to France.

The movement was established at the end of 1943 as an experiment in spreading Catholicism and reducing the influence of communism among the working class. Prior to 1953 the priests, who donned working clothes, spent all day in factories and lived among the workers, sharing their conditions of life in an effort to win their confidence and guide the fallen-away back to the Church. A Vatican order six years ago required a priest to spend only three hours in factories and to live in communities under the jurisdiction of bishops.

Church leaders had proposed that laymen instead of clergy continue the apostolate among workers in factories. Cardinal Pizzardo, secretary of the Sacred Congregation of the Holy Office declared that the Holy See considers factory work "incompatible with the priestly life and obligations." He suggested that secular institutions composed of priest and laymen be set up to replace the worker-priest movement.

Disciples Ask End to All Racial Bias

Delegates to the annual meeting of the International Convention of Christian Churches (Disciples of Christ) adopted a resolution calling on their churches "to work steadily toward a more inclusive fellowship in Christ of all races and at all levels." Another pronouncement maintained that Christians should work for the elimination of all forms of racial prejudice, segregation, and discrimination anywhere.

Another resolution adopted by the convention described the exchange of visits between Nikita Khrushchev and President Eisenhower "as a step toward bridging the chasm of suspicion and mistrust which has recently existed between the U.S. and the Soviet Union." The Disciples were the first major Protestant denomination in this country to give specific endorsement to Mr. Khrushchev's visit. Delegates also adopted a resolution praising and supporting the World and National Councils of Churches.

A challenge to Disciples to step up their giving toward a goal of 1,500 new churches costing about $100 million was proposed at their annual meeting.

Delegates were also informed by Dr. Perry Epler Greshman, president of Bethany College in West Virginia, that their missionary efforts "look like a small boy attempting to water a herd of elephants with a leaky tin cup." He called for enormously increased activity in Christian evangelism, Christian thought, and Christian influence. He expressed disappointment in the small scope of Christian missions compared with Communist and other claims on men's minds. He said, "We live in a world that cares more about sending a hound dog to the moon than about sending missionaries to the Congo."

Methodists Explore Ways to Ease Racial Tensions

Some 1,200 clergy and lay leaders participated in a national Methodist Conference on Human Relations to explore ways in which the more than 9,670,000 members of that Protestant denomination can ease racial tensions in America. The meeting was the first of its kind ever held by the Methodist Church.

An exchange program for churches with different racial membership was advocated as one way to improve race relations. Churches were also urged to organize a Commission on Christian Relations to study how to improve interracial relations and then take appropriate steps.

Seventh Day Baptists Urge "Persistent" Peace Prayers

Persistence in prayers for world peace was urged by the Seventh Day Baptist General Conference in a resolution adopted at its 147th annual

meeting. Delegates also called for continued vigilance and opposition to any legislation which specifies a particular day for rest and worship.

Seventh Day Baptists differ from other Baptists in that they observe Saturday as their Sabbath instead of Sunday. Founded in 1671, the denomination currently has some 6,000 members in 60 congregations. Its headquarters are in Plainfield, N. J.

Methodists Forming World Association of Radio Amateurs

A world association of Methodist radio amateurs and clubs is now being formed under the leadership of a Methodist minister in England. The British Postmaster General has granted a call sign for a new club of radio hams among parishioners in Mansfield, England. The purpose of the association, which is endorsed by the World Methodist Council, is not propaganda, which is forbidden by international convention on amateur broadcast bands, but to enable Christians to meet their friends in other lands without having to travel.

Metropolitan Bashir Foresees Orthodox-Catholic Reunion

The head of the Syrian Antiochian Orthodox Church of North America said recently that he believes the Ecumenical Council being called by Pope John XXIII may result in the reunion of the Eastern Orthodox and Roman Catholic churches.

Metropolitan Bashir, a leading figure in Eastern Orthodoxy, reported that he plans to go to the Vatican for a personal visit with the pope this winter or next spring. He said that reunion is closer today than in the 900-year history of the schism because Pope John "is the first pope to make a public statement to the effect that the blame is not on one side alone."

The Metropolitan said that "in 1054 the separation took place over political and administrative matters rather than religious. The doctrine, dogma, and the holy sacrament is the same in both churches, despite the 900-year separation. We both believe in the same thing, the one holy body of Christ undivided."

Waldensians Report Improved Relations Between Italy and Non-Catholics

Improved relations between the Italian state and non-Catholic religious communities were reported to 130 delegates at the Annual Synod of the Waldensian Church, the country's oldest Protestant group. The better relationships were credited in part to the Constitutional Court decision that Italian police authorization is not required for opening new Protestant places of worship.

Delegates devoted much time during their six-day assembly to considering their church's ties with other Protestant bodies. They reconfirmed the validity of existing cooperative agreements between the Waldensian and Methodist churches, which include allowing pastors to belong to both denominations.

The church was named after Pietro Waldo, a merchant of Lyons, France, who in 1170 renounced his possessions to become an itinerant preacher.

Protestant "Charter" Proposed in Spain

A Spanish charter to safeguard legal rights of Protestants in Spain has been reported under consideration by high government officials in Madrid. When the Spanish foreign minister visited London recently to confer with President Eisenhower and British leaders, the latter protested a Spanish police raid three years ago on the offices of the British and Foreign Bible Society and the seizure of 35,000 Bibles. Although the Spanish eventually paid compensation for the Bibles, following extended British protests, they have not freed the society's premises.

The foreign minister is reported to view the charter proposals sympathetically. However, legislation of a rights document for Protestants, and perhaps also for such other minorities as Jews and Moslems, will probably be slow and difficult. Meanwhile, Spanish Protestants, who number only about 20,000 in the national population of 30,000,000 repeat their charges of oppression by the regime, including rejection of marriage applications, denial of burial permits, housing and employment boycotts, closing of churches, and suppression of publishing and educational activities.

Graham Asks Repentance at Little Rock Rally

Evangelist Billy Graham urged some 30,000 persons attending a crusade in Little Rock, Ark., to repent and put their faith in Christ. An estimated 1,000 whites and Negroes came forward when he invited them to make "decisions for Christ." Negro women were the first t spond to the evangelist's invitatio "seek forgiveness of sins in Ch Negroes filled a section of the dium that is generally reserve members of their race at foo games, but others were scatt throughout the white crowd.

United Church Theologians Reject Everlasting Hell

Forty-three United Church Canada theologians declare booklet recently published that need not last forever, there is a ond chance at salvation after d and prayers of the living may the dead.

In the booklet published by church's Committe on Christian and Order, the theologians den existence of the soul as a sep and sacred part of a human b and reject the idea of hell as a of everlasting torment.

Quotes in the News

Dr. Joachim Beckmann, presi of the Evangelical Church of Rhineland: "The church can fulfill God's message if it does isolate itself from, but lives in with the world. Christian pol however, are not politics in C Christianity's or the church's n but those of individual Chris who wish to make the divine o the compass for their political th ing and action."

Dr. William C. Davidon, nu physicist: "We have partly choice and partly by the natur modern weapons, abandoned the ditional role of military forces. do not defend us – the bulk of population can be killed during next twenty-four hours. We are stead relying on a new and unte strategy, holding hundreds of lions of people as hostages in cities, threatening them with b ing, dismemberment and poisor in a frantic effort to influence leaders.

"We are now trusting the lea of governments, the field comm ers, the bomber crews, the marine captains, and the mi teams of three countries to rationally at all times, to have re for the lives of men, and to pre strife or insubordination from ini ing final disaster.

"By our previous experience, man populations and institut cannot respond rapidly enoug the sudden changes occuring

e past decade. In consequence, mething unprecedented is going to ppen. We cannot guarantee that will not be world death. But we n stand up to the challenge as en, instead of as frightened terror-ers. We can make vividly clear to the differences between determi-tion to live, and if need be to die r our convictions, as contrasted th the willingness to kill."

Dr. John E. Skoglund, professor preaching at Colgate Rochester vinity School: "The gospel is not dressed to some mysterious entity thin known as 'soul' which has come blackened with sin and ich the gospel is supposed to itewash. Rather in saving a man redeems his interpersonal relation-ps. Love now characterizes his being, and love from the Christian view is always love in relation to others. The church must express its active love by concern for social and economic issues, or it will be irrelevant to the world."

Dr. Joseph L. Hromadka, dean of the Amos Comenius Theological Faculty, Prague: "The Communists say that religion is the expression of obscurantism and reaction. But in their contact with me they say: 'How is is possible that you, being a religious man, are not a reaction-ary?' Our methods of action are causing confusion among the Com-munists, who are trying to revise their attitudes towards religious peo-ple. It will be a long, slow process, but there will be a happy ending as far as we are concerned."

Protestants Face Gloomy Future on East German Anniversary

OCTOBER 7, the tenth anniver-y of the proclamation of the So-t satellite government in East rmany, marked the close of a cade which witnessed the greatest nihilation there of Protestant or-nization and faith since the Ref-nation.

When the war ended in 1945, this ost solid Protestant part of Ger-ny contained 14,000,000 Evan-icals. Although many were only minally church affiliated, they at lst paid church taxes and reared ir children in a belief in God.

Today the membership in the mer state churches has been re-ced by nearly two thirds. Two llion have fled to the West from t only governmental area that nowledges a loss of population ring the past ten years. Others ve been forced by severe Com-nist pressure to resign from the urches. On top of all this, there been a massive shift from the ristian faith to Communist ad-ence, particularly among younger ple, prime targets of red anti-gious propaganda.

As East Germany's Communist ers announced plans for celebrat-ing the ten years of existence of the rman Democratic Republic," one testant church superintendent dicted that "in the immediate ure, fifty per cent of all preaching ces will be without pastors."

During the first years of the East man government, the church lers were united in resistance. Protestants continued the "witness-ing even to martyrdom" developed under the Hitler terror. But the Soviet rulers found a way to break up this united resistance of the All-German Church by refusing to deal with any church leaders who did not reside as citizens of the German Democratic Republic.

One measure of their success is that baptism and confirmation are today matters of courageous witness. Only deeply convinced families risk the political blacklisting of being known as practicing Christians. East German churchmen acknowl-edge that of the vast pre-Hitler edi-fice of fourteen million members scarcely a million and a half prac-ticing Christians remain, and even this small number is decreasing.

Meanwhile, the ten years of Com-munist dictatorship has seen the transition of the church from a state of opulence to that of grinding financial insecurity, with church taxes no longer collected by the state and thirty per cent of the total church income now derived from those who pay voluntary taxes.

In contrast to the Roman Cath-olics who are united under one poli-cy, the Evangelical Church in the Soviet Zone has three groups, each with its own set of principles. These policy differences have been shrewd-ly used by the Communists for their own advantage.

One group is the German Pastors' League, with headquarters in Leip-zig, which believes in the compata-bility of Marxist-Leninist philosophy and Christianity.

In spite of lavish governmental subsidy, the League has attracted only 150 pastors and curates among the 5,500 Evangelical clergy in the Soviet Zone.

Probably a third of the clergy, however, are now allied with a movement to minimize practical re-sistance stemming from spiritual con-siderations and to work out new techniques of maintaining Christian witness under Marxist domination. Their chief leadership comes from the "Weissensee group," so called because a pioneer fellowship of young pastors met regularly at the Stoecker Foundation in a borough of East Berlin to work out theological and practical answers to the new situation.

These churchmen try to come into contact and conversation with their Marxist overlords and their atheistic neighbors. "When we speak about Marxism we incur enmity," one of their number declared. "But when we speak to Marxists they listen and God opens fruitful avenues for the gospel."

The third group -- and the one against which the full fury of Com-munist propaganda is directed -- is the "Dibelius followers," who echo the strongly anti-Communist senti-ments of Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany. They are the real militants in the church's battle to preserve her rights.

Members of this group insist that the same attitude should be taken against communism that was adopted by Christian stalwarts against Hitler-ism. They have declared that the church cannot keep silent when athe-ism is made mandatory in all public schools, when lies are a cynical com-modity of government propaganda, when the individual is denied justice in the courts, and his civil liberties are removed. They have condemned the definition of morality as "what-ever serves Marxist progress."

These Dibelius followers, the Communists concede, still constitute the majority Protestant influence in East Germany. But it remains to be seen how long they can continue to hold the fort against the dual threat of oppression from without and de-fection from within. This is the story that has yet to unfold as the Soviet Zone government enters upon its second decade. -- *Religious News Service.*

WORLD REFUGEE YEAR

Miler Motivates Multitudes



Emigration to another country is the answer for some of the refugees who are waiting in refugee camps. Here Lyle Dobson, who worked as a BVS'er with the World Council of Churches Refugee Services in Vienna, is shown processing a file on a family interested in emigration to the United States

HOW could an idea expressed in an obscure British periodical grow into a full-blown World Refugee Year in just slightly more than a year? To many it is astonishing that the article, Wanted: A World Refugee Year, by Christopher Chataway, a champion miler, Colin Jones, and Trevor Philpott, which appeared in the spring 1958 Crossbow, a small "egghead" magazine, could cause such a stir and such positive action around the world.

But to those who have read the article, perhaps it is not so strange after all. For a sample of their stirring prose and a graphic picture of the refugee picture today, try this excerpt from the Crossbow article:

The Age of the Refugee?

"A thousand years from now, what name will the historians have found for this time of ours? The atomic revolution? The electronic era? The years of rockets? Or will it be remembered, with rather more significant accuracy, as the Age of the Refugee?

"A conservative count would put the number of people forcibly uprooted and sent into exile since the Russian revolution of 1917 at upwards of 130,000,000. More than 70,000,000 of these refugees arose during the last war, in Europe, Russia, and the Far East; many, of course, have since returned to their own countries or found new lives elsewhere through their own efforts or aided by official agencies. But most of the 45,000,000 or so postwar refugees have had to make the best of things in the place they landed up in — such as the 12,000,000 Germans and others now living in Western Germany but born and raised elsewhere, the 15,000,000 or so Hindus and Muslims uprooted by partition and then by war.

The Showing Sore

"The refugee is the showing sore of the most bitter sickness of our time. The staring proof that when it comes to the science of living together we are as foolish as any of our less mechanically adept ancestors. We talk of tolerance, justice, and the dignity of mankind, and all over the world we find stagnant pools of humanity, who have been robbed of all these things; who stand behind wire, dragging their uncovered roots, friendless, soilless, waiting for ground in which they may grow again into citizens. Their pres mocks loud at our pretension civilization. How enlightened we be when so many plain pe are cast out by fear?

They Stare at Us

"Any traveler, nowadays, k this living tragedy eye to eye. refugees stare through the ba of Hong Kong airport; they through the dust clouds throw by the buses on their way Karachi; they stare across the d and into the fish market in P harbor; they stare from the h caves into the white sunlight burns the hillside of the Holy L

"In all, there are millions of t Most of them ran away — and so afraid that they gave no tho about what they might be ru to. Some fled in columns, car children or hauling carts, sear the skies over their shoulders terrified eyes; some fled alon night, crawling between the wo lookout towers and stepping g footed over the ominous, pl strip before the border, car nothing, praying that 'she' and 't the ones left behind, would n made to pay.

"Some were driven out, driven
m their land by the trim dis-
ssionate armies of international
cision; some were driven in sealed
tle trucks to this or that same
np, fourteen years ago, forced into
tories to supply with arms the
nies of their conquerors.

here Is the Individual?

"Because there are so many of
m, we are less able to find out
at kind of individuals they are.
ey become a problem in bulk and
measure them in units of age and
ess.

"The refugees from the Com-
nist revenge in Hungary fled into
vorld flowing with sympathy and
nds reached out from everywhere
help. But in Kowloon they still
side by side like fallen skittles on
pavement, family after family,
eping sound on the stone, with the
sy late night crowds jostling past
soles of their feet.

"And in Pusan the blank-faced
icemen still come with planks to
ck the cardboard shanties down.
d at nightfall, in the station yard
Seoul, the wolf eyes of the orphan
dren gleam in the dark from their
ing places, searching, hungry and
less, for profit.

y the Dead in Secret

"And, in Jericho, the living still
out secretly in the dark to bury
ir dead, so they may not lose
ir inheritance — the ration card
ed by the United Nations.

"These are all old problems which
ain. New ones arise (there are
v 100,000 uprooted Algerians in
isia) extending the same tragedy.
w can we hope for peace when
many have nothing to preserve?
w can we talk of prosperity when
many have not yet gathered to-
row's bread? Some better thing
t be done to salvage these wast-
lives, and in working together
save them we, who still have
elands, might be doing a great
to save ourselves.

v Many?

"The number known to the various
gee organizations as being in
need of help is not far short of
0,000: 250,000 in Europe, with
00 in camps and the rest "ex-
d to destitution"; 915,000, or
alestine Arabs, 500,000 of whom
in Jordan, 200,000 in the Gaza
, 100,000 in Lebanon, 90,000 in Syria, 20,000 in Israel, and 5,000 in Iraq (35% are in official camps, the rest are largely squatters); 700,000 mainland Chinese, at least, in Hong Kong; 10,000 to 15,000 Europeans (mostly White Russians) in China and Hong Kong. An unknown, but probably substantial, further number of unsettled refugees lie in Korea, Formosa, Vietnam, and West Bengal."

Where Are We Now?

The article went on to propose a World Refugee Year to parallel in the human realm the advances made in the scientific realm by the International Geophysical Year. A groundswell of interest arose in the British churches and in the London newspapers. Soon heads of state were advancing plans for co-ordinating public interest. On Dec. 5, 1958, the general assembly of the United Nations passed a resolution urging member states to promote a World

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

Because of the fear that there might be insufficient funds our district has recently turned down a fine opportunity to start a new congregation. How can churches be made to feel our great opportunity and responsibility in church extension?

It seems to me that the key words in this question are "because of fear," "opportunity," and "responsibility." Considering them in reverse order, our responsibility comes from Christ in the great commission. Every church and every district has the responsibility to reach out beyond its own borders. The gospel must be shared. The church is best pictured not as a cistern which always receives and never gives but as a mighty stream that moves through the land bringing life and beauty to the whole countryside. We are responsible to Christ.

The opportunity comes from the situation in which we find ourselves. Some districts have very little opportunity for church extension; others have tremendous potential. We are living in a time of rapid social change. New communities are springing up over night. Some of these communities have a population of from one to five or six thousand people with no church to serve them. It is incumbent upon us as Brethren to be aware of the opportunities which are ours in order that we might fulfill our responsibility to Christ and the church.

However, we often fail, as your question suggests, "because of fear." Fear paralyzes our energies. It keeps us from doing many things that are well within our abilities. Many congregations do not know their own strength. Many congregations have not had the thrill and the joy that comes from discovering that they can do difficult tasks. A hill always looks steep when you view it from a distance, but as you approach, it tends to level out.

Recently I did a remodeling job on our bathroom. Before I started I had many apprehensions about it, and since it was a "do it yourself" project, scores of questions arose during the process, but as I worked through each successive stage, the answers always seemed to come and I was often surprised at how simple they were.

So it is in our work for Christ and the church. "Because of fear" we fail to take advantage of many opportunities, but when we go ahead in faith and with courage, experience shows that the Lord does strengthen us to meet our responsibilities. — *Galen B. Ogden.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

Refugee Year. To date about sixty nations are participating in this concerted effort to solve many of the refugee problems.

Church groups such as the World Council of Churches and the National Council of Churches, through Church World Service, are also playing a very active part in the plans for helping as many as possible of the refugees to resettle or become integrated into the society in which they are now living and to relieve the suffering of others.

The pioneer work of the Brethren Service sponsored HELP project for integrating refugees in Sardinia has led the United Nations High Commissioner for Refugees to sign a contract with the Brethren Service Commission to resettle additional refugees at this project. Members of the Church of the Brethren can participate in this project and in other refugee work through their contributions to the Brotherhood Fund, through their gifts of material aid, and by resettling families in their own communities.

The real success of the World Refugee Year will depend upon the interest and action displayed by you and by thousands of other individuals like you.

Peace Seminar *Tastes* Peace

IN THESE five weeks under the wise and experienced leadership of Dan West we have learned what peace means, where it starts, and how we can work for it. Our theme was Peacemaking in Action.

A Hostile World in Miniature

Our group consisted of a variety of characters and nationalities (USA, Germany, Switzerland, Sweden, India, Greece, Israel, and Holland) and we were really not a close group at the beginning. We all came from such different backgrounds and had such different opinions and concepts of what a peace seminar ought to be that we had quite a bit of difficulty agreeing on what we should do. There even arose an open conflict between two of our members. As you can see, our seminar was not a group of angels. On the contrary, we were once in a while the hostile world of today in miniature.

Peace Begins Right Here

However, Dan taught us that working for peace started just here within our own group and that we would not be able to do anything for peace unless we in the group learned to accept one another just as we were, with all our faults and differences. We had to go a long and painful way, and it took quite a while before we began to realize that peacemaking starts with reconciliation.

We would much rather try to solve world problems than try to solve the problems of a damaged relationship within our own group. We would rather talk about irresponsible politicians than feel ourselves responsible toward the group. We would rather talk about how the nations should live peaceably together than to try to live in peace and understanding with our fellow seminarians. Dan was very patient with us and tried to show us again and again that we first had to work at ourselves, at our group relationship, if we ever want to work seriously for peace in the world.

We Submit to Surgery

After four weeks some of us got the nerve to talk openly in a group session about our personal feelings toward the other members of the group. These persons gave air to their resentments and grudges, but also repented and asked for forgiveness. You may be assured that this was very painful surgery, but it helped us tremendously. The air was clear again; we could look a other right in the eyes. And we e finally able to accept and trus another just as we were. W responsible and concerned fo another.

Although it was not all rose moonlight from that moment o had made a significant step fo to the realization of peace. W climbed up from the state of mi individualism, and dependenc the leader to the state of m trust and desire to accept res bility.

A Rare Compliment

The high point of our semina our visit to the Friendship C at the town of Bueckeburg a close of our five weeks. Ther group was asked to tell abo experiences. We hadn't pre this session beforehand, but taneously all members of the pitched in and were compleme to one another on the various of the seminar, whereas Dan kept silent all the time.

After the session was over v our biggest compliment. One staff members of the Friendship ter made the remark: "Tell me is the leader of your group? this one girl started to talk, I th she must be the leader, but the other fellow started o thought he must be the leade so on." You can imagine how we were at that moment. It p that we had grown from me that were dependent on our to a group that felt its group r sibility. — *Members of 1959 Seminar, Kassel, Germany.*

WOMEN'S FELLOWSHIP

Program Planning in a Community Church

◆ A local workshop was conducted at the home of Mrs. Charles P addition to the cabinet members, Mrs. Jack Von Ehr, district presid Women's Fellowship, Pastor Kenneth Yingst, and seven members present.

The program for the day was centered on Organization of the C Women's Fellowship, through district and national levels. Hig of the morning were the presentations: Spotlight on the Church, pastor, and Spotlight on the Women's Fellowship, by Mrs. Jack Vo

After sharing a sack lunch, the cabinet continued in a pr planning activity.

The first activity of the year was a reception for all women community held Sept. 3. A short installation of officers service wa ducted by Mrs. Von Ehr. This meeting was an invitation of the W Fellowship of Neighborhood Church to all women of the growing munity . . . to come and see . . . come and join our fellowship. — *A from the Chimes, Boulder Hill Community Church of the Br Aurora, Ill.*



ECUADOR, SOUTH AMERICA

JAIME REDIN – *Christian Youth Leader*

Mary K. Burley

"I'd like you to meet Jaime Redin."

We are in the church at Calderon, and the morning service has just ended. As Jo Flory spoke these words, I extended my hand to shake Jaime's and looked into warm, dark eyes and saw a pleasant, welcoming smile. He even spoke a few words in English, which came as a complete surprise, since he had just finished a sermon in Spanish.

That was my introduction to Jaime (pronounced "Hi'-me," Spanish equivalent of James). Now, let me introduce him to you.

Jaime Redin, a young man in his late twenties, is an attractive, dark, fun-loving, but also serious-minded, dedicated Christian. He is much loved in the community of Calderon, where he grew up as well as in other communities where he has lived and worked.

By trade a carpenter, Jaime is one of the most careful, skilled workmen in the neighborhood. When you want a piece of furniture to be beautifully done, if you aren't in too much of a hurry, you ask him to make it. You will be pleased with the result.

In his early youth, after he completed the sixth grade, Jaime worked at whatever he could find to do to help support his mother and grandmother, since his father has never been a part of their family. For some years he and his mother together ran a grocery-saloon.

Because of his talent in playing the guitar, Jaime was much in demand to play at fiestas, which were usually drinking bouts associated with various saints' days. He was also popular as director of dramatic productions in his community.

Jaime's basic friendliness and popularity made his change from traditional Roman Catholicism to evangelical Christianity difficult, even after he had become thoroughly convinced that it was the right way for him. But, once he had made his stand, his deep sense of belonging in the community gained friends for his position.

As president of the National Christian Youth Movement in Ecuador, he organized and chaired the annual assembly of that organization this year. Last year, Jaime was granted a seminary scholarship in Mexico. During that time, he visited the Brethren project at Falfurrias, Texas, and attended the Brethren Annual Conference at Des Moines. Since that time, he has served as youth counselor in the Protestant student center near the campus of Ecuador's Rural Normal School of Uyumbicho and as part-time member of the Brethren international work camp in Santo Domingo.

His musical and artistic abilities, along with his ability to present clearly the basis of his faith, would make him an asset to any CBYF.

With Christians like Jaime Redin to help build the Church of Christ in Ecuador, the future looks bright.

I hope you enjoyed meeting him as much as I did.



Jaime Redin, left, singing with a quartet in church



An example of Jaime Redin's art work

ADULT WORK

Conference on
Training Workers With Older Adults

Anna Warstler

THE Local Church and Older Adults was the theme of the Brotherhood Conference on Training Workers With Older Adults, held at North Manchester, Ind., Aug. 24-26, 1959. The conference was planned and promoted by the adult department of the Christian Education Commission of the Brotherhood Board and a committee from the Central Region.

There were eighty-four registrants with twenty-one leaders. A group of thirty persons from the Senior Citizens Fellowship of North Manchester attended the conference en masse the first morning. While the largest number of registrations naturally came from the Central Region, yet it was significant that 10 different states and 15 districts were represented among the 105 participants.

Among the leadership of the conference were Virginia Stafford, General Board of Education of the Methodist Church, Nashville, Tenn.; Dr. H. Claire Amstutz, Goshen College, Goshen, Ind.; and H. Mason Atwood, Bureau of Studies in Adult Education, Indiana University, Bloomington, Ind. These along with the Brethren personnel provided an excellent group of leaders.

The purposes of the conference were:

- to appreciate more fully the resources and role of older adults in the life of the church;
- to understand better the needs of older adults psychologically, socially, economically, physically, and spiritually in the local church to the end that visitation and counseling may better serve this age group;
- to stimulate improvement in the program for older adults in the local church as to facilities, curriculum, activities, and projects; to help older adults become better leaders for their age group and to stimulate their interest in continuing leadership growth; and
- to enlist new leadership for the older adult program, and to understand the function, place, and service of homes for the aged.

Papers were presented to the total group by Dr. Amstutz on The Task Ahead; by Virginia Stafford on The Local Church and Older Adults; and by James Renz on Our Brethren Homes. These presentations were followed by discussions.

S. Loren Bowman, executive secretary of the Christian Education Commission, had charge of the Bible hours in which he challenged the group to a meaningful use and interpretation of the Scriptures.

The participants of the conference were divided into interest groups according to their choice. The five areas for discussion and the leadership for each were: *The Pastor Ministers to Older Adults,* by Levi K. Ziegler; *The Local Christian Education Commission Plans for Older Adults,* by A. Stauffer Curry; *The Community Plans for Older Adults,* by H. H. Helman; *Homes for the Aged Serve Older Adults,* by Mrs. George Kunz; and *The Older Adult Faces Retirement,* by Dr. H. Mason Atwood.

The last sessions of the conference brought together the reports and findings of the two days with a at *next steps.* Common elen diffused in papers and discus were that the essential needs for adults lie in the need for compa ship and affection, in the need useful, in the need to have stat the need for fun and play, fo appreciation of lighter moment the need for knowledge and i mation, and in the need for wo and a sense of relationship to C

The participants in the confe felt the experiences in fellowshi well as in insights and inform gained during the two days, rewarding and highly relevant fresh challenging frontier for th cal church today. The confe closed in the spirit of Miss Staf challenge: "The 15 1/3 million sons over 65 in the United S 29,000 of whom are beyond have something to say to the c today. Pastoral counseling, the pit, the work of visitors to shu the total program of the church be given a clear-cut look. In pa lar, the Christian education pro must be rethought — perha housecleaning and complete bishing are in order. If we are to complete the job of Christian cation, we are going to have t clude older men and wome creative opportunities for growt expression."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review doe necessarily constitute an unqualified recommendation. Purchase can be through the Church of the Brethren General Offices, Elgin, Illinois. recommended for church libraries are marked with an asterisk (*). — I

* **Specifically to Youth.** Harry H. Kruener. Harpers, 1959. 146 pages. $2.75.

This is a series of honest, straightforward sermons designed to catch the interest and imagination of high school and college age youth. The author writes in a witty manner and gives answers to many questions which youth ask about their Christian faith.

While "sermons" may sound like dull reading it was a refreshing and delightful experience to have had the opportunity to make this review. Many pastors and church leaders should read the book, catching some of the illustrative materials that went into the preparation and to serve as a model sermon that has youth appeal. The book is divided into three parts: Interpreting the tian Faith; Bringing It Hon Individuals; and Specifically Youth. — *Ed Crill, Elizabeth Pa.*

In Green Pastures. Jane Mer Abingdon, 1959. 110 pages.

The 23rd Psalm is the them this delightful book of eighty-s votions in poetry and prayer. devotion begins with a selecti scripture which is followed poem and a prayer.

There is a wide range of su which translate abstract need tangible situations that offer ance to a more Christian outlo life. Some of the devotions inc in the book are: The Shep Visit, In Green Pastures, Th

Valley, A Boy Grown Tall, Always With Wonder.

This book of devotions is recommended for both youth and adults because it is close to the experiences everyday life. It is also very dable. — *Anna Warstler.*

The Shepherd Psalm of Palestine. Frederick Owen. Eerdmans, 58. 84 pages. $3.00.

For more than thirty years I kept source material on the Twenty-rd Psalm and shepherd life in estine a copy of the National ographic magazine of December 26. The author of the book named ve acknowledges his debt to the tional Geographic and a dozen l a half other sources for the con-t of his book. There are sixteen strations and some sixty pages content on shepherd life in the ly Land. The phrases of the be-ed psalm are interpreted in terms customs in Eastern nomadic life l their meaning in the personal, otional life of one who trusts d. The author lifts the psalm the high evaluation of being the t-known and most-loved of all ms ever written. — *Edith Barnes.*

Life's Hidden Power. Louis H. ns. Revell, 1959. 154 pages. $50.

When one reads this book it is difficult to see why Louis Evans, is one of America's foremost achers. The book is resplendent illustrations, life situations, and sonal experiences. Using the Scripture comes easy for the author, arently, and he demonstrates t ably the ability the preacher ld have to preach on topics us-scriptural authority. In this book leals with the Holy Spirit and its tionship to the church, preaching, ce, courage, and similar matters. first two chapters are the most quate and stimulating, but in the the reader feels he has in his ds an excellent series of sermons, e of which, however, help him rpret the doctrine of the Holy it. Ministers and pastors will the illustrative material valu-, and laymen will be stimulated he messages. The difficulty lies he fact that the book does not with the material suggested by title. In spite of this weakness, ever, it will be helpful reading those who want help in living Christian life. — *Floyd E. Bantz, herson, Kansas.*

xistence Under God. Albert Ed-l Day. Abingdon Press, 1958. pages. $2.50.

There has been an immense number of books on the prayer life or devotional life. It is indeed an achievement to write one which is neither hackneyed nor a mere repetition of that which is in print many times. This book has crispness, freshness, and a readable style.

But these same qualities involve also the liability of the book. The author is something of a literary artist. But he discusses prayer more from a psychological and a philosophical point of view than from a Biblical viewpoint.

If it were not for the note of authentic experience and testimony to prayer which finds its way into these pages, one might be left wondering. In what sense is the author a Christian?

As it is I would say here is a book which will be of most value to the student of religion, or one who is worried by intellectual doubts. And it is readable. — *F. E. Mallott, Chicago, Ill.*

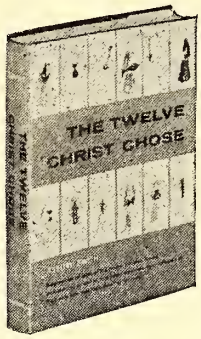
Readers Write

Continued from page 2

We have many times boasted about the fact we took the New Testament for our guide. During all these years we have watched the Methodists, Baptists, and many others establish colored churches, and we have not. Is it because we would have to worship with them, or is it because of what the Lord did in the upper room? Our theme, Under the Lordship of Christ, is a wonderful theme, but just how much are we under? The Great Commission, Matt. 28:19, says, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

According to the record our voice has been rather weak at home. A colored girl left her home and went away to school; when she had completed college she came back to visit her old home. In passing a Church of the Brethren she saw that the bulletin board had on the bottom the word *welcome.* Farther down the road she met a white friend of her girlhood days. In their conversation she asked him if the sign on the bulletin board meant what it said, and his answer was *yes,* then she asked him would she be welcome on Sunday if she came to worship. With a bit of hesitation he said she had better not come; the church would not like it.

THE TWELVE CHRIST CHOSE



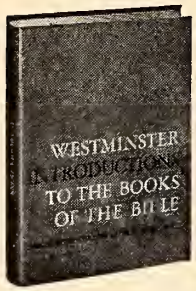
ASHBURY SMITH

Taking the twelve disciples one at a time, the author has produced a most readable, judicious and useful account of the life and character of each, with considerable appreciation of later legend which clustered about their names. There is rich material here for the preacher and teacher, especially in the area of character appreciation and impact of personality upon religious thought. **$3.00**

Church of the Brethren
General Offices
Elgin, Illinois

If the New Testament sacraments are as precious as we believe and have been teaching they are, why have we failed to reach the colored in America? Jesus said to John (Rev. 22:14), "Blessed are those who wash their robes, that they may have the right to the tree of life and enter the city by the gates."

It looks as if we are beginning to sense the real meaning of Under the Lordship of Christ. Since it was adopted more has been done in stewardship than before and much is being done in church extension. It is very encouraging as we see the many reports of Brethren at work. It has taken work and lots of planning to get the stewardship message across and many of the Brethren have not yet heard the call. I have wondered just what would happen if we put as much effort to getting the gospel story across racial lines here in America. — Eugene H. Kahle, Pulaski, Va.



For the layman

Westminster Introductions to the Books of the Bible

Ten years ago a helpful aid to the study of the Scriptures came from the press. It was the two thousand page *Westminster Study Edition of the Holy Bible,* which contained in addition to the King James Version articles on the background of the Bible and each one of its books.

Now a decade later the editors have wisely brought these introductions together in a separate, moderately priced volume, which makes available to the layman some of the insights of Christian scholarship into the redemptive work of God as set forth in the Bible.

$3.75

Church of the Brethren
General Offices
Elgin, Illinois

Anniversaries

Mr. and Mrs. Lyman R. Hardy, of Paradise, Calif., celebrated their fifty-fifth wedding anniversary on Aug. 30, 1959, in the Church of the Brethren. They have four children, seven grandchildren, and six great-grandchildren. — Jean Warner, Paradise, Calif.

Mr. and Mrs. William H. Horner, celebrated their sixtieth wedding anniversary, June 11, 1959, in Fresno, Calif. He served as deacon for more than fifty-five years. They have three children and nine grandchildren. — Mrs. Rhoda Hoff, Fresno, Calif.

Mr. and Mrs. Timothy Waggoner of Morland, Kansas, celebrated their seventy-fifth wedding anniversary on Aug. 17, 1959. Mrs. Wagner, ninety-nine years old, is the only living charter member of the Quinter church. Brother Waggoner, who is ninety-eight years old, united with the church in 1887. — Glenn J. Fruth, Quinter, Kansas.

Obituaries

Baker, Louvinia Ellen, daughter of Commodore P. and Mary Ellen Johnson, was born Sept. 10, 1870, at Columbus, Ill., and died Aug. 2, 1959. Her husband preceded her in death. She was a member of the Church of the Brethren. She is survived by four sons, four daughters, fourteen grandchildren, twenty great-grandchildren, three sisters, and three brothers. The funeral service was conducted by Rev. Maurice Graham in the Wesleyan Methodist church. Interment was in the Pleasant View cemetery. — Mrs. Warren Gish, Belleville, Kansas.

Baker, Ralph Edward, son of John F. and Martha Sickler Baker, died on Sept. 5, 1959, at the age of fifty-three years. He was a member of the Greensburg church, Pa. He is survived by his wife, Florence Botts Baker, one son, his parents, three brothers, and three sisters. The funeral service was held in the Seeman funeral home by Bro. Wilfred N. Staufer, assisted by Rev. Paul S. Brendiar. Interment was in the Westmoreland County Memorial park. — Mrs. Galen Bittner, Greensburg, Pa.

Barnhart, Clara, daughter of Anthony K. and Susannah Heck Fundeburg, was born Sept. 17, 1880, and died July 9, 1959. She was a member of the New Carlisle church, Ohio. Surviving are her husband, Herbert T. Barnhart, a son, a daughter, a sister, and four grandchildren. The funeral service was conducted at the New Carlisle church, with Bro. Chester I. Harley officiating. Interment was in the New Carlisle cemetery. — Helen Barnhart, Toledo, Ohio.

Baum, Samuel A., was born Nov. 2, 1862, and died Sept. 1, 1959. He was the eldest member of the Elizabethtown church, Pa. The funeral service was held from the Miller funeral home by Bro. F. S. Carper and the undersigned. Interment was in the cemetery of the South Annville church, Pa. — Nevin H. Zuck, Elizabethtown, Pa.

Berry, Walter H., son of Adam W. and Lisa F. Berry, was born Dec. 22, 1880, and died July 30, 1959. He was a member of the Barren Ridge church, Va. Surviving are three brothers and two sisters. The funeral service was conducted in the Barren Ridge church by Bro. David Metzler. Interment was in the church cemetery. — Mrs. W. L. Crickenberger, Swoope, Va.

Bonebrake, Jacob, son of John and Susan Robinson Bonebrake, was born in Franklin County, Pa., Dec. 23, 1880, and died May 14, 1959, near Shady Grove, Pa. He was a member of the Falling Spring church, Pa., and had served as a deacon for forty-three years. He is survived by nine children, thirty-five grandchildren, thirty great-grandchildren, and a bro The funeral service was held in H church by Brethren Lowell Gear Omar Nicarry, and Frank Waga Interment was in the adjoining c tery. — Mrs. Daniel Myers, Wa boro, Pa.

Cosner, Pearl E., daughter of A and Ida Abernathy, was born Nov 1903, near Aurora, W. Va., and Aug. 29, 1959, at Akron, Ohio. 1926, she was united in marriag Kirk Cosner. She was faithful t Church of the Brethren, which joined in 1926. Surviving are her band, one son, two daughters, grandchildren, and three sisters. funeral service was conducted a Fairview church by the undersi assisted by Bro. Eugene Matt Interment was in the Fairview c tery. — Galen E. Fike, Eglon, W.

Cox, William Elmer, was born 7, 1915, and died June 11, 1959. was a member of the Crab Or church, Va. He is survived b wife, Ada Cox, and five children. funeral service was conducted a Crab Orchard church. Interment in the Valley View Memorial c tery. — Cleta G. Wood, Sprague,

Crist, Joseph Franklin, son of and Rebecca Wampler Crist, was Dec. 7, 1872, at Timberville, Va. died Aug. 25, 1959, at Bridgev Va. He was married to Elizabeth on July 24, 1892. He was a me of the Church of the Brethren. viving him are three children, grandchildren, and three great-g children. The funeral service conducted by Bro. Bernard N. Interment was made in Oak cemetery. — Mattie V. Glick, B water, Va.

Dasher, Minnie F. Simon, was Aug. 21, 1882, in Hardy County Va., and died Aug. 21, 1959. On 7, 1899, she was married to N. G Dasher, who preceded her in She was a faithful member of th Carmel church, Va. Surviving ar daughter, one son, one brother sister, eight grandchildren, and great-grandchild. The funeral s was conducted in the Mt. C church by the undersigned. Inte was in the family cemetery. — Bowman, Harrisonburg, Va.

Davis, Mary Gay, was born 24, 1876, at Glenville, W. Va. died June 10, 1959, near Moor Ind. She was the widow of C W. Davis, who preceded her in She was a member of the White E church, Ind. She is survived by daughters, four sons, fifteen grar dren, and twelve great-grandch The funeral service was held church, with Bro. Garold Rin officiating. Interment was in the Creek cemetery. — Olive O Mooreland, Ind.

Finckh, Albert Henry, was March 9, 1875, at Granger, Min died Aug. 26, 1959. He was un marriage to Rachel Jane Ogg preceded him in death. He faithful member of the Church Brethren. He is survived by one ter, three grandchildren, and one er. The funeral service was h the Root River church, with Bro ren Hoover officiating. Interme

he church cemetery. — Mae Fisher, Preston, Minn.

arber, Mamie L., daughter of mas and Barbara Kennedy, was Feb. 27, 1876, and died June 1959. Her husband, J. William ber, preceded her in death. She a long-time member of the Middle r church, Va. The funeral service held in the Middle River church, Bro. F. Y. Garber officiating. Inent was in the church cemetery. — V. Diehl, Staunton, Va.

Church News

Western Kansas

lem — Harry K. Zeller, Jr., showed ires taken in Russia at the district 's and women's rally. Eleven of young people attended the seminar Washington, D. C. The World Day Prayer was observed in a union ce. We have received thirteen by ism and seven by letter. In cooation with other churches, we parated in the share our surplus ram. For four Sundays we had a ial emphasis on missions. On one sion Mrs. Menzo Hailine spoke e Middle East. The men's fellowremodeled two Sunday school s. The women's fellowship se- Bertha Moorman for their presi- Several junior highs attended ally at the Navarre church. Vacachurch school was conducted by r Georgia Battey. John Trostle on USSR and USA student exge program. Rev. Harley Adamson hed during the pastor's vacation alifornia. — Mrs. Glen Seitz, Nick-, Kansas.

Nebraska

ders — We had a mission study e Middle East. Bro. Edward Dunwas here to lead us in a study e evangelism program planned for hurch. Several members from the un church met with us as Bro. rd Duncan led us in the study sitation evangelism. Sidney Rswarden-director at Kingsley Hall, ham, England, was at our church held an informal meeting in the noon. Our pastor was a delegate nnual Conference. Our Bible l was held on the lake shore at Oltman Grove the first week in and ended with a program on ay evening. This summer we took in the vesper services held each ay evening at the lake shore. This een a union service of the churches e county for several years. The s, under the leadership of Glen , and the junior highs, under the rship of the pastor, Wilmer Leh- attended summer camp at arzenau. — Mrs. Albert Apple-, Wauneta, Nebr.

Southern Illinois

odland — Forums on worship, tian living, and good home life held on Sunday evenings. The conducted a hymn service ing famous hymn writers of varieriods. The women's organization ored a church family night with owship supper and program. This replaced the mother-daughter banquet. The men's work conducted a rural life service. Six children were dedicated on Mother's Day. The Children's Day program represented the work of the vacation Bible school which was held the preceding week. The CBYF received the plaque at the spring rally at Walnut Grove. While our pastor, Bro. Walter Young, was at Annual Conference and on vacation, those filling the pulpit for him were Ralph Johnson, Donald Witters, Fred Thompson, and M. A. Whisler. Sister Fannie Stambaugh was our delegate to Annual Conference. — Emilee Kessler, Astoria, Ill.

Middle Indiana

Pine Creek — We are enjoying the services of our pastor, Brother E. Wayne Gerdes, who has given more than twelve years of faithful and efficient service among us. Our delegates to Annual Conference were Lois Clark and Annabel Rupel. Our daily vacation Bible school offering was used for the Brethren Service project in Puerto Rico. The ladies' aid and sewing circle are busy with different types of sewing and relief work. Max and Loretta Baughman gave us an interesting account of their work in Africa after spending two years there. — Mrs. Edith Rupel, Walkerton, Ind.

West Goshen — At our last quarterly council meeting we decided to use a new plan of organization for the coming church year. Our church was represented at the home and family life institute. Our junior choir gave several numbers at our district conference at Camp Mack. Bro. Sam Morris, the radio temperance lecturer, was guest speaker one Sunday. Bro. Vernon Schwalm, former president of Manchester college, was the speaker at our harvest meeting. Brother and Sister D. G. Berkebile of North Manchester College were with us for our communion service. — Verda Weaver, Goshen, Ind.

Yellow Creek — Our church cooperated in a community Bible school June 1-12. We participated in the Call program. Five Negro children were guests for two weeks in several homes. Our young people attended regional conference at Camp Mack. Fourteen children and young people attended camp this summer. Our women canned peaches and tomatoes for the Mexico Home. The teachers of children had a workshop one day recently with Sister Harold Miller as speaker. Speakers have been Harold Myers, Walter Dick, Noble Bowman, Spenser Gentle and Iris Neff, who served as missionary in Africa. — Mrs. Elmer L. Weaver, Goshen, Ind.

Southern Indiana

Arcadia — We conducted a prayer vigil at our church at the beginning of the Call to Witness. Bro. Richard Speicher of Kokomo was elected elder of our church to fill the unexpired term of Bro. Russell Showalter. We had a service of membership renewal during a Sunday morning worship. The women's work sponsored the showing of the film, The Long Stride, and the play, Beautiful Hands. We received three by baptism into our church. We now have our nursery completed for the babies and small children. One Sunday evening we had a marriage rededication service with a reception following. The following Sunday a baby dedication service was held. Our daily vacation Bible school offerings were sent to Share Our Surplus program. — Mrs. Carolyn Bolton, Arcadia, Ind.

Michigan

District Meeting — In the business session of the district meeting held Aug. 27-30, it was decided to make permanent the one-board organization of the district that had been on a trial basis for three years. Four who serve on the board by virtue of their district offices — moderator, alternate moderator, financial secretary, and treasurer — were designated voting members in addition to the twelve elected. Rommie Moore was elected moderator, succeeding William Kidwell, who moderated this year's meeting. Serving with Brother Moore will be Dean Rohrer, alternate moderator; Lois Sherrick, reading clerk; Hugh Warstler, writing clerk. Paul Hoffman and Richard Ward will represent the district on Standing Committee.

The district board was asked to investigate a church building site near the university in Kalamazoo.

Dean L. Frantz, a member of the Bethany Seminary faculty, was the main speaker for the conference. Bringing messages also were Paul Hoffman, Olden Mitchell, G. Merrill Lenox, and Richard Ward.

J. F. Baldwin was installed as executive secretary for the district. — M. B. Williams, Detroit, Mich.

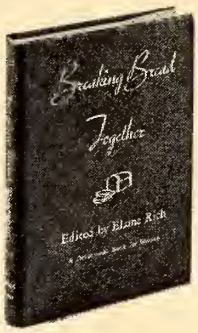
Onekama — Our pastor, Bro. Richard Ward, was our delegate to Annual Conference, and Bro. David Joseph served on Standing Committee. Communion services were held June 25. While the loss of Brother J. Edson and Sister Sylva Ulery is keenly felt, we are deeply grateful to Sister Cora W. Helman for the glowing tribute paid them in her recent book, A Heap of Living, telling of their life and the churches they served. We dismissed Sunday evening services for a while to participate in union vesper services. One of our young people, Winifred Joseph, R.N., entered BVS and will serve at the hospital in Puerto Rico. — Mrs. Ralph Lantz, Onekama, Mich.

Northeastern Ohio

Cleveland, First — Our pastor, Bro. Cletus S. Myers, arranged to have certain members assist him in greeting worshipers at the end of Sunday morning services. Our church observed family night. After a dessert fellowship the film on the life of Dr. Albert Schweitzer was shown. Our Sunday school participated in the religious telecast, Talk Back. The program of our mother-daughter supper included an address, Dolls for Democracy. Our ladies' circle has been collecting food suitable to be sent to the Brethren Service work camps. Bro. Gordon Bucher, executive secretary of our district, was guest speaker during our pastor's vacation. — Henry P. Harley, Cleveland Heights, Ohio.

East Chippewa — At the annual

A devotional book for women



Edited by Elaine Rich

Breaking Bread Together

This treasury of inspiration, containing a meditation for each day of the year, was written out of the deeper spiritual moments of twelve busy Christian women. Often while dinner was in the oven or the children were sleeping, they took time to record their spiritual rewards. A book you will return to year after year. $3.00

Church of the Brethren
General Offices
Elgin, Illinois

mother-daughter banquet Sister Gordon Bucher was guest speaker. A play entitled Beautiful Hands was given as a part of the evening service which helped introduce family life month. Our vacation Bible school was held on June 8-19 in the evenings. One Sunday Dr. Atlee Stroup, professor of sociology at Wooster College, spoke on the topic, Within the American Family. Delegates to our Annual Conference this year were our pastor, Guy Buch, and Floyd Snyder; alternate delegate, Paulene Snyder, served in the absence of Guy Buch. The guest speaker on June 28 was Rev. A. L. Kriner, retired Church of God minister. The district men's rally was held at our church; Bro. Moyne Landis was guest speaker. We have completed the first half of our year under the Call. Our evangelistic meetings were held by

William Beahm, dean of Bethany Biblical Seminary. — Bessie F. Coffman, Dalton, Ohio.

East Nimishillen — Special guest speakers have been Andrew Cordier, the Glen Campbells, M. R. Zigler and Willard Dulabaum. One hundred nineteen registered for vacation Bible school. There was also a Bible school for the migrant workers' children. Brother and Sister Shull attended Annual Conference. Bro. Wilbur Shoemaker was also a delegate. Clothing was gathered for the district-wide material aid day. — Lillian Brumbaugh, Hartville, Ohio.

Northwestern Ohio

Deshler — Bro. Samuel E. Keller, of Grand Rapids, Mich., was our guest evangelist for our revival meetings. The choir presented a cantata. One of the congregational projects this year was painting the outside of the church. — Barbara Crego, Bowling Green, Ohio.

Dupont — A group of women spent the day at Church of the Brethren home at Fostoria. After a potluck dinner at the noon hour they presented a program. The home was presented two comforters, four sheets, and a pair of pillowcases. Bro. A. P. Musselman met with us to direct the evaluation study of our congregation. The church building consultant, Bro. Arthur L. Dean, presented a workable plan to use better the facilities of our church building. Bro. Jay Hornish was guest speaker while our pastor and his wife, Brother and Sister Robert Heeter, were on vacation. At the council meeting new officers were elected for the ensuing year. In observance of harvest home and home-coming we had a basket dinner served at the noon hour and a program in afternoon. On Oct. 1 we began three classes in Christian living and membership: for juniors, young people, and adults with Brother Heeter in charge. — Gladys S. Prowant, Dupont, Ohio.

Lima — Three have been received by baptism. Mrs. Russell Snodgrass was director of the vacation Bible school, June 8-18. Several attended family camp at Mountain Lake. Brother Farringer led a program on WIMA radio on Effective Living. He also conducted worship at the Lima convalescent home. We now have prayer and study for the deacons and continuing through winter. In the absence of Brother Farringer, Dr. Lloyd L. Ramseyer, president of Bluffton College, brought the message. At our quarterly church council our district delegate was elected. — Mrs. O. C. Anspach, Lafayette, Ohio.

Southern Ohio

Columbus — This year sixty-three had a perfect attendance record at the vacation Bible school. Our school gave a program at the close. As a part of the program colored slides were shown of the entire school, of each class, and of the children at work in Bible study and in handcrafts. The children and workers put offerings into small church banks in each class for our missionary and youth projects. — D. R. Murray, Columbus, Ohio.

Covington — Seventeen have been received by baptism. Bro. Vernon

Brethren Placement Service . . .

This column is conducted as service in the interests of assisti individuals or families to reloc secure employment in Brethren munities. It does not provide f advertising of goods or proper sale or rent. Information on pa vertising may be obtained fro Church of the Brethren General

This service is part of the B hood program, assigned for admi tion to the Social Welfare Depa of Brethren Service.

The right to edit and reject is reserved. Since no verificat notices is made no responsibili be assumed.

When writing about a notice necessary that the number be Write Brethren Placement S Church of the Brethren General Elgin, Ill.

No. 417. Wanted: Single m work on dairy farm. Would liv family. An ideal opportunity older man who wants a good h live in and work to do. A your will also be considered. Write or Rev. Karl W. Baldner, phor 5-2833, Milledgeville Placement mittee, Milledgeville, Ill.

No. 418. Registered nurse ne supervise nursing program at for the aging. Salary open. C George W. Kunz, Admini Fahrney-Keedy Memorial Home, boro, Md.

No. 419. Laboratory Tec Immediate opening for a lab technician in our hospital lab Must be trained in all hospi work. Contact Olga Bendsen, nel, Bethany Hospital, 3420 V Buren St., Chicago 24, Ill. Phon Buren 6-9200.

No. 420. A widow aged 72, like a woman to assist in her Although confined to a wheelch can get around quite well in he Room and board and a small furnished. If a couple would terested, an apartment is av Contact: Mrs. Bert L. Carter, Sycamore St., Kokomo, Ind.

No. 421. Position wanted as far ager or farming on the percenta in Iowa, Illinois, or Indiana con with strong Brethren church. ated from Earlham College, general agriculture and from Iov College in crop production. E farm experience in Midwest. five years old. Completing Service in Europe in March. ences furnished. Contact: Placement Service, Church Brethren General Offices, Elgin

Powell spoke and the Dayto choir sang at the father-daugh quet. A number of our men re on district work day at Cam Grove. A number of our peop to Trotwood church to hear T siah. Ex-judge Carl Felger speaker for the mother-son A reception was held in the fe

of church for all new members their families on a Sunday evening. ing Brother Higgins absence, the it was filled by Bro. Ray O. Shank by a representative of the Gideon ety. The women's fellowship pre- ed the play, Beautiful Hands. At council an election of officers for coming year was held. — Ethel ning, Covington, Ohio.

arris Creek — We had Bro. Oliver ring for our preaching mission. We ted the use of a board of Christian cation for the first time. The com- ity World Day of Prayer service held at our church. Our Call to ness program started with an all- prayer vigil. Four new members baptized. Sister Ivan Eikenberry a very interesting talk on moth- hter relationships in Africa at our al mother-daughter banquet. Sis- Neva Hollinger of Troy showed res of the 250th Anniversary at arzenau at one of our family night rams. Sister Etoile Sargent was Annual Conference delegate. Our r, Bro. John C. Martin, moved into community in July. — Mrs. Norman ent, Bradford, Ohio.

arble Furnace — On Oct. 11 the gelistic meeting held by Bro. B. lick began with an all-day service. had a daily vacation Bible school ne. The children sent the offering lat Creek mission. We sent our r and wife to Annual Confer- as delegates. — Irene McGowan, les, Ohio.

Eastern Pennsylvania

ron — Bro. Roy McAuley con- d our Bible institute. Ann Hum- showed her pictures of the cky mission which she had taken serving in BVS. Rev. B. E. g, state superintendent of the erance League, gave us a temper- message. Our men's fellowship several goats to the mission in ia in behalf of Grayce Brum- n, whom we help to support. They sent another heifer for relief to Windsor. The guest speaker at mother-daughter fellowship was Nevin Zuck. Eleven boys and attended Camp Swatara this sum- We co-operated in the community vacation Bible school. A chil- library has been started in me- of Bruce Sensening. Bro. Walton r, district youth counselor, spoke young people and their advisers. of our young people attended egional youth conference held at a college. Some also attended week-end camp at Swatara. gh the men's fellowship, Verna er from the Lititz church showed ictures of Labrador which she when she was in BVS. Our second uniors sent money to Ruth Snell, Bibles in the Navajo language. — va Rudy, Akron, Pa.

t Fairview — Work on the new tional building is progressing Bro. Allen Hollinger was l moderator. A token of love, form of a picnic supper, was sed by the congregation to the at the Neffsville Brethren home. Clyde Weaver, Jr., spoke to us work in Chicago. Our senior participated in the district choir

HELP BUILD A CHURCH

WHILE YOU INVEST YOUR MONEY AT

5%

Buy building bonds in denominations of $50., $100., $250., or $500.
Interest payable semi-annually.
INTEREST AND PRINCIPAL PAYABLE AT ANY BANK THROUGH TRUST DEPARTMENT OF FIRST NATIONAL BANK, of KOKOMO

RESERVE YOUR BONDS NOW!

For further information contact:
Robert Green, 510 N. Market, Phone GL 7-5195-Kokomo, Ind.

KOKOMO CHURCH of the BRETHREN

Rev. Richard D. Speicher, 1405 S. Webster St., Kokomo, Ind.

FICTION for Teen-agers

TOUGHER THAN YOU THINK

JAMES L. SUMMERS



This is the story of an eighteen-year-old torn by a love for Susy Evans, a desire to escape from going to college, for freedom from family ties and to be a man in his own right. How Paul Ryan, the book's hero, comes out of the smog of "too-much-and-not-enough" maturity is the story of twi-light teens that have adult pressures and limitations placed upon them by our present day society. $2.95



FIRST LOVE FAREWELL

ANNE EMERY

Love has become a comfortable habit for Pat Marlowe and her steady, Tim Davis. When they go to college, their different interests and outlooks become more and more apparent. But the habit of being "steadies" has dimmed their critical faculties, and it takes them a long time to see what should have been obvious much earlier — that in their growing up, they are growing apart in serious ways. An honest attempt to look at a serious problem. $2.95

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

festival. Activities of the women have been: ironing at the Neffsville orphanage, processing food for them and for district meeting, sewing and rolling bandages. Bishop Henry Ginder gave an illustrated talk on his trip to India. We sent one hundred two pounds of clothing to church world service and another truckload of supplies to the Flat Creek mission. The young people met with Bro. Walton Moyer, field worker for Eastern Pennsylvania. Harry Shenk sailed for Europe on a cattle boat. One of the heifers was a donation of our men's fellowship. Wilbur Lehman, Robert Rohrer, and Linn Longenecker are delegates to the district meeting. — Mrs. Mahlon Graybill, Manheim, Pa.

Richland — Four have been added by baptism since our last report. The women's fellowship made fourteen comforters and donated a few for relief. They also held their annual family night. Gene E. Wenger was licensed to the ministry. Our love feast was held on World Communion Sunday. Elder Bernard N. King of Bridgewater, Va., will be with us for a week's evangelistic services, beginning Nov. 8. — Michael Kurtz, Richland, Pa.

Middle Pennsylvania

Altoona, Twenty-eighth Street — We have been very happy to have as our pastor, since June 1, Bro. Donald H. Fogelsanger, a recent graduate of Bethany Seminary. The installation service was conducted by Morley Mays, our moderator. Representatives from our neighboring churches were present and gave short messages of appreciation for our church and minister. The young people have taken part in the different age group camps at Camp Harmony. Some of the women of the church attended the women's workshop for Middle Western Pennsylvania at Camp Harmony and the workshop at the Snake Spring Valley church. Our minister has had a series of sermons on the nature and doctrine of God. A number of our members attended Annual Conference. Then a panel report was made from the group at a church service. During the summer months our church joined in the union vesper services. — Martha Mentzer, Altoona, Pa.

Dunnings Creek, New Paris and Holsinger — Before Annual Conference the New Paris and Holsinger churches discussed issues to come up at Annual Conference. Rev. Ellis Davidson, Methodist minister, was our guest speaker while our pastor attended Annual Conference. Doris Benna served in a work camp in Chicago. Our pastor, Fred Driver, spent a week at C Harmony as a teacher on basic trines and also as a counselor. H. L. Alley was our guest mir for one Sunday when our pastor the message at the Morrison Home. Arthur Dean, our church a tect, met with members to tel how we may proceed to improve churches. The New Paris and Hol er churches held a union worship ice at Bethel Park. Both congrega had a family night at Cuppet's G Brother Driver held one week of ings at the Ogletown church. — Th Wentz, Alum Bank, Pa.

Classified Advertisi

NOW EUROPEAN - PALEST TOUR IN 1960, including NE EAST AND PASSION PLAY, v experienced conductor and reli travel bureau. Rev. Lester Welch, 320 Hamilton St., N Washington, D. C.

The Bible and Race

T. B. Maston

Here is a clear guide to Bible teaching about an area of wide current interest — God's intention for relations between men of various races. The author has searched the Bible and has sought to present a complete and fair interpretation of every scripture passage on this subject.

Segregation and Desegregation

also by T. B. Maston

Beginning with the Supreme Court decision of 1954 Professor Maston traces the varied reactions that followed and shows how the situation is one of dramatic flux. Revealing a clear sense of moral leadership and depth of insight he deals with Biblical principles, the Will of God, and the crucial role of the church in this troubled zone of human relationships. **$3.5**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Il

Church of the Brethren
Gospel MESSENGER
OCTOBER 31, 1959



luther Monument in Worms

er stehe Ich. Ich kann nicht
ders, Gott helfe mir! Amen

Here I stand. God helping me,
I can do no other! Amen

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

OCTOBER 31, 1959

Volume 108 **Number 42**

In This Number . . .

Editorial —

A Thinking Man's Faith 5
Fix and Fixation 5

The General Forum —

Communism As I Observed It.
Kermit Eby 3
Refugee's Cry (verse).
Helena B. Kruger 4
The Future Belongs to Freedom.
Herbert J. Gezork 6
Luther at Worms (a picture story) ... 10
The Unknown Soldier.
Ellis G. Guthrie 12
Work for the Unemployed.
Paul Mohler 14
The Why of "We" (verse).
D. Edward W. 14
Reviews of Recent Books 24

News —

Kingdom Gleanings 16
News and Comment From Around the World 18

Toward His Kingdom —

Our Puerto Rican Co-workers 20
A Christian Combats Tradition.
Irven Stern 22
Brethren Want to Know 23
The Gospel Messenger in Creative Program Planning.
Hulda E. Moser 24
Christian Education and International Affairs 24

"For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery. . . . do not use your freedom as an opportunity for the flesh, but through love be servants of one another" (Gal. 5:1, 13).

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, article news. Letters should be brief and brotherly.

Dictatorial Control

I agree with Lyle Klotz in his concern about our attitudes toward the Roman Catholic Church. For those considering voting for a Catholic presidential candidate, I heartily recommend reading first People's Padre, by Emmett McLoughlin. The author had been a priest and eventually broke away from the church. In his book he describes the dictatorial control by the church hierarchy. — Del Blickenstaff, Versailles, Ohio.

Drop the Advertisements

Please, please, please, please, drop all advertisements from the Messenger.

Raise the subscription fee until you can operate at a normal financial level.

Do almost anything you can to break even but please get rid of the advertisements.

They simply ruin the spirit of the church paper. — Ray Mummert, 545 One Hundred Twelfth St., New York City.

Learn From Writers of Today

In answer to Bro. Frank Miller of Modesto, Calif., I believe we realize that the Bible is no more holy than the individual Christian makes it. We are aware that it is an all too scant collection of writings concerned with the history and misadventures of the Hebrews and of the Jewish faith. This is true of the New Testament as well as the Old. Above and beyond that, it is an ancient tale of morality as understood by the people of those ages.

Nevertheless, even though I believe much of the Bible to be myth and supernaturalistic, I would not do away with "large portions" of it as Brother Miller suggests. We have all too little of the work of ancient man, making understanding of him negligible in great areas.

I do agree with Mr. Miller in one area. We need desperately to realign our Sunday school lessons to our modern world dilemma — how must we live in this the atomic age. Taking many of our lessons from writers of today would seem to me to be much more plausible than the boredom we go through reviewing every ten years the Bible in our church school.

I am of the opinion that the only real effort to understand modern man is being done largely by somewhat outside the realm c ligious writing. These men shou studied because religious write not doing the job they shou Edwin S. Chrisman, 4150 Swift San Diego, Calif.

Never Makes Sin Attractive

Concerning the letter of Fra Miller of Modesto, Calif., Se I share his concern about im literature. But is the Bible in class?

Suppose we start to delete a moral characters in the Old ment. Judah would be left ou we are told of an immoral a Gen. 38. But then Joseph's h resistance to temptation in the chapter would not be emphasiz contrast. And we would hav knowledge of Judah's manly br in offering to be surety for his br Benjamin when he had to risk h in Egypt (Gen. 43).

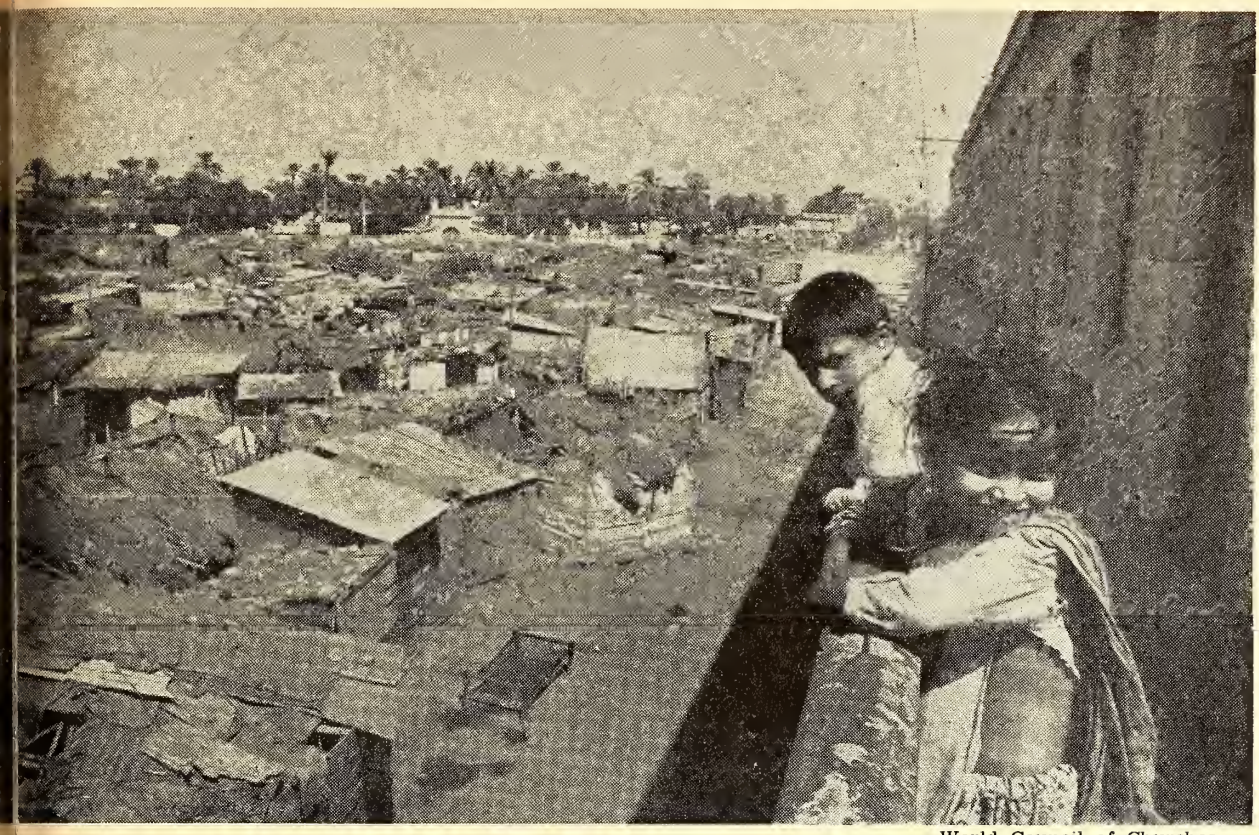
More serious still, we coul understand the New Testament it mentions the Tribe of J Judea, and the Jews.

Some one will say, "Do not out important characters, but their sins." Then the Bible be a distorted record. Some p would feel that Biblical char lived in such perfect ages tha cannot hope to follow their exa But note what the Apostle says about Elijah: he was a m like passions with us, yet Go swered his prayers (Jas. 5:17). had no orders to kill the proph Baal, even though his life have been taken if he had f

Surely the Lord is a God of since he has grace to work wit perfect people. How these acc assure us that he will answe prayers!

The moral standards of ou time and place seem very goo I should not like to see them e so high that they become a cri for all value. That would b manism, yes, even provincial

The final reason why I the whole Old Testament is t has a good effect when it is The accounts of immorality d make any one want to be im God's Book never makes sin a tive. — Wm. J. Tinkle, 200 Fourth St., Anderson, Ind.



World Council of Churches

Hunger in the midst of plenty is never justifiable

Communism As I Observed It

Kermit Eby

PERHAPS no part of my more or less varied life intrigues me more than the t that even though I was in ool during the depression, nt my postgraduate years in labor movement in Michi-, toured the Orient with a ends' peace mission in 1933, t hundreds of radicals in the eteen thirties and forties, I never solicited by anyone become a Communist. And in spite of the fact that re than once through the rs the Communists and I red the same concerns — unployment and its social ef-s, discrimination against orities, and the danger of . Actually, there are times n I am convinced that it is because we shared the same concerns, for different reasons, that I was exempt from solicitation.

When I discuss this phenomenon in my classes, or before a Senatorial Investigation Committee, I point out that long before I had heard of Communist absolutism, I instinctively rejected fundamentalist absolutism. To me there never was too much difference between a religious fundamentalist who believes the human dilemma will be resolved at Armageddon and the Communists who insist the revolution will resolve it. Somehow I never could keep from asking both absolutists what assurance there was that a cataclysmic event would change man and history, and I couldn't help recalling that God had some of the same problems with man after the flood as he had before the flood.

Therefore, I am at odds with both economic and religious fundamentalists because I believe in a rational and humane approach to man's problems, not a violent and cataclysmic one. However, I do not because of this difference in outlook discount the appeal of those who teach the violent end of events

Member of the faculty, department of social sciences, University of Chicago

in time, and I also understand why one's eschatology changes as the earth becomes a more pleasant place.

Today, there is no more impressive development in America than the rapid growth of the sects who promise the solution of poverty, discrimination, war, and "sin" through the Second Coming. In Europe it is the Jehovah's Witnesses who give trouble to the dictators because theirs is a loyalty to no earthly kingdom. The early Christians were people of similar conviction and similar loyalties.

It is my thesis that Communist dedication is a similar one. Those I knew were "true believers," who were convinced they had the answer to history. After the revolution! After the Second Coming! Perhaps I can best illustrate my point by telling the story of two men.

I have a cousin — a successful dairy farmer — who wins prizes for milk production, who feeds the cows according to the most modern methods, who reads daily on newer and better means of dairy farming. But on Sunday he lives in a world completely opposed to all science, in a world hermetically sealed to almost everything, indeed, but faith. He has read the Biblical prophesies from Daniel to Revelation and memorized the relevant texts.

When I see him I want to talk farming and he, world affairs. However, it is useless to try to interpret events from my point of view. He says I always want to patch things up, that I manifest the anti-Christ because I go about trying to save the world in bits and pieces, thus postponing Armageddon, as is foretold in the Bible. And since he knows his texts far better than I, and since the same texts serve him as social, economic, and political authority, I am always defeated.

I also knew a brilliant lawyer who reminded me of my cousin. I worked with him for years. He, too, made full use of the technique of disassociation. One compartment of his mind was full of scientifically arranged and checked lawyer's briefs; nothing in his briefs or work was ever left to chance or to faith; he was not only brilliant but meticulous as well in this area. One night during the Wallace campaign, when both of us were leaving the C.I.O., though for different reasons, I dropped in on him and we talked. We talked international politics. He told me that Wallace, peace, foreign policy, everything, were but interlocking links in the same chain of events, and that all events were leading to a *foregone conclusion.* I asked him how he knew this, and he said only, "If you knew what *they knew,* you would ask no questions."

Communists and communism, therefore, as I experienced them can be understood only if one recognizes the necessity on the part of many peo
for reasons too complex to c
prehend, to believe absolut
Once they accept and belie
they have the security and d
which come to those who k
how history is coming out. F
thermore, in times of unr
war, revolution, and hun
there is a fantastic necessity
the part of many to seek as
ance.

Almost without exception
men and women I h
known who were commit
to a Marxist interpretation
economics and history w
individuals with a fierce dis
isfaction with conditions as t
are and a passionate dedicat
to a vision of things as t
should be. Theirs was a m
festation of what has b
common in history — Mes
nism. Sometime, somewh
they believe, there will b
perfect world, one where
tice will triumph and man
no longer exploit his fell

Again I will try to illust
with an example. One of
young friends in the early n
teen thirties was the son
well-to-do Detroit banker
businessman. When the ba
closed in February 1933,
friend was a student in coll
with his own allowance
car. His father lost everyt
in the collapse, savings, b
ness, and, temporarily, h
There was nothing for my fr
to do but quit college and
for a job so that he could
tribute to the support of
parents and younger brot
and sister.

The only work availabl
this sensitive nineteen-yea
was that of social casewo
Here he experienced first
the tragedies of unemploy
and poverty. From 1933-3
introduced me to his w
Many times as we calle
the depression's victims,

Continued on page 15

REFUGEE'S CRY

HELENA B. KRUGER

Where are you, my homeland?
With a cry for you
I awaken the world;
I run through the fields,
Weeping aloud,
"I want to go home."
I ask the sea and the wind,
I write down in dust and sand,
"I want to go home."
In praying, begging,
In fury I call.
In helpless need —
My soul cries for thee,
My homeland.
When will my longing rest?
When will I succeed
In silencing my grief?
Who will help to search for you,
My homeland?

EDITORIAL

A Thinking Man's Faith

IT IS horrifying to think what might happen if the hucksters who tell us what to buy got the idea they could "sell" religion. Christians have often been urged to become better salesmen and some efforts have been made to advertise the church as a desirable product, but so far most temptations to glamorize Christianity have been resisted.

Just imagine how copywriters could go to town with some of the special ingredients in Christian experience. A pseudo-scientist could be pictured who had just discovered that religion is "rich in the important L-factor," an expert way of saying religion is based on love and you cannot get along without love. With a little help from the hucksters, churchmen could package their product more systematically, so that if you go to church Sunday you receive three fourths, let us say, of your minimum weekly requirement of F-25, which, being translated, means a measure of faith.

Another advertising gimmick is to prove the worth of your product by picturing its obvious benefits. Some slogans could help, such as "You can always tell a Christian girl by the kindness in her voice." Or an attractive model could demonstrate what is intended by "that Brethren look" — if we dare to use a brand name. Maybe it would be more accurate to picture identical twins and to ask, "Which twin uses the envelope system?" as a means of illustrating how you can make your almsgiving so secret that nobody will ever notice.

Come to think of it, there are some advertising slogans that apply already to many church members. "Even your best friend won't tell you" is often the case with Christians who are tongue-tied about their faith. Or maybe they are just being considerate of the neighbor who expands.

Seriously though, with the best of intentions Madison Avenue would find it difficult to "sell" religion, even if churchmen are so foolish as to ask for their aid. How can you put your finger on the essential ingredients of the Christian faith, let alone give them a scientific name and measure them out like dosages in a prescription? And slogans, as some church leaders have discovered, have a way of saying too much or too little. A living, personal relationship to Jesus Christ seldom fits into a formula or pattern that can be packaged for delivery over the counter. There is something inevitably cumbersome and slow about the way in which men and women are captured in loyalty to the kingdom of God. You just cannot mass-produce the fruits of the Spirit; they are definitely home-grown.

But there is a legitimate advertising technique that is as old as Christianity itself. It is the testimonial, the simple, direct expression of a witness who knows for himself how Jesus Christ has changed his life and who is unafraid to speak, either before friends or foes, concerning the transformation God has worked in his life. We hope such testimonies never become rehearsed, or theatrical, and we might suspect them when they follow a formula. But in their proper setting they are an important aspect of our Christian witness.

You could never imagine a man like the Apostle Paul standing before a Roman governor and shouting, "Christianity tastes good, like a religion should," but you can still hear the echoes of his classic testimonial before King Agrippa, "I was not disobedient to the heavenly vision." By such words of witness, and better yet by the quality of life that backs them up, heroic Christians have proved the values of a thinking man's faith. — K.M.

Fix and Fixation

THE attorney general of the United States had some sharp words to say recently regarding the scandals of "fixed" quiz shows on television. William Rogers said, "It is difficult to imagine the greed and cynicism which prompts a few people to deliberately and willfully exploit the public trust." He pointed out that government regulations are not the best means of correcting public morals.

May we add the observation that the greed, if not the cynicism, that such tactics reveal finds expression in viewers as well as in exhibitors? One reason for the success of the quiz shows was the excitement of seeing individuals come into vast sums of money in so short a time. Even among Christians there are few who raise questions as to the values exhibited in programs that offer short cuts to wealth and fame. Of course, "the fix" is evil, but how about our "fixation" upon dreams of getting something for nothing? — K.M.

THE FUTURE BELONGS TO FREEDOM

Herbert J. Gezork

Photos by Religious News Service

FOR many years the Protestant churches of Europe have celebrated the last Sunday in October as Reformation Sunday. In rapidly increasing manner this is becoming the custom in the United States. It is well for us as Protestant Christians to remember what we are standing for, and not so much what we are standing against. If I were to ask the readers of this paper, "Why are you a Protestant Christian?" or "What makes you a Protestant?" I am afraid that many of you would have only very vague answers. On this Reformation Day Sunday we need to recapture something of what the Protestant Reformation meant and means to us, and to reaffirm some of our great Protestant convictions.

It would be wrong to assume that the Protestant Reformation was a complete break with the past, or that it was something entirely new in Christianity. Through the centuries there had always been the deep, quiet stream of evangelical devotion and piety. Always there had been saintly souls, their faith rooted in the Bible, lives that were glowing witnesses of the transforming power of the love of God. I need only mention Francis of Assisi, that most lovable Catholic saint who lived three hundred years before the Protestant Reformation.

But there came a time when this stream of genuine Christian faith and love and hope had almost been forced underground, and over it had been erected the structure of a vast hierarchy that became more concerned about earthly power than about divine grace — a commercialized and often corrupt church system, which all but strangled the remnants of genuine Christian discipleship. But then, as it has happened again and again in history, God sent forth men to break through the rubble of religious form and to recover the basic tr of New Testament Christia

What are some of these truths that we must once a reaffirm as Protestant C tians?

The first and most centr the supremacy of personal f

Look for a moment at thirty-three-year-old m Martin Luther, as on that Sunday morning of Octob the year 1517, he pinned a s of paper with its ninety theses on the door of the ch in Wittenberg in eastern many. In our day, he w have written a letter to editor of the daily newsp In those days there wer daily newspapers and this the way to proclaim a co tion and to invite others t cuss it.

For years Martin Luther wrestled with the ques "How can I, a sinner, ex ence the mercy of God?" had tormented his soul, he fasted and prayed, he scourged himself in his cell whips so that he was somet

President of the Andover Newton Theological School, Newton Center, Massachusetts

MORNING STAR of the Reformation

JOHN WYCLIFFE (1324-1384), often called the morning star of the Reformation, is remembered chiefly for his translation of the first complete English Bible. As a acher of philosophy at Oxford University he urged the confiscation of the vast estates owned by the church, attacked pal power, and exalted the Bible as the supreme authority for the Christian. His achings were condemned by the church, id he was excommunicated a few years before his death. The Council of Constance in 1415 noted 267 "errors" in his works and ordered that his bones be dug up and burned.





MARTYR of the Reformation

JOHN HUSS (1371-1415) was condemned by the Council of Constance and ordered to be burned at the stake because of his lectures and writings urging reform in the church. He absorbed the views that Wycliffe held concerning Biblical authority and continued to argue for Christ's supremacy in the church. He became dean of philosophy and rector of the University of Prague. Here he was first denounced, then forbidden to preach, then excommunicated, and later put in prison. On the day of his martyrdom he said, "In the truth of the Gospel . . . I die today with gladness."

found by his friends lying in a faint on the cold stone floor of his cell. But all in vain, and then, out of his study of the New Testament, like a flash it dawns upon him: the mercy of God cannot be earned in any way by men's efforts. It is a free gift of God.

And then he had observed all around him how a commercialized religion was leading the people astray. The agents of the pope in Rome were traveling up and down the roads of Europe, selling indulgences, little slips of paper, and the people coming from afar were told that by buying such slips of paper they would help the souls of their departed relatives get out of purgatory into the bliss of heaven and thus be spared the pains of hell. So the poor ignorant people came and brought their money, sometimes the savings of a lifetime, to buy such slips of paper.

Although Luther at that time was a devout Catholic, there was a deep sadness in his heart, and the sadness became a wrath. And the ninety-five theses were his passionate "No!" to all that.

"No" he said, "the mercy of God can never be earned by good works or bought by gold or silver or dispensed by a priest or hierarchy or church. It can be experienced only in a personal, immediate, direct encounter of God and man, where man throws himself in despair and yet in childlike trust into the arms of the living God." That is evangelical Christianity. That is the heart of Protestantism.

And out of that grows the second basic truth, not less important, freedom of conscience, bound only to the Word of God.

Look again at Martin Luther, four years later. The pale, lonely monk stands before the Diet of Worms, where all the men who had power in those days were assembled – the mighty emperor, the emissaries of the Vatican, the German princes. And from all sides they pounce upon him and demand of him, "Recant! Recant what thou hast taught and written!" And there he stands, and then he speaks these immortal words: "My conscience is bound to the Word of God. Unless convinced of error by clear arguments of reason, I will not, I cannot recant. Here I stand. I can do no other. God help me! Amen!"

In these words is expressed the decisive difference between Protestantism and other forms of Christianity. Roman Catholics and Protestants alike accept the authority of Scripture. But the question is: Who is to be their true and dependable interpreter? Rome says the church that alone claims to go back to Peter. Anyone outside that church has no claim to salvation. But Protestantism says the Christian conscience, enlightened by reason, free before men, but bound to the Word of God and guided by the Holy Spirit.

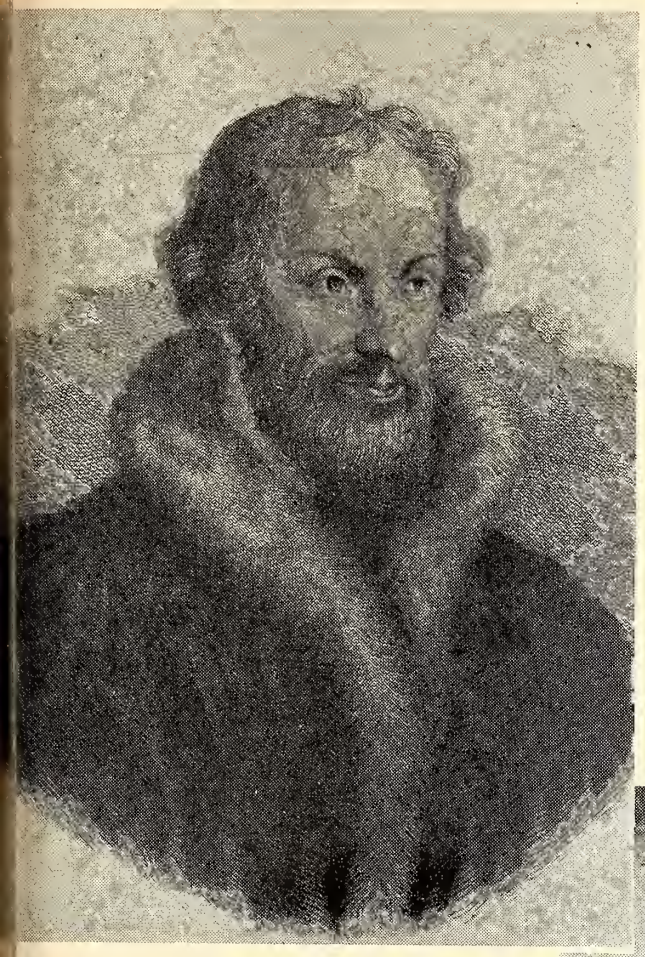
Here in this conviction lie the roots of all religious freedom and also of all political freedom and the true roots of democracy. It is no wonder that the great advances of democracy have always followed the advances of Protestantism. It is no wonder that democracy has reached its greatest strength in exactly those countries of the world where Protestantism has been and is the dominant form of Christianity. It is no wonder that in the world today communism has made its poorest showing where Protestantism is strongest. It is no wonder that none of the totalitarian dictators of yesterday and today – Hitler, Mussolini, Fran Stalin, Khrushchev, Tito – come from Protestant ba grounds.

Political freedom and r gious freedom are more clos related to each other than m people believe. Both are ba on the freedom of conscien And I have no doubt wh ever that whatever tem rary setbacks this ideal freedom may suffer – and so times it looks dark about t the future in the world will belong to a political totalitar ism nor to a religious totalit anism, but to a way of where freedom of conscienc held sacred. The future bel to freedom.

A third basic truth of P estantism is the sanctity of common life. The doctrin Roman Catholicism is that th is a high road and a low r to salvation, and that pri and monks and nuns walk high road, and live on a hig level of Christian perfect and that all the others, common folk of Christians, v the low road and live on a lo level of Christian attainmen

But Protestantism has g back to the Bible and procla the priesthood of all believ What does that strange th logical phrase really mean? means that whatever you street-cleaner, bank presid scholar, plumber, statesm housewife, minister, in your cation where God has put you must glorify God and ness for Christ who in his ea ly life was a humble carpen There is no high road or road. All have to strive for high road of witnessing Christ in their daily lives. great Protestant convictio the sanctity of the common has been of tremendous valu civilization, and to the s progress of mankind.

These are three of our g



SCRIBE of the Reformation

PHILIP MELANCTHON, a German theologian and close associate of Martin Luther, has been widely honored this year on the occasion of the 400th anniversary of his death. His exposition of Protestant doctrine in the Augsburg Confession and other treaties helped to establish the course of the Reformation. For thirteen years after Luther's death, Melancthon was a leader of the movement in which both were active. He was buried alongside Luther in the castle church at Wittenberg.



FATHER of the Reformation

One hundred years after the death of ycliffe, in 1483, MARTIN LUTHER was n at Eisleben, Germany. He was also translator of the Bible, producing the irst one, still standard, in the German language. As a youth he became an Augustinian monk and later was a acher at Wittenberg University where, 1517, he nailed his ninety-five theses to the door as issues for a debate on ch abuses. With the help of powerful ces the reformation movement that he almost unwittingly launched gathered strength and resulted in a complete break with the Roman Church. Luther died at the age of sixty-three and is buried at Wittenberg.

Protestant convictions. As we reaffirm them today, let us also humbly and with repentant hearts be aware of our many shortcomings. For we must confess that often our religious freedom and our tolerance has deteriorated into a tepid complacency and indifference toward the convictions of our faith and indifference toward our church.

All around us we observe how easily the liberty, which we prize so highly, can deteriorate into moral laxness and license. It has become somewhat fashionable to pity the Puritans as narrow, strait-laced kill-joys. But let us say this about them: they had iron in their blood! They had moral convictions and stood by them. They did not believe as some people believe that you can decide on morality by majority vote or majority practice. They believed that there were eternal laws, written by God himself into his universe; you obey them or you disobey them, and take the consequences. And that made the Puritans great and that made this country great. It is high time that we recapture some of that unflinching spiritual and moral steadfastness of our Protestant forefathers.

And what shall we say of our religious individualism? This emphasis upon personal freedom and liberty — has it not so often led to a sectarian divisiveness and broken our co-operative Christian fellowship? Have we not often put into the place of the intolerance of an autocratic church, the intolerance of a narrow denominationalism, that thinks only of its own little group, its own church?

A nice old lady up in Maine was overheard to say, "Well, we Baptists aren't doing so well in our town, but, thank the good Lord, the Congregationalists aren't doing any better!" We have to repent for that. Bishop Brent's great words, spoken a generation ago, are so much more true today: "The world is too strong for a divided church." Therefore, we can be deeply grateful for all efforts in our time to bring Christians of various confessions closer together, and we can be thankful for every manifestation of a growing Christian unity.

And let us also say clearly and strongly that, as Protestant Christians, we should long and pray for a closer fellowship with our Roman Catholic brethren, for we are all children of God. And all who love Christ and try to follow him are brothers in his name. Anyone who has close contact with Roman Catholics can observe how much deep and genuine devotion of Christ lives in their ranks.

On this Reformation Sunday, and in the years to come, let us give our Protestant witness, unashamed and unafraid, in gratitude for what God has wrought, in deep repentance for our failures and shortcomings, yet in confidence of the future which belongs to freedom, knowing that for freedom, Christ has made us free.

Luther at Worms

MARTIN LUTHER came to Worms in 1521 a powerful agitator. When he left it was as a confirmed heretic for preaching the reform of the church. Before Charles the Fifth, before papal nuncios, before eventually the consideration of all Europe Luther was asked to recant his heresies. He meditated for a day and then refused. The days theologians of the Roman Catholic Church argued with Luther point by point but fa



A panel on the Luther monument shows him administering the sacra



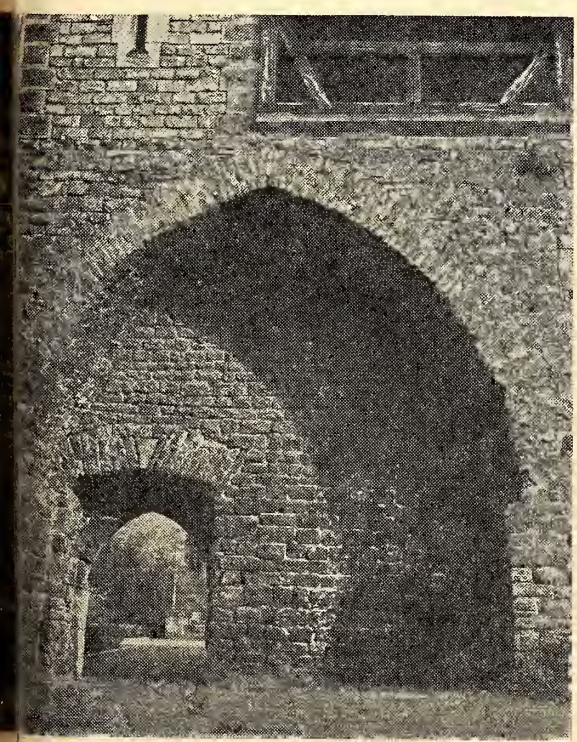
lief tablet from the Luther monument in Worms depicts Luther's appearance before the Diet of Worms and the emperor

hake his convictions. When left Worms and the Diet, estantism was confirmed. r years later, in fact, Worms f turned Protestant.

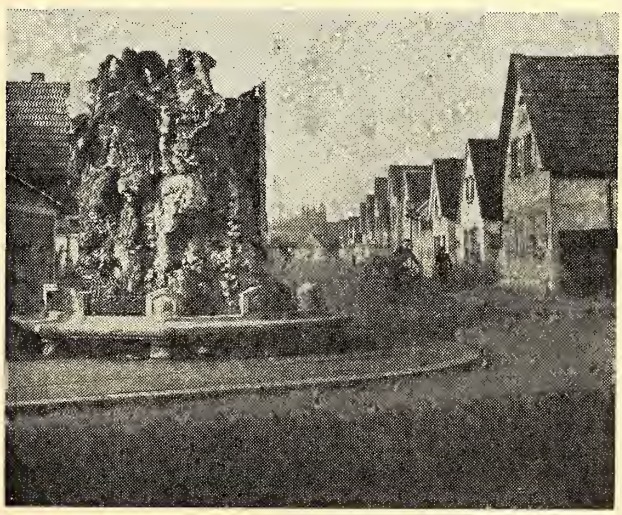
Worms remembers Luther its own high point in history with a large group of statuary, chief of which is Luther himself standing over the inscription: *"Hier Stehe Ich, Ich Kann Nicht Anders, Gott Helfe Mir! Amen"* (Here I stand, I can no other, God help me. Amen). (See page one for a picture of the statue.) Parts of the old wall remain with the "Luther" gate, and in the city archives there are letters and texts that are written in Luther's own hand.

Photos by Three Lions

This is an opening in the still standing wall of the city of Worms known as the "Luther" gate

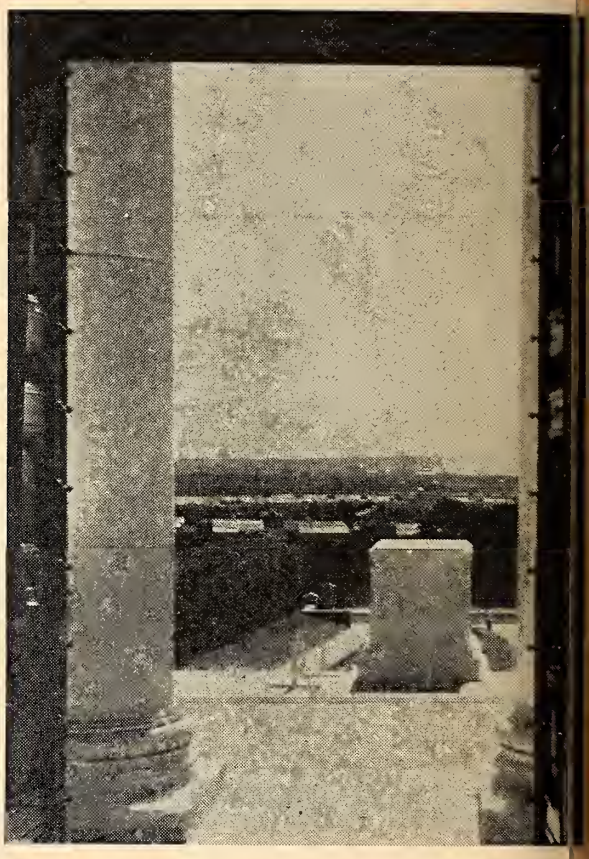


This is the stump of the famous oak tree under which Luther preached in Worms. The city turned to the reformer four years after his appearance at the Diet



The Unknown Soldier

Ellis G. Guthrie



IN ARLINGTON CEMETERY in Virginia lies the body of the unknown soldier. The inscription on his tomb reads: "Here Rests in Honored Glory an American Soldier Known But to God."

Thousands of people every year visit his grave to give him homage. Colorful pageantry recognizes his courage, his self-sacrifice, his utmost devotion that ended in a nameless grave. He is the spirit not of peace but of war. The church and the state have both revered him.

But what do we really know about him? Almost nothing. We know that he died on the battlefield — and that his name has been lost along with his life. What we do not know is much greater. Who were his parents? Did their hearts bleed in an agony of uncertainty when he did not return from "over there"?

Pastor of the Eaton church, Ohio

Did they hope against hope that there was some mistake when he was reported killed in action? Did their hopes for his safe return rise to a sharp crescendo when his body could not be found because it could not be identified? Did they dream long after the war had ended of his returning with jaunty step, the same boyish smile, the same glow of health as when he left? Did they die a hundred times before they finally admitted at last that he was dead?

Did he have a brother — one who would gladly have died in his place because of his love for him? Who were his sisters? Did he leave a sweetheart or a wife, a woman who might never again know the joy of loving and being loved? Were there children who might end up as unwanted citizens because they did not have the firm hand of a father to guide them into the ways of wisdom?

And what kind of a man was this unknown soldier? The who have lauded him wo d have us believe that he w s fiercely nationalistic, intens y loyal to the Stars and Strip s, and consumed with a burn g love for the land of his bi th. The chances are that he w s nothing like that.

No doubt he loved his co n-try and was loyal, but it is doubtful that he was any m e so than the average citizen. e probably longed to be ho e with his own people, to sl p in his own bed, to live out is own life. He was where he w s most likely because he h d been compelled to go — a d yet he is almost deified.

He may have had none of e characteristics of greatness; e may not have had any religi s commitments save that wh h all men have facing death a d then forget when danger is p t.

With all of these possibili ies can this nameless soldier i a lifeless tomb cause the ad a-tion, the almost worship

llions of people? Hardly!
No, it is the spirit which he
nbolizes: the spirit of war
not of peace; of taking the
ord — not of turning the other
eek; the spirit of combating
il with evil — not of resisting
l with good; the spirit that
ces self at the center of the
iverse — not God. The un-
own soldier fosters the spirit
nationalism, pride, force, hate
the enemy. All of this runs
nter to the spirit of Christ
o said, "Love your enemies."
War is tragedy, and tragedy
n tragedy. And greatest
gedy of all is the fact that
church instead of heeding
voice of Christ has heeded
voice of mammon and pro-
imed that killing the enemy
he cause of God. No wonder
church has lost her power,
wonder Christianity is not
lcome in many parts of the
rld.

How can it be that we listen
the unknown soldier rather
n to him who is Lord of all?
y do we listen to him who
in the grave rather than to
who has conquered the
ve?

re we not confused about
h? If the unknown soldier
ld come back from the grave
might well preach the great-
peace sermon since the Ser-
n on the Mount.

Ve are certainly confused
ut Christ. We believe he
save our souls but we do not
eve He can save our bodies.
believe he can direct the
tiny of the church but not of
ernments. We believe him
n he says, "Let the little
dren come unto me," but
when he says, "Love your
mies." We believe he died
his enemies, but we think
wants us to kill his enemies.
v can we be so blind?

nd so we make pronounce-
t of the righteousness of
against this enemy. We feel peaceful and religious, not realizing that it is not how we feel that makes us Christians but how we obey. And Christ said, "Love your enemies."

It is not how we feel but how we obey that determines whether or not we are Christians. The church condoned the last war and many church members went to war with clear consciences. But when the atomic bomb destroyed Hiroshima one hundred twenty thousand persons were killed including approximately twenty thousand babies. Is this the way we interpreted Jesus' words: "Let the children come unto me"?

But let us forget the past. I teach my membership classes that no matter how we may disagree about supporting past wars we surely must agree that any future war is wrong. Any future war could trigger an atomic holocaust.

Be assured that there will be no unknown soldier from an atomic war. Instead there will be "the unknown civilization." If we are to help prevent another war we must renounce it ourselves. We must be converted to the teachings of Jesus.

We may visit the tomb of the unknown soldier if we want. We may believe he was brave and loyal if we desire. But let us not desecrate his memory by symbolizing him with the spirit of war. He has suffered quite enough already.

Let us repent and follow the Prince of Peace. As Dale Aukerman wrote in a Gospel Messenger article describing the awful destruction of Kassel, Germany, in the last world war, "we need to heed the meaning of Kassel, or a day will come upon us less tolerable than that day of Kassel's."

• • •

A reconstructed Reformation Memorial church is being rededicated on Reformation Day, Oct. 31, in Worms, Germany. Known as Holy Trinity, the church was destroyed in World War II. Some 15,000 contributions were received.



Carl Bloch Camera Clix

The atomic bomb is no respecter of persons; it kills indiscriminately, an unchristian interpretation of Jesus' words: "Let the children come to me"

Work for the Unemployed

Paul Mohler

WORK for the unemployed is good news anywhere and any time. It is especially good news for those who think themselves permanently retired. There is now work for everyone old and young at the highest pay ever offered. This is not a tricky advertisement, but honest and important information.

Recent Messenger articles tell us old people how to behave and how others should treat us, but offer no employment. We want something to do; we want to be useful and important, even more so than when we were young. We can be just that if we take up the work open to us. None of us is too old for it.

This world is in bad shape. Godless communism and blind materialism threaten the very existence of human freedom. Everyone believing in God and his righteousness is needed to help roll back these destructive movements and to turn the world to God. That is the job, and everyone, old and young, can work at it. The payment is far greater than any union scale.

Why is the world so wicked today, nearly two thousand years after the great Pentecostal demonstration? It was then evident that inexhaustible spiritual power was available for conquering the world for Christ. Why was it not done? Church history tells us of heresies, doctrinal disputes, inefficient religious practices, unimportant aims, mixture with governments. It is very clear that the spiritual resources were not utilized efficiently.

Does this mean anything to our church? It does. Our church is two hundred-fifty years old, with a membership of only two hundred thousand. Why? Because we too have failed to use enough spiritual power in our work. We have argued skillfully to prove that the doctrines which we believe are right and that the ordinances that we practice are necessary to Christian living and to salvation. We have used influence, pressure, and discipline to keep members living as we think they should.

Whatever the value of all of this, it does not bring people to Christ, change their lives, and make them soul winners. It takes spiritual power to do that. Spiritual power comes from God in answer to prayer. We have worked with our own strength instead of with God's, and with meager results.

But who of us has time really to pray enough to bring down spiritual power? Jesus had to spend whole nights in prayer sometimes. Who of us can do that? In commenting on that common excuse, Andrew Murray quotes a Dutch proverb: "What is heaviest must weigh heaviest" (must have first place). Martin Luther said that he had so much to do that he had to spend three hours a day in prayer to get his work done.

We neglect prayer, give it last place because we do not know its possibilities. Yes, we have prayed for our families, our friends, and others in special emergencies, but prayer as a source of power for accomplishing important ends is out of our usual programs.

We retired people do have time. Some of us who are unemployed putter around with hobbies or with trifling labors to kill time, but we can leave all of that for real employme
We are really needed. In l
great book on The Ministry
Intercession Andrew Murr
says, "He (God) looks if t
church is training the gre
army of men and women who
time of outward work is pa
but who can strengthen t
army of the 'elect who cry
him day and night.'" In l
book on prayer, Frank C. La
bach sets forth the old peop
as the great resource for int
cessors. In this connection, n
tice what Luke records abo
two old people, Simeon a
Anna, who spent their time
worship and prayer. The use
old people is not new.

The disciples said, "Lo
teach us to pray." Jesus th
gave them the Lord's Pray
but that was just the beginni
They had much to learn, and
have we. We who have spe
little time in prayer in o
earlier years cannot expect
step into high efficiency in th
greatest work of all witho
training. We have books th
help. Get Wieand's Gospel
Prayer for one.

But pastors should ta
notice. Murray thought
churches training the aged
pray. The pastor that negle
this resource for securing sp
itual power in his church is n
awake. If he could get ev

The Why of "We"

D. EDWARD W.

Unhappy man! You search
vain
For truths too lofty to attain.
You flounder blindly in the d
To grapple with life's questi
mark.
You utilize your energy
To understand the why of "w
But, ah, the answers that you
seek
In books will not be found —
Your heart's the door and lov
the key;
It's simple, but profound!

old person really to work prayer it would help him much. Imagine what ld happen to our Brother- d if all the old people were ned for and working at ver.

Just we wait until after th for our rewards? By no ns. Much will come to us e. A healthy person gets yment out of physical or tal work if he knows that s accomplishing something. the same in spiritual work. ling on God to do his great k in the lives of others with h that he will do it is a joyful erience. Not only so, but prayer promotes our own itual growth. We grow as pray. That is the road to sainthood.

Ve old people are greatly ded. The whole world is ering for lack of spiritual ver. This lack affects every e, church, school, factory, e, government, and inter- onal relationship. The pow- s available. It is our job to g it into the places where see the need. We will never out of work — and our pay ertain. Let's get rich with nal riches.

Communism

Continued from page 4

ed at what I saw. Perhaps, e had not insisted that I e his experiences, I might er have gone into the labor ement full time.

While working in this capaci- my friend met the Commu- activists who were engaged organizing the caseworkers the unemployed. To him y were the only ones really ng to do something for the n-and-out and hungry. Of- as time passed, he became atient with me for my fail- to "see the light" and we dually drew apart.

His story can be briefly concluded. Much of his life was spent serving the cause he believed in. He probably was a party member. This we never discussed. His was a conversion I can understand. He saw his parents, brothers, and sister, and countless others whose lives had been wrecked by events outside their control. When the soil is ready, the seeds germinate.

Even today I sometimes think, as I recall those days, that it was better to have cared wrongly than to have "passed by on the other side." Now I know this is heresy — and it is exactly here that I wish to make my most difficult point.

Communism is a heresy, a misinterpretation of the Judeo-Christian emphasis on justice, in that in its passion for justice it violates man. Man to the Communist is an end. Paradoxically, many of the persons most dedicated to man in the mass have been the most contemptuous of man as an individual. Here is where, I believe, the great danger in communism lies — that men are regarded as ends, statistics, not souls.

T. S. Eliot says that the ultimate heresy is to be right for the wrong reasons. I agree. The Communists were right in insisting that hunger in the midst of plenty is never justifiable. To this day, having seen Asia's hungry, I have great feelings of guilt when I see our surpluses of corn and wheat. But the Communists were wrong to use freedom to destroy freedom. My heroes are overt when they stand outside of history, of compromise. They like Luther say, "Here I stand. By the grace of God I can do no other."

Perhaps all I am trying to say is that I believe the tragedy of both then and now is that not enough people care for the right reasons. Just as I think the tragedy of Hitler's time was not alone in the death of six million Jews, but in the failure of the Christians to prevent it.

Again, paradoxically, I often observed that the sons and daughters of the middle classes, the intellectuals, the sensitive, turned to communism and became its hope. The poor and depressed lacked the energy and imagination. In a sense, they (the exploited) were the tinder, and the dedicated the spark. When the spark ignites the tinder, then we have revolution.

To this day, as I reflect, it is not the realization that communism fills the intellectual and spiritual vacuum of many young people which troubles me, but why the vacuum existed in the first place. In a similar way, I am troubled by the ease with which young Americans were brainwashed in Korea.

Again, to use my own life as an illustration, I am convinced that it was the clear image which I had of self which made it possible to associate with whomsoever I wished and not be corrupted. Back of me were seven generations of Anabaptist-Mennonite-Brethren farmers. Ours was a closed community, religiously orientated, one which produced inner-directed men and women. As far as I know, no Mennonite or Brethren ever became a Communist. Certainly not, if they knew who they were.

So, I conclude my attempt to understand Communism as I experienced it by repeating: communism gave to certain people answers, a philosophy of history, a Messianic vision, a dedication. There are many who live more — much more — by their vision of tomorrow than their faith in today; it is important that this faith not be misdirected.

KINGDOM GLEANINGS

A new survey of the Jewish communities of the world indicates that there are about 12,082,000 Jews living in 119 lands and territories. The survey was based on information either received from or checked by local representatives of the Jewish body.

Paul Hoffman, pastor of the Trinity Church of the Brethren, Detroit, Mich., is eager to get in touch with all Brethren living in the Bedford Township area. If you know of any Brethren there, please contact Brother Hoffman at 9554 Inkster Road, Detroit 39.

Volunteers to serve as normal control patients are still needed at the National Institutes of Health, Bethesda, Md. Write the Brethren Service Commission, General Brotherhood Board, Elgin, Ill., if you are interested or know of any persons who might be interested.

Donald E. Leiter, 6611 Germantown Ave., Philadelphia 19, Pa., would like to receive the names and addresses of Brethren and others living in the area of the new site of the Paoli fellowship. This site is on the edge of the city at the junction of the Darby, Paoli, and Buttonwood roads.

The fighting in Laos has added to the number of refugees in the world. The International Red Cross headquarters in Geneva has made an initial grant of about $10,000 for relief among civilian victims of the hostilities. Voluntary agencies, who are aware of the growing need for food and other aid, are handicapped in their endeavors because of inability to reach fleeing villagers.

Manchester College is deeply appreciative of the many generous gifts from Mr. and Mrs. Calvin Ulrey over a number of years. Mrs. Ulrey died in August after a period of ill-health. Through annuity, outright gifts and bequests the Ulreys have given a total of about $350,000, of which $242,000 is in a trust fund; the income of the trust is to be used for operational expenses.

The state of Ohio has a new motto, which comes from the New Testament. The motto reads, "With God All Things Are Possible." It is the first in Ohio since an earlier one was repealed in 1867 because it smacked too much of empires and royalty. The new motto comes from Matt. 19:26, "But Jesus beheld them and said unto them, With men this is impossible; but with God all things are possible."

The Board of Trustees of Manchester College adopted a budget of $1,194,500 for the current year, the largest budget in the history of the college. It was also decided to move ahead with the second phase of the March of Progress program which was launched in 1955. This program is to be completed by 1964, when the college will celebrate its seventy-fifth anniversary. A building committee was appointed for the new dormitory to house 120 men.

In several areas of the world refugees outnuml the local population. In Jordan refugees number 5 per cent of the population. In the Gaza strip — some miles long and 5 miles wide — no less than 230,0 refugees and 80,000 natives are completely maroon

The Mellon Institute of Pittsburgh, Pa., has donat equipment for instructional purposes in the phys department at Juniata College. The equipment in "used but usable" condition was arranged for by William C. Hunt, head of scientific relations at Mel Institute.

Plans for the future development of the Elizabe town College campus were initiated at the last meet of the board of trustees. The master plan includes location of a number of new buildings and the relocat of several of the athletic fields. The student un building was approved as the next undertaking in development program. Joseph Kettering was re-elec president of the trustees.

Approximately 125 persons attended the dist leadership training institute in peace education h at Rockford, Ill., on Oct. 10. The program include speech on the Why and How of Peace Leadership, Ralph E. Smeltzer; discussions of the subject in gro divided according to the age group with which e person worked; discussions of the topic in relation the home, pulpit, and school and community; and showing of the film, Alternatives.

Mr. and Mrs. Carl Spangler of Roanoke, Va., sai to Europe on Oct. 29 to become houseparents at Bre ren House in Kassel, Germany. The Spanglers h been active leaders in Brethren Service work in th local church and district for a number of years. Dur the past summer they served at the Modesto, Cal Brethren Service center. Mr. and Mrs. Allen Wel who have been serving as houseparents at Kassel, return to the States about the middle of November.

A series of one-day Brethren Service training conf ences will be held in the Central Region Dec. 4-6 a Dec. 12-14. The purpose of the conferences is to h local churches and districts to understand more f the Brethren Service program and to develop a m effective program of their own. Leaders at the conf ences will be: W. Harold Row, executive secretary the Brethren Service Commission; Ralph E. Smelt director of peace and social education; Ora Hust peace counselor; James Renz, director of social welfa and one or two members of the Brethren Service s at New Windsor, Md. The schedule will be as follo Dec. 4 — Hope church, Mich.; Dec. 5 — Fost church, Northwestern Ohio; Dec. 6 — East Chippe church, Northeastern Ohio; Dec. 12 — Goshen C church, Northern Indiana; Dec. 13 — Flora chur Middle Indiana; Dec. 14 — Milledgeville, North Illinois and Wisconsin. Local and district Breth Service leaders, pastors, peace directors, tempera directors, material aid workers, youth counselors, a others related to the Brethren Service program urged to attend.

Brotherhood Theme: Brethren Under the Lordship of Christ

McPherson College has enrolled a total of 522 ıdents for the first semester of this school year. In- ıded in this total are 465 full-time students. Sixty-two r cent of these are members of the Church of the ethren.

Membership in the General Association of Regular ptist Churches increased last year from 126,500 to 0,300. Sixty-two new churches were received into sociation fellowship, bringing the total number of ngregations to 887.

ɛdication and Home-coming

Lancaster church, Eastern Pennsylvania, will dedi- te its new building, on Sunday, Dec. 1. For the dedi- tion service Paul M. Robinson, president of Bethany blical Seminary, has been secured as speaker. District ght, at which Ralph W. Schlosser of Elizabethtown, ., will give the address, will be the evening of Dec. Church night is being observed on Nov. 30.

Buffalo church, Middle Indiana, will have a home- ming service on Sunday, Nov. 1, at 2:00 p.m. A. Blair lman, president of Manchester College, is scheduled bring the message.

The Church Calendar

vember 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Fellowship of Believers. Acts 4:32 — 5:16. Memory Selection: The company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. Acts 4:32 (R.S.V.)

Reformation Sunday

v. 4-5 District meeting, Eastern Pennsylvania, East Fairview

v. 5-7 District meeting, Northwestern Ohio, Lick Creek

v. 5-8 District meeting, Washington, Ellisforde

v. 6 World Community Day

v. 6-7 Middle Pennsylvania foreign missions workshop

v. 8 Peace Emphasis Sunday

v. 10-12 Pennsylvania State Pastors Conference, Harrisburg

v. 15 Southern Ohio junior high workers conference, West Milton

v. 26 Thanksgiving

v. 26-29 Brethren Student Christian Movement, Bridgewater College, Va.

v. 27-28 Eastern and Southeastern regions camping conference, New Windsor, Md.

v. 28-29 Central Region camp leaders training conference, Camp Mack, Ind.

c. 4 Brethren Service interpretation conference, Hope church, Mich.

c. 5 Brethren Service interpretation conference, Fostoria, Ohio

c. 6 Brethren Service interpretation conference, Chippewa church, Ohio

An enrollment summary shows a record total of 778 students at Juniata College for the fall term. Men outnumber women 454 to 324.

Mrs. Minnie A. Schechter of Worthington, Minn., died on Sept. 30, after an illness of several years. Sister Schechter was the widow of Joshua Schechter, former pastor of the Worthington church.

Standing Committee Delegates

Eastern Maryland: Duane H. Ramsey, Ralph E. White; alternates, Byron M. Flory, H. Lamar Gibble.

Disarmament Campaign

A national campaign for total disarmament beginning with the permanent cessation of nuclear weapons testing was launched on Oct. 6 at a special meeting in Philadelphia of the Consultative Peace Council. A strategy committee consisting of representatives from the Brethren Service Commission, the American Friends Service Committee, the Friends Committee on National Legislation, the Fellowship of Reconciliation, the Methodist Board of World Peace, the Women's International League for Peace and Freedom, and the Central Committee for Conscientious Objectors was appointed. Representatives from the Mennonite Central Committee and the Jewish Pacifist Fellowship may be added later.

The strategy committee met on Oct. 19 to work out plans for financing the campaign, for securing a campaign co-ordinator, and for office facilities. Organizations, in addition to those above, which are members of the Consultative Peace Council are the Friends Peace Committee, the Peace and Social Concerns Committee of the Five Year Meeting of Friends, Promoting Enduring Peace, the War Resisters League, the National Committee for a Sane Nuclear Policy, and the Committee on Nonviolent Action.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Bernard King of Bridgewater, Va., in the Richland church, Pa., Nov. 8-15.

Bro. Hubert R. Newcomer of North Manchester, Ind., in the Bethel church, Ind., Nov. 8-15.

Bro. William Longenecker of Mt. Joy, Pa., in the Union Center church, Ind., Nov. 8-15.

Bro. Wilbur G. Lehman of Manheim, Pa., in the Mohler house, Springville congregation, Pa., Nov. 15-22.

Bro. J. Herbert Miller of Hershey, Pa., in the Chambersburg church, Pa., Nov. 22-29.

Bro. Milton L. Hershey of Manheim, Pa., in the West Greentree church, Pa., Nov. 22 — Dec. 6.

Bro. Edward K. Ziegler of Roanoke, Va., in the Hollins Road church, Va., Nov. 29 — Dec. 6.

Bro. Russell G. West of Wiley, Colo., in the Wiley Ford church, W. Va., Dec. 1-13.

Gains for the Kingdom

Two received by letter in the Quinter church, Kansas.

Nineteen received by letter in the Manchester church, Ind.

Twenty-two baptized and eight received by letter in the Claysburg church, Pa. **Six** baptized and eight received by letter in the Mechanicsburg church, Pa. **Eleven** baptized in the Mt. Joy church, Pa.

Three baptized in the Maple Grove church, N. C.

News and Comment From Around the World

Churches Meeting Challenge Posed by Delinquency

MAJOR RESPONSIBILITY for both the cause and the cure of juvenile delinquency has been accepted by the churches of America. Their admission of past failures to challenge youth is coupled with renewed determination to do something about it now.

The gravity of the rising problem is pointed up in daily press accounts of murders, assaults, knifings, robberies, and vandalism attributed to teen-agers. It has led churchmen to join forces with civic and government officials in programs of concerted action to combat the emergency.

The situation has brought a warning from a special Senate subcommittee investigating juvenile delinquency that two million youngsters who are now in the ages between ten and seventeen will have court records before they are eighteen. That embraces one out of five of today's male adolescents in this age group.

Nearly all denominations have stepped up campaigns against what they consider the leading causes of delinquency. Chief among these are the increasing flood of pornographic material distributed to children through the mails, the spate of obscene publications on newsstands, the violence of television dramas, the emphasis on sex in motion pictures.

Above all, however, churches throughout the country are launching greater efforts to inspire young people to high spiritual and religious standards of conduct in their lives.

Lack of spiritual training was cited by a municipal law expert as the greatest single cause of juvenile delinquency. Roger Arnebergh, Los Angeles city attorney, said a study of the cases of 8,000 boys and girls under 17 involved in law violations showed that only 42 of them attended Sunday school regularly.

"Before substantial progress can be made in curbing juvenile delinquency," he said, "we must inculcate in our children a belief in God. It is fundamental that without a belief and faith in a Divine Being there can be no true morality, no fixed and certain standards of right and wrong."

Similar views were expressed by a leading Protestant theologian in warning Christian parents that they must strengthen their Sunday schools if they want to wipe out juvenile delinquency.

Dr. Nels Ferré, professor of theology at Andover-Newton Seminary, Newton Centre, Mass., said Americans are interested in their children, but they do not realize that "nothing is more important on earth" than strengthening the Sunday school.

Not only are more pupils needed, he stressed, but if the problem is to be solved, there must be more adults in the Sunday church school program and more Christian families.

Many Sunday schools are "starved" for adult teachers and many only "occupy time," the theologian said. Dr. Ferré added that if churches remain unaware of the vital necessity for more teachers they are not serving children adequately.

In San Francisco, a Quaker-sponsored program has succeeded in directing some youth "gang" activities to good purpose. Members of the so-called "gangs" have completed 103 projects in the two years that the Quaker Youth for Service organization has been active. Projects include such activities as repairing homes of poor persons. — *Religious News Service.*

Oberammergau Cast for 1960 Chosen

Anton Preisinger, the forty-seven-year-old Bavarian innkeeper who played the role of Christ in the Oberammergau Passion Play ten years ago, has been chosen to repeat his portrayal in the 1960 production. He has pledged to portray the life and death of Christ "with all my Catholic belief."

The eight-hour spectacle has been faithfully performed by villagers every ten years since 1634, with only a few interruptions. During the Black Plague of 1633, residents in their distress vowed to relive Christ's passion every decade if the devastation would cease.

House Passes Peace Through Disarmament Resolution

Just prior to the adjournment of Congress the House of Representatives joined the Senate in declaring itself in favor of devoting a large part of the savings which would result from a disarmament agreement to works of peace throughout the world. By its vote the House goes on record as favoring "upon the achievement of an agreement on the reduction of armaments," concurrence on the part of the countries signing the pact "to devote a substantial portion of any resultant savings to expand works of peace throughout the world."

Also during the final days of the session the Senate voted to approve a modified Food-for-Peace act embodying many liberalizing provisions sought by religious and charitable organizations engaged in overseas relief activities. As approved by the Senate the bill would extend the program for donation of U.S. surplus foods to nonprofit organizations for overseas distribution for a period of three years and would make available up to $1,500,000,000 of such food annually for donation at home and abroad.

National Baptist Convention Stresses Equal Rights

Equal rights for Negroes in citizenship, employment, and housing were urged in resolutions adopted by the National Baptist Convention of America at its annual meeting. Members of the 2,500,000 Negro denomination were asked to use their influence to provide voting rights for all persons of their race. Another resolution called on members to strive to attain equal housing rights and suggested that the denomination work with the National Association for the Advancement of Colored People to achieve a free, open, and competitive housing market for all persons regardless of race, color, or religion.

Meeting about the same time in San Francisco, representatives of another Negro Baptist denomination, the National Baptist Convention U.S.A., Inc., reaffirmed their faith in the nation and made a strong plea for Negro unity based on constructive and creative ventures. Calling for charity and goodwill in race relations, the convention asserted that segregation and discrimination based on race, national origins, or religion are not only sins against the fundamental laws of the land but against the Supreme Lawgiver.

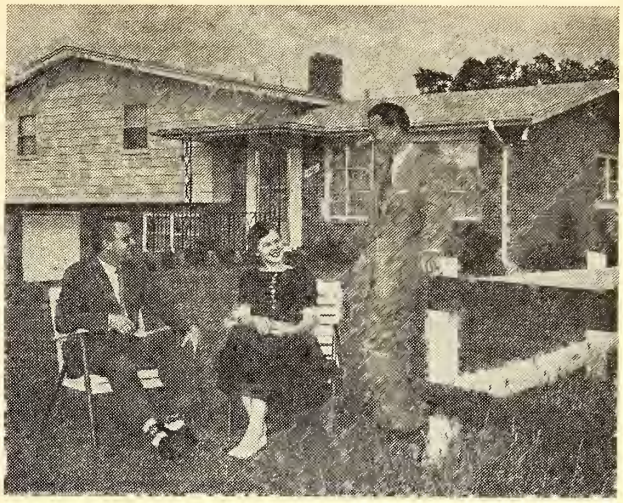
Representatives to the convention heard Protestant Episcopal Bishop James A. Pike of California urge American Negroes to "make a fus

Parsonage Dedications

ARRISBURG CHURCH, Eastern Pennsylvania, has ilt and dedicated a new parsonage. The service, on pt. 13, was held in the basement recreation room; e speaker was Jesse D. Reber, executive secretary of e Pennsylvania State Council of Churches and a ember of the congregation. Built at a cost of $24,000, e parsonage also has a number of items that were ntributed by individuals and groups. Shown in the cture are, left to right: the pastor, Wayne Zunkel, s wife Grace, and the chairman of the trustees, D. nneth Hollinger.







PARADISE CHURCH, Northern California, was given a parsonage by a retired couple who will receive for their lifetime the interest on the cost of the building. The building was dedicated on Sept. 20 at an afternoon service at which Forest Eisenbise, district executive secretary, spoke. The Paradise church, organized in 1941, is served by Joseph E. Campbell as pastor.

WHITE HILL CHURCH, Second Virginia, dedicated its new parsonage on Aug. 23. In the picture are, left to right: Ernest Wampler, a member of the district board, who spoke; Harry Arehart, building chairman presenting the keys to the pastor, James Ross; and the moderator, Guy K. Stump.

er injustices to minorities. He rned that Americans would lose te support of the uncommitted tions and peoples of darker hue roughout the world if they "fail t live up to the principles we pro- fess and continue to treat our minori- t groups unfairly by segregation and crimination."

The position of the African Metho- t Episcopal Church on integration s affirmed at the annual meeting the denomination's General Board Education held in Philadelphia. legates deplored "the efforts be- ing made today to prevent our chil- en from attending public schools ich have been established for all ldren according to the supreme w of our land."

st German Regime Cracks wn on Teachers

The Communist East German re- me is taking steps to ensure that iet Zone teachers will no longer form any functions in the religious of their communities. According eports reaching Berlin, all teach- will be requested, under disci- plinary threats, to resign from any church positions they may hold, such as organists, choir leaders or elders, by Oct. 1. The measure is the latest in a series of similar actions aimed at eliminating any kind of direct or in- direct religious influence in educa- tion.

Quotes in the News

Dr. Frank C. Laubach: "If every Communist in the world died tomor- row, the deep disease which pro- duced communism would still be with us; the hunger and fear and rising resentment of three fourths of the world would still be there. We cannot have half of the world's wealth and permit the other half to starve and suffer from destitution. I believe there are a million healthy, old, retired people who could and would go forth to help and who would find thrilling new life in serv- ing the world. Many are needed to go out and contact governments and other missionaries and find out where our volunteer experts will be wel- come."

Dr. Robert A. McKibben, director of city work for the Methodist Board of Missions: "We speak glibly of the values we prize, but there can be no significant human life, liberty, or the pursuit of happiness without the conquest of inner space. Man's mastery of inner space — inner dis- tance between man and man, nation and nation — can be just as adven- turesome and risky as launching a new satellite."

Stephen S. Schwarzschild, rabbi of Temple Beth El, Lynn, Mass.: "Religion may not be able to prevent war, although this is far from proved since it has never been tried, but it can in turn at least refuse to sanction it and thus establish standards to- ward which to strive. The minimum, however, that can be demanded from the theologians is that they cease belaboring the few pacifists and address themselves a little more to the question of how far religion can make compromises with existing conditions and still remain the hard command of God."

Our Puerto Rican Co-workers

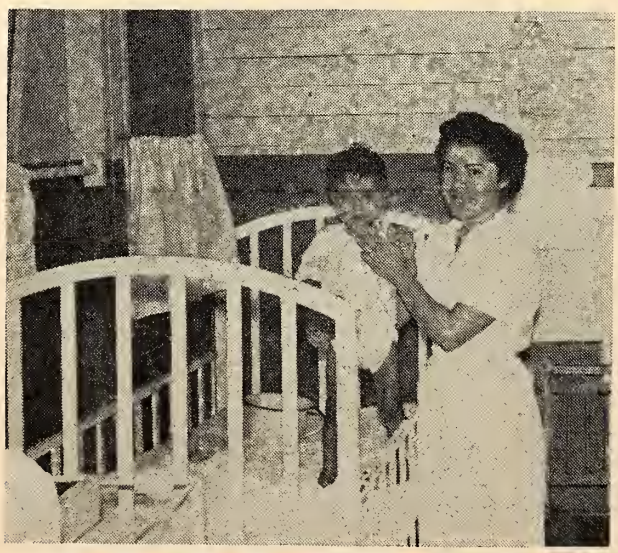
Photos by Hazel Peters and Ray Petersime

A basic principle of the Brethren Service project at Castañer, Puerto Rico, is to employ Puerto Ricans in the program as much as possible. May we introduce a few of our Puerto Rican co-workers who serve at Castañer?

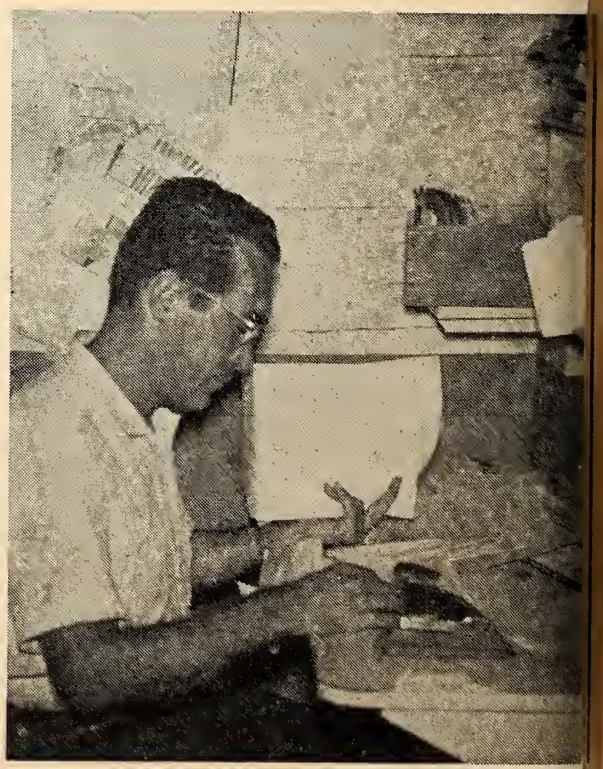


Antonia Gonzales assists doctors by giving sh s during the outpatient clinic program





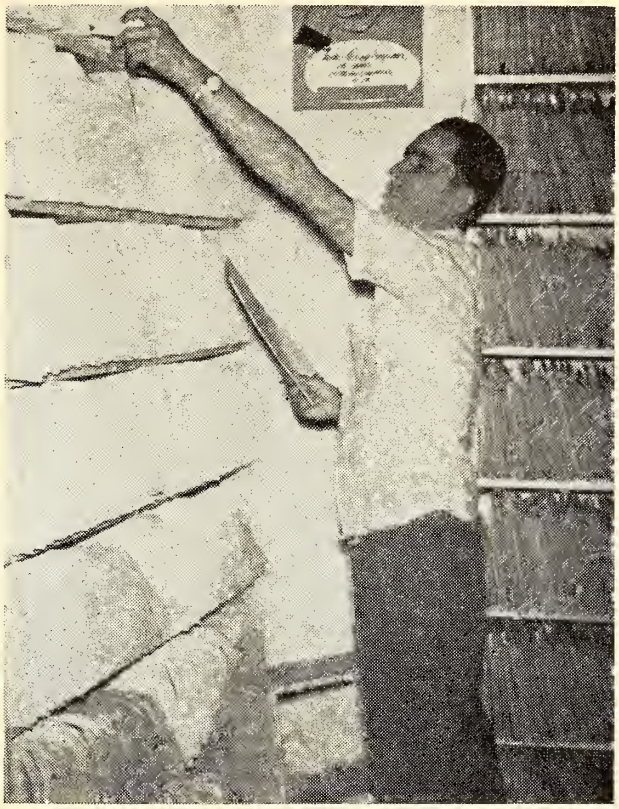
These nurse's aids assist in the pediatrics ward



Victor Fernandini, Puerto Rican assistant in the outpati t department of the hospital, checks patients' reco s



Lito serves as pharmacist for the hospital



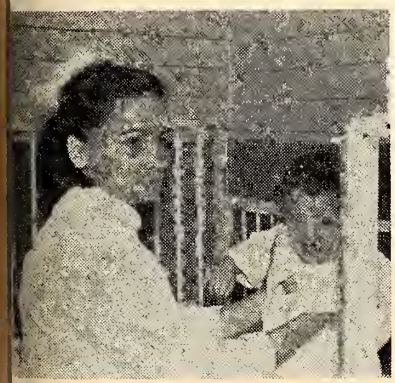
Tefel Vera selects a patient's folder from the 19,166 records on file in the outpatient clinic at Castaner



Two Puerto Rican employees work in the project laundry

Miguel Sastre Frau (left center), head contractor for the new Castaner Community hospital, discusses construction progress with other Puerto Rican contractors and Walter Keiser, building inspector. Puerto Rican and continental workers alike are looking forward to working in the new hospital, which is scheduled to be completed next spring





sa Groff serves as head nurse of the spital; she is the wife of former CPS worker, Everett Groff

A Christian Combats Tradition

Irven Stern

NOT long ago four Nigerian evangelists and I were in the Margi village of Hildi with the mobile Bible school. The second day of our stay, Mandara, the local village evangelist, came to my hut and asked me to go to visit a certain home with him.

As we were winding our way up the path close to the mountain, he began to explain to me why he had asked me to go to this home with him. That morning a baby had been born there. It was the first child of this young couple. The father is a Christian and was rebelling against the local custom which dictated that the baby must be thrown out to die.

According to traditions of the people of that village young girls must prove their fertility before marriage by conceiving while still living at home. But this baby must not be allowed to live or the mother would never conceive again, according to their beliefs. Thus, for countless years many babies have been sacrificed to the custom.

This young father, trying to live as a Christian in his village, did not feel strong enough to stand alone against this practice of infanticide; so he had gone to Mandara and asked his help in saving the baby. Mandara came to me, and though I, too, felt inadequate to combat tradition, with Jesus Christ we found the strength.

Inside the couple's hut on a grass mat lay the new mother. The grandmother was bent over a pot cooking some soup for her daughter. Lying alone in the dust in the corner was the newborn baby. Dust had been sprinkled over its tiny body. We told the women that we had come at the husband's request to greet them on the occasion of the birth of this baby.

We began to inquire as to why the baby was not on the mat with its mother. Why had the baby not been bathed? The grandmother and the mother both remained silent. We asked the grandmother to bathe the baby. She replied that it was useless as the baby would soon die anyway. We insisted, however, and brought water and a clean white handkerchief. Soon the baby was getting a bath that the family had not intended that it should have.

Mandara told me that the only way for the baby's life to be saved would be for it to be given milk from a bottle as they had heard that some white mothers do, because it was taboo for the mother to nurse a baby such as this. I knew that Grimleys and the Uba church had started a program of caring for orphans. I asked the parents if they would agree to take the baby to Uba, seven miles away, and to live there while the baby got cow's milk until it was strong enough to take other food. They replied that this decision had to be made by the young mother's father.

When he was consulted, Timji, the grandfather, said that he would never agree to this. We urged the young father to take a stand as a Christian and save the baby's life. Young people must respect their parents, but when it came to matte of this kind, youth must make decision and stand by it. He kne of the government campaign to er infanticide, for last year forty-fo persons had been taken to pris from his own village for this crim

He finally decided that he wou take the child to Uba where it cou get milk. He knew that he wou be going against custom. He kne that he would have to pay for t milk. He even knew that he wou need to pay for the mileage of car that would be brought to tal them to Uba yet that night.

When the car arrived, the your mother refused to go until she ha talked to her father again. Sin when could a young man like h husband make a decision that w contrary to her people? So, bal in arms, twelve hours after givi birth, she clambered up the ste mountain path leading to her fathe home and the rest of us follow along.

It was getting late at night. T moon was full. The well-hidd

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to dire questions concerning the Brotherhood program and related interests to represent tives of the General Brotherhood Board. Not all of their questions could handled at Conference, but Board and staff members have agreed to reply others through the pages of the Gospel Messenger. One or more such questio will be answered each week. — Editor.

What are the plans for developing new program made possible from CAL monies? What are the areas of greatest need?

The first new monies from the CALL available for new progra shall be allocated as follows: $60,000 for Church Extension, includi $20,000 for supplemental pastoral salaries, $10,000 for interest on chur extension loans, $10,000 for purchase of new church sites, $10,000 f Ecuador field secretary and director of Brethren House in Quito, a $10,000 for expansion of the work in Nigeria; $25,000 for Advanceme of Cause of Peace, making an appropriation to the new Puerto Rico Co munity hospital; and $65,000 for Life and Leadership, including $25,0 toward relocation of the Seminary, $5,000 for beginning a program leadership development and recruitment, $10,000 for support of o colleges, and $25,000 of designated funds for the new General Offic If additional funds are received within the next year, they will be distribut on the basis of 55% for Church Extension, including home and overse 10% for Peace, 20% for Bethany Biblical Seminary and 15% for L and Leadership. The board through its Goals and Program Committee h reviewed all areas of needs in the Brotherhood program, and the abo allocations reflect the thinking of the board and its staff about total urge needs.

Note: If you have a question concerning some phase of the Brotherhood progra that you would like to have answered here, write to Department of Interpretatio Church of the Brethren General Offices, Elgin, Illinois. Please indicate name a address even though names of questioners will not be printed.



The baby girl wrapped in missionary's teatowel after its bath reluctantly given by its grandmother

ath led right to the top of the ountain. I had not known there ere compounds on the top of that ountain. As we reached the crest saw an unforgettable sight in the oonlight. There on the top of the ountain were a hundred or more uts packed in close to one another. he footpaths were worn deep from any years of traffic.

We reached the grandfather's ompound and entered with fear nd trembling. Meddling with well-stablished customs in this manner ould be dangerous business, we re-lized. Timji did not return our reeting. We knew we were not elcome. Timji began to shout and urse us and his big deep voice oomed against a nearby mountain all and bounded back. For one our we talked to Timji about his randchild. By midnight, we had imji's permission to take the baby nd its parents to Uba where it ould receive life-giving milk.

The next evening Mandara came o my sleeping hut and greeted me. was tired from a busy day and ot enough sleep the night before. e said that I would find it hard o believe, but another baby had een born. It, too, was conceived its grandfather's house. It, too, cording to custom, must die. Its ther, like the one yesterday, was Christian, also. He had come to e evangelist for help. Would I o along and try to help them per-ade the relatives to allow this baby go with its parents to Uba where , too, could get milk?

Some hours later I returned to get my sleep. But I could not sleep. I was tired, but I was captivated by the drama that was taking place in this village. Here was a group of young Christians — a fellowship made up of nearly all young men. There were no old men among them. Most of those who had wives had not yet won them to Christ. But what a witness they were making! They had caught the spirit of Christ and were trying to follow it even though it meant going against age-old customs of their people. Theirs was not a popular way to follow. But who can say that it was not Christian?

Since that time, I have learned that Timji's granddaughter did not live longer than about a month. The second baby is still living, however. And two other babies like these two I have described have since been taken to Uba by people of that village. People are beginning to see that it is not necessary for these babies to die.

Now more and more of these babies will live. And someday the mothers who give birth to them will nurse them and care for them as any other child. More older people are beginning to show an interest in the faith that prompts their children to want to save their babies. Timji has professed his desire to become a Christian. This, because Mandara, and others in the Christian fellowship at Hildi, believe the message of Christ enough to try to follow it.

• • •

Dr. Joseph H. Jackson, president of the National Baptist Convention, U.S.A.: "The struggle for democracy in education is not only a legal question. It is also a question of achieving constructive human relations and goodwill. We must not sacrifice the latter in a meticulous contention for the letter of the law."



A few of the huts on the mountaintop at Hildi, where the author and the Nigerian evangelist went to plead with the grandfather to let his granddaughter live

The Gospel Messenger in Creative Program Planning

Hulda E. Moser

IN SEPTEMBER 1958, I was appointed mission director for our local women's work. Since I had not received any mission material from which to prepare my program, I looked up some issues of the Gospel Messenger which I had saved over a period of years. I have always been interested in Africa because one of our church members has spent some time there. I found everything I could which pertained to our mission work there, and then proceeded to sort out the things which I thought would be of special interest to our women.

We discussed women's work at Chibbuk, the medical and evangelistic work of the leper colony, the Waka Teachers' Training School and their anniversary celebration, the Hillcrest School for missionaries' children, the camping program in Nigeria, and also the annual meeting in Nigeria and how it is conducted. I clipped some brief news items from the Mission-Grams showing the growth of the church in Nigeria and the tremendous interest being shown by the Africans in going out to establish new churches and schools.

Of course, we could not go completely into any one phase of our work in Africa, but our minds were refreshed, and we did get a glimpse of the over-all program. For the next program I plan to discuss the mission work being carried on in South America and develop it much like this one on Africa.

Following is an outline of ou program:

Soft organ prelude using the hym O Brother Man, Fold to Thy Hea Thy Brother
Prayer Poem
Hymn — Hark! the Voice of Jes Calling
Selected scriptures from several gospe
Poem — My Brother
Introduction of the Discussion
Women's Work in Nigeria
First Nigerian Elder Ordained
Camp, Nigerian Style
Anniversary Service at Waka Teacl ers' Training Center
The Medical Work of the Lep Colony
The Annual Meeting in Africa
Brief news items concerning the variou other phases of the work in Niger
A brief summary and a special pray for all the African workers

Christian Education and International Affairs

How can the church prepare Christians for responsible participation in international relations? The November 1959 *International Journal of Religious Education* is a special issue devoted to exploring this role. This issue is an important part of the basic literature which churches will want to use in connection with the interdenominational social education study theme for this year, Christian Responsibility on a Changing Planet.

This issue is designed to show parents, church school teachers, young people, adults, and church leaders how they can help overcome misunderstandings and blind hatreds, and build the foundations of peace. Copies of this issue may be secured from the Church of the Brethren General Offices, Elgin, Ill., at 50c each.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does n necessarily constitute an unqualified recommendation. Purchase can be mac through the Church of the Brethren General Offices, Elgin, Illinois. Titl recommended for church libraries are marked with an asterisk (*). — Edito

***How to Get Into College and Stay There.** Science Research Associates, 1958. 121 pages.

This book can help answer the questions of youth and parents about the increasingly complex problem of a college education: Shall I go to college? Can I enter the college of my choice? How shall I determine what college is best for me? How do I get admitted? How do I prepare to fit in? How can I meet the costs? What about scholarships? Work? What is college like? Will I be lonely? Can I "make it with my roommate"? What kind of a program shall I set up for myself? Can I make the grade and stay in?

All of these questions are carefully dealt with in this study by Science Research Associates. Prospective students, beginning college students and their parents will profit from reading it. — *D. W. Bittinger, McPherson, Kansas,*

Know Your Faith. Nels F. S. Ferré. Harpers, 1959. 125 pages. $2.50.

This is the resulting book from the opening series of the Marcia E. Wertsch Lectureship — National Christian College — Kansas City, Mo., the money for this series having been given by a laywoman to make solid theology understood by the laity of the church.

Under the heading, By What Authority? Dr. Ferré gives the results of the New England Inter-Seminary Conference. There fou speakers presented their views a advocates of the three positions the held: one, the authority of Christia experience; two, one of the Bibl three, two of the church (Roma and Anglican). Dr. Ferré then acte as the one to summarize the result suggest the final focus, and consun mate the discussion. This is th background of the first lecture.

Arriving at the position that God Christ is our authority — the Chri who has come and still com to us through the Bible, the autho ity which comes to us throug our Christian experience channele through the church.

In succeeding chapters, Fer then most creatively discusses eac in turn: The Son of His Lov (Christ), To Mature Manhoc (Man), Grace Abounding (Sin And the Life Everlasting (Etern Life).

This book is so very helpful, that in the discussion of Christ Fer takes the major ideas or positio of such men as Niebuhr, Bart Nygren, and Brunner and points u their strength nad weakness, the truth and error, as he sees it.

The book puts in clear, luci simple language for every reader a impressive statement of the Christia faith. — *Charles E. Zunkel, Port R public, Va.*

Food Guide and Quantity Coo ing for Young Children. Comm

nity Council of Greater New York. Harpers, 1959. 189 pages. $4.95.

This book is full of ideas for feeding children attractive, nutrious and delicious meals, happily and efficiently. It is compiled by people with experience in this field. There are helps in planning, buying, storing, and preparing foods that are not only good to eat, but also economical. Efficient techniques for kitchen management are given, also for meal service and atmosphere. It stresses comfort and relaxation for the young child during mealtime, listing many suggestions that help to avoid tensions and promote a happy eating time. A large portion of the book is devoted to numerous tested recipes for feeding larger groups of children. It is almost a must for the camp kitchen, as well as the school cafeteria. Dr. Benjamin Spock, noted child specialist has the foreword and says, "This is the most thorough and perceptive guide I've seen on any technical subject and I congratulate the authors." — *Mrs. Clifton G. Crouse, Queen Anne, Md.*

Sir, I Have a Problem! R. Lofton Hudson. Thomas Crowell, 1959. 48 pages. $2.50.

This book presents "brief" information about a lot of problems that every minister faces. However, in many cases it leaves much to be desired as far as understanding the case. For quick general answers to problems, maybe; but for careful answers, no. — *Leland S. Brubaker, Elgin, Ill.*

This Is Life. John R. Brokhoff. Fleming H. Revell, 1959. 126 pages. $2.00.

If these messages were preached by a dynamic and winsome preacher, I can imagine his congregation, for the most part, went away feeling good about having heard them. Dealing with such concerns as life in the home and in the church, and the problems of life, the sins of life, and the life without end, the author does so with the use of very good illustrations, a sense of humor, and the Bible, but with few really new or profound insights. He is more skilled in describing problems than in giving helpful solutions — which is true of most teachers. Recommended by the publisher for devotional and inspirational reading, many folks will find the book interesting. — *Harold Z. Bomberger, Harrisburg, Pa.*

Across the Tracks. Bob and Jan Young. Julian Messner, 1959. 192 pages. $2.95.

Betty Ochoa was pretty, popular, and a senior at Bellamar High. She was a good student and counted one of the leaders of the high school crowd. Her Mexican background was cause for considerable tension in her life — sometimes not being fully accepted by her own people because she was friendly with all the kids at school and sometimes not being accepted by the "regulars" because she was Mexican.

The high school scene is "rough and ready" on occasions, considering the gang fight, her defeat as Girl's League president and her associations with Pete Flores whose aim was to cause trouble.

It is a provocative novel in which the authors dramatize a current issue with tenderness and perception. Her greatest victory is over herself in finding her place as a Mexican in an American society which has some strange prejudices. — *Ed Crill, Elizabethtown, Pa.*

Anniversaries

Mr. and Mrs. Harry Burgard celebrated their golden wedding anniversary on Sept. 6, 1959, with open house. Both are members of the San Diego church, Calif. They have two sons, three daughters, and four grandchildren. — Anna Schriefer, San Diego, Calif.

Mr. and Mrs. Walter Kurfis celebrated their golden wedding anniversary, Sept. 9, 1959, with renewal of vows and a reception following in the Lakewood church, Ohio. Both have been members of the church for forty-six years. They have two daughters, one son, eight grandchildren, and two great-granddaughters. — Mrs. F. McLaughlin, Millbury, Ohio.

Mr. and Mrs. Andrew Ritchie celebrated their sixtieth wedding anniversary on July 29, 1959. They are both long-time members of the Antioch church, Ind., and have served in the office of deacon for over fifty-five years. They have four children, twelve grandchildren, and seventeen great-grandchildren. — Mrs. Robert Coyle, Yorktown, Ind.

Mr. and Mrs. Sylvester Allen Shoemaker celebrated their fifty-ninth wedding anniversary in August 1959. They were married on Feb. 13, 1900. They have six children and a number of grandchildren and great-grandchildren. — Geraldine C. Eller, East Wenatchee, Wash.

Brother and Sister R. C. Wenger celebrated their fiftieth wedding anniversary and their forty-ninth year in the ministry on Oct. 18, 1959, with open house at the home of their daughter, the undersigned. They are the parents of four children and have five grandchildren. — Mrs. C. L. Kraning, Hartford City, Ind.

Obituaries

Gibson, Viola S., daughter of George and Martha Link Sanger, was born Sept. 15, 1891, and died March 13, 1959. She was a member of the Barren Ridge church, Va. Surviving are her husband, one daughter, one son, and one sister. The funeral service was conducted in the Barren Ridge church by Bro. James M. Bryant, assisted by Rev. David F. Glovier. Interment was in the Salem Lutheran church cemetery. — Mrs. W. L. Crickenberger, Swoope, Va.

Gordon, John L., son of John and Elizabeth Berkey Gordon, was born Feb. 27, 1877, and died Aug. 5, 1959. He was preceded in death by his wife. He was a member of the New Paris church, Pa. Surviving are nine children, two brothers, two sisters, twenty-seven grandchildren, and thirty-five great-grandchildren. — Thelma M. Wentz, Alum Bank, Pa.

Grafton, Mahlon B., died on May 4, 1959, at the age of sixty-four years. He was a member of the Indian Creek church, Pa., and was a trustee for many years. He is survived by his wife, a son, a sister, and five brothers. The funeral service was held at the Indian Creek church, with Bro. Joseph Moyer officiating. Interment was in the adjoining cemetery. — J. Wilford Price, Vernfield, Pa.

Hamm, Herbert F., was born Oct. 12, 1874, and died Aug. 29, 1959. He was a member of the Black Rock church, Pa. Surviving are two sons, two daughters, ten grandchildren, fifteen great-grandchildren, a brother, and three sisters. The funeral service was conducted by Bro. N. S. Sellers in the Chestnut Grove church. Interment was in the adjoining cemetery. — Lydia M. Resser, Manchester, Md.

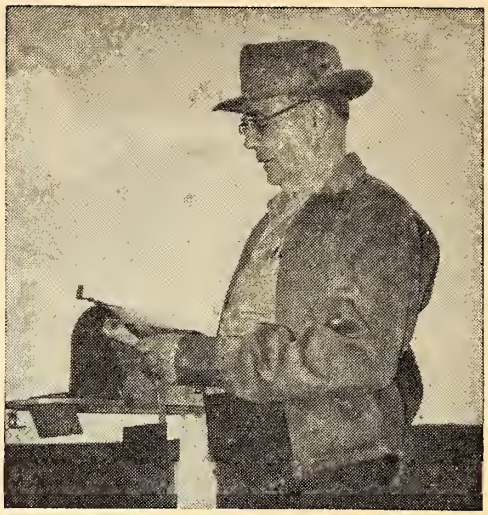
Hedrick, Edna Storer, was born near Peebles, Ohio, and died Sept. 1, 1959. In 1912 she was married to Marion Hedrick, who preceded her in death. About the time of her marriage she joined the Church of the Brethren. Surviving are one son, one sister, and four brothers. The funeral service was conducted by Bro. Dan L. Blickenstaff in the Marble Furnace church. — Irene McGowan, Peebles, Ohio.

Hicks, George D., son of Brother and Sister Cadmus Hicks, was born March 19, 1886, and died June 7, 1959. He was a member of the Broadfording church, Md. He is survived by his wife, two sons, one daughter, one stepson, four grandchildren, two brothers, and one sister. The funeral service was held at the Kraiss funeral home by Bro. J. Stanley Earhart, assisted by Rev. Charles Lewfew. Interment was in the Rest Haven cemetery. — Mrs. Edith Myers, Hagerstown, Md.

Krieger, Rosa M., daughter of John and Eva Neff Smith, was born Feb. 11, 1885, and died June 30, 1959. Surviving are one daughter, one son, and four granddaughters. The funeral service was held in the Lingler funeral home, with Bro. Willis B. Stehman officiating. Interment was in Union Hill cemetery. — Marjorie Landes, New Philadelphia, Ohio.

Manual, Essie T., daughter of Thom-

Investment Problem Solved!



A Church Annuity for Me

Investing is uncertain but I have a Board Annuity!

- The investment return is good
- It is assured for life
- My check always comes promptly
- My investment benefits people — boys, girls, men and women
- And I have satisfaction in my heart

Do you know about the tax deduction afforded by a gift on the annuity plan? Why not send today for information? You will incur no obligation whatever.

GENERAL BROTHERHOOD BOARD
1451 Dundee Avenue . . Elgin, Illinois

Please send me free, the leaflet, "A Church Annuity Yields Triple Benefits," quoting rates up to 7.4%. Tell me what percent income I would receive for birth dates as follows:

MYSELF ..... Month ..... Day ..... Year

A CO-ANNUITANT ..... Month ..... Day ..... Year

MY NAME .....

ST.; RFD ..... CITY ..... STATE .....

(Clip and mail to Harl L. Russell, Director of Special Gifts, at the above address. Your inquiry will be considered confidential.)

as B. and Margaret Flanagan Welsh, was born May 3, 1884, and died at Martinsburg, W. Va., Aug. 16, 1959. She was a member of the Martinsburg church. She is survived by one daughter, one son, one brother, and two grandsons. The funeral service was held in the Martinsburg church by Bro. Robert L. Byrd. Interment was in the Elmwood cemetery. — Doris A. Byrd, Martinsburg, W. Va.

Mason, Walter J., was born May 29, 1900, and died Sept. 4, 1959. He was a member of the Crab Orchard church, W. Va. He is survived by his wife, Lula Mason, and four children. The funeral service was conducted at the Crab Orchard church. Interment was in Sunset Memorial park. — Cleta G. Wood, Sprague, Va.

McClure, Raymond R., was born March 18, 1898, and died Sept. 4, 1959. He was a member of the Crab Orchard church, W. Va. He is survived by his wife, Pearl McClure, and two children. The funeral service was conducted at the Crab Orchard church. Interment was in Sunset Memorial park. — Cleta G. Wood, Sprague, Va.

Meyers, Ross Ervin, son of Charles F. and Anna E. Platter Meyers, died July 1, 1959, at his home near Rockwood, Pa., at the age of forty-three years. He is survived by his widow, Mabel Brown Meyers, four children, three grandchildren, six brothers, and one sister. The funeral service was in the Mills and Mickey funeral home, with Bro. W. F. Berkebile officiating. Interment was in the Rockwood cemetery. — Mrs. Walter Berkebile, Rockwood, Pa.

Miller, Melvin F., son of Michael and Mary Fager Miller, was born Shickley, Nebr., July 4, 1886, and d Aug. 19, 1959. In 1911, he was marr to Ora Horner. Survivors include wife, four sons, and one granddaugh Bro. William P. Albright conducted funeral at the Bethel church. Int ment was in the Bethel cemetery Mrs. Dee Griffith, Carleton, Nebr.

Neff, Agnes, daughter of Henry Margaret Gibson Bowser, was born Elkhart County, Ind., Feb. 12, 18 and died Sept. 2, 1959. Her husba Daniel Neff, preceded her in dea She was a member of the Bet church, Ind. She is survived by daughter, grandson, and two gre grandchildren. The funeral service conducted in the Bethel church the undersigned. Interment was in Milford cemetery. — W. Harlan Sm Milford, Ind.

Neff, Alpheus, son of Mr. and M John Neff, was born July 19, 18 and died Aug. 5, 1959. He wa member of the Maple Grove chu Ind. His wife, the former Ama Troup, preceded him in death. S viving are two sons, one foster s nine grandchildren, three great-gra children, and one brother. The fun service was held at the Maple Gr church, with the undersigned and Glen Kinsel officiating. Interment in the adjoining cemetery. — El Evans, Argos, Ind.

Petry, Tyler L., son of George Lydia Petry, was born Jan. 17, 18 and died at Bradford, Ohio, Aug. 1959. He had been a member of Harris Creek church, Ohio, for past fifty-eight years. He is survi by two sisters. The funeral ser was held in the Harris Creek chu by Bro. John C. Martin. Interm was in the Wares Chapel cemeter Mrs. Norman Sargent, Bradford, O

Schrock, William Preston, son Daniel and Margaret Sweitzer Schr was born July 27, 1878, in Middlecr Township, Pa., and died April 14, 19 He was a charter member and cha trustee of the Rockwood church, He is survived by his wife, the for Mary Belle Lenhart, three child eight grandchildren, and six gr grandchildren. The funeral service held in the Rockwood church by W. F. Berkebile. Interment was in Rockwood cemetery. — Mrs. Wa Berkebile, Rockwood, Pa.

Sebuen, Charles William, was b at Websters Mills, Pa., Jan. 28, 19 and died May 18, 1959, at Hag town, Md. He was survived by wife, two sons, his parents, five sist and two brothers. The funeral ser was held at the Coffman funeral h by Bro. J. Stanley Earhart. Interm was in the Rose Hill cemetery. — Edith Myers, Hagerstown, Md.

Shiflett, Anna Melistha Glick, born May 6, 1878, and died Aug. 1959. On Dec. 24, 1907, she united in marriage to Clinton Shi Shiflett, who preceded her in de She was a faithful member of Sum church, Va. She is survived by children, ten grandchildren, two sis and three brothers. The funeral ser was held in the Summit church by Beverly A. Smith, assisted by Cecil Ikenberry. Interment was in

ummit cemetery. — Mrs. Roy Evers, ridgewater, Va.

Welch, Myra Brooks, was born Oct. 2, 1877, in Walnut Grove, Ill., and ied Aug. 11, 1959, in La Verne, Calif. n 1900 she was married to Otis Melvin Velch, who preceded her in death. 'or many years she was confined to wheel chair. She was the author of undreds of poems, of which the best nown is The Touch of the Master's land. Surviving are one son, one aughter, four grandchildren, and four reat-grandchildren. The funeral serv-e was held at the La Verne church y Harry K. Zeller, Jr. Interment was the Evergreen cemetery. — Mrs. Al-ert Hollinger, La Verne, Calif.

Wilcox, Flora Elizabeth, daughter of evi and Catherine Miller, was born n. 3, 1880, at Sangerville, Va., and ied at Vienna, Va., July 12, 1959. he became a member of the Church the Brethren early in life and was ne of the oldest members of the Oak-n church, Va. On Oct. 17, 1914, she as married to Jesse Wilcox, who pre-ded her in death. She is survived three daughters, five grandchil-en, three great-grandchildren, two sters, and two brothers. The funeral rvice was conducted by Bro. David Rogers at the Oakton church. Inter-ent was in the Oakton church ceme-ry. — Mrs. Joel Miller, Vienna, Va.

Wise, Goldie Mae, daughter of elson and Sara Jane Washington Wei-er, was born Aug. 28, 1898, and died ig. 23, 1959. She was a member of the rchase Line church, Pa. She is sur-ved by her husband, Charlie W. Wise, o sons, five daughters, twenty-five andchildren, one great-grandson, one ter, and one brother. The funeral rvice was conducted at the Purchase ne church by Bro. J. I. Thomas. terment was in the Ruffner ceme-y. — Mrs. Lyle Wise, Clymer, Pa.

Church News

Southern California

Glendora — Our church has elected the office of deacon Brother and ter Ray Reiff and Brother and Sister m. J. Welshimer. A group heard R. Zigler speak when he was in Verne. Miss Peggy Deal, national sident of the Church of the Brethren uth, spoke one Sunday. Four new bies have been dedicated. In June had promotion services and dedica-n of the newly remodeled junior de-rtment. One evening Mr. Hojo told about the children of Japan. The ject for vacation Bible school was neer packets for relocated Japanese. tallation of officers for our women's owship was conducted by Sister len K. Walker. Our women have t nine boxes of bedding and clothing the Modesto center, soap and rolls bandages to the leprosarium in Ni-ia, and baby jackets and mother's kets to Puerto Rico. Harold Fas-ht, I. V. Funderburgh, Robert Sink Herbert Ruthrauff were guest akers while our pastor and his family e away. Thirty-seven new members e been added to the church during past year. — Alice Manchester, rina, Calif.

Oregon

Albany, Sunrise Community — Joan Lett gave an illustrated talk at a union Sunday evening service. Pearl Ellenberger, of La Verne, Calif., spoke to a women's fellowship meeting. Homecoming and the fifth anniversary of the dedication of the church were observed. The primary Sunday school pupils headed a project for a new amplifier which now regularly plays recorded chimes and organ music over an outdoor speaker. Communion is served the first Sunday of each month. Love feast will be held the Sunday evening before Thanksgiving. Our pastor served this year as president of the ministerial association. — Mrs. Harley F. Hoover, Lebanon, Oregon.

Washington

Wenatchee Valley — Pastor Wayne Crist led the church cabinet and the CBYF cabinet in a combined retreat at Lake Wenatchee. Alex Cianciara, connected with the agricultural exchange from Warsaw University, Poland, continues to enrich our experiences as he lives among us for this year. The Michael Oehler family, escapees and refugees from Yugoslavia, arrived here in August to begin a new life. Our Indonesian-Dutch friends, the Simon Prinz family, have left us to accept employment in Bakersfield, Calif. The junior high department has personal contacts abroad in Larry Deal, teaching in the mission in Africa; Doris Shoemaker, teaching at the Navajo mission at Lybrook; David Deal, a student exchangee in India and Shirley Neher, recently returned from our Geneva office and Austrian camps. As a result of these lessons they have sponsored special projects through the vacation Bible school and Sunday school to send aid in various forms as their love tokens. — Geraldine C. Eller, East Wenatchee, Wash.

Middle Missouri

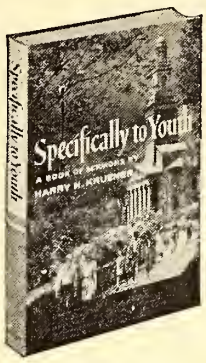
Deepwater — Bro. Robert Subby began pastoral duties in our church on October 1. — Sadie Pippenger, Montrose, Mo.

Northern Missouri

Shelby County — At our Sunday evening services we have been studying about evangelism. Anna Warstler spent an afternoon with our women and in the evening showed pictures of her trip to Europe. Juanita Fike was guest speaker at our mother-daughter tea. The McPherson mixed quartet gave a program. Rev. Bennett Kulp and family were our guests one Sunday. We were host to the district meeting in September. Our communion service was held on Oct. 4. — Mrs. Frank Mason, Shelbyville, Mo.

Nebraska

Lincoln, Antelope Park Community — During the year sixteen have been added to the church and ten babies consecrated. We held a reception for the new members. A farewell was held for Brother Coppock, who served us as interim pastor the past year, and his wife. Bro. Ed Duncan had installation services for our new minister, Bro. Meredith Rogers. In the evening of the same day the church had a reception for the Rogers family. — Mrs. Metta Van Dyke, Lincoln, Nebr.



A BOOK OF SERMONS

SPECIFICALLY TO YOUTH

Harry H. Kruener

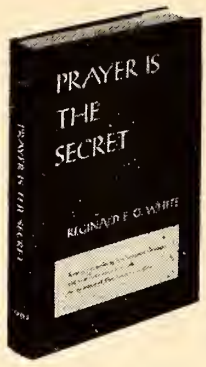
Here is the first book of sermons by an outstanding preacher. It is especially directed to young people. The twenty sermons, originally delivered at colleges throughout the country, show how Christianity speaks to the concerns of man today. $2.75

Church of the Brethren
General Offices
Elgin, Illinois

Northern Illinois and Wisconsin

Stanley-Worden — The church met in council and Bro. Austin Eiler was re-elected elder for next year. As the Worden congregation is merging with the Stanley group, owing to the tornado destroying the Worden church in 1958, the church was completely reorganized as of Oct. 1. We plan to have a special service of rededication. Our communion was on Oct. 5 and our harvest meeting, Oct. 14. The junior group have as their project a heifer for relief. The vacation Bible school in June was well attended. The children had as their project two church signs to be put on the highway, and missions. The ladies of the two aids have sent clothes for relief, comforters, and some cut garments. — Mrs. Vernon Reppert, Stanley, Wis.

Sterling — Our new pastor, Bro. Elmer Dadisman, and his family, are settled in the parsonage. Bro. Dean Frantz preached the morning sermon and installed Brother Dadisman as pastor of our church after which a potluck dinner was served. We recently granted



Prayer Is the Secret

REGINALD E. O. WHITE

What is the secret of a vital Christianity that conquered ancient paganism and launched the church of Christ? Did the inspiration belong exclusively to that age? Or is apostolic Christianity the kind of life all Christians might enjoy? The author of this book seeks the answer by exploring the spiritual experience of New Testament Christians and believes he has found its deepest secret and explanation in the quality of apostolic praying. $2.50

Church of the Brethren
General Offices
Elgin, Illinois

four letters of membership. Our church is participating in the Call program. At our loyalty dinner a special film was shown. We had a baby dedication at a morning service. Our aid has been rolling bandages for the Nigeria mission hospital. — Katherine A. Miller, Sterling, Ill.

Southern Illinois

Peoria — We have received eighteen by baptism and eight by letter. On Pentecost Sunday thirty-three members came forward for recommitment of life. Six babies were presented for dedication. A membership class was conducted by our pastor. At a program, The Bible in the Home, various members spoke of eight different phases of the message of the Bible as applied to life; this was followed by a dedication service for our homes. Our church continues to support Terry Lee Baldwin, son of Charles and Naomi Baldwin, Chibuk, Nigeria, Africa. Our vacation Bible school was held July 27 — Aug. 7. A fellowship and farewell supper was held for Brother and Sister J. F. Baldwin. On Sept. 1 Brother Baldwin began his work as executive secretary for the District of Michigan. Bro. Howard Keim of Peru, Ind., is now serving as pastor. — Betty Roeder, Peoria, Ill.

Pleasant Grove — We were sorry to lose Bro. Ralph Thomas. We are happy to secure the service of Bro. Ronnie Bookhout and his wife of Salem for services twice each month. We also have Bible study each Tuesday night and friendship meeting the first Friday night in each month. We had a farewell for the Thomas family. — Lizzie Coffel, Scheller, Ill.

Middle Indiana

Bethel Center — Bro. Donald Ritchey resigned to accept the pastorate of the Mexico church. A farewell party, entitled Four Years of Your Life, was held. New pews and pulpit were purchased and dedicated. Brother W. D. Keller filled the pulpit on Sept. 6. Bro. Edward Kintner gave the message on Sept. 13 and installed our new pastor, Bro. Fred Miller, and wife. Our love feast was held on Oct. 11. — Betty Culbertson, Montpelier, Ind.

Sweetser — We met in our annual church council and organized our church on the commission plan with nine commissions. The laying of the cornerstone for the new church took place the following Sunday. Bro. E. Paul Weaver gave the address. We hope to occupy our new building in the late fall. — Mrs. Sina Blue, Marion, Ind.

Southern Indiana

Pyrmont — Our church is now starting on its second year under the every-member visitation plan. Our pastor, Ralph R. Petry, besides serving our local congregation, is busy in the work of our district and also in the work of the ministerial association. Sister Petry is again teacher to third and fourth grade pupils in our county schools that are released from school once each week for one hour of Bible instruction. Our church was represented at Annual Conference by Bro. Dwight Wagoner. — Mrs. John E. Wagoner, Delphi, Ind.

Michigan

Florence — We had our fall council in September. Our harvest meeting was held on Oct. 4. Our revival began the next day and closed Oct. 11. Our love feast was held Oct. 18. The women's work has sent nine health kits, four hundred fifty pounds of clothing to relief, and made and sold rugs. — Mildred M. Tschupp, White Pigeon, Mich.

Crystal — We observed the world day of prayer in our homes. Bro. David Wieand conducted union services in our community. The women's missionary tea was held at our church with Miss Marion Anderson as speaker. She is working in South America with the Indians in Peru. Our pastor attended the rural leadership school at East Lansing, Mich. On Sept. 27 we had a consecration service for our new Su day school officers and teachers. C fall revival meetings were held O 12-18 by Bro. Paul Kinsel, pastor the Trotwood church. — Mrs. Beul Tyler, Carson City, Mich.

Shepherd — Our church participat in the day of prayer with the you people preparing the prayer room a having charge of the evening servi The district workshop on temperar and family life was held at our chur Judge Donald Holbrook was speal for the father-son banquet. The wo en's fellowship sponsored a mission program featuring colored slides titled Voice of the Andes. Our past Bro. Dean Rohrer, exchanged pulp for one Sunday with Bro. Carl Hilbe pastor of the Beaverton church. T of our women attended the wome work rally held at Camp Breth Heights. We joined the EUB chu for the vacation Bible school, lasti seven days and closing with a progra The offering was used to send t pigs to Mexico. Our fall love fe was held on Oct. 4. We had a prea ing mission, Oct. 5-11, with Bro. W liam Kidwell as our guest evangelist Eleanor M. Hoyle, Mt. Pleasant, Mi

Northeastern Ohio

Alliance — Since our last report, f have been received into the church letter and three by baptism. On Eas and again on July 26, our chu service was broadcast over our lo radio station. Our pastor, Bro. Richa C. Overly, preached the sermon. Ov ly officiated at our communion servi A number of our women attended t women's rally and workshop which v held at Camp Zion. Brother Ove and Sister Winifred Trupp were d egates to district conference. T women have fixed over white sh to be used in leper colonies, ma friendship packets for relief, and rol bandages for hospital use. Clothing also gathered for relief. During t pastor's vacation the men's fellowsh the peace committee of the wome fellowship and the CBYF were sponsible for the Sunday morning w ship services. On Aug. 23, Rev. Rolla Smith gave a talk and showed pictu of his work among the Canadian dians. — Mrs. Jennie M. Messer, liance, Ohio.

Southern Ohio

Bear Creek — Our vacation Bi school was directed by Brother a Sister Herbert Erbaugh. C. S. Zi merman, Dwayne Yost and H. H. H man were guest speakers this summ Sister Kathryn Kiracofe, a mission to India, spoke to the women at picnic supper. The workshop of district women's fellowship was h here in August. Anna Warstler, national director, gave an address the morning and afternoon. A recept for the members received into church during the past year was gi in September. Bro. Kenneth Hartm was the guest speaker at a retr for the church board and committees Mrs. Hugh Norris, Dayton, Ohio.

North Atlantic

Amwell — Our daily vacation Bi school was well attended this summ

veral young people will be baptized on by our pastor, Bro. George W. andis. Sister Frances Landis and Sis- r Alice DeBrigida were delegates to e Annual Conference. Brother and ster Grimley and little daughter were ith us while on furlough and deliv- ed a Sunday morning message and so showed pictures. Our congrega- n is still supporting Carol Joy wman. — Dora H. Holsopple, Ser- antsville, N. J.

Coventry — Our pastor, Bro. D. oward Keiper, attended Annual Con- rence and assisted in the consecration rvice of Brother and Sister George eps as missionaries to Ecuador. The n's fellowship of the district, of ich Coventry is an active participant, setting up a loan fund to encourage ung ministers to attend Bethany Bib- al Seminary. Brother and Sister orge Detweiler directed the retreat d spiritual life emphasis held at the exel Hill church. Sister Wilma Lew- was the speaker at Coventry's moth- daughter banquet. Rev. Frank Fuhr, presenting the Pennsylvania Temper- e League, spoke on June 14. The ashington Street mission, supported Coventry and staffed by its mem- rs, has reported a new interest and reased membership. Mrs. D. H. iper was director of our vacation le school. For the summer, our est ministers have been Martin olten, Robert W. Neff, and Marian olten. Our pastor and his wife spent ee days at the Massanetta Bible con- ence. Mrs. Francis Wampler at- ded a training school for leaders Naperville, Ill. She also attended regional workshop held at Juniata llege. — Mrs. Mary Jane Kulp, Potts- vn, Pa.

Royersford — Our church along with other five Brethren churches in our nmunity, held special services for e evenings. Robert Byerly from Eliz- thtown College was guest speaker our church. At a special service for Brethren youth in our community film, The House That Hunter Built, s shown. Our newly purchased urch parsonage was dedicated at a rning service and open house was d at the parsonage in the afternoon. . John Grimley was our speaker missionary Sunday. He also showed pictures at a special evening service. e movie, Call of the Navajo, was wn for family night. Baby dedica- was held for the new babies in church. While our minister was vacation, those filling the pulpit e Howard Fretz, Merle Cox, Paul tin, and Charles Bieber. — Martha Hershberger, Spring City, Pa.

Middle Pennsylvania

Lower Claar — Bro. Ordo Pletcher, tor of the Leamersville church, was lected elder of our church at our rterly council. The junior high class e a program about the work among Navajo Indians and showed slides. Ralph Schlosser of Elizabethtown ducted a Bible institute in our rch. Our pastor and his wife, ther and Sister Ralph Z. Ebersole, esented our church at Annual Con- nce. During the absence of the pas- preaching services were conducted Brethren Paul Yoder, Earl C. Kaylor, Elmer B. Hoover. — Mrs. Fred L. lter, Claysburg, Pa.

Southern Pennsylvania

Back Creek, Upton — A hymn sing was one of our Sunday evening services. Bro. Kenneth Hershey of Long Run held a two-week revival. As a result, seventeen were baptized. Bro. Clarence Hunsberger was speaker for our young people's "shining light" conference. Glenn Haldeman directed our Bible school in July. Bro. Lowell Gearhart preached our harvest service. Our Annual Conference report was given by our delegates, Roy B. Hawbaker and Samuel Hawbaker. — Mrs. Roy B. Hawbaker, Mercersburg, Pa.

Mount Olivet — During the month of May dedication services were held for three babies. Bro. Norman Patrick was our evangelist for a week's meeting. Ten were baptized, and two were received. The children of the Sabbath school rendered a Children's Day program. — Mrs. Ada Brandt, Millerstown, Pa.

Western Pennsylvania

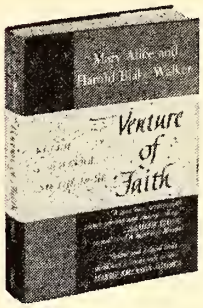
Pleasant Hill — We have accepted the resignation of Bro. William Gould as our pastor, after having served us for twelve years. He has accepted the call to serve as the pastor of the Lebanon church. Brother and Sister Harlan Grubb of Louisville, Ohio, accepted the call to serve us. Brother and Sister Carmen Rummel visited the Flat Creek mission in Kentucky. The Elizabethtown College choir, under the leadership of Brother Nevin Fisher, presented a program of sacred music in our church. A deputation team of young people from Juniata College conducted a morning worship. Bro. John Grimley, home on furlough, spoke in our church on the work being done by our missionaries in Africa. Sister Glenn Bowlby was the guest speaker at the annual mother-daughter banquet. Rev. George Melhorn, pastor of the Moxham Lutheran church, was guest speaker at the annual father-son banquet. A number of our teachers and other workers attended the district Christian education dinner meeting at Camp Harmony, at which S. Loren Bowman was the speaker. Since our last report twenty-four have been baptized. A farewell party was held for the Goulds, with a program trying to express our appreciation to them for the fine Christian service they have given us. A reception was held for Brother and Sister Grubb and their son. Four new deacons, with their wives, were installed permanently into office with Brother Gould officiating. — Mrs. Benjamin Hoyland, Johnstown, Pa.

Walnut Grove — Family night was observed with a covered dish dinner and program at which time all new members who were received into the church during the year were welcomed. Clyde Carter, Blanche Strayer, Nellie Musser, Wilda Yost, and Edith Berkey represented our church at the Annual Conference. Carol Union from our church participated in the youth speech contest at the Annual Conference where she placed third. Bro. J. A. Robinson, a former pastor, was the guest speaker at a morning service. Sixteen young people from our church attended the Eastern Region youth conference at Juniata College. After serving our church for the past fifteen months as intern pastor, Brother Petry has returned to Bethany Seminary to complete his seminary work. Bro. Wm. Stoneback has arrived to serve our church as intern pastor for one year. Since our last report, twenty-four have been baptized and eight received by letter. A visitation program was conducted during the month of September. Our love feast was held on Oct. 4. — Mrs. S. L. Lehman, Johnstown, Pa.

Florida, Georgia, and Puerto Rico

Tampa — Several of our young people attended the round table at Camp Ithiel. We held evening vacation Bible school. The St. Petersburg church joined with us in a love feast. Sister Bael of Arcadia gave a message at the morning worship on Mother's Day. Sister Goldie Swartz gave the women an interesting talk on India at the mother-daughter tea. In the absence of our pastor, Brethren Floyd Irvin and Raymer Cox filled the pulpit. One evening we had a vocal and instrumental program of local talent. — Mrs. Hazel Cox, Tampa, Fla.

A Guide to Marriage and the Home



HAROLD BLAKE WALKER and MARY ALICE WALKER

VENTURE OF FAITH

Written from the vantage point of twenty-five years of pastoral counseling and of homemaking, this book will commend itself to those contemplating marriage and a family because of its sprightly style and common-sense approach.

$3.00

Church of the Brethren
Elgin, Illinois
General Offices

FREE

To Christian Leaders Only
3-Month Trial Subscription to Christianity Today

The Magazine for Leaders of the Christian World

If you are a Christian leader in your community, and active in the work of your church, we will send you *free* for three months (6 stimulating issues) an introductory trial subscription to CHRISTIANITY TODAY, a magazine designed to witness in a scholarly way to the unchanging Gospel for a changing age.

CHRISTIANITY TODAY is published in Washington, D. C., by a nationally known staff of editors headed by Dr. Carl F. H. Henry, 50 contributing editors and 70 correspondents situated in strategic world centers.

CHRISTIANITY TODAY is edited for the mature Christian leader interested in the important theological, social, political, and economic issues of our day. Reading CHRISTIANITY TODAY will provide you with the intellectual and spiritual stimulation you have been looking for.

We invite you to read CHRISTIANITY TODAY at our expense for three months. Just fill in the form below and mail it to us today.

This offer is limited to Christian leaders in the United States and Canada only.

Christianity Today, Dept. G
Washington Building,
Washington 5, D. C.

I am happy to take advantage of your free trial offer. Please send CHRISTIANITY TODAY to me for three months.

Name (please print)_____

Address_____

City_____ Zone____ State_____

Please indicate your leadership position_____
(Pastor, Church Official, Teacher, etc.)

Your denomination_____

Eastern Maryland

Union Bridge — Thirteen persons were received into the church by baptism and five by letter. Our entire young people's class, with their adult advisors, attended the regional round table at Bridgewater. The young people also had charge of a Sunday night dessert supper and its program. A recital of piano and instrumental music was given by all children who were taking music lessons. Fourteen children attended Camp Peniel. A mother's study group has just been organized. — Mrs. Paul Niswander, Union Bridge, Md.

Middle Maryland

Martinsburg-Vanclevesville — We are now enjoying a public address system made possible by a member of the church, Miss Viola Riser. The pastor, Bro. Robert L. Byrd, and Mrs. Byrd, were our delegates to Annual Conference. We were represented at the various age group camps at Peniel. The chapel choir and junior church group gave several Sunday evening programs. Guest speakers during the summer have been: Harold Green, Arthur Scrogum and Alvey Mowen. We participated in the union community vesper services. Our pastor has resigned. The pulpit will be filled by guest ministers until a permanent pastor can be secured. The fall love feast was held on Oct. 4. The women's work continue to gather clothing and to make comforters and soap for relief. — Doris A. Byrd, Martinsburg, W. Va.

Pleasant View — Laymen in our congregation are active in a program of fellowship evangelism in connection with the Call program. Sister Anna Mow, former missionary to India, was speaker at our mother-daughter banquet. Our pastor spent the summer conducting evangelistic meetings and Bible conferences. During his absence, Bro. James McKinnell was our pastor. Following his work here, he assumed duties as an intern pastor of the Hagerstown church. Fifty pupils were enrolled in our annual vacation Bible school. The McKinnells spent three weeks counseling at Camp Peniel. Brother McKinnell was the speaker at the last mountaintop services at the Gathland state park. Workers f... our church have helped to process m... than three hundred twenty bales ... relief clothing at New Windsor. — ... Garland S. Guyton, Burkittsville, ...

Western Maryland

Georges Creek — Bro. W. J. Ha... ton of Cumberland preaches each ...

Brethren Placement Service . . .

This column is conducted as a f... service in the interests of assisting ... dividuals or families to relocate ... secure employment in Brethren cc... munities. It does not provide for ... advertising of goods or property ... sale or rent. Information on paid ... vertising may be obtained from ... Church of the Brethren General Offic...

This service is part of the Broth... hood program, assigned for adminis... tion to the Social Welfare Departm... of Brethren Service.

The right to edit and reject noti... is reserved. Since no verification ... notices is made no responsibility ... be assumed.

When writing about a notice, it ... necessary that the number be giv... Write Brethren Placement Serv... Church of the Brethren General Offi... Elgin, Ill.

No. 419. Laboratory Technici... Immediate opening for a laborat... technician in our hospital laborat... Must be trained in all hospital ... work. Contact Olga Bendsen, Pers... nel, Bethany Hospital, 3420 W. ... Buren St., Chicago 24, Ill. Phone: ... Buren 6-9200.

No. 420. A widow aged 72, wo... like a woman to assist in her ho... Although confined to a wheelchair ... can get around quite well in her ho... Room and board and a small sal... furnished. If a couple would be ... terested, an appartment is availal... Contact: Mrs. Bert L. Carter, 1510... Sycamore St., Kokomo, Ind.

No. 421. Position wanted as f... manager or farming on the percent... basis in Iowa, Illinois, or Indiana c... munity with strong Brethren chu... Graduated from Earlham College, I... in general agriculture and from I... State College in crop production. ... tensive farm experience in Midw... Twenty-five years old. Comple... Brethren Service in Europe in Ma... References furnished. Contact: Br... ren Placement Service, Church of ... Brethren General Offices, Elgin, Il...

No. 422. Medical laboratory t... nician for three-year or indefi... assignment to Nigeria. License ... quired. Experience preferred. Con... Foreign Mission Commission, Churc... the Brethren General Offices, Elgin, ...

No. 423. Wanted: Teacher of v... tional agriculture at Waka Tea... Training Center in Nigeria. Lic... to teach agriculture required. Con... Foreign Mission Commission, Ch... of the Brethren General Offices, El... Ill.

lay evening. The church house has ecently had the interior painted and ıew floor covering laid. This was done hrough the efforts and management)f the women's fellowship. Bro. J. R. ackson, from the Cherry Grove con-;regation, came to us for a two-week eries of meetings. As a result, three vere baptized and two received by etter. — Anna M. Weir, Lonaconing, Md.

Tennessee

Johnson City — Our church was host o the joint Tennesse and Alabama vorkshop. Some of our members heard Dr. Roy Burkhart speak on home and amily life at the First Methodist hurch. Sister Olive Wise on furlough rom India spoke at our church and lso assisted in youth camp at Camp lacid. Our pastor and others who ent to Ocean Grove in June showed lides and gave a report of the Annual Conference. Bro. Russell West was ıe speaker for our evangelistic meet-ıg. Two were baptized and two have een received by letter. Bro. B. J. Vampler accepted the call as fieldman)r the Tennessee and Alabama Dis-ict, and Bro. Ronald Beverlin suc-eded him as our pastor. Our women's llowship recently featured the film-rip, Reason for Being. — Mary W. owman, Jonesboro, Tenn.

Pleasant Mount — Bro. Glen Petcher Citronelle, Ala., was our speaker r our revival. Filmstrips and slides ustrated the sermons. During the ımmer months a recreation night was ld once each week for the young ople. Also a youth Bible study was arted last June with topics of interest udied and discussed. Our church has stributed New Testaments through-ıt the community to all with or with-ıt church affiliations. Three of our)uth attended Camp Placid for a eek this summer. Among the guests our church these past few months ıve been Bro. Reuel Pritchett, who oke to us concerning church organi-tion; the district CBYF cabinet; and e Knob Creek church youth group. om July 8-22 we held our daily vaca-)n Bible school. — Mrs. Glenn R. anford, Rogersville, Tenn.

First Virginia

Ninevah — Frank Wimmer and Allen)over officiated at our communion vice. They also held communion vices with several shut-ins at their mes. Bro. John Rader of Troutville oke to us during layman week. Vaca-n Bible school was held June 15-20. our regular council meeting we cted our teachers and officers. We ıt Horace Southall and Warren Moor-ın as our delegates to district confer-ce at the Green Hill church. Our n's work sponsored one boy at Camp thel and women's work sponsored e girl. — Mrs. Vista Moorman, Hardy,

Northern Virginia

Front Royal — World Day of Prayer vices were conducted by the women our church. Our revival was con-ted by Bro. Joseph Whitacre. Elev-were received by letter and sixteen baptism into our membership the t year. Our home-coming services e held in August. Our vacation Bible school was directed by Sister Dorothy Barker. — Mrs. Catherine Thomas, Front Royal, Va.

Linville Creek — A revival was held at the Linville Creek by Bro. Earl Mitchell of Roanoke, Va. A mother-daughter gathering was held at the Linville Creek church. The theme, Around the World, was carried out through the evening with the daughters presenting a program portraying folk from all parts of the world. — Janet Dellinger, Broadway, Va.

Round Hill — Our new church building is slowly taking shape under the workmanship of T. W. Good. Plans are underway for a revival meeting

DEVOTIONAL LITERATURE

published by

UPPER ROOM

► **THE PRAYER SERIES**

Five booklets that answer many questions about prayer and prayer habits.

THE MASTER'S GUIDE TO PRAYER, by Rollin H. Walker
IS PRAYER INTELLIGENT? by George A. Buttrick
PRAY FOR OTHERS, by Frank C. Laubach
WHAT DOES PRAYER ACCOMPLISH? by Andrew W. Blackwood
HOW TO FIND PRAYER MORE MEANINGFUL, by Georgia Harkness

Complete set, 50c; single copy, 15c; ten or more, 10c each

► **WHEN YOU ARE SICK**

David A. MacLennan

A book to give you courage and confidence in time of illness. Helpful for both those who are ill and for those who attend the ill. Fits standard envelope.

Single copy, 15c; ten or more, 10c each

► **A LAYMAN'S GUIDE TO OUR LORD'S PRAYER**

Kendrick Strong

In this book, the author points us to the prayer wisdom of ancient Israel and its rich tradition, to more mature insights as to the character of God, and to the use of our Lord's Prayer as an index to our own character.

Single copy, 35c; three for $1.00; $3.50 per dozen

► **SYMBOLS, SIGNPOSTS OF DEVOTION**

Ratha Doyle McGee

A very useful book illustrating and explaining over one hundred fifty Christian symbols. These symbols are signposts of devotion, strengthening the faith and encouraging devotions.

Single copy, 50c; $5.00 per dozen

► **THE UPPER ROOM CHAPEL TALKS**

Gustave A. Ferre

An unusual book of devotional talks by noted teachers, preachers, laymen and women from around the world.

Single copy, 50c; $5.00 per dozen

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Nov. 22-29. This will be the last such meeting in the one-hundred-two-year-old building. The church in council, lead by our moderator, Mark S. Roller, voted a budget of three thousand dollars for the year 1959-60. Church school superintendent will be Elmer Mowery. Plans are under way for the every-member canvass. — Mrs. Glenna Showalter, Woodstock, Va.

Unity-Bethel-Fairview — Our school of missions was held at the Bethel church house with Sister Anna Mow as guest leader. The evangelistic emphasis of the Call to Witness for Christ was carried on with home visitation. Bro. Ray Showalter visited our congregation. A father-son banquet was held at the Fairview church. Bro. Charles Zunkel conducted our evangelistic meeting at Bethel. Nine were baptized and seven received by letter. Preceding our revival at Bethel, a class for church membership was conducted by our pastor. Our pastor, Bro. Earl D. Rowland, conducted a revival meeting in the Fairview church in the Greenmount congregation. Bro. Stanley Wampler officiated at the love feast at Bethel. A service for the consecration of babies was held at both Fairview and Bethel. A family fellowship meal was held at Bethel. Vacation church schools were held at both church houses. — Mrs. David Huffman, Timberville, Va.

Second Virginia

Buena Vista — Brother and Sister Irner Bassinger of Parkersburg, W. Va., held a week's revival in our church. We had as our speaker in the exchange of pulpits Bro. Clarence Bowman of the Staunton church. All of our offerings at the vacation Bible school went to help buy a milk goat for a needy family overseas. Rev. C. A. Cater of the Gideons spoke at one of our morning services. Since our last report our pastor has held four revival services of one week each. Our new parsonage is well under construction. Bro. Robert L. Byrd, formerly of Martinsburg, is serving as our pastor. Since our last report, we have received twenty-six by baptism and four by letter. — Mrs. J. Arnold Moore, Buena Vista, Va.

Little River — A two week Bible school was held June 29 — July 10. Bro. Edgar Stauffer was our delegate to Annual Conference. Bro. Eddie Thompson is our Call chairman. A union revival was held at the ball park with local ministers preaching. Dr. Thurman Grossnickle was speaker on education day. Bro. Earl Hammer was speaker on pulpit exchange Sunday. — Mrs. Harold Colvin, Craigsville, Va.

Middle River — Our pastor, Bro. Marvin E. Clingenpeel, conducted a church membership class, after which eleven young people were baptized. The church co-operated in the Anniversary Call program. The pastor and Sister Ruby Driver represented our church at Annual Conference. We participated in community vespers which were held in the different churches during July and August. Members of the men's and women's fellowship went to New Windsor to help in relief work. The men's fellowship donated a heifer for overseas. Bro. Russell West brought a series of messages during August.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

Classified Advertisir

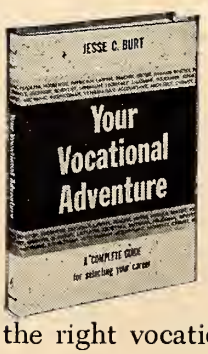
FOR SALE — Good five-room bu galow in Sebring, Fla. Mode two bedrooms, fully furnished, t screened-in porches, large cor lot. Located three squares fr Brethren church and circle, square from courthouse. Ma fruit-bearing trees. Write: J. Fidler, 58 W. Ave., Brookville, O

WANTED — Christian persons buy and then sell on contract apartment homes to 3 Breth families close by their chu (Douglas Park, Chicago). To amount, $10,000. Units of $1, with interest of 5%. Investm only after written agreem Write: Roy White (Elder), 217 Gables Blvd., Wheaton, Ill.

1960 fall tour to Europe and Holy Land to include the Pass Play at Oberammergau. Le New York Sept. 15, on the Uni States. Experienced guide v has led three parties to the H Land. Interested persons write once to L. W. Shultz, North M chester, Ind.

Our choir participated in a music tival in the Summit church. Our t young ministers, Johnnie Wam Fred Swartz, and Curtis Coffman, v relicensed recently. Bro. Jacob F logle was re-elected church moder with Bro. Harlan Eller as church sc superintendent. — Mae V. Diehl, St ton, Va.

YOUR VOCATIONAL ADVENTURE



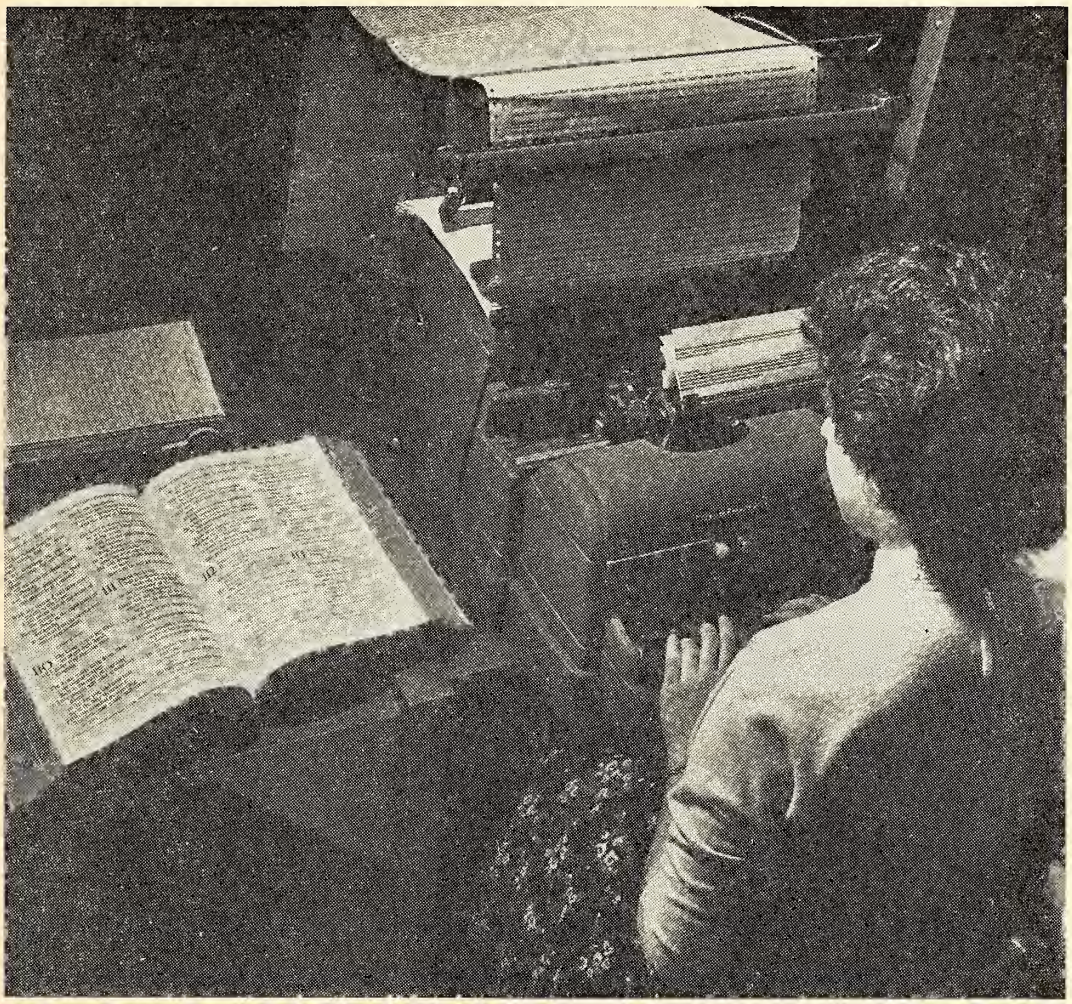
JESSE C. BURT

A highly readable book for high school and first year college age youth, to acquaint them with present day job opportunities and trends and to help them understand the importance of making the right vocational choice. *Cloth, $2.95; paper, $1.65*

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

NOVEMBER 7, 1959



Three Lions

THE BOOK AND THE MACHINE . . .

As daily work becomes more mechanized for many Americans, it often appears as if the machinery is an enemy of the spiritual values set forth in the Bible. But in some instances, as in the co-operative process pictured here, the Book and the machine work closely together. Here a typist is helping to record the entire Bible on magnetic tape that will be used by a mechanical "brain" to produce, in short order, a new concordance. (For the complete story see pages 6 and 7.) But the publishing of Christian books is always such a co-operative venture in which machines play a vital part. In this special book issue are articles, poems, reviews, and advertisements that set forth the results of co-operation.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

NOVEMBER 7, 1959

Volume 108 **Number 43**

In This Number . . .

Editorial —

The Book and the Machine 1
The Bookshelf Remains 3
Inscribed in the Heart 3

The General Forum —

The New Concordance Reference Bible 4
Bible and Electron Co-operate 6
The Touch of the Master's Hand (verse). Myra Brooks Welch 8
The Story of a Poem. Mrs. Albert Hollinger 8
New Brethren Books. Ora W. Garber 9
Reviews of Recent Books 10

News —

Kingdom Gleanings 16
News and Comment From Around the World 23

Toward His Kingdom —

Which Way in Nigeria? Ivan Eikenberry 18
Basic Books of Social Concerns 20
A One-Volume Library! 22
Service for the Asking 22
Out of the Mailbag 22
Books for the Home 22

• • •

"Hence we readily understand that it is incumbent on us diligently to read and attend to the Scripture, if we would receive any advantage or satisfaction from the Spirit of God, . . . but, on the contrary, that if any spirit, neglecting the wisdom of the Word of God, obtrude on us another doctrine, he ought justly to be suspected of vanity and falsehood." — John Calvin.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles n news. Letters should be brief and brotherly.

Church Control

After reading two letters in the Reader's Write column I decided to add my bit as to why I would not vote for a member of the Roman Catholic Church for president. It isn't the person, who may be competent, but the control his church has over him whether he likes the restriction or not.

I have often wished our county ministerial boards in many places would get in touch with those converted priests who are acting missionaries to the Roman Catholics in the U.S.A. and have them give their views on the appeal for unity by the new pope, the possibility of a Roman Catholic running for president, etc.

With so many hundreds, possibly thousands of mixed marriages and the non-Catholics obliged to sign a paper that they will bring up their children in the Roman Catholic church, it won't be but a few years more until they will be a majority and by their vote, we, too, will be in the same position as the Protestants in Spain, Italy, and Colombia, and other pro-Catholic countries. Time is growing short to alert the American people to the danger to our religious liberty. — Mrs. Ollie F. Benjamin, Monticello, Ind.

Embarrassment

I appreciated greatly, in the June 27 Gospel Messenger, "Our World in Miniature," by Henry Smith Leiper. I'm embarrassed to be an American. We are rich. The world is in misery. What can we do about it? Can we be Christians and not act more drastically, sacrificially, compassionately?

Our local CBYF president is going into BVS in September. He is going to witness sacrificially conscientiously, wholeheartedly. But we must learn locally how we can get our families to go deeper, witness boldly, fight secularism, alcoholism, and class consciousness, win souls, sing joyfully, teach Sunday school excitedly, and live recklessly for God. But we are so ordinary. — Don Snider, 501 Third St., Dixon, Ill.

Pick of the Crop

After reading the article, "An Open Letter to a Lady I Don't Know," (in the Aug. 29 issue) it makes me wonder just a little why we white-skinned people of Am c think that we are the "pick of crop" or "God's chosen people."

It touches my heart very de l to hear one of my white-ski fellow Christians condemn or down the "nigger" or "da whichever he may be called.

My wife and I have some close Negro friends. We also some very close white friends. A Christians let us measure the th we say and the things we do the teachings of Christ. Reall know a person well you must k him by his heart, and not by color of his skin.

As churchgoing parents, le weigh very carefully the things teach and say to our children a other races.

I will certainly agree with daughter of Percy Hope when said, "It goes to show you that color doesn't have anything t with whether you're good or bad Donald K. Smith, Dixon, Ill.

No Commentary but the Origi

The writer of a letter in Rea Write (Sept. 5) proposes that study the writings of great me the church in preference to Writ. If their books are of any v whatever there isn't a shadow doubt that they contain teach from the Bible. Why, then, s a commentary rather than the o nal? Men who were truly great of the church lived humble but are not to be considered he Hero worship has taken the p of the worship of God in Ru Shall we pattern after Russia?

On the other hand, the writer gests dropping from Holy patriarchs such as David. He dently forgot that David was a in the lineage of Christ. Doe question that Jesus was Christ a man along the line sinned? he remember that David hum himself before God, was repen confessed his sins, and "was a after God's own heart"?

Who are we to question G Word? We have a duty, how to screen carefully the maga and papers which enter our ho the programs listened to on radio, and the television prog filmed in the homes. — John Kipp, 300 S. Eleventh St., Qua town, Pa.

EDITORIAL

The Bookshelf Remains

THERE is no frigate like a book," wrote Emily Dickinson, "to take us lands away, nor any coursers like a page of prancing poetry." If she were writing in our jet age, the poet's figures of speech might be quite different, but even in this era of speed, the values and delights of books remain.

For books are still the carriers by which various travelers make contact with people and places they cannot confront at first hand. Books take the place of restless steeds, leisurely frigates, and zooming aircraft, enabling us to communicate not only across continents and seas but also across centuries. They are bridges with the past as well as links with the present. They are wise and gentle companions, but they can also goad us into action when other appeals have us unmoved.

A few years ago a number of stories and cartoons made the rounds, bearing the message that perhaps the day of books was near its end. The dizzy images on the TV screen seemed temporarily to project themselves like sinister shadows across the living rooms of American homes. Would the time soon come, the jesters asked, when a bookcase would have no more purpose than an antique stored in the attic?

The bookshelf remains. It has yielded a few inches to the TV console and the stereophonic equipment that crowd into the same corner. But books still pile up where boys and girls do their homework, and libraries have no intention of going out of business. New publishing houses are launched and older ones prosper. Of the making of books (good and bad, important and trivial) there is still no end.

There has even been a revolution in bookmaking that is bound to increase, rather than restrict, their distribution. Paperbacks can meet the competition of magazines, and not all of them are as cheap as some of their lurid covers would suggest. Indeed, you can begin with a small investment to build a quality library that would soon surpass the treasured shelves that scholars managed to assemble a generation ago.

The development of Christian literature may not be as startling, but here also there has been progress in the creation of readable and significant books. As literacy programs around the world succeed in creating millions of new readers the church's responsibility to produce readable literature for its members becomes daily more important. Through the publication of books the Christian message has an opportunity to engage ever more readers in a conversation concerning the eternal truths of Christ's gospel.

From the beginning year of the Christian movement the church has been in the publishing business. The reason is obvious. The church has good news to share and it must use the most effective means to make its gospel known. For a publisher in the 20th century to use Univac in drawing up a new concordance is no more unusual than the speed with which first century Christians adopted the latest methods of bookmaking, turning from the bulky scrolls to the more convenient folios that set the pattern for later books.

Most of the contents of this issue are devoted to books. We hope that every Brethren home has an expanding bookshelf upon which there will appear many new volumes of Christian literature: new guides for Bible study, new discussions of the meaning of our faith, new tools for Christian action, new aids for Christian devotion and new visions of God's purposes for his church. — K.M.

Inscribed in the Heart

VISITORS to Central Park in New York City are now able to read translations of the hieroglyphics that adorn the sides of a famous monument given to the city in 1881. The shaft of stone, known as Cleopatra's Needle, was originally part of a temple in ancient Egypt and dates back to 1600 B.C. It turns out that the inscriptions on the monument are full of boasting claims made for three pharaohs: Thotmes III, Rameses II, and Osarkon I. Their empires were long ago destroyed and their generous estimates of their own lasting glory now sound strangely hollow.

Some of those bragging Pharaohs may have been troubled by a band of Hebrew slaves led by a man named Moses. We know of no pedestals that bear his claims. But we do know how contemporary and how universal are the holy commandments by which he guided his people. These eternal principles remain, for they are inscribed no longer on tablets of stone but in the hearts of a people and in the foundations of our faith. — K.M.

The latest in a steady growth of study helps and commentaries based on and relating to the Revised Standard Version is

The New Concordanc

Chalmer E. Faw

ON LINCOLN'S birthday, 1946, there appeared on the religious book market a translation of the New Testament officially known as the Revised Standard Version. The Old Testament section of this version appeared in 1952. These were not the work of individual translators as was the case with the Weymouth, Moffat, or Goodspeed translations, but of the combined efforts of thirty-two of America's leading Greek and Hebrew scholars, working together with an Advisory Council of some fifty members who, over a period of years of careful study and thorough cross-checking within both groups, produced this translation.

The classic and much loved King James Version of 1611 had served the English speaking world for over three hundred years, but many historical factors were at work to make a new translation a necessity. One was the discovery of manuscripts, especially in the New Testament, seven and eight hundred years older and nearer the primitive church than the handful of medieval manuscripts which underlay the 1611 version.

More recently, the discovery of the Dead Sea Scrolls has pushed back our knowledge of the text of a great part of the Old Testament some eight hundred years nearer the original. Another matter of great importance has been the change in the English language over the three and a half centuries of time. Some four hundred different words used in the King James version are either out of use or have so completely changed in meaning as to be unintelligible.

Perhaps most important of all is the great advance in Biblical scholarship in the last three hundred or more years: a knowledge of the meaning of the Biblical languages built up out of the study of thousands of papyri, inscriptions, and texts, none of which was available in 1611.

The Bible, which was originally written in the common, everyday tongue of the people of ancient lands, must always be kept close to the stream of living language, or it ceases to be the Book of Life and becomes what it has been for so many, an archaic classic, a table ornament, or a sacred talisman.

It was, therefore, in order to supply the Bible in the living language of the people without undue sacrifice of the rich liturgical form of the older versions, that the Revised Standard Version was produced. It was a work long overdue and appearance caused someth of a sensation.

Something of its success this may be measured by acceptance by the people. first printing of a million co of the whole Bible in 1952 sold out a month after publi tion. Despite some opposit from fringe groups eager make a case against the Nati al Council, and some mis ings by sincere, conservativ minded readers of the K James and American Stand Versions, the new version won acceptance in most m Protestant churches and widely used by church sch and Christian education.

Members of the Church the Brethren very early s the value and possibilities the new version. When New Testament section c out in 1946, A. C. Wieand just completed copy on unique Harmony of the Gos to be printed with the text the American Standard Vers Though he was already seve five years of age, Brot Wieand was far-sighted eno to make a painstaking revis of his work, printing his h mony in the New Revi Standard Version.

eference Bible

In this way he not only fur-shed a significant new tool for te study of the gospels but oduced the first Harmony of te Gospels in the new version. ce then, Thomas Nelson and ns has brought out a valuable rmony of the synoptic gospels the Revised Standard Ver-n, entitled Gospel Parallels. The present writer was eased to secure a copy of the S.V. New Testament on the st day of its publication (Feb. , 1946) and to use it along th the Greek text in his New stament classes at the semi-ry from that day to this.

In the years of its publication ere has been a steady growth the number of books, study lps, and commentaries based and relating to the Revised ndard Version. The latest, d by far the most important dition to the worthy succes-n of publications is the new ncordance Reference Edi-n, just off the press.

In 1957 there had appeared e large Complete Concord-ce of the Revised Standard rsion containing 310,000 en-es. There was need, however, a study reference Bible the Revised Standard Ver-n which would contain an idgement of the concord-ce along with some other ps all under one cover. As a ult we have this new Bible, representing the combined talents of many skilled craftsmen and designers.

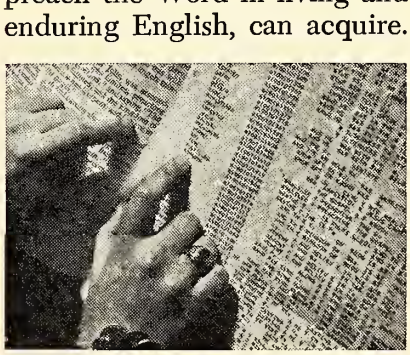
Three features make this new publication especially useful. One is the introduction of some 75,000 center-column references, similar in form to those long used in the older standard versions but freshly chosen for their value in illustrating or illuminating the meaning of each particular passage. All cross references appearing in the original edition of the R.S.V. as footnotes are retained in the new center column. Gospel parallels and Old Testament sources of New Testament quotations are indicated by italics.

To these have been added thousands of additional references which point the student of the Bible to other passages of the Bible having a common motif or theme. Some of these references are corollaries, some complete the thought or indicate the outcome, some expand or extend the thought of the original passages, others involve contrasting values or points of view. Cross references for the thought or theme of an entire verse are given first; further references are put in the order of the words in the verse to which they pertain.

A second feature of the new edition is the addition of twelve, up-to-date, authoritative maps covering the major lands and areas of Biblical history as delineated by the latest and best discoveries of archaeology.

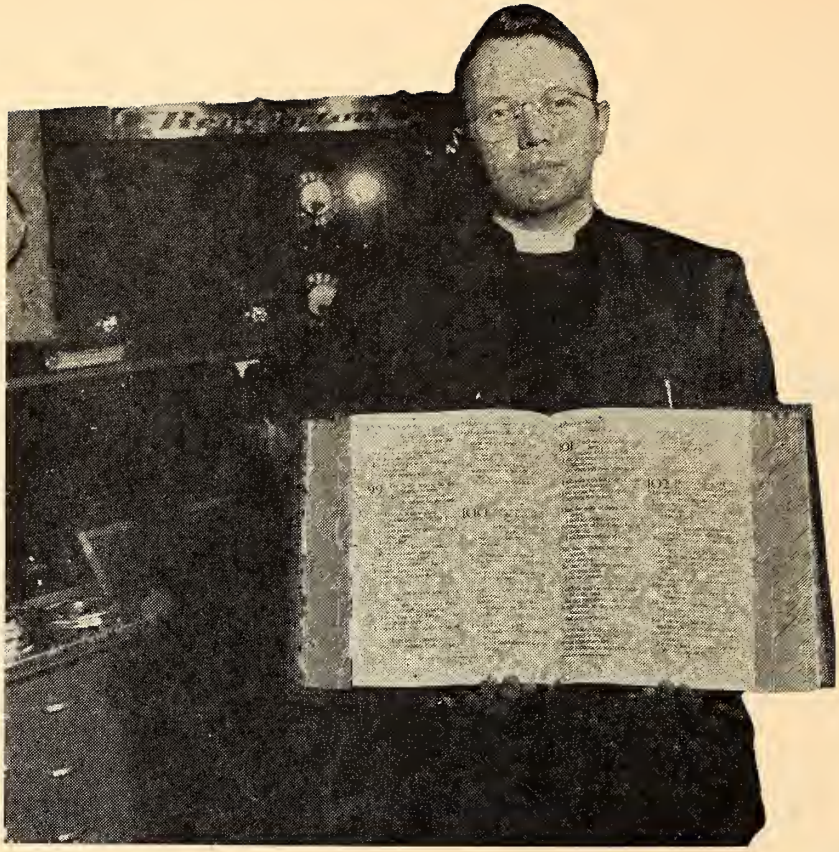
A third and most significant new aspect of the book, one which makes this addition so valuable for the minister, church school teacher, and layman, is the one hundred and seventy-page Concise Concordance of words and the seventeen-page separate Concordance of Proper Names. These are not intended to take the place of the Complete Concordance, which the serious student of the Scriptures will still want to purchase for careful and exhaustive study, but they do supply a substantial number of word occurrence, selected for their usability, which will guide the reader in finding references on given topics, in quickly locating passages only partially remembered, and in other areas of research for which one commonly consults a concordance.

The official name of this very important addition to the R.S.V. Bible publication series is the *Revised Standard Version Concordance Reference Bible.* Its attractive form and eminent usability will without question make it one of the most desirable editions of the Bible which present-day Christians, wishing to study, teach, or preach the Word in living and enduring English, can acquire.



For the story of the making of the Concordance turn to the next pages

Bible and Electron Co-operate



Symbolic of the co-operation between the Bible and electronics in obtaining a concordance of the Bible is the presence at the Univac computing laboratory of Rev. John W. Ellison, whose idea it was

A NEW trend in the tra- tionally hostile relationship t- tween the Bible and scie e was inaugurated in a New Y s laboratory where modern el- tronic computing equipm t went to work on a concorda e of the Revised Standard V- sion of the Bible. An exhaust e concordance published in 1 4 took thirty years. The Uni c did the job in 400 hours f machine-running time.

Remarkably enough, the idea for the ap- cation of the Univac to the concordance probl was born in the mind of a minister, Rev. Jo W. Ellison, rector of the Church of the Epipha Winchester, Massachusetts, when he was stu ing for a degree at Harvard. Reverend Ellis came in contact with digital computers at H vard and realized that an "electronic brain" h the capacity to sort out the massive amo of information required for the concorda once the computer was prepared to do the j Through Thomas Nelson and Sons, publish of the Bible and the concordance, and the N tional Council of Churches the inspiration apply electronics was brought to fruition. R erend Ellison, as technical (in the religi sense) consultant on the project spent an af noon a week at the computing laboratory dur the running of the problem.

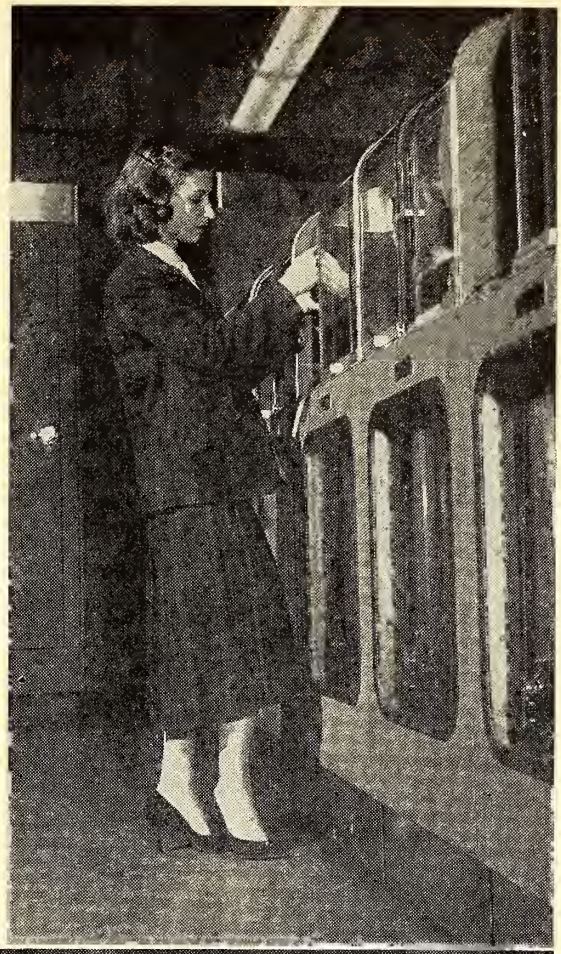
Here is how the Univac obtained the c cordance: The Bible was recorded on four re of magnetic tape. Then a four-step progr was followed: (1) Univac was instructed "examine" the tapes for keys words; (2) Uni was instructed to eliminate words not to processed; (3) Univac was instructed to arra words in alphabetical order and alphabetica in order of occurrence within the Bible; Univac was instructed to edit the results p paratory to typesetting. Working with the sp of light the Univac produced information book, chapter, and verse which would oth wise have taken years to compile.

Photos by Orlando from Three Lions

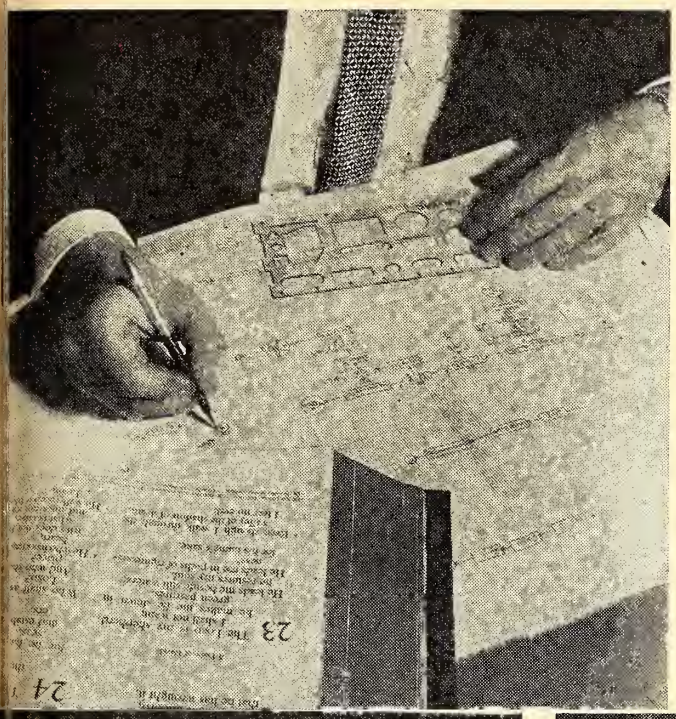
The concordance lists every key word in the Bible with location in alphabetical order. In one of the stages of the process the words are recorded at right in the order they appear in the Bible. A check is made on the word "Kingdom" as it appears in Mark 1:15

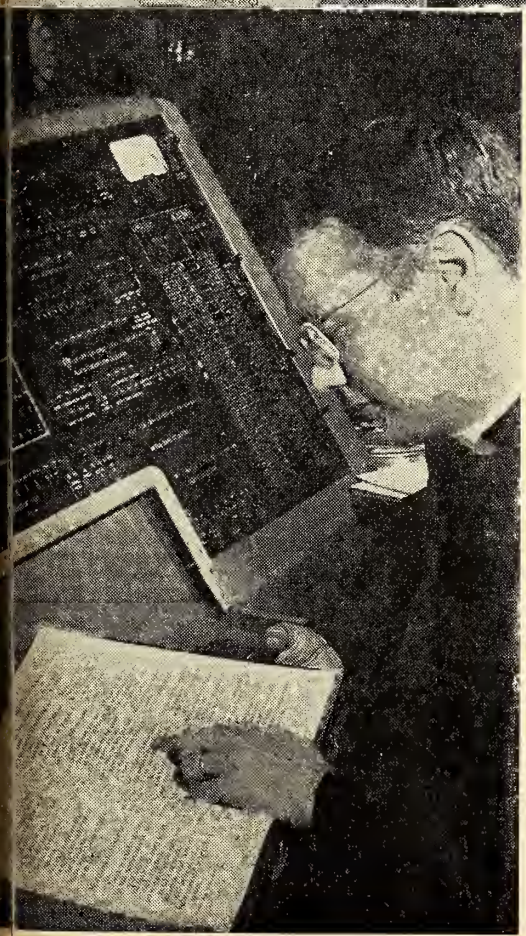


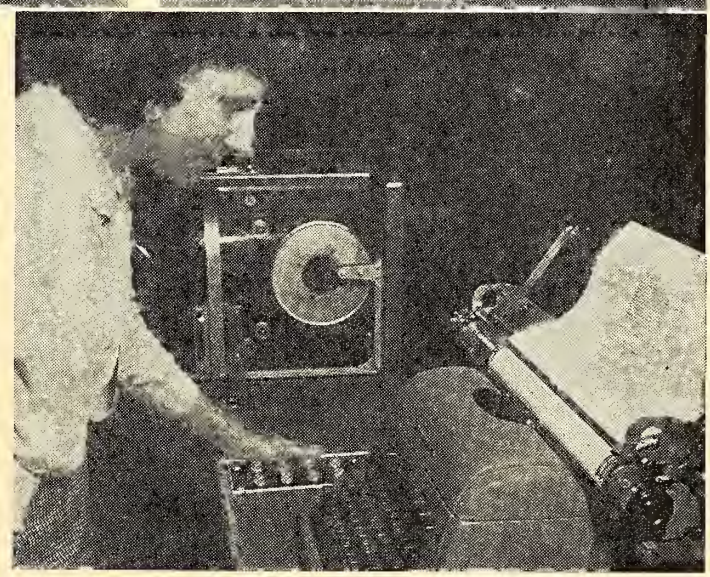
Information is fed to the Univac system by the machines at e right which are somewhat similar to tape playing machines



In one of the early stages of the concordance problem, the ps by which the Bible will be tackled by the machine are ogrammed by mathematicians. Flow charts are drawn to show different steps in giving Univac instructions and what is to be done with the resulting data







Results of the concordance emerge from the Uniprinter which types the finished data at a speed of ten characters per second. A high speed printer which also handles this data prints edited copy at the rate of 600 lines per minute

Reverend Ellison, technical consultant on the Univac project working on the Bible concordance, sits at the supervisory control panel which permits direct "communication" between the operator and the Univac. The panel gives a continuous picture of what is happening inside the machine at all times

The Touch of the Master's Hand

MYRA BROOKS WELCH

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile.
"What am I bidden, good folks," he cried,
"Who'll start the bidding for me?"
"A dollar, a dollar"; then, "Two! Only two?
Two dollars, and who'll make it three?
Three dollars, once; three dollars, twice;
Going for three—" But no,
From the room, far back, a gray-haired man
Came forward and picked up the bow;
Then, wiping the dust from the old violin,
And tightening the loose strings,
He played a melody pure and sweet
As a caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two?
Two thousand! And who'll make it three?
Three thousand, once; three thousand, twice,
And going, and gone," said he.
The people cheered, but some of them cried,
"We do not quite understand
What changed its worth." Swift came the reply:
"The touch of a master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to the thoughtless crowd,
Much like the old violin.
A "mess of pottage," a glass of wine;
A game — and he travels on.
He is "going" once, and "going" twice,
He's "going" and almost "gone."
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's wrought
By the touch of the Master's hand.

The Story of a Poem

Mrs. Albert Hollinger

THE Gospel Messenger last week carried a short notice concerning the death of Myra Brooks Welch. Readers will be interested in the strange history of the poem by which she will long be remembered.

In 1921 The Touch of the Master's Hand was published in the January issue of the Gospel Messenger. The poem found quick acceptance. Readers of the Messenger passed their copies on to other readers. The poem was read at meeti of various groups. It was cop from notebook to notebo But persons often failed copy the name of the auth Soon it was being read fr pulpit and rostrum, included collections of printed ver printed by itself as a tract, w "Author Unknown," or "Ano mous." Thus the poem s rocketed in one decade to place of pre-eminence in hearts of millions while author remained in obscuri Mrs. Welch made no effort reinstate herself as the auth

In 1936 the main speaker the evening at an internatio YMCA conference on Hawaiian Island of Kauai, c cluded his speech by read the poem and paying tribute the unknown author. Presid at the meeting as Y secret for the island was Dwight Welch. He explained to surprised audience that author of the poem was inde not "unknown" to him since was his mother.

After conclusive evide was given that Mrs. Welch the author, the New Y Times gave her recognition its anthology, The Best Lo Poems of the American Peo Since that time the poem been published in England a monologue with music; cluded in The Book of Popu Poems, by Ted Malone; printed in the magazine, Ide and used on countless ra and television programs. E yet the poem is often publish with the line, "Author U known."

Mrs. Welch began to w poetry to fill the hours a she was confined to a wh chair because of arthritis. T collections of her poems h been published by the Breth Press, The Touch of the M ter's Hand and Chariots on Mountain.

New Brethren Books

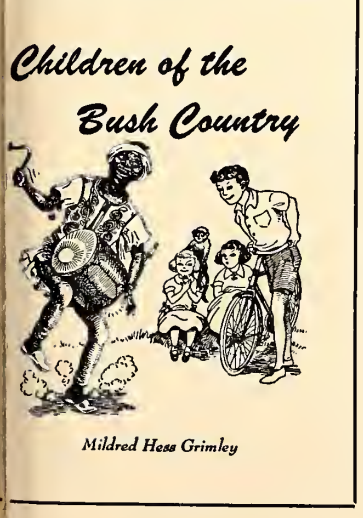
Ora W. Garber

These books are on the late fall and early winter publication list of the Brethren Press.

Handbook on Brethren Hymns, by Ruth B. Statler and Nevin W. Fisher. Paperbound, $.50. Now available.

Since the publication of the *Brethren Hymnal* in 1951, there has been a continuing and often expressed need for some kind of a handbook which would provide users of the hymnal with information concerning the hymns written by Brethren authors and the hymn tunes composed by Brethren musicians. This handbook will in part meet that need.

Each hymn written by a Brethren author and each hymn set to a tune by a Brethren composer is discussed by Mrs. Statler as to its spiritual implications and, in many cases, as to its origin and history. Following each such discussion is a set of suggestions, written by Mr. Fisher, for the song leader in order that the most effective use may be made of the hymn. A second division of the book, written by Mrs. Statler, gives brief biographical sketches of the Brethren authors and composers represented in the hymnal.



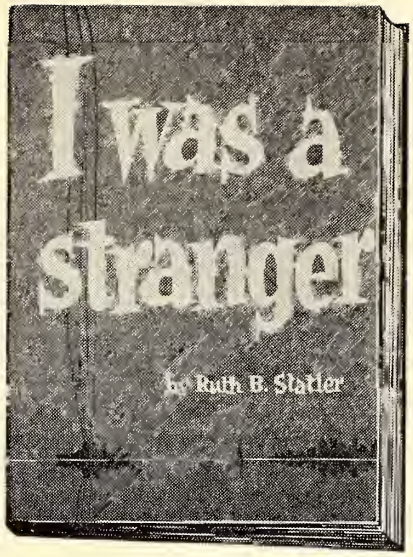
It should be understood that this is not a handbook on the total field of Brethren hymnody, but only those hymns included in the 1951 hymnal.

Children of the Bush Country, by Mildred M. Grimley; illustrated by John B. Grimley. Clothbound, with jacket, $2.00. To be published in November.

Grownups as well as children often wonder what the home life of a missionary family in a primitive country is like. Mrs. Grimley, with the able artistic help of her husband, has given us fascinating and authentic insights into this subject in her forthcoming book. The Grimleys are Brethren missionaries located in a one-family station in the bush country of northeastern Nigeria. They have been in Nigeria for fifteen years and accordingly are able to picture accurately both the country and its people as well as their own life as missionaries. Centering around the interests and the experiences of the three older Grimley children, these stories show us the family at home, among the Nigerian people, in the church and school program, and on exciting and informative trips of exploration in the area surrounding their station.

While the lives, beliefs, and practices of the Nigerians are realistically portrayed, the people themselves are portrayed sympathetically and lovingly. The insights given of the power of God at work in their lives are gratifying.

The life of a missionary family deep in the Nigerian bush country, while differing in many ways from life in the States, is shown to be not only strenuous and exacting, not only exciting and interesting, but also challenging and satisfying with implications for the wide outreaches of the kingdom of God.



Written especially for older juniors and younger junior highs, *Children of the Bush Country* will appeal to readers of other ages also.

I Was a Stranger, by Ruth B. Statler. Clothbound, with jacket, $3.00. To be published in December.

Readers of Mrs. Statler's two other novels, *Whither Thou Goest* and *House of Clay*, will welcome this third one. Centered, as were the other two, around an interest of vital concern to the Church of the Brethren, *I Was a Stranger* carries forward the same penetrating insights into the human personality and into the social milieu in which that personality is shaped and in turn finds expression.

Plotted in simple fashion, this novel tells the experiences of a German girl from the time she first hears about the high school student exchange program, through her weeks of competing for a place in the

program, her voyage to America, and her year in this country, on to her return to her home. During her stay in the States she was the foster daughter in a Brethren home in Pennsylvania.

Through having had an exchange student in her own home for a year, through varied contacts with other exchangees, through many contacts with the New Windsor office and personnel, through observations and contacts made while visiting in Germany, and through a sensitivity to life's deepest values, Mrs. Statler has been enabled to interpret the exchange program in a sympathetic and helpful way. The adverse attitudes of some of the German people toward this program, the emotional strain experienced by an exchangee's family, the emotional and adjustment problems of the students, the values of the exchange program for the Germ and American families p ticipating in it, some of t possible problems in the Ame can foster homes — all th matters and others related them are woven into the nar tive with insight and feeling

Although centering about t experiences of a teen-age g the book will be read w interest, enjoyment, and a w ening of horizons by readers any age from junior on up.

Reviews of Recent Books

About the Bible

* **The Mind of St. Paul.** William Barclay. Harper, 1959. 256 pages. $3.50.

Those of us Brethren who were reared in an atmosphere stressing "the religion of Jesus, not the religion about Jesus" need especially to read what Paul thought about Jesus. We have learned in our own generation that we cannot live as Jesus lived, but rather we are to seek the mind of Christ as we pray to know God's will for our lives. Knowing the mind of the man who first set down "his own experience of his risen Lord" can deepen our own thinking about our Savior.

Barclay believes that in Paul was "uniquely the man of two worlds, the man who was Jewish to the last fiber of his being, but also the man who knew the Romans and the Greeks as few Jews knew them." He points out that Paul bridged the two worlds, and brought the good news to the Gentile world.

To read this book is to receive a course in early Christian doctrine. Barclay notes that when Paul refers to the pre-existence of Christ, "It means that God was not once stern and hard and austere and severe, a God of judgment and of wrath, and then that he suddenly became gentle and gracious and loving towards men. It means that before time began God was like Jesus. It means that in Jesus we see God as God always was, and is, and ever shall be." In addition to the incarnation, chapters on Christ deal with his work, his death, the risen Christ, and Paul's meaning when he uses the phrase, "in Christ."

Paul's conception of faith is summed up this way: "Faith is the response of trust to a man's total personality to the love of God as shown to us in the life and death of Jesus Christ." The discussion of works and salvation in Paul's thinking ought to be stimulating to Brethren; we are often accused of confusing the two. Barclay balances both aspects of Paul's thought by writing, "We can never be saved by works; but, if our salvation does not issue in works, it is not salvation. It is not first works, and then salvation. It is first salvation, and then works. We do not become saved by keeping the law; we can only keep the law because we are saved. All is of love, and a man cannot accept God's grace, and then go on to break the heart of the God who loved him so much." Barclay does well to keep both faith and works in the picture, but this reviewer would have been happier if the author would have stressed that even in salvation there is a continuing reciprocity between grace and our response.

Paul's thinking about the Holy Spirit, about sin, and his conception of the flesh are also dealt with in a helpful manner. Barclay's usual vividness and Christian devotion is present too when he discusses The Second Coming in the Thought of Paul. "We are left with this tremendous truth — the doctrine of the second coming is the final guarantee that life can never be a road that leads to nowhere; it is a road which leads to Christ."

Many Brethren have read one more of Barclay's books in his D Study Bible Series. They will w come this book on Paul as a devo scholarly, conservative, and refre ing study of the fundamental d trines of the church in the m of Paul. Paul helps us to see w we are to live "in Christ," that is different from a false ego that would lead us to attempt to "as Christ." — *Robert McFad Boston, Mass.*

How to Read the Bible. Ju Price Love. Macmillan, 1959. pages. $3.95.

Few problems are more impor in the church today than get Christians to read the Bible. individuals have been more succ ful in dealing with this situation Julian Price Love, author of this larged and revised edition of Ho Read the Bible.

Starting with an explanation why the Protestant Bible so ofte mains closed, Dr. Love demonstr how the Bible can be read with terest, understanding, and appre tion. The theme followed throug the book is that the key to g reading lies in reading by unit thought. Most of the chapters devoted to indicating what t units are throughout the Bible. M will be interested in the chapte Reading the Bible with Children

If you want to know how to the most out of your Bible or d to have a practical reading prog here is a book for you. The se student, of course, will want t on beyond the suggestions g here to actual study of the Script —*David J. Wieand, Chicago, Ill.*

The Bible Speaks to Daily N Georgia Harkness. Abingdon, 1 94 pages. $1.50.

This little book is filled with spiritual strength, so needed in day-to-day living. The author truly lets the Bible speak in answer to common needs and human problems of discouragement, doubt, temptation, anxiety, grief, loneliness, and disappointment.

There is a message for the one "assuming a new responsibility," "when God seems far away" and "when the world seems bigger than God." All of the eighty-six meditations are topical and can be used in succession or chosen as one feels the need. Questions for self-examination and a closing prayer make each devotion more meaningful.

However used, privately, in family worship, or publicly, the messages help one feel God's nearness and assurance in day-to-day obligations and responsibilities. — *Esther K. Cause, Queen Anne, Md.*

Our Bible and the Ancient Manuscripts (Rev. Ed.). Sir Frederick Kenyon. Harpers, 1959. 352 pages. $5.00.

Here is the fascinating story of how we got our Bible told by the distinguished scholar, Sir Frederick Kenyon, who for many years was the director of the British Museum. This classic work has been brought up-to-date by Professor A. W. Adam of Oxford University.

Beginning with a discussion of ancient books, including the amazing discovery of the Dead Sea Scrolls in the caves of the Essene community of Qumran, the author treats the Hebrew Bible and its ancient versions, the text and manuscripts of the New Testament, its versions, and then surveys the history of the English Bible down to the New English translation that is in the making.

The thoughtful layman for whom the book was written will discover here an authoritative account of the making of our Bible, which will enable him to understand and appreciate this treasure in a new way. Church schools would do well to purchase this volume for their library. — *David J. Wieand, Chicago, Ill.*

The Ancient Library of Qumran and Modern Biblical Studies. Frank Moore Cross, Jr. Doubleday, 1959. 191 pages. $4.50.

The discovery of the Dead Sea Scrolls marks the beginning of a new era of understanding the environment out of which the early church arose. Consequently every Christian should have some understanding of the Dead Sea Scrolls and their significance.

The author of this volume, as a member of the international team of scholars charged with the preparation of these manuscripts for publication has had access to the original documents, the large proportion of which have not yet been published. Thus he is especially well qualified to render a comprehensive survey and an authoritative judgment on the results of ten years' work on the Scrolls.

Here the reader will find a sober account of the discovery of the ancient library, a description of the Essenes as the "People of the Scrolls," a discussion of the debated questions regarding the identification of the Righteous Teacher and of the Wicked Priest, and an evaluation — in large part to be followed — of the significance of the Scrolls for the study of the Old Testament and of the origins of the early church.

As this writer wrote in his longer review in Brethren Life and Thought, ". . . this book will be recognized as the most judicious synthesis of the facts at this present juncture of Scroll studies."

Here is a volume to be highly recommended to minister, scholar, and layman, each of whom ought to know something of the significance of the discovery of the Dead Sea Scrolls for his faith. — *David J. Wieand, Chicago, Ill.*

Theology of the Old Testament. Edmond Jacob. Harper, 1958. 368 pages. $5.00.

For solid Biblical meat this book, a translation from the German of a careful and scholarly study, can scarcely be excelled. Treating the subject of Old Testament theology carefully, with full documentation, this volume makes available for the American clergyman and thoughtful layman a wealth of European scholarship which has heretofore been pretty much closed territory. With all its learning, the book is eminently readable, well-outlined, and rewardingly comprehensive on the understanding of God and man and the future in the Old Testament. Brethren need a book like this. It will add depth and strength to our theological thinking about the New Testament. — *Chalmer E. Faw, Chicago, Ill.*

* **The Gospel of Mark: Its Making and Meaning.** Curtis Beach. Harpers, 1959. 124 pages. $2.25.

An excellent little book on the Gospel of Mark, abreast of modern scholarship, clearly written and well outlined. Rather than a chapter and verse exposition it contains an overall treatment of the gospel followed by well-written paragraphs. No one can read this volume without a deeper appreciation of the contents, meaning, and enduring contribution of what most scholars regard as our earliest extant gospel. — *Chalmer E. Faw, Chicago, Ill.*

How to Study Acts. Joseph M. Gettys. John Knox, 1959. 219 pages. $2.00.

The book is designed for the student who wants to make a serious study of the early history of the church as it is found in Acts. Study questions and outlines are provided as well as good material on the social and historical background of the Scripture. The material is outlined in twenty-six units for use in classroom or individual study. The emphasis is upon understanding the Scripture, not so much on devotional aspects — although some insights are included in this area. The book is designed for the layman who wants to do more than superficial thinking about his Scriptures. — *Robert McFadden, Boston, Mass.*

Preaching Values in the Epistles of Paul. Halford E. Luccock. Harpers, 1959. 220 pages. $3.50.

In this volume, Dr. Luccock does for Romans and First and Second Corinthians what he had previously done for the Acts of the Apostles and for the Old Testament. Taking the major modern translations, including Phillips, he has chosen 142 texts and in typical Luccockian style has presented a series of quite extraordinary "sermon starters," including illustrative material, personal reflections, and references to modern problems.

Any minister should here be stimulated to new and creative approaches to his preaching of the Word. — *Charles E. Zunkel, Port Republic, Va.*

* **Illustrations From Biblical Archaeology.** D. J. Wiseman. Eerdmans, 1959. 112 pages. $3.50.

Here is one of the finest introductions to Biblical archaeology for the general reader available today. The text is profusely illustrated with well over a hundred photographs of the outstanding archaeological finds pertaining to the background of the Bible accompanied by a discriminating bibliog-

raphy for those who wish to delve deeper into this fascinating field.

D. J. Wiseman, a specialist employed by the British Museum, has arranged the material chronologically beginning with The Dawn of Civilization and continuing with the Biblical story down through New Testament times.

Laymen and churches would find this volume to be a very interesting and helpful addition to their libraries. — *David J. Wieand, Chicago, Ill.*

On Christian Faith

The Classic Christian Faith. Edgar M. Carlson. Augustana, 1959. 171 pages. $2.75.

Dr. Edgar M. Carlson, president of Gustavus Adolphus College and active in World Council of Churches work, is the author of this excellent, provocative book. Originally, over a period of years, he gave the contents of it as chapel messages in the college. Being pressed to put it in writing, he finally yielded.

The book is a modern interpretation and application of the Ten Commandments, the Apostles' Creed, and The Lord's Prayer. Luther's Small Catechism has been a concise summary of the Christian faith, which has been used for catechetical instruction, often a sort of "final test" preceding Confirmation. Dr. Carlson has taken this and reinterpreted it for our day, placing the focus upon the college campus and the world in which students live. His insights are clear, keen, and refreshing, and stimulate the reader to think in new and fresh ways about the eternal truths which have been contained in these three great sets of passages.

For the minister, here is provocative reading that will stimulate him to preach more helpfully. — *Charles E. Zunkel, Port Republic, Va.*

The Reality of Faith. Friedrich Gogarten. Westminster, 1959. 192 pages. $3.95.

This is a translation of a well-known German theologian's book. It deals with man in his relations with God and the world. The author illuminates such basic themes as faith and reason, Christianity and science, the religious and the secular. The Christian faith declares that the world is creaturely and not divine. God alone is to be worshiped. The world is a fit subject for study by man's reason. But the Christian church has not always understood faith as a fully justifying and releasing faith. In the interests of faith, restrictions have been placed upon man's rational investigations of the world. Therefore, modern science was forced to assert its independence of religious authority. Man's freedom from the world is no longer understood by modern secularism as creaturely freedom. The author calls for a healing of the division between faith and reason, between the religious and the secular. He argues that man is truly free in relation to the world only as, in faith, he acknowledges the divine gift of freedom from God. This book deserves careful study. The intricate and rigorous style may be discouraging, but the reader who perseveres will be amply rewarded. — *Warren F. Groff, Chicago, Ill.*

Maker of Heaven and Earth. Langdon Gilkey. Doubleday, 1959. 311 pages. $4.50.

Although creation is generally regarded as a central theme in the Judaeo-Christian tradition, Langdon Gilkey in this book, with notable success, makes it pivotal. In effect he is saying that apart from an understanding of creation, nothing in our religious heritage can be properly understood. Unless we know the meaning of creation, we cannot know the meaning of God's providential care or his redemptive activity in our behalf. "God cannot be the sovereign Lord, the Judge and the Redeemer that Christians proclaim him to be unless he is also the almighty Creator."

This is a scholarly book written by a lay theologian who is intellectually responsible and spiritually sensitive. What he has to say about creation will enrich our understanding and quicken our appreciation of a doctrine which too often is regarded as only incidental to the Christian faith and which too often, even when fully accepted, is stated in terms which are spiritually inadequate and inappropriate. As Gilkey eloquently and persuasively says again and again, creation is not a scientific fact, not a basis of challenge to or competition with established scientific fact. It is rather an account of "what God is doing all the time" in granting us our being, in providing a principle for understanding ourselves, and in offering us the fulfillment of the partial meanings of our lives. — *Morley Mays, Huntingdon, Pa.*

*** The Case for Theology in Libe Perspective.** L. Harold DeW Westminster, 1959. 206 pag $3.50.

Along with Carnell's The Case Orthodox Theology and Horde The Case for a New Reformati Theology, every minister and formed layman in the church v want to read this indispensable v ume. Instead of defending a libe school of thought or a set of libe conclusions, the author persuasiv pleads for a "liberal perspecti which will correct the unfortun caricatures against which Nieb and a legion of less able follow aim their barbs and which will bri to bear upon our present proble the priceless freedom to think a rewarding insights of men l Rauschenbusch, T. N. Clarke, W. Brown, Knudson, Macintosh, l man, and Calhoun. Here is an a discussion of the Word of God communication, the genius of Bible, and the Word made flesh Christ, followed by a section on C and his concern for us and w in our behalf, and finally a sect of four chapters on the people God, including the church in worldwide outreach, final consu mation and clarion call to servi

Informed by this volume the cerning reader will no longer "liberalism" as a target for tau nor as a shelter in a time of sto but will regard it as a robust dedicated attempt to understand words comprehensible to mod man the ineffable mysteries of eternal God. — *Chalmer E. F Chicago, Ill.*

*** The Case for a New Reformat Theology.** William Horden. W minster, 1959. 176 pages. $3.

This book, to be read with companion volumes, The Case Orthodox Theology and The C for Theology in Liberal Perspect is a must for ministers and inform laymen who wish to keep abr of the theological discussions of day and thus bring to bear on best insights of our distinct Brethren heritage. Dr. Hor author of the invaluable Laym Guide to Protestant Theology, careful, lucid writer, able to the more complex and abstruse tributions of theologians, and m them vibrant with meaning. In volume he sets forth the contribu of the theological movement p larly known as neo-orthodoxy, t ing first the rise of the school

aling in order with the key issues faith and reason, revelation, the ture of God, sin and salvation. closes with a summary of the ce of this school of thought in continuing theological debate. longer should "neo-orthodoxy" just a label, to be discarded light- or adopted blindly. It is a valid empt to speak the timeless mes- e of the gospel to our tense and dy age. Whatever one may think the system as a whole he cannot p being informed and strength- ed by this valuable book. — *Chal- r E. Faw, Chicago, Ill.*

God in the Eternal Present. Carl Howie. John Knox Press, 1959. 8 pages. $2.25.

". . . the pressure of social en- onment and the natural human dency to dodge responsibility m up to throw faith out of focus. . . God calls men to narrow limits religious loyalty to broaden its ation to common life." So writes I. Howie in the keynote chapter this book of inspirational mes- es about concepts basic to the ristian faith and how these con- ts confront our contemporary rld. An essay in disguise on the- gy, this manuscript deals with h profound ideas as the nature God, Jesus Christ, man, sin, sal- ion, the second coming, and the d of man to "know" his faith ough experience. Although writ- about these ideas, it is simply e so that any layman who reads daily newspaper will be able comprehend its message. Minis- who have been reading theology find it a bit trite in spots and siderably oversimplified in some ervations. However, they will find an abundant supply of strations, both Biblical and con- porary, that will help them con- these same doctrines to their gregations. The book is quickly d, not verbose, and will be help- for the reader who wants to be ired rather than confused when reads basic theology. — *Floyd E. tz, McPherson, Kansas.*

he Christ of the Earliest Chris- s. William M. Ramsay. John x Press, 1959. 163 pages. 0.

n order that we may be able to ver the question, "What do you k of Christ?" it is important to w what the earliest Christians ght of Christ. This is a basic nise of the author of this book. econd very intriguing conten- tention which Dr. Ramsey makes is that what the earliest Christians thought about Jesus is more adequately carried by the Acts According to the Apostles than by the other early New Testament writings. As he puts it, Acts gets behind the times of New Testament writings. It is this feature that keeps this book from being just another treatise on basic theology. The author comes from a long line of famed Christian scholars and has through this book, developed from his Ph.D. dissertation, given promise that he will follow in the footsteps of his ancestors. It will be of particular value to ministers, for it enables them to see in Acts something besides the missionary journeys of Paul and will provide them with much thought-provoking material. It is not difficult to read and will be helpful to most who are interested in new ideas about the doctrine of Christ. — *Floyd E. Bantz, McPherson, Kansas.*

Christ and the Christian. Nels F. S. Ferré. Harpers, 1958. 254 pages. $3.75.

This book is a refreshing approach to Christology. Its author begins by raising the question as to where we begin in formulating a Christology. He rules out beginning with our experience because of our personal bias. He rules out history, the Biblical record or the church fathers, because we read the Bible in terms of our theology and because there is no one faith in it. He points out the four ecumenical councils which were decisive in the formulation of Christology, but notes that they are inadequate, that we need to check them against the New Testament and the New Testament against Christ.

Against this background, he suggests we must begin with God as *agape*. The creeds help in that they present a monotheistic concept of God, but they hinder in that they fail to present God as *agape* and Jesus Christ as the co-presence of God.

In a very challenging chapter, Ferré discusses the meaning of the incarnation, virgin birth, atonement, resurrection, etc. He builds the case for the fact that in Jesus we have man such as we are, truly human, but one who because of his living, growing fellowship with God became a true union of man and God, becoming the Godman. As the Godman, he becomes for us the perfect example of God's union with man and the power within us to achieve our victory over sin, our union with God.

Whatever one may finally say of Ferré's line of reasoning, or the conclusion he reaches, there are many insights and moments of illumination which any thoughtful reader will enjoy and be benefited by. It is not easy reading, but is provocative, fruitful reading for anyone willing to give the time to it. — *Charles E. Zunkel, Port Republic, Va.*

The Concerns of Religion. Arthur C. Wickenden. Harpers, 1959. 187 pages. $3.00.

Under many titles and in varying disguises authors are writing about theology these days. This author has found an interesting title under which to present his basic theological philosophy about God, Jesus, the Bible, the church, and life after death. This is a revision of a book previously published in 1939 and 1948. Although this reviewer was not acquainted with the earlier works, the new production does seem to be a true revision. The material is up-to-date and the latest theological trends are fairly presented, although inadequately and with little sympathy. This reviewer reacted negatively to the first few chapters which discussed religion without mentioning God or Christianity but was more favorably impressed by the succeeding chapters. Those readers still in the liberal theological tradition will find this manuscript to their liking. Those who have been touched by the swing to orthodoxy will find here a rather clear statement of the position they once held and will profit by reexamination, even though it may serve only to strengthen their own bias. — *Floyd E. Bantz, McPherson, Kansas.*

On World Issues

***Indians and Other Americans.** Harold Fey and D'Arcy McNickle. Harper, 1959. 220 pages. $3.75.

This is a factual and up-to-date and historically complete survey of the American Indian. This volume should be especially interesting and helpful to Brethren who are interested in our recently started mission to the Indians. The record of our

government in dealing with some 900,000 Indians is a checkered one. Sometimes we have seemed to want to do the noble and right things. Other actions have revealed us as considering them as savages and as mere wards of the government. As a nation we have little to be proud of.

Looking at the record it is obvious that there has been no administration of Indian affairs deserving of that description until within the last thirty years. However, as the author says, "no body of laws and no administrative machinery, however well designed and efficient in operation, can remake the personality of an individual. But the individual, having the desire to help himself, can modulate his life with or without outside help." Again the author says, "Under present policy, the Indians of the United States do not have the privilege of specifying their needs. That is accomplished for them by technical men, employed to assist them, who, in reality, obstruct and defeat them." "The unfulfilled dream of the Indians of this country is that they will be permitted at last to make the primary decisions affecting their lives and property. Not that their decisions will be superior to those made by men possibly more skilled; but that being their decisions, the people will be content to live with them and to change them as experience teaches the desirability of change."

Politics has too often influenced the decision of legislatures in dealing with the Indians. This has resulted in many unwise decisions. These decisions as well as the better ones are examined in this book. If you want an honest and scholarly appraisal of our country's relation to the American Indian, read this book. — *Merlin Shull, Elgin, Ill.*

The Devil's Repertoire. Victor Gollancz. Doubleday, 1959. 192 pages. $2.50.

This is one of the very few full-length books dealing with the moral problems of nuclear war. It is a plea to the whole world in the form of a specific address to the British Empire. It meets head-on the argument that all progress toward nuclear disarmament must await universal participation of all the major powers by giving the case for bold adventuresomeness by even one power. The book is addressed in terms of moral urgency to the general public, emphasizing its responsibility to create the supporting climate for political decision. The book is obviously cast in the framework of Hebraic-Christian moral concern and ethical action even though in places this frame of reference is obscured or denied. It is not a Biblical theological treatise. In fact, it is the shame of the church that her prophets, teachers, priests are producing no such books on this vital subject — the field is left to Norman Cousins, Rouault, the theater (Tiger at the Gate), and now Victor Gollancz, a British publisher. The book should be read by all who want to be informed as it says much in a fresh way that needs to be heard. — *Kurtis Naylor, Geneva, Switzerland.*

Escape From Terror. Friedrich Neumann. Exposition, 1959. 396 pages. $6.00.

The Brethren's professed interest in the dispossessed and persecuted peoples of the world should lead many to read this book. The author, a professor of languages in Elizabethtown College since 1945 and a member of the Elizabethtown Church of the Brethren, has experienced what few other Brethren could have experienced — the murderous persecution of a minority group by a cruel and fanatical government, and conversion from Judaism to Christianity. By birth an Austrian Jew, Dr. Neumann studied in Austria and England, receiving two doctor of philosophy degrees from the University of Vienna. After a quarter of a century of teaching in Europe he escaped to England, where he became a baptized Christian, and then came to the States to take up a new life.

This is an intimate account of the experiences summarized above. No brief review of it can be both comprehensive and adequate. Through its pages one follows sympathetically the struggle of God-fearing Jewish parents to provide for their children; the deeply rooted wish of the one son to secure an education and the sacrifices made to achieve it; the author's love for the languages, philosophy, and the arts; his growing realization that Christ is the key to the spiritual life; his twenty-five years of teaching in Europe; the tragic experiences of two world wars; his growth into the pacifist position; the suffering of the Jews under the Hitler regime (Dr. Neumann's mother was killed in the Auschwitz gas chambers); his acceptance of Christianity; his flig from Europe; his subsequent ye of adjustment to life in the Unit States. All this, and much mo is told vividly, feelingly, and in c siderable detail.

This is both a disturbing and heartening book. Only reading can show you why this is true *Ora W. Garber.*

On War. Raymond Aron. Doub day, 1959. 148 pages. $.95.

Here is an analysis of internati al politics since 1945 from European point of view which he correct our nationalistic myopia. Aron sets out to diagnose the cau and development of internatio struggle in the atomic age. He s arates himself from the pessim who predict inevitable doom to m kind and from the optimists w assure us that weapons of mass destruction will force mankind i an enduring peace. His thesis is t war in the nuclear age is, as it alw has been in the past, the prod of human passion coupled w available weapons. Hope for hum existence lies not in technolog change, but in the curbing of hum passion. Specifically, this means t the West should not put all resources into an "all or none" w else it shall have no recourse to fight such a war. Rather the W should prepare to fight such a that is geographically and tactic limited while ordinary diplom continues.

Aron's analysis of the causes war is quite congenial to the Ch tian view of human nature. solution to the problem of mod warfare focuses upon moderat trust, and community, from wh I conclude that even as wise pag we may embrace enough Chris virtue to prevent the "apocaly war." The book is especially g in that it indicates in layman's guage the very complicated eff that an apparently peaceful po may have. The concept of lim warfare aside, the book is well w reading for its careful probing the modern situation and its vocative theory of the place of in contemporary society. — *Dor E. Miller, Cambridge, Mass.*

Segregation and Desegregat T. B. Maston. Macmillan, 19 178 pages. $3.50.

The subject dealt with in this b is very controversial in itself one which often causes us to b ways to justify the ways we

l feel, rather than to search for th. I doubt if any two people l come out exactly the same in ry detail on any subject. This k will cause you to ask yourself hy" and help you come out with more carefully thought through wer.

The author is one who has first-d information on the race prob-l all over the nation, as well as owing the feelings of Southern ple since he is from the South and s educated there. The opening ement in the Preface reads: "Ra-segregation is a problem of such s and urgency that it dwarfs all er social issues in American life ay. It is not only a problem for South and for the nation; it also significant international over-es. Furthermore, it is not only cial and political issue, but also ajor moral and religious issue. Christian religion, as well as tical democracy, has a great deal take in the outcome of the pres-struggle regarding segregation." feel this is one of the best books ts kind available today. It is a d book for the general reader outh age and above, and is in medium price range. — *Rhett R. her, Kingsport, Tenn.*

What's Right With Race Rela-s. Harriet Harmon Dexter. pers, 1958. 248 pages. $4.00.

once heard of a conversation hich a churchman asked a news-er reporter: "Why don't you lish some good stories on the t page?" To which the reporter ied: "That wouldn't be news." the churchman: "It would be the front page of your news-er!" Of course, it would be on front page of most newspapers. we hear much more about the than the good. The author his book lists the good news ace relations! A few chapter lings will give the idea: Labor ls Out; Homes for Democracy; ier Education Desegregates; er Seats for Jim Crow; On y Fronts; Churches Accept Re-sibility; and Things Don't Just pen. If these headings do not ct some attention, little that l be put in a brief review d. The book is what you ex-it to be. The author knows she writes about. Much re-h has gone into the volume. gets the feeling of success, not ration, in working in the direc-of doing something helpful in this world-wide problem. — *W. Glenn McFadden, Elgin, Ill.*

Creeds in Competition. Leo Pfeffer. Harpers, 1958. 176 pages. $3.00.

This is a timely, articulate, and objective examination of the competition among major American religious forces to shape American culture through governmental action. The author examines the positions taken by Protestantism, Catholicism, Judaism, and "secular humanism" on such significant issues as the separation of church and state, religion in the public schools, birth control, divorce, communism, and Zionism.

The subtitle, "A Creative Force in American Culture," aptly conveys a major theme of the volume. Pfeffer assumes that cultural competition is not only consistent with the American spirit and tradition, but is necessary and desirable in a creative and dynamic society. With Justice Oliver Wendell Holmes, he believes the best test of truth to be "the power of the thought to get itself accepted in the competition of the free market" (p. 15).

Even within this setting, however, the author expects religious differences in America to become more intense and more troublesome. The most serious challenge to American cultural patterns will come from Roman Catholicism. The ability of the latter to fashion America closer to its own desires seems to be demonstrated "ever increasingly by the daily events of American life" (p. 31).

Though Mr. Pfeffer's preference for the values set by the Protestant-humanist alliance is in evidence, he is critical at times of the Protestant position. On the basic problem of religion and the state he sees Protestantism faced with a dilemma the offspring of which is ambivalence leading to confusion, ambiguity, and "not a little self-deception." In discussing the rise of Catholic parochial schools he frankly places much of the responsibility on Protestantism. Catholic hostility to public schools, he points out, arose out of the bitter experience suffered by Catholic children who refused to participate in Protestant religious exercises in these schools. Such refusal often resulted in punishment, expulsion, or other indignities.

This title cogently summarizes information with which all Protestants should be familiar and places this summary within the context of a thesis consistent with the American experiment. We are prone to assume that our Anabaptist-Pietistic origins have made us more directly concerned with church-state relationships than are many other Protestant bodies. If this be true, then we as Brethren should have much more than a casual interest in the penetrating views presented in this volume. — *Herbert Hogan, La Verne College, La Verne, Calif.*

Understanding and Preventing Juvenile Delinquency. Haskell M. Miller. Abingdon, 1958. 191 pages. $1.25, paper; $2.75, cloth.

Juvenile delinquency is a concern of many. We tend to oversimplify our statements of causation and solution. Such is tragic because of the misinformation we give and the lack of commitment to find a solution. We are partly responsible for the attitudes which exist.

The author, a sociologist, not only points the direction for solution but gives suggestions for specific kinds of program as well as methods and principles to deal with delinquency.

This is an excellent study guide, a resource book for youth leaders, and recommended reading for parents. — *James E. Renz.*

The Way in Africa. George Wayland Carpenter. Friendship Press, 1959. 166 pages. $2.95.

The author is now acting general secretary of the International Missionary Council. He formerly served as a missionary in Africa. His book shows that he knows much concerning both the old and the new continent.

In concise statements, the author has shown the historic background, the movements which have touched the people, and the forces, such as the political, economic and religious powers, which have been bringing changes to this vast land.

The changing patterns of culture, the increasing revolutions, the problems of race and nationalism, the influence of the Christian religion, the role of the churches, and the relationship to the world mission of the Christian church are all dealt with in a clear and forceful manner.

This book belongs to the volumes on Africa which are to be studied by the churches in the coming year. It should be read with care. — *Anetta C. Mow, Elgin, Ill.*

KINGDOM GLEANINGS

Bethany Biblical Seminary has received a bequest of $4,600 from the estate of Bro. John C. Miller, for many years a faithful member of the Weiser church, Idaho.

Mrs. Arlene Bucher of Lebanon, Pa., began work as an adult volunteer at the Brethren Service Center, New Windsor, Md., in September. She is serving as hostess at the center.

La Verne College reports 372 full-time and 137 part-time students enrolled at the opening of the academic year 1959-60. This is a little higher than the enrollment last year. Men and women are about evenly divided.

The Statement on Brethren Service adopted by the 1959 Annual Conference is now available in pamphlet form. Single copies are free; quantity rates are available on request. This statement sets forth the guiding principles and objectives of Brethren Service.

Drue D. Funderburg, whose illness was reported on these pages on Oct. 17, is recovering. He has returned home from the hospital and drives out a little each day. The prayers in his behalf and cards and letters from people across the Brotherhood were much appreciated.

Friends of La Verne College donated $149,386 to various programs of the church during the last fiscal year. Individuals and congregations of the Church of the Brethren gave $53,000. About $99,000 of the total gifts was expendable on current budget; the remainder was designated.

Wayne F. Geisert, dean of McPherson College, has been appointed a member of the State Advisory Committee for the American college testing program administered in Kansas. McPherson College has been selected as one of the testing centers for Kansas high school seniors.

Mrs. Ocella Letherman of New Paris, Ind., arrived at Belle Glade, Fla., on Oct. 7 to begin work as an adult volunteer at the Brethren Service project with migrants there. She obtained a leave of absence from her position as a public school teacher in order to take up this work.

The Elizabethtown College newspaper, the Etownian, was one of the twelve papers of its type across the nation to receive a first-class ranking by the Associated Collegiate Press. Editorial content, areas of coverage, and makeup were judged. The paper is published semi-monthly and has a circulation of over 7,000.

Contributed clothing should not be sent to the new offices of Church World Service. Clothing donations should still be sent to one of the following CWS centers: New Windsor, Md.; Nappanee, Ind.; 110 East 29th St., New York 16, N. Y., St. Louis 10, Mo.; 919 Emerald Ave., Modesto, Calif. Church World Service offices are now located in the new Interchurch Center at 475 Riverside Drive, New York City, along with other departments of the National Council of Churches.

Woodbrook has been chosen as the name for the n Eastern Maryland camp. The district has approved three-year development plan for the camp at a cost $51,000.

Australian church attendance has increased m since American Evangelist Billy Graham's crusade th than at any other time in the past quarter centu according to the Baptist Union of New South Wal A director of Christian education in Sidney said t "only a small minority who registered their conversi at crusade rallies have failed to take an active inter in the workings of the church."

Earl S. Lehman, pastor of the Richland Church the Brethren in Pennsylvania, recently took over t position of administrator of the Brethren Home, Ne ville, Pa. He succeeds Jacob R. Myer of Manheim, A new addition, which will raise the home's capac from 95 to 145 persons, is expected to be complet within the next few weeks. Also three small cotta for retired couples have been built behind the hon

A project has been launched by the Seattle Unit Church Women to enlist thousands of women a others to promote employment of persons of minor races. One of the features is a sticker reading: "I a customer who would welcome being served by th whose race, creed, or color may be different fr my own." These stickers are to be placed on b being paid, thus calling attention of a wide variety businesses to the project.

Sweden is on the threshold of a new and vigor church building period as a result of growing urbani tion and continuing expansion of industry. The St Church alone plans to build 300 edifices. New churc are springing up in residential areas within exist city limits as well as on urban fringes, in indust communities and in newly created developments alo highways. Sweden last experienced a church build boom toward the end of the 19th century.

Delegations from twelve high schools in north Indiana participated in a model United Nations sembly on the campus of Manchester College on O 24. Included were four Arab students from Indi Technical College at Ft. Wayne, who presented a pa discussion of the Arab refugee problem. Issues c sidered concerned the admission of Red China i the UN, disarmament, uniform laws governing con of territorial waters, and the Arab refugee problem.

Stranger in the Family, a new color and sound f on mental illness, is available from the Church of Brethren General Offices, Elgin, Ill., between now a the end of 1959. Local churches or other groups urged to take advantage of this highly recommen film during this short time that it has been made av able to us. A service charge of $2.50 is made for sec ing the film. Stranger in the Family is designed to h us understand the mental patient, his family, the hosp to which he goes, and the community to which he turns.

Brotherhood Theme: Brethren Under the Lordship of Christ

McPherson College has received the gift of a first lition Sauer Bible through the efforts of X. L. Cop- ock. The donors are the Lincoln Church of the rethren, Nebr., and Mr. and Mrs. E. C. Perkins, the tter of whom is the great-granddaughter of the original vner, John D. Shock of Holmesville, Nebr.

New stories and new novels for young readers are oming from the typewriter of Fred D. Berkebile, sistant professor of education at Juniata College. Two his stories are included in an anthology published y Lantern Press, New York; two more stories will ppear in forthcoming issues of Children's Activities, a agazine for three- to twelve-year-olds.

The Rural Life Association will hold its annual eeting at Goshen College, Ind., on Nov. 13-14. The eme of the conference is the Challenge of Christian verseas Rural Service. The conference delegates will ke a look at current overseas rural programs, discuss e problems involved in such programs and how the hristian college can relate itself to the needs of nderdeveloped countries. Reports on the research ojects in rural community life will be given. The ural Life Association draws its major support from oups and individuals associated with the historic eace churches.

tanding Committee Delegates

Florida, Georgia, and Puerto Rico: Homer L. urke; alternate, C. E. Bowers.

Oklahoma: Orville Pote; alternate, Paul McCann.

icensed to the Ministry

Dale Lee Wampler, licensed in the Pleasant View urch, Northwestern Ohio.

James Merrifield, licensed in the Champaign church, outhern Illinois.

eifer Project Office Moves

The Heifer Project, Inc., which was initiated seven- en years ago by Brethren but is now an interdenomi- ational and interfaith movement, has moved its eastern fice from the New Windsor Brethren Service Center 45 Ashby Road, Upper Darby, Pa. The Church the Brethren, through its Brethren Service program, ntinues to participate actively in the significant and idespread activities of Heifer Project. Brethren are ged to send their cash contributions for Heifer Project rough the Elgin offices so that Brotherhood Fund edit may be given.

hange of Address

Ervin F. Block is now serving the Chambersburg urch, Pa., as pastor. His address, accordingly, should e changed from Stuarts Draft, Va., to 254 S. Fourth ., Chambersburg, Pa.

John S. Blough, who for five years was director of vangelism on the staff of the Illinois Council of hurches, returned to pastoral work in October. Broth- Blough is serving the Center church in Northeastern hio. His address is R. 2, Louisville, Ohio.

Enos B. Heisey, from Sheridan, Pa., to 114 N. Ann ., Box 356, Martinsburg, Pa. Brother Heisey is district anager of the Pennsylvania Farm Bureau Cooperative ssociation.

J. A. Robinson, pastor of the Ephrata church, Pa., entered Ephrata hospital for surgery on Oct. 19. Prayers of the Brotherhood in his behalf are welcomed.

The Church Calendar

November 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Supreme Allegiance to God (Temperance) Acts 5:17-42. We must obey God rather than men. Acts 5:29 (R.S.V.)

Peace Emphasis Sunday

Nov. 10-12 Pennsylvania State Pastors Conference, Harrisburg

Nov. 15 Southern Ohio junior high workers conference, West Milton

Nov. 22-24 Illinois Council of Churches Youth Work Retreat, East Bay Camp, Bloomington, Ill.

Nov. 26 Thanksgiving

Nov. 26-29 Brethren Student Christian Movement, Bridgewater College, Va.

Nov. 27-28 Eastern and Southeastern regions camping conference, New Windsor, Md.

Nov. 27-28 Illinois Christian Youth Council Congress, First Baptist church, Decatur, Ill.

Nov. 28-29 Central Region camp leaders training conference, Camp Mack, Ind.

Dec. 4 Brethren Service interpretation conference, Hope church, Mich.

Dec. 5 Brethren Service interpretation conference, Fostoria, Ohio

Dec. 6 Brethren Service interpretation conference, Chippewa church, Ohio

Dec. 10 Human Rights Day

Dec. 12 Brethren Service interpretation conference, Goshen City church, Ind.

Dec. 13 Universal Bible Sunday

Dec. 13 Brethren Service interpretation conference, Flora church, Ind.

Dec. 14 Brethren Service interpretation conference, Milledgeville church, Ill.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Howard Whitacre of Hollsopple, Pa., in the Broadfording church, Md., Nov. 8-17.

Bro. Galen R. Blough of Denton, Md., in the Pipe Creek church, Md., Nov. 8-15.

Bro. Clayton Gehman of Boonsboro, Md., in the Chiques church, Md., Nov. 15-29.

Bro. Ray Kurtz of Richland, Pa., in the Mountville church, Pa., Nov. 22-29.

Bro. Jesse Whitacre of Keyser, W. Va., in the English Prairie church, Ind., Nov. 23-30.

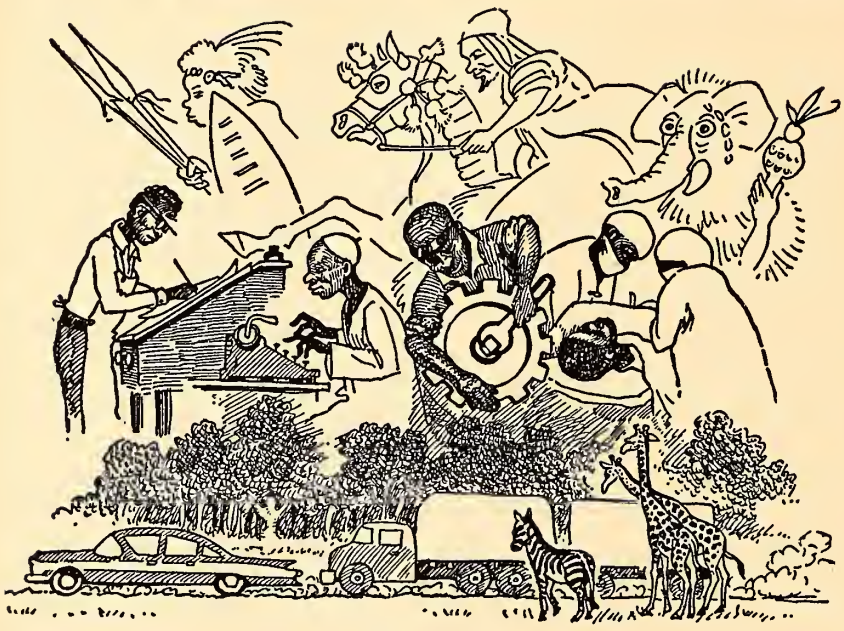
Bro. Robert Hess of Manheim, Pa., in the Lititz church, Pa., Nov. 8-14.

Bro. Leonard Carlisle of Troy, Ohio, in the County Line church, Ohio, Nov. 9-22.

Bro. Jay J. Johnson of South English, Iowa, in the Pipe Creek church, Ind., Nov. 16-22.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Which Way in Nigeria?

Are "foreign" missionaries still welcome when a nation becomes self-governing? Why does the church do medical work in Nigeria? Why school work? Would it be better to stick to evangelism? Should Christ be preached to people who are already religious? If so, how should he be preached? Who should do the preaching? In what ways is the church in Nigeria like the church in America? How is it different? Would a Christian from Nigeria be a good member of the Church of the Brethren in the United States?

Ivan Eikenberry gives much food for thought on these and other questions in the new thirty-two-page booklet, Which Way in Nigeria? The booklet is a timely aid to members of the Church of the Brethren who would be informed about the church in Nigeria, its leaders, its people, its triumphs, its problems. The Gospel Messenger presents chapter headings and excerpts from Which Way in Africa?

About Self-Government

Nigeria, just as did the thirteen colonies when newly independent, wants to be recognized as a nation. Nigerians want to possess the signs of civilization which the established Western nations possess: capitols, monuments, television, shipping lines, airlines, their own currency. They want to be seen acting officially as do Western nations. They want acceptable adaptations of Western cultural institutions. They want to prove that they have come of age — a sovereign nation in the world. They want appreciation of their achievements. They want you to understand and to recognize what has been accomplished and what can be done.

There is a story reportedly true: When a British officer had finished explaining to a meeting of Nigerian chiefs that they must encourage their people to collect, and bring to the buyers, tons of tree roots yielding cortisone (the miracle drug for arthritis), an old chief asked: "Why do you want that wood? Everyone knows it is not good for anything except to make tea when one's joints hurt." . . .

With a booming of mortars so heavy and so near that one heard the sound with the whole body, the mock battle concluded the military display and thus ended the self-government celebrations, with a demonstration of the badge of nationhood an efficient army. . . .

About Religion

To understand the new teaching was very difficult; to accept it was even more difficult. What the missionaries taught was often contrary to all past experience and belief. It seemed impossible for people to leave their common beliefs.

Tradition and tribal religion were weakened and disturbed by the witness of these missionaries. Medical witness challenged the monopoly of the medicine man. Educational witness caused youth to be interested in places their fathers had not known about. Government-enforced peace among tribes made travel safe. Young men could travel; village gods could not. They could not take their haptus with them. The youth became children of the wind, drifting to and fro, finally drifting back home with tall tales of the wonders of the world outside — outside the area protected by the village gods.

More youth went away. Some accepted Christ as their Savior. They publicly rejected village gods. They lived and prospered and had children. Doubts regarding village gods increased. . . .

About the Church

The Bura language describes zeal as steam; the zealous church is one which has been on fire long enough to steam. The Church of the Brethren has become a tremendous thing. . . .

The story of the church in Nigeria was one of very slow growth, of much backsliding. There were years of small visible rewards. Now, the church has thousands on its rolls. In almost the entire church area, we have what has been called a people movement. It seems to be the fullness of time for the community; the pot is at the boil. Years of planting are bringing harvest. Years of love quietly demonstrated in Christian community service are shouting their witness. Membership is increasing explosively.

Numbers alone are not enough. The steaming church now faces the need of spiritual revival and spiritual growth within. . . .

Nigerians are now being given very responsibility which they can arry for themselves. The church ces the problem of taking over om the Church of the Brethren ission institutions which the mis- on has been operating on behalf the church and the community. me of the Nigerian Christians are ite eager to get on with the taking er of such programs as the schools. thers fear that the operation of stitutions may interfere with the iritual responsibilities of the urch. Or that the church does t have leaders who have know- w and experience for the job. hey will have to try before long lose step with their own emerging tion. . . .

bout Schools

Brethren primary schools pro- ced every evangelist and lay stor in the whole Brethren area. umerous members of local govern- ent councils. Staff members in vernment departments such as riculture and veterinary. The first ained surgical assistant. The first oman delegates to meetings of the ellowship of Churches. Nigerian ldiers. Police officers. Village chiefs. ccessful small businessmen. Teach- s in government schools and all the achers in Brethren schools. Teach- s who have gone to a bush area help a sister church develop an ducational program. A teacher of ndwork to the blind. Potential rty organizers and candidates for blic office. . . .

The Nigerian church has begun assume responsibility for primary hools' management and the Waka velopment through its elected embers of the education committee d the Waka board of governors, th of which include Nigerian and merican members. And from these urch-operated schools will come e spiritually zealous and socially nscious, trained Nigerian Christian issionaries, evangelists, and pastors ho will lead the Nigerian church the glory of God and their neigh- rs' good. . . .

bout Medicine

Medicine and message are not tied gether. A patient may take one d leave the other. Moslem, ani- ist, Christian — all are treated thout discrimination. But many e eager to know about the religion d the Savior of the nurses and orderlies who demonstrate their Christianity. The church has found great opportunity to witness to non-Christian patients and to strengthen the faith of Christian patients. . . .

How can the church best meet this opportunity? The continuing concern is expressed both by zealous individuals and by Nigerian staff members who are ministers, deacons, and leaders in the church.

About Community Development

Nigerians want to live in villages, not out on individual farms by themselves. Relocating farmers means village planning for the new location. Such village planning and improvement are part of rural development, even in established villages. Water supply; sanitation facilities and their use; improved, yet economical, housing; elimination of such potential disease carriers as mosquitoes; and community provision for worship, medical care, and recreation are all a part of the concern and consideration. . . .

About Family Life

The new life and general knowledge produced new hopes and purposes, but mostly within the young men. Older men resented the change and accused the youth in general of disrespect. Youth resented the accusation and felt that all older men were against them just because they were young. . . .

Now, a big problem of the church is to teach Christian respect for parents and those in authority and to lead Christian youth to give willing and courteous respect for their elders. . . .

Few old people accept Christ, or at least few accept baptism and come into the church. Christianity is very different from the way they have followed. Understanding is not easy. Young people with their attitude favoring change find it easier to understand Christian worship and conduct. Youth moves on and leaves age still wondering. . . . Today, most grandparents are not Christian. . . .

About Recreation

What social outlets are there for a Christian youth? The dance was the principal ingredient of his pre-Christian social life. But most Nigerian churchmen doubt that there can be such a thing as a Christian dance. It is too closely tied, they say, with old religious customs and with the sexual impulse. Before being educated, the youth was content to spend his spare moments in idleness, just sitting; now that his mind has been alerted he wants to be doing something. Once he may have found pleasure in the simplest of games and pastimes, but now he craves something more challenging. He has not the wide variety of outside interests and opportunities of his American brother. What can he do? Where can he find fellowship? This is one of the most stubborn shadows on the scene of the Nigerian church. . . .

About the Nigerian Leaders

A Bura is now pastor where the Church of the Brethren first gave witness in Buraland of the then unknown religion of Jesus Christ. The village chief's son preaches where Stover Kulp first witnessed for Christ in Margiland. A Chibuk minister leads the church at Chibuk, where missionaries began to witness twenty years ago. Higi schoolteachers are evangelists in the Higi villages where missionaries trekked and stayed. A

Continued on page 23

Which Way in Nigeria?

Table of Contents

1. Work and Worship .. 3
   Self-Government in Northern Nigeria
2. Haptu, Cross, or Crescent? 5
   Religion in Northern Nigeria
3. Steam and Spirit 8
   The Church of the Brethren in Nigeria
4. That Men May Know . 13
   The Church's Effort in Education
5. That Men May Grow . 17
   The Church's Effort in Medicine and Agriculture
6. Stubborn Shadows ... 21
   The Church's Problems
7. Sun Helmet Under a Palm Tree? 26
   The Missionary in the Nigerian Church
8. Grown-up Brother 30
   The Missionary's Attitudes

Basic Books on Social Concerns

HUNDREDS of books on social concerns are available to the reader. But the average layman or pastor can find time to read only a limited number of books in the many areas in which he as a Christian has a social concern. For this reason we describe here a few basic books in each of several fields, which are recommended for placement in church libraries and for reading by thoughtful Christians.

The best basic material in some aspects of these concerns is contained in pamphlets rather than books. Several study packets containing pamphlet material have been prepared in order to make easily accessible basic material which is broad in scope and also includes program guides. Study packets are available at $2.00 each in the following fields: peace, international relations, citizenship and political life, race relations, Christian daily work, economic life, social education and action, temperance, social welfare.

These packets and the books listed below may be ordered from the Church of the Brethren General Offices, Elgin, Ill.

Peace and International Relations

Bible Teachings on Peace

A thirteen-lesson study unit which goes progressively through the Bible considering passages which relate to peace. Separate units for adults, youth, and children. Revised in 1959 by the Christian Education Commission. 95 pages. $1.00.

New Testament Basis of Pacifism, The

A comprehensive, Biblical, and scholarly presentation by George MacGregor. 1936. (New edition 1954.) 176 pages. $1.00.

Power of Nonviolence, The

A peace movement classic by Richard Gregg powerfully presenting facts showing the power of nonviolent methods. Rewritten in 1959 to include recent demonstrations of these techniques, such as the bus boycott in Montgomery, Ala., resistance to the Nazis in Scandinavia, and Gandhi's experiments in India. $2.50.

Christianity and Communism

John C. Bennett gives a good introduction to this subject. It deals with communism as a new "faith," as a revolutionary program, and as a political system. Although published in 1948, it has not been surpassed. 130 pages. $1.75.

Citizenship and Political Life

Christian As Citizen, The

John C. Bennett has written an excellent easily read discussion of the Christian's social and political responsibility, of ways in which he can affect political authority and structures, and of the peril and hope of Christian action. One of the series of World Christian Books written primarily for the "younger churches" in other nations, yet helpful to Americans desiring to look at themselves and their nation more objectively. 1955. 93 pages. $1.25.

Politics for Christians

William Muehl describes why religion and politics must mix and how the average Christian can apply his faith in the everyday mechanics of political organization and action. 1956. 180 pages. $3.00. *Mixing Religion and Politics* is a Reflection Book excerpted from the longer book. 128 pages. 50c.

Protestant and Politics, The

In this book, which is a part of the Layman's Theological Library series, William Lee Miller takes his fellow Protestants to task for the large part they have played in creating the American tradition of nonpoliticalism. It is his aim to show how the Christian faith can raise the level of political activity in the United States. 1958. 92 pages. $1.00.

Christians and the State

John C. Bennett discusses the theological basis of the state itself, the state's nature and function, and problems of political ethics. 1958. 302 pages. $4.50.

Racial and Cultural Relations

Citizen's Guide to De-Segregation

A historical and legal account and analysis of the development in American life of segregation and desegregation up to the present time written by Herbert Hill and Jack Greenberg. Contains suggestions for action. 1955. 185 pages. $1.45.

Kingdom Beyond Caste, The

In this book Liston Pope traces the history of prejudice and its underlying causes, presenting scientific and religious data, and examining strategies for better race relations. 1957. 170 pages. Cloth, $3.00; paper, $1.25.

Seeking to Be Christian in Race Relations

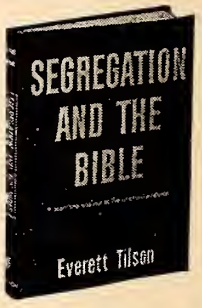
Benjamin E. Mays sets down a Christian theological basis for human relations. Clear, easily read, with discussion questions. Revised 1957. 84 pages. Cloth, $1.50; paper, $1.00.

Suddenly the Sun

Eleanor Hull writes about an enterprising Japanese businessman in California, his resolute Christian wife, and their eleven gifted children. How th won out over social prejudice, discrin natory legislation, and war hyste makes a satisfying true story. Clot $2.75; paper, $1.50.

Segregation and the Bible

Everett Tilson gives a searchi analysis of the scriptural evidence. comparison of respective claims of se regationists and integrationists to gui ance in the scriptures. 1958. 1 pages. $2.50.



What's Right With Race Relatio

In this book Harriet Harmon Dext tells the heartening side of race rel tions in this country. Much resear has gone into this volume to bri out stories and trends which show th not all in our race relations' situati is frustration but that there is also mu success. 1958. 248 pages. $4.00.

Economic Life

The basic books in this field a contained in a series on the Ethi and Economics of Society initiated the Federal Council of Churches (n merged in the National Council Churches). The books already pr duced in this comprehensive study ar Goals of Economic Life, $4.00, edit by A. Dudley Ward; The Organizatio al Revolution, $3.50, by Kenneth Boulding; Social Responsibilities of t Businessman, $3.50, by Howard Bowen; American Income and Its Us $4.00, by Elizabeth El Hoyt, Margar G. Reid, Joseph L. McConnell, Jan M. Hooks, and Walter G. Muelde Christian Values and Economic Lif $3.50, by John C. Bennett, Howard Bowen, William Adams Brown, Jr., a G. Bromley Oxnam; The Americ Economy — Attitudes and Opinions, A. Dudley Ward; Social Responsibiliti in Farm Leadership, $3.00, by Walt W. Wilcox; Social Responsibilities Organized Labor, $3.50, by John Fitch; Responsibility in Mass Co munication, $4.50, by Wilbur Schram and The Church As Employer, Mon Raiser, and Investor, $4.00, by Ernest Johnson and J. Emory Ackerma

Social Education and Action

Church in Community Action, Th

Harvey Seifert has written this ma ual for church leaders to help the make the church more effective Christianizing the community. Su gestions are given for surveying a discovering areas for action, giving e fective leadership for change, meeti opposition creatively, developing appr priate organizational patterns and soci

lucation and action techniques. 1952. 40 pages. $2.75.

reaching on Controversial Issues

Harold A. Bosley discusses the importance and the "how" of it, the problems which may arise and ways of dealing with these problems. The book includes nineteen sermons on controversial issues to illustrate how a preacher can maintain a free pulpit in free society. 1953. 221 pages. $3.00.

Community and Church

ffective City Church, The

In this book Murray H. Leiffer analyzes all types of churches and tells how your church can develop a program to meet the problems of city living today. 1949. $3.50.

tudying Your Community

A working manual by Roland L. Warren for church leaders, laymen, and those engaged in some branch of community service who are interested in learning more about their community in surveying their own community in fifteen areas such as health, education, recreation, child welfare, and housing. Suggests organizational planning and action programs. 1955. 385 pages. $3.00.

our Church and Your Community

In this book Huber F. Klemme gives clear, easy-to-understand language practical guidance to leaders of city and country churches for the study of their own communities and the development of socially responsible programs. Many examples of what congregations have done by way of community action are given. 1957. 121 pages. $1.75.

Social Ethics

ible and Our Common Life, The

A series of studies on the social message of the Bible by Huber F. Klemme. 954. 123 pages. $1.25.

hrist and Culture

H. Richard Niebuhr gives an incisive analysis of five positions on the relation Christ to culture, that is of the Christian faith to the world. 1951. 8 pages. $3.50.

hristian Ethics and Social Policy

John C. Bennett gives a simply written critique of four Christian social strategies and the development of a th strategy. An introductory book on sic Christian social ethics. 1946. 132 ges. $2.00.

hurch and Social Responsibility, The

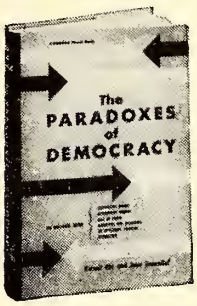
J. Richard Spann has brought together the suggestions of fifteen writers applying the gospel to present-day oblems in the areas of social action, community, race relations, the family, Christian daily work, economic life, orld economics, citizenship and politics, church and state, crime, war, and ternational relations. 1953. 272 pages. .75.

onscience and Compromise

In this book Edward Long, Jr., helps apply the demands of the Christian th, especially the demand of love, to personal, group, economic, and power decisions of everyday life with specific suggestions on how to make Christian decisions on smoking, drinking, family, race relations, socialism, capitalism, politics, and war. 1954. 166 pages. $3.00.

In Every Place a Voice

Walter Muelder focuses on the social witness of the "people of God" through the local churches as a part of the ecumenical movement. Emphasizes the need for the church to witness on behalf of those who lack a voice to witness for themselves. An interpretation and commentary on a portion of the Message of the Amsterdam Assembly of the World Council of Churches. 1957. 65c.



Paradoxes of Democracy, The

Kermit Eby examines the practical realities and problems of democracy in America, drawing heavily upon his Brethren background. 1956. 210 pages. $3.50.

Rise of the Social Gospel in American Protestantism

Charles Hopkins has written the most comprehensive survey yet published of the social extension of Christianity into American culture from 1865-1917. It is the classic on the social gospel in American Protestantism.

Social Welfare

Activating Concern, The

Representatives of thirteen denominations, including the Church of the Brethren, describe the historical and theological bases of social welfare in their respective denominations. Edited by E. Theodore Bachmann. 1955. 120 pages. $3.75.

Emerging Perspective, The

Contains the message, program, addresses, and sectional reports of the National Conference on the Churches and Social Welfare held at Cleveland, November 1955. 300 pages. $4.50.

Policy and Strategy in Social Welfare

This report to the churches from the National Conference on Policy and Strategy in Social Welfare sets forth a consensus of opinion reached after full discussion by persons of competence, having various backgrounds of church tradition and practice in social welfare, who were appointed by Protestant and Eastern Orthodox denominations and related agencies. This statement can almost serve as a charter to churches in their social welfare activity. 1957. 48 pages. 75c.

Temperance

Basic Information on Alcohol

Albion Roy King has given us one of the best resource books containing most of the basic information about alcohol, its effects, the problems, and related issues. It is done in a very readable form. $1.50.

How to Help an Alcoholic

Clifford Earle approaches the problems of the alcoholic from the hopeful viewpoint of the church, providing both cautions to be observed and resources to be used. $1.50.

Should Christians Drink?

This book, written from the viewpoint of the churchman, gives basis for a dynamic and functional approach to this question. Written by Everett Tilson. $2.00.

Smoking and Cancer

Alton Ochsner, an outstanding cancer specialist and surgeon uses scientific evidence and evaluates the relationship between smoking and cancer. $2.00.

Twelve Steps and Twelve Traditions

Alcoholics Anonymous interprets the basic steps and traditions of their program. It will also give any person much assistance in facing and solving problems in many other areas of modern living. $2.75.

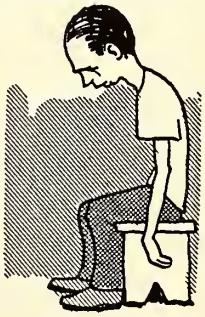
Understanding and Counseling the Alcoholic

Howard J. Clinebell, Jr., gives an excellent approach in understanding and assisting the alcoholic in the process of meeting and solving his problems. Recommended for pastors, teachers, and interested persons. $3.75.

Relief and Rehabilitation

Geography of Hunger

Josué de Castro makes a basic study of the extent of hunger throughout the world, the taboo on it, and the economic, biological, and political advances being made against it. 1952. 337 pages. $5.00.



Only War We Seek, The

"The only kind of war we seek is the good old fight against man's ancient enemies . . . poverty, disease, hunger, and illiteracy," said Harry S. Truman during his presidency. In this book Arthur Goodfriend tells with excellent photographs and a few words the story of America's problems and opportunities in waging that war. 1951. 128 pages. $1.00.

A One-Volume Library!

NO CHURCH can afford to be without the recently published **Encyclopedia for Church Leaders**, edited by Lee Gable. This single volume contains basic training and leadership aids for all church workers — volunteers and paid, inexperienced and experienced.

The editor has written much in the area of Christian education and Christian nurture over the past few years. Here he has uniquely combined writings of sixty-six outstanding Christian educators in this one volume. The following brief outline of the four sections will indicate the scope and depth of the encyclopedia:

I. Basic Truths for Church Group Leaders
1. Christian foundations
2. People grow and change
3. Leaders and group — a team

II. Some Basic Questions About Christian Nurture
4. What is the purpose of Christian nurture?
5. How do persons learn?
6. How can a leader know individuals in a group?
7. What is important about group process?
8. How plan to teach?
9. What materials shall a leader use?
10. How can church and home work together?

III. Ways of Working With Church Groups
11. Guide group thinking
12. Guide group activity
13. Use audio-visual resources
14. Use stories with a purpose
15. Use drama in its different forms
16. Use the language of music
17. Let worship lift the level
18. Use small groups

IV. Administering the Educational Program
19. Educational organization and administration
20. Developing lay leaders
21. Evaluation in Christian nurture
22. The growing person

In a review of this book (see Gospel Messenger, Sept. 5, 1959) the executive secretary of the Christian Education Commission, S. Loren Bowman, says, "All church leaders will find help in the wide range of interests covered by the authors. Church school workers will find the major areas of their work discussed fully and creatively: the goals of Christian education; the planning and guiding of group activities; the bases for understanding the various age groups; the enlisting and training of leaders; the selecting and using of materials; the co-ordinating of the experiences of church and home."

Order one or more copies for your church library from the Church of the Brethren General Offices, Elgin, Ill., at $7.95 per copy. Expensive? Yes, but worth many times more than the cost!

Service for the Asking

► The Brethren Loan Library of the General Brotherhood Board offers services to churches across the Brotherhood in the following ways:

1. To church school and church leaders for individual professional growth reading;

2. To church school and church leaders for group study;

3. To church school classes or other church groups for supplementary reading on a particular study;

4. To church boards desiring to examine books before purchasing them for the local church library;

5. To church groups desiring an exhibit of books that might be ordered by parents for use in the home;

6. To church groups desiring plays for reviewing before selecting one for production;

7. To church music leaders desiring music books for examination befor purchasing; and

8. To individuals who like to read books of Christian nurture.

Out of the Mailbag

◆ A big step was taken last wee when we elected delegates to repre sent our church at the first *Conver cion Femenil Ecuatoriana* (Conver tion of Ecuadorian Women) held i Guayaquil. Mrs. Osorio, Mrs. Po tilla, and Juana Guaman wer elected. Mrs. Portilla could not g because Don Gabriel was away, bu the other two did go. I would hav much preferred if one of the ladie from here could have gone alon but they all felt they just couldn make it. I picked Juana up on th way to the village to board th Panamericana plane for Guayaqui and we talked a little about her tal ing part in everything just like a the rest of them. I didn't want he to take "a back seat."

Now that they are back, they seer to have profited by the trip. Juan reportedly did quite well. — *Do Fike, Quito, Ecuador.*

The 1957 Loan Library catalo plus the Supplement to the 195 catalog and an additional listin printed in the Sept. 5 Gospel Me senger provide church readers wit a fairly accurate index to the cor tents of the Loan Library. A fe books have been removed, but fc the most part all are still available Limited funds prevent the additio of every good book to the library but an effort is made to provide th best currently published leadershi aids.

If you wish to use the service offered, write your request to th Brethren Loan Library, Gener Brotherhood Board, Elgin, Ill. Th only charge is the postage both way Books are loaned for a three-wee reading period.

BOOKS FOR THE HOME

Adventures in Parenthood — Thompson. $2.50
Christian Family Living — Werner. $1.00
Grow in Grace — Paradis. $2.00
Growing Up to Love — Amstutz. $2.50
Home Play for the Preschool Child — Johnson. $2.95
Into the World — Emerson and Thompson. $2.50
Make It and Use It — Carlson. $2.50
Our Family Worships at Home — Gebhard. $2.50
Parent's Guide and Children's Reading — Lorrick. $2.95
Sing to the Lord — Christian Education Press. $2.50
Those Later Years — Faunce. $3.50
Using the Bible to Answer Questions Children Ask — Fairly. $2.0

Which Way in Nigeria?

Continued from page 19

Kilba teacher and a Kilba truck armer lead the fast growing congregation at Gashala. A Hona teacher leads a beginning church among the Hona tribe, whose custom of constantly moving and shifting village locations defied the skill of the missionaries. A Gwalem teacher witnesses to his own people outside Mubi. And inside cosmopolitan Mubi, where representatives of many tribes have made a city, Nigerians witness to other Nigerians.

It was a Nigerian minister who last year baptized more than a hundred in five different villages in less than two weeks. A Nigerian moderates *majalisa* (distict meeting). A Nigerian elder wrote and directed the pageant commemorating the planting of the church in his land. A Nigerian evangelist thrilled the crowds at the western area Bible conference last year. A Nigerian teacher-pastor was asked to become a missionary to the remote area that had resisted Christian witness — a tough spot. In the big, zealous evangelistic outreach of the church, Nigerians and Americans shoulder the load together. . . .

About the Missionary

What then of the traditional sun helmet under the palm tree? Where does the missionary fit into the church in present-day Nigeria?

The missionary still may preach. He may still baptize. He may preside at a love feast. But the sun helmet under the palm tree is no longer seen or wanted. Nor will he stand alone in a village, the sole possessor of knowledge unto salvation through the grace of Jesus Christ. He becomes a member of the Church of the Brethren in Nigeria with full privileges. And to whatsoever service he is called, he is called to live and to serve with Nigerian brothers and sisters.

NOTE: See advertisement and order form in the next issue of the GOSPEL MESSENGER.

News and Comment From Around the World



Religious News Service

Dr. C. Oscar Johnson, faculty member of the Berkeley Baptist Divinity School, Berkeley, California (left), was chosen chairman of the newly formed Commission on World Peace of the Baptist World Alliance. He is shown with three of the commission's twenty-six members at their meeting in Rochester, N. Y., where they mapped out peace efforts for the Alliance

School Bible Reading Held Illegal in Pennsylvania

Pennsylvania's ten-year-old law requiring Bible reading in the schools, and the widespread practice of compulsory classroom recitation of the Lord's Prayer, has been ruled unconstitutional by a special three-judge Federal Court in Philadelphia. The court declared that the combination of the Bible reading followed by recitation of the Lord's prayer gives a "devotional and religious aspect" to the morning exercises.

The state superintendent of public instruction has indicated that it is possible the state will join in an appeal to the U.S. Supreme Court regarding the decision.

Jewish Philosopher Urges Nonpolitical Arab Refugee Discussions

A leading Jewish philosopher has called for a nonpolitical discussion of the Arab refugee problem by representatives of religious organizations, Israel, the Arab States, and the displaced.

Prof. Martin Buber asked for a new approach, by Israel and world Jewry, to the refugee situation. He said that Israel should agree to permit certain numbers of refugees set by the United Nations teams to return to Israel, "taking into account humanitarian, economic, and security considerations." He also recommended that Israel make compensation payments to refugees who were forced to flee their homes when the Jewish state was organized in 1948.

News Briefs

The tenth World Methodist Conference, which will be held at Oslo, Norway, in 1961, will highlight the ethical, economic, and social issues of the time, with special emphasis on the problems of family and youth.

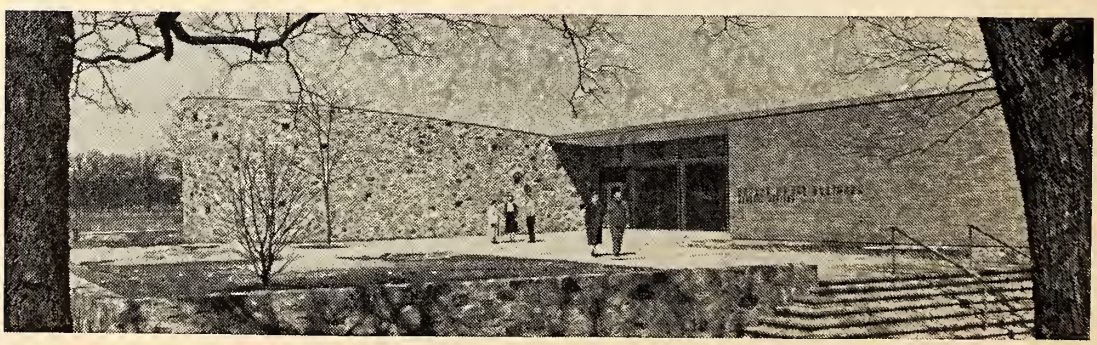
One fifth of all motion pictures, filmstrips and other audio-visual materials released during the past year were produced primarily for church use. Of 2,093 titles listed, 415 come under the heading of religion and ethics.

Quotes in the News

Stephanos Stephanopoulos, a member of the Greek parliament: "In the underdeveloped world communism appears first of all as a method of transforming an agricultural society into an industrial one. It is not enough to denounce communism in these countries. We as Christians know that it is not enough to denounce evil. We must be for the good in order to change souls."

Dr. G. Kiano, leader of Kikuyus natives in Kenya colony: "A typical African village with people of a single tribe has to endure competitive practices and ideas of groups like Roman Catholics, Anglicans, and Seventh-day Adventists. How can a Christian church like this help to form people into a common nation?"

the BEST in CHRISTIAN LITERATURE



Christmas gifts for your family and friends

Place your order early with

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

BIBLES

(Revised Standard Version)



Printed on fine Bible paper in clear legible type for easy reading. Size 5½ x 8¼ inches.

3300 — Maroon buckram binding with colorful book jacket $ 6.50
3307 — Genuine leather, limp style, round corners, red under gold edges 10.00
3360 — Black genuine morocco, limp style, round corners, red under gold edges 17.50
3900 — Words of Christ in red. Otherwise same as 3800 7.50
3907 — Words of Christ in red. Otherwise same as 3807 11.00

India paper editions. Size 5¼ x 7½ inches, less than 1 inch thick. Complete footnotes.

2807X — Black genuine leather, limp style, round corners, gold edges 9.00
2860X — Genuine morocco, limp style, leather-lined, two ribbon markers, gold edges 15.00
2880X — Genuine sealskin, limp style, leather-lined, two ribbon markers, red under gold edges 15.00

India paper edition, 5½ x 8¼ inches, 13/16 inches thick

3808X — Black genuine leather, semidivinity circuit, gold edges. Presentation page, ribbon marker 13.50

Wide margin Bible for students

4870 — Wide margin for notes and references. Fine quality, opaque paper suited for ink marking, sturdy reinforced maroon buckram, 1⅝ inch thick, 7 x 9 inch page size 5.00



Illustrated for children. Size 5¼ x 7½ x 1⅛ inches

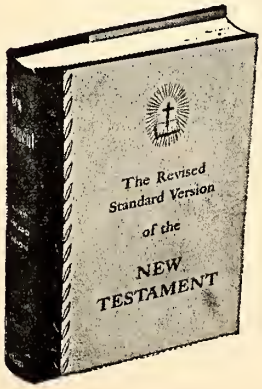
2803 — Bound in black sturdite, morocco grained. Limp flexible cover. Red edges, round corners. Illustrations, maps, presentation page 3.50
2804Z — Black leatheroid binding with zipper. Otherwise same as 2803. 5.50
2808 — Black genuine leather, divinity circuit, gold edges 7.50
2813 — Same as 2803 with 64 pages of Bible helps 3.75

Reference Bible. 1504 pages — 192-page concordance and list of proper names — three-color presentation page — 12 maps in full color — easy-to-read type. Less than 1¼ inch thick

4800X — Maroon buckram over boards, India paper, leatheroid spine, gold stamping 9.00
4807X — Black genuine leather, India paper, limp style, round corners, gold edges, ribbon marker 12.50

Only 13/16 inch thick. New, superthin Indopaque paper

4808X — Black genuine cowhide, semioverlapping covers, round corners, gold edges, ribbon marker 17.50
4868X — Black genuine morocco, leather-lined, semioverlapping covers, round corners, gold edges, ribbon marker 22.50



New Testaments

Large size, 5 x 7¼ inches

800 — Blue cloth over boards, square corners, attractive two-color jacket 2.50
800P — Same as 800 with Psalms 3.00
850 — Black leatheroid over boards, round corners, red edges 3.50
850P — Same as 850 with Psalms 4.00
853 — Black genuine leather, limp style, round corners, gold edges, ribbon marker 5.75
853P — Same as 853 with Psalms 6.50

890X — Black leatheroid, India paper, limp style, round corners, gold edges, ribbon marker 4.
890XP — Same as 890X with Psalms 5.
891X — Black genuine leather, limp style, round corners, gold edges, ribbon marker 5.
891XP — Same as 891X with Psalms 6.

Pocket size 4⅛ x 6¼ inches

990X — Leatheroid, limp style, red under gold edges 5.
991X — Genuine leather, limp style, red under gold edges 6.
993X — Genuine morocco, leather-lined, limp style, red under gold edges 10.

Vest pocket size 2⅞ x 4¾ inches

602 — Black leatheroid, limp style, round corners, amber edges 2.
603 — Black genuine leather, limp style, round corners, amber edges 3.
605 — Black genuine leather, divinity circuit, gold edges 4.
611 — Cloth over boards, attractive two-color jacket 1.
611P — Same as 611 with Psalms 1.

India paper

690X — Black leatheroid, limp style, round corners, gold edges 3.
690XP — Same as 690X with Psalms 4.
692X — Black genuine leather, divinity circuit, gold edges 4.
692XP — Same as 692X with Psalms 5.
693X — Black genuine morocco, limp style, leather-lined, round corners, gold edges, ribbon marker 7.
694XPZ — Black leatheroid with zipper, round corners, amber edges. Psalms included 4.

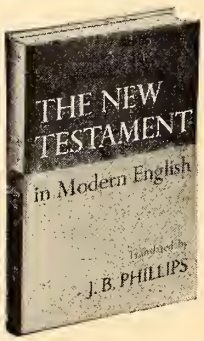
Write for information on King James Version Bibles, giving style and price you des

Parallel Edition New Testament



Revised Standard Version and King James Version

Each page has parallel columns of the Revised Standard and King James Versions of the New Testament. Cloth binding, square corners. Page size 5 x 7¼ inches. 3.50



The New Testament in Modern English

translated by J. B. Phillips

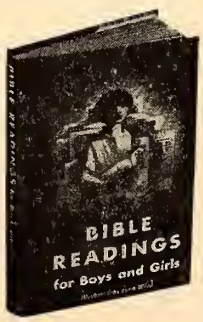
J. B. Phillips, by transferring the original Biblical langua into everyday spoken English, has opened up new and excit avenues of religious understanding. Cloth, $6.00; leather, $12

Story of the Bible World

Nelson Beecher Keyes



Pictures of recent archaeological finds, such as the Dead Sea Scrolls, ancient ruins and the Bible lands as they look today illustrate this new book. The author combines the fascinating story of the Bible world with original full color maps and photographs (many in color) so that the book possesses a sustained dramatic impact for the layman, student and scholar. $5.95



Bible Readings for Boys and Girls

Selections from the Revised Standard Version Bible

Faithful to the total message of the Bible, these Old and New Testament passages have been carefully chosen and arranged by members of the Committee on Children's Work of the National Council of Churches and reviewed by other educators and teachers from many denominations. Selections beloved by the Christian community through the years have been included in this readable, attractively illustrated book with large, clear type especially designed for young people from ten years to teen-age. $3.00

Harper's Bible Dictionary

Madeleine S. and J. Lane Miller

Accurate, stimulating, always up-to-date. Prin each year with up-to-the-minute revisions made before each edition goes to press. Rich in photogra from Bible lands and in archaeological data.
$7.95. Indexed, $8



Christmas Ideals

One hundred colorful pages of Christmas poems — thoughts — articles — songs — special features — and full color reproductions of the world's finest art.

Each page of Christmas Ideals artistically reflects the sacred religious spirit of the true Christmas — pages that will awaken cherished memories of yesterday — and will help make this Christmas a happier one for all. **$1.50**

Christmas Greetings

Forty colorful pages of inspiration — neighborliness — deep reverence — and old-fashioned significance. Costs no more than a quality Christmas card. Size 5⅜ x 7¼ inches. Colorful mailing envelope. **50c**



Other Ideals publications

A Christmas Carol

The dramatic spine-tingling story of Scrooge, Bob ratchit and, of course, lovable Tiny Tim is retold in is specially prepared book for the Christmas season. ellophaned art cover. 8½ x 11 inches. **$1.00**

Christmas Stories That Never Grow Old

A delightful collection of the favorite Christmas stories that have enraptured readers for generations — exquisitely illustrated for your pleasure. 52 interesting pages. Cellophaned art cover; size 8½ x 11 inches. **$1.00**

Christmas Around the World

A happy adventure for children — and for those young in heart — to read and enjoy the artistic presentation of how the Christmas season is honored and celebrated in all parts of the world. 36 pages. Cellophaned art cover; size 8½ x 11 inches. **$1.00**

Books for Family Living

)ur Family Worships at Home



Anna Laura and Edward W. Gebhard

Bound into a seven-week series, ese 49 daily devotion-discussions ıstrate how family worship can developed from questions chil-en ask. Woven into each of these scussions are Bible references, ayers of inspiration, appropriate mns, and applicable quotations m familiar authors. **$2.50**

Grow in Grace

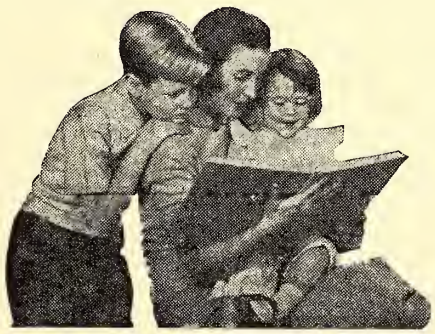
Adrian and Grace Paradis

These 93 devotions for family worship provide ma-ial for parents that can be used to give children an preciation of God's wonderful world, show children w significance of church holy days and secular holi-ys, and develop good character traits in children. The dings can be adapted for use with children as young six. **$2.00**

Enjoy Your Children

Lucille E. Hein

Recreation and activity ideas for 7 to 12-year-olds. re are multitudes of answers to the inevitable cry, hat can I do now?" — with special ideas for the ld who is confined to bed and the child who is veling. There are also some practical ideas for in-ducing a child to the adult world. **$3.50**



A Parent's Guide to Children's Reading

Nancy Larrick

A book for parents who want their children to read easily and with pleasure. Illustrated with samples of art from successful children's books, Dr. Larrick's work tells how to select and introduce books to children, how to help them increase their reading skill, and explains how reading is taught in schools today. For parents of pre-school and elementary school boys and girls.

Cloth, $2.95; paper, **35c**

Christian Family Living

Hazen G. Werner

In concise chapters the author shows how the principles of Jesus should pervade every aspect of family life; husband-wife relationships, childhood development, sex education, teen-age turbulence, and family feeling. Individuals and families who read this down-to-earth book will find it a source of information and enrichment. **$1.00**

Using the Bible to Answer Questions Children Ask

John L. and Arleene Gilmer Fairly

What does God look like? Does God love me if I do things that are wrong? What makes Christmas? What is heaven like? These are questions children *do ask*, and they are typical of the many queries treated in this book. Written to help children eight years old and under. **$2.00**

Your Family Goes Camping

Doris T. Patterson

Writing specifically for the family that wants camp, Mrs. Patterson begins in the planning stag Stressing simple, inexpensive equipment, she tells wh to take, how to take it, and what to do with it upc arrival. There are recipes, illustrations, maps, game crafts — and an entire chapter devoted to taking bal to camp in comfort and safety. Here is everything family needs to know for an average camping tri Paper, **$1.50**; cloth, **$2.5**

God's World in Motion

Marie Rose Remmel

A resource for families to use for worship, th book focuses upon God's revelation in nature. It see to help families explore one aspect of God's world such a way that the wonder and awe that is arous may lead to worship of the Creator of these marvels. **7**



Brethren Publications for the Famil

The Gospel Messenger

Keep abreast of what the Church of the Brethren is thinking and doing. Published weekly. **$2.25**

Church of the Brethren Leader

A 64-page monthly leadership magazine for all church workers. **$3.00**

Horizons

Well-illustrated, multicolored, 32-page biweekly news digest beamed for senior high and older youth, but stimulating for readers of all ages. **$2.20**

Friends

A three-color, 16-page storypaper designed f junior highs, their leaders and parents. **$1.**

Journeys

Weekly paper for children aged 9-12 featuri serials, short stories, pictures, articles, what-to-do a how-to-make suggestions, games, poems, puzzles, sh ing club interests. **$1.**

Tell Me

A weekly for children under 9 years offering p tures, stories, poems and short articles that inter younger children. **$1.**

Give a year's subscription to one of these Brethren publications. We will send a gift card.





Books for Children

Ages 1-3

God Planned It That Way

Carolyn Edna Muller

A child's wonderings about God and his world . . . and his mother's simple, beautiful explanations. **$1.00**

Jesus, the Little New Baby

Mary Edna Lloyd

The most beloved of all stories given in simple, miliar words and soft, lovely illustrations, many in ll color. **$1.00**

Pre-School Party Parade

Bernice Hogan

Twenty-four complete parties, what types of parties peal to young children and how to go about giving em. **$2.25**

Washable Plastic Books

Each book has twelve pages — all in full color. Size x 6¾ inches. The following titles are available.

Thank You	**Little Boy Jesus**
Noah's Ark	**Father, We Thank Thee**
Baby Jesus	**Little Baby Moses**
My Sunday Book	**My Gifts**



Hands, Hands, Hands

Harriet Van Meter

Designed to give parents and teachers an effective way of introducing to children the idea that God loves them. Using techniques attractive to children — rhythm, rhyme, repetition, simple melody — it shows that God has planned for their happiness by giving them hands for daily activities. **$1.75**

Ages 4-5

If I'd Been Born in Bethlehem

Joan Gale Thomas

The Christmas story retold from the point of view a little girl who imagines what it would have been e to go with the shepherds to find the Baby Jesus. **$1.35**

Our Happy Family

Mabel Niedermeyer McCaw

This is the story of Susan, who is five years old. e has an exciting time and a very happy family and wants to tell about it all. **$1.50**

Round About Me

Elizabeth B. Jones

Devotional thoughts for little folks. Poems and ries with corresponding Scripture. **$1.95**

When Is Tomorrow?

Nancy Dingman Watson

The author's simple presentation gives the young ld a concept of time which is ordinarily difficult for to understand. **$2.75**

Little Bruin Keeps House

Kaaken Christensen



Little Bruin and the irrepressible Michael, the fox, set up housekeeping in a cabin on an island. They do all the things children love to do when they play house, and a few other things, too. **$1.75**

The Sleepy Village

Naoma Zimmerman

The village by the sea is wide awake on market day, a gay and bustling place. Wooden shoes clatter on cobblestones. Activities of the village are told and then gradually, quietly, the village settles down to sleep. A book to help a child relax. **$2.50**

Ages 6-9

God's Wonder World

Bernice Bryant

A worship book for boys and girls six to ten years old, telling in story form how God is everywhere. **$1.75**

With Happy Voices

Mary Crockett Norfleet



Youngsters will enjoy the sixty stories in this book again and again because the children in them live in a real world just like their own. **$3.00**

Jesus, Friend and Helper

Elizabeth Allstrom

Seven stories that show the kindness and understanding of Jesus as he went about doing good. **$1.50**

Read to Me Story Book

Child Study Association

This book offers parents and teachers a balanc assortment of stories and verse, some of them fancif some of them funny, and some about the famil everyday happenings wherein young listeners may r ognize themselves. **$2.**

Once Upon a Holiday

Lillian Moore

Eight stories and four poems, both fanciful and realistic, capture the fun and illustrate the real meaning of eleven holidays that children love. Large type and easy to read text. **$2.50**

Toppy and the Circuit Rider

Barnett Spratt

Toppy and Mr. Dan, the circuit rider, share t joys and friendliness of the frontier in the Carol mountains of the 1790's. **$1.**

Ages 10-12

The Christmas Donkey

Alta Halverson Seymour

The story of how an eleven-year-old boy with plenty of courage and determination gave his Grand'maman a very special Christmas present. **$3.80**

The Miller Five

Esther Eby Glass

The Miller Five are a family of healthy, hea farm boys and girls. They have not only ordinary pr lems but those peculiar to a Christian family. **$1.**

Egermeier's Bible Story Book

A completely revised Bible story book ideal for the child's personal reading or for use in family worship, or in church school classes. **$3.95**

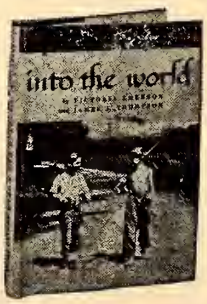
Ladycake Farm

Mabel Leigh Hunt

A heartwarming story of a modern Americ Negro family on a farm. **$2.**

Into the World

Victoria Emerson and James J. Thompson



This exciting adventure story explains how living things come into being. The dramatic account of how babies are born as well as how peach trees, kittens, chicks, and calves begin their lives is woven naturally into a stirring adventure tale. **$2.50**

Tell Me Series for Children

by Mary Alice Jones



These books are written in simple, conversational style with the child's viewpoint in mind. The natural questions children ask are clearly and satisfyingly answered. **$2.50 each.**

Tell Me About the Bible, ages 6-10
Tell Me About Christmas, ages 4-9
Tell Me About God, ages 3-7
Tell Me About Heaven, ages 4-9
Tell Me About Jesus, ages 4-9
Tell Me About Pray ages 8-10

Stories of Jesus

Ethel L. Smither

Beginning with the wonders of the first Christmas this book includes stories of Jesus as a boy, choosing his disciples, healing the sick, feeding the hungry, and befriending the lonely. It includes some of the stories that Jesus himself told and closes with the joyful Easter story. **$1.50**



Books for Youth

Your Vocational Adventure

Jesse C. Burt

A highly readable book for high school and first ear college age youth, to acquaint them with present ay job opportunities and trends and to help them nderstand the importance of making the right voca- onal choice. Cloth, **$2.95**; paper, **$1.65**

Handbook of Co-Ed Teen Activities

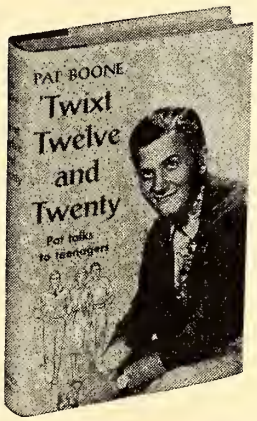
Edythe and David DeMarche

Here are more than a thousand ways to help teen- gers enjoy all kinds of real fun, socially maturing fun, eared to the interests and needs of today's near adults. ou will find the "how" in this mammoth, one volume, asy-to-use, uniquely co-ed funbook that teens will grab id parents and youth leaders will be grateful for. **$7.95**

'Twixt Twelve and Twenty

Pat Boone

One of America's most opular singing stars, in a book at appeals to his millions of en-age fans, talks about the allenges they meet and the oblems they are trying to lve during their rapid growth id change. He speaks as an tive church worker and as a ung father of four. The book ntains 16 pages of photo- aphs and a special auto- aphed section. **$2.95**



The Art of Dating

Evelyn Millis Duvall

This book covers all of the important questions: getting the right date, being a good date, keeping affection within bounds, etiquette, what to say and do, going steady, engagements, etc. **$2.50**

Youth Programs on Nature Themes

Ruth Schroeder

In these 23 complete programs for youth worship services, nature is used to guide the worshipers' thoughts toward God and Christian teachings. Each program includes suggested hymn titles, a call to worship, meaningful poems, prayers, and a brief meditation. **$2.75**

Youth at Prayer

Harold and Dorothy Ewing

Youth themselves have written many of the prayers in this beautiful book of prayers and prayer helps. The prayers have been selected from the devotional classics, from present day religious leaders, and other sources. The compilers are parents of teen-agers, as well as professional workers in the youth field. 128 pages, 3 x 5 inches. **75c**





Books for Adults

he Shepherd Psalm of Palestine

G. Frederick Owen

Beautifully illustrated with full-page photographs, s refreshing devotional study of Psalm 23 will delight ery Christian reader and bring strength and comfort times of trouble and grief. **$3.00**

od in My Kitchen

Dorothy C. Haskin

Here is a practical guide to eryday Christian living in the me. Most of the material is votional. An ideal gift for any usewife and mother. 96 pages, autiful four-color, plastic coated er with spiral binding. **$1.50**



Venture of Faith

Harold Blake Walker and Mary Alice Walker

Written from the vantage point of twenty-five years of pastoral counseling and of homemaking, this book will commend itself to those contemplating marriage and a family because of its sprightly style and common-sense approach. **$3.00**

All Things Are Possible Through Prayer

Charles L. Allen

The author discusses the reasons for praying, what to pray for to receive God's peace and his power, how to pray effectively for others, and presents illustrations from his own experience in counseling as to how God answers prayer. **$2.00**

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Classified Advertisin

1960 fall tour to Europe and t Holy Land to include the Passi Play at Oberammergau. Lea New York Sept. 15, on the Unit States. Experienced guide w has led three parties to the H Land. Interested persons write once to L. W. Shultz, North Ma chester, Ind.

In All Love and Honor

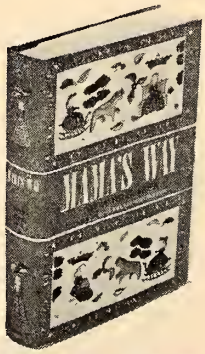


Scudder M. Parker

This is a warm, sensitive autobiography of a happy marriage. The author uses various phrases of the marriage vow as chapter heads. A Brethren minister's wife says: "This book is wonderful for all homemakers, husbands and wives, who desire the best for themselves and their children. Would-be homemakers will also be inspired to great family living." **$2.95**

Mama's Way

Thyra Ferre Bjorn



Thyra Ferre Bjorn's moving tales of faith, *Papa's Wife* and *Papa's Daughter* have provided inspiration to thousands. Now Mrs. Bjorn has written a book about her simple prescription for faith and happiness through positive prayer. Warmly and humorously told, *Mama's Way* is the story of a family and a woman devoted to the service of God. It tells of the help and inspiration she has been able to give in reform school, to friends in trouble, and to strangers. **$3.50**

And Four to Grow On

Frances Palmer

Here is a Cinderella story with a slightly different cast. Instead of a girl finding her prince, four small miserable homeless children find their parents. Bill and Frances Palmer adopt a brother and sister of five and seven and later another set to go with the first. The discouraging beginning that turns into an inspired ending is a miracle of applied love. **$3.50**

Great Women of the Christian Faith

Edith Deen

There has been no such book as this before: collection of the life stories of the great women Christendom from the dawn of the church to twentieth century. And no one can convey as can M Deen, in brief compass and with such warmth a identification, both the human and divine qualit that made these women outstanding. There are 1 stories in all. This is a companion volume to *All of Women of the Bible.* $4

The Creative Years

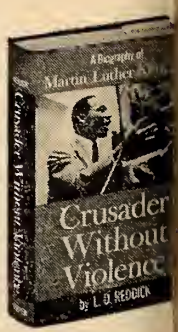
Reuel L. Howe

Dr. Howe deals realistically with the problems love, sex, marriage, parenthood, work, and recreati and shows how a mature faith can make the mid years truly creative. An excellent book. $3

Crusader Without Violence

a biography of Martin Luther King, Jr.

L. D. Reddick



This is the first book to chronicle in full detail and social perspective the rapid rise in the American scene of a significant and challenging figure. Dr. Reddick approaches his subject from the dual viewpoints of close observer and professional historian. His view and understanding of this extraordinary 30-year-old Negro man and the role that events prepared for him could therefore be scarcely improved. **$3.95**

Adults at Worship

Wallace Fridy

These meditations are close to the everyday liv of everyday people. Each of the brief talks avera about three pages in length and is followed by t hymn titles, a scripture lesson, and an appropri prayer. Also there are seven selections for special d in the Christian year. $1

See the next issue of The Gospel Messenger for Brethren boo

Church of the Brethren
Gospel MESSENGER
NOVEMBER 14, 1959



Three Lions

A Child in His Arms

THINK of a child unwanted, or think of a child already secure in the warmth of his family. Think of a homeless child in a refugee camp, or think of a boy or girl growing up in a stable community. Think of a frightened child, a lonely child, a laughing child, a nameless child or the child of a king — each one has the same invitation to come and sit on His knee. Let the scholars and saints wait a bit longer, let the crowds be patient, let the great campaigns for righteousness rest for a moment while the Lord of life takes a child in his arms and says, "Of such is the kingdom."

THE ANNIVERSARY CALL — *A Report to the Brotherhood* — *Norman J. Baugher*

THE URGENCY OF JESUS: HUMAN NEED . . . — *Burton Metzler*

THE POPULATION EXPLOSION . . . . . — *Richard M. Fagley*

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

NOVEMBER 14, 1959

Volume 108 **Number 44**

In This Number . . .

Editorial —

A Child in His Arms 1
Too Many People? 5
Consider the Heavens 5

The General Forum —

The Urgency of Jesus: Human Need. Burton Metzler 3
The Population Explosion. Richard M. Fagley 6
Winter Comes Without Fanfare (verse). May Allread Baker 7
The Anniversary Call — A Report to the Brotherhood 10
To the Editor. J. Stuart Innerst 12
The Blind See (a picture story) 14
Reviews of Recent Books 24

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 27

Toward His Kingdom —

Sheep Not of This Fold, Warren S. Kissinger 20
Church Council Opposes Race Track for Pari-Mutual Betting 21
The Avoided Ones 21
Twenty Million. Roy Pfaltzgraff, M.D. . 22
Brethren Want to Know 23

• • •

Dr. Liston Pope, dean of Yale Divinity School, "Society is a fluid, ever-changing realm; new problems generally resemble former ones, but they are never quite the same. To lose heart about an immediate problem is defeatist; to suppose that it will have no successor is naive."

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

What We Emphasize

In some ways, perhaps it would be rather nice to pick up the Bible and meditate upon nothing but the beautiful things in life, as Brother Miller's recent letter might suggest. Isn't there a hymn that suggests that if we look for the beautiful and true, we will become like-minded? On the other hand, we are in the world, and it is a world of filth and immorality. To me, there is some consolation that great heroes like David and Solomon were not perfect men. I am glad that I can know that God was still able to work with such men but even more than that when they repented of their sins and asked forgiveness, God's great love was sufficient for their needs.

James McKinnell, in a current issue of the Gospel Messenger, certainly proved to us that there are excellent lessons to be gained from Jewish writings through his article titled "The Day Noah Got Drunk."

If Brother Miller had been writing his letter with only young children in mind, I would have to agree with him. Too often we tell our children only the story of Noah and the Ark and Abraham offering Isaac as a sacrifice and David killing Goliath and we forget to tell them how Abraham gave the best land to Lot and how Isaac dug many wells rather than keep the old ones by fighting for them. We could tell them so much about the wonderful friendship of David and Jonathan rather than the killing of Goliath.

Thank you, Brother Miller, for helping or challenging some of us on what we emphasize in our teaching. — Mrs. Earl Peters, R. 4, Manheim, Pa.

Pattern Lives After Christ

In a recent letter there was a statement that part or most of the Old Testament should be removed and that the children in Sunday school should use the writings of some of the Brethren leaders instead, as parts of the Bible were unfit for children to read. We allow our youth to read the newspaper and look at TV, which has material that is not wholesome for them to read or see.

Christ was the only perfect man who lived on earth. We should follow his teaching and leading and not that of others. There are many things that we as human beings do not understand, but God intends for u accept the Bible by faith and by sight.

We should pattern our lives a Christ and not man. Man may but God does not. Who are w pass judgment upon the Bi Christ is coming soon; let us be re when he comes. The Bible has st the test of time. It points the to him. It shows us which signp to follow and which road to t It is a guidebook that we shoulc follow. May we not miss the wa Charlotte Snyder, McFarland, C

Seek the Infallible Truths

The honest rebellion of Frank ler (Sept. 5) is the way to finer f Facing the facts, we have long b aware that the Old Testamen strictly Jewish history, poetry, dra and prophecy, written from the p of view of a searching people. Tl people lacked, by far, the ideal the New Testament or the high ic of modern Christians which based on the New Testament. know that today's Jewish leaders scholars do not consider the Testament as infallible, neithe they accept all of the books tained therein as holy. . . .

Yet there is a certitude about m sins, man's punishments, man's pentance and God's forgiveness tained in the Old Testament offers a stability to man's b We dare not be so naive as to t that our young people can avo knowledge of bad morals, obsce adultery, murder, and milita They hear of these sins, they about them, and they see them too often condoned, reported a ceptable, or in the glow of pat fervor.

Then let them read, if they the objectional Jewish stories w in all their ugliness are reco in the atmosphere of basic tru "Whatever a man sows, that sha also reap." The Old Testamen counts of sinning humanity off encouragement toward repent and salvation, for the human of our day is equally sinful.

For those who wish them, are available good abridged ver of the Bible for teen-agers an termediate ages. But Paul in advice to young Timothy re mended the only Scriptures they

Continued on page 23

he Urgency of Jesus:

HUMAN NEED

Confronted by human need, Jesus was gripped by a deep concern which consumed all of his time and energy

Burton Metzler

AS WE look at the urgency of Jesus we will want to examine our own lives the light of his example. rhaps in our tense hurrying e we do not care to be re- nded of urgency; perhaps we nt to think of relaxation and sure. We may observe at the tset that Jesus' urgency was t a frantic busyness. He ver hurried or rushed about, t he was gripped by a deep ncern which consumed all of s time and energy.

Consider a busy Sabbath in the life of Jesus as reported in Mark's Gospel. The time is within the first year of his ministry. The place is Capernaum. Three scenes are pictured. The first is in the synagogue probably in the morning, the second is in Peter's home probably at noon, and the third is in the street in front of Peter's house in the evening. These scenes present examples of how Jesus was confronted by human needs and how he met those needs.

Professor of Bible and philosophy, McPherson College, Kansas

The synagogue in Capernaum was probably a simple rectangular stone building with the door opening on the street. There would be benches for the worshipers, a table for the speaker, and a chest for the scrolls of the scripture. Jesus' teaching on that morning was very impressive to his hearers. His words were gracious and he

Bruno Bramanti — Three Lions

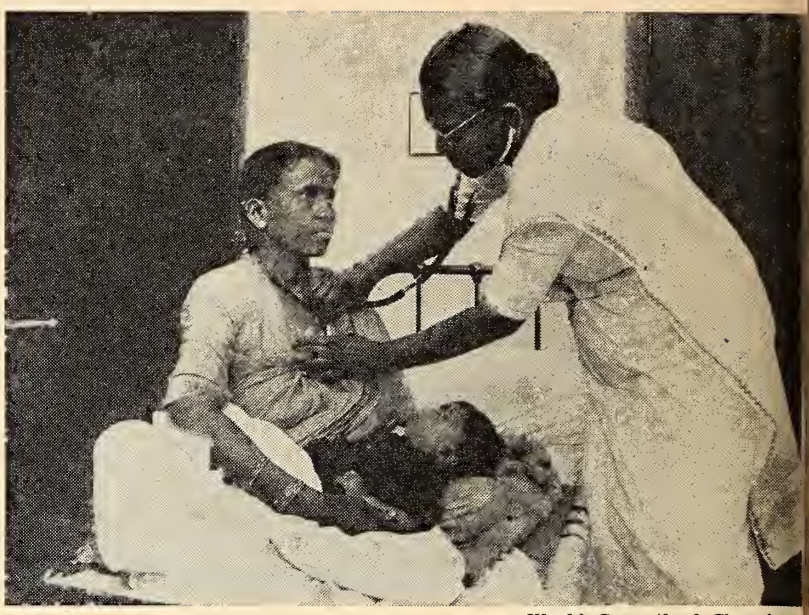


spoke as though he knew what he was talking about.

The fact of Jesus' teaching here implies the need of the people to be taught. They needed to be taught how to pray, not like the Pharisees and not like the gentiles but to say, "Our Father who art in heaven." They needed to be taught how to get along with their fellow men including their Roman enemies. They needed to learn to love their enemies and to do unto others as they would have others do to them. They also needed to be taught the meaning of life. Life means more than an opportunity to buy a home, make a fortune, and be happy. The true goal of life is to seek first the kingdom of God and his righteousness.

Old men and women needed these teachings, middle-aged fathers and mothers needed to be taught, and so did the little children. The darkness of ignorance should be replaced by the light of truth. Furthermore, congregations assembled in hundreds of other synagogues also needed to be taught, and out beyond the land of the Jews the whole world stood in need of the truth. This tremendous need for teaching pressed upon Jesus and gave urgency to his life and ministry.

In the synagogue that morning there was a man with an unclean spirit who interrupted the meeting, and Jesus healed him. This man represented many other such unfortunate persons. For instance, there was the demented man who lived in the tombs, violent, a menace to the community and a torment to himself, whose weird cries could be heard day and night. We may not understand fully the malady by which these demon-possessed



World Council of Churches

Three fourths of the world's people, says Frank Laubach, are hungry r health, for food, for freedom, for dignity, and all are hungry for G

people were afflicted, but we know they must have been utterly miserable and certainly were in great need of help. Their pitiful plight moved Jesus and added urgency to his life.

When Jesus and his four disciples came to Peter's house after the synagogue service, they called his attention to Peter's mother-in-law who lay sick in bed with a high fever, and Jesus restored her to health. But she was only one of the sick persons in Capernaum. News of her healing soon was carried throughout the city, and, at evening time when it was lawful to heal, the whole city gathered in the street by Peter's house bringing their sick, and Jesus healed them all.

But across the country there were multitudes of the lame, the blind, the paralyzed, the lepers, and the deaf who also needed healing. Their suffering touched Jesus and gave urgency to his life.

The above-mentioned needs are only a few samples of all the human needs which confronted Jesus. There was also the need for food, for clothing, for better houses, for bet government, for better sani tion, for better roads, and better agriculture. There w the weary and the heavy-lad the downtrodden and pressed, the sinful and the l Everywhere he turned th were crying human needs, a he felt impelled to do son thing to meet them.

As one meditates on t phase of Jesus' work various servations present themselv It is to be noted that Jesus d tinguished between wants a needs. The Jewish peo wanted freedom from Ro but perhaps they really did need it. James and John want to sit on the right hand and t left hand of Jesus, but th really did not need to do In our own lives we are w aware that there is a differe between our needs and wants. Jesus was concer about needs rather than wa

Jesus limited the scope of work as he helped other peo He did not heal all the si nor did he feed all the hung He did not spend his time a energy on such things as bui

Continued on page 13

EDITORIAL

Too Many People?

OUR planet will soon be the scene of a population explosion. This is the conclusion that seems inevitable when one puts together the results of a rising birth rate and a decreasing death rate. The fight against disease, with all its needed benefits to persons everywhere, has contributed to a problem of growing world population. Some form of population control seems to be a necessity.

An article in this issue describes the population explosion and looks at some of the answers that are offered to the problem it raises. Greater food production and better food distribution will help. Development of underdeveloped areas of the world will help. Migration can relieve some population pressures. But none of these measures, though all are important, are adequate to meet the threat of overpopulation within the next fifty years. Some sort of family planning seems to be demanded. What questions does this raise for Christians?

The Lambeth Conference, a meeting of Anglican bishops from around the world, last year looked at family planning in the light of Christian responsibility. The bishops said, "The responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere: this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God."

If family planning is regarded in this light, as an expression of Christian stewardship, as a means of assuring that children are really wanted and can be provided for, then we believe most Christians will be able to see how God's purposes can be achieved through population control.

There are not too many people for God to love, but there may be too many for humans to care for adequately and to nurture into maturity. If young adults once develop a greater awareness of the spiritual as well as physical needs of persons, they can be better prepared to bring children into a home where each is entitled to the loving care he needs.

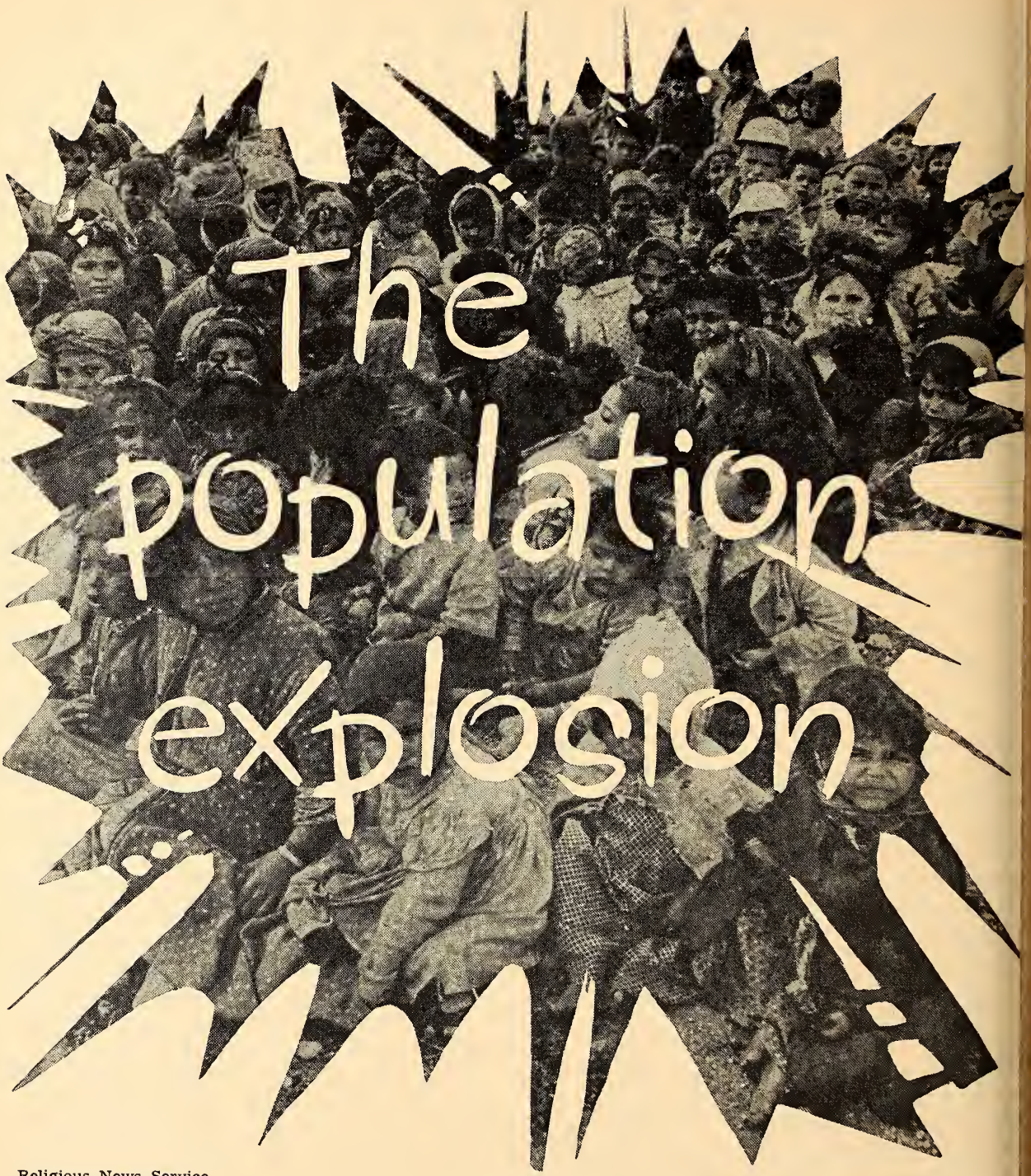
As Christians confronted by exploding population, we need to take a careful look at the measures that governments or agencies propose for solving the space and food problems. But most of all our interest will center in the family as the responsible agent of God, sharing in his creative work and accepting his concern for every life that parents bring into the world. — K.M.

Consider the Heavens

IF you have ever stood alone in an open field on a clear night, you know how small you feel in the presence of the vast universe that surrounds you. There you are, only one of billions of inhabitants of a small planet that circles the sun. And there above you, reaching across countless light-years, are numberless suns about which other systems revolve. When, like the psalmist, you, "consider the heavens, the moon and the stars," you stand amazed at the gigantic creation of which you are but a tiny part.

This is not a time to exult in human achievements but a time to recognize the greatness of the Maker of heaven and earth, he whose mysteries can be unraveled only little by little and whose secrets yield but slowly to the mind of the patient searcher. He is the Lord God Almighty, the originator, the sustainer, the overseer of these vast and complex systems that still defy our understanding. How can one ever speak casually of such a Power, of such an Intelligence, of such a Spirit, as if he were no more than a kindly and benevolent grandfather who gently lays his hands on our shoulders and bids us go about our private affairs.

Our experiences of worship are inadequate if they fail to demonstrate the dimensions that place us in proper relationship to an august and holy, a majestic and sovereign God. Before such a One we must wait in trembling awe, with a sense of profound reverence. Here we are caught up out of ourselves in the contemplation of things too wonderful for the human mind to contain. Here we stand as creatures before our Creator, aware that "it is he that made us, and we are his." Our pride and our pretense drop from us when we confront, in all his glory, the Lord of creation. Before him we can only bow our heads and lift up our hearts with a cry of "Holy, holy, holy!" — K.M.



Religious News Service

The population explosion

Richard M. Fagley

POPULATION explosion" is a convenient term to refer to the most neglected social problem in this rapidly changing world. For years, in efforts to represent the concerns of the ecumenical movement in relation to intergovernmental assistance for economic and social development, I have time and again run up against this problem, as if it were a hidden stone wall.

The normal reaction of the international civil servants to whom I have reported this "discovery" has been in effect: "Yes, we know it's there, a that it's of vast importance, b to raise this issue is to raise t controversial question of bir control, and that would jeo ardize the support we need i the assistance we try to exter so the best policy is to ke quiet."

The same attitude has a plied to governments. Con quently, practically all of t

An address given at the annual meeting of Church World Service, 1959

iscussions on economic and ocial development at the UN nd other international meet-ngs have ignored this di-ension of the development roblem. It has been something ke bailing with a bottomless ucket.

During the past year, how-ver, there have been signs, oth in church and secular ircles, that the conspiracy of fficial silence is about over. he hard facts of the popula-on explosion are too com-elling for even the timid to nore. In the UN debates, eferences to the mounting ressures of population are still rief, but more common. mong the churches more erious attention is being de-oted to the doctirne of the amily as it bears on this henomenon. Several denomi-ations are independently at ork on new statements. The levant departments of the ational Council are engaged a study of responsible par-nthood, a subject heretofore voided. The population explo-on at last is beginning to be ckoned with.

And what is the population xplosion? For millenia primi-ve man and then historical an waged a war for survival gainst the elements and the our Horsemen, without be-oming very numerous. Local vilizations flourished and de-ined. But it was not until ughly 135 years ago that ankind, with the help of edical science, reached the llion mark for the first time. nce then the story, despite e worst wars in history, has en like a toboggan going own hill, gathering momen-m as it runs. The second llion mark was reached about irty years ago. The third will arrived at in three or four ars. The fourth, according to e middle-of-the-road forecasts of the UN experts on population, will be passed in less than twenty years, the fifth in around thirty years, and the sixth in less than forty years.

New census figures and estimates, despite their inadequacies, show the rapid growth of mankind. During the past two years the world population has grown by some ninety million persons, equivalent to the total population of France and Central America. During the next two years, the total can be expected to grow by one hundred million, equivalent to the total population of the United Kingdom and Italy. This is the population explosion, a present reality, and not just a future question mark.

While the expansion of population is a world condition, the main thrust is in the underdeveloped world. If we use the rule-of-thumb definition of underdeveloped current in UN circles, namely, all of Africa except the Union, all of America except the U.S. and Canada, and all of Asia except Japan and Russia, plus Greece and Yugoslavia from Europe, I calculate on the basis of the medium assumption UN population forecasts, that whereas between 1950 and the year 2000 the developed countries confront an increase of 74 per cent, the underdeveloped world with its two thirds of humanity confronts an increase of 180 per cent — in the brief span of 50 years. It is the lands of rapid social change, the lands of the revolution in rising expectations, which are called upon to bear the brunt of the population explosion.

The reasons for this situation are not far to seek. The underdeveloped countries have been the countries in which sanitation is poor and epidemics rife, so that few have lived to a ripe old age. They are largely societies of young people, with a traditionally short-life expectancy. Look at the percentage of the population under 20 years of age in a few of these countries: Belgian Congo, 45 per cent; Ceylon, 50 per cent; Philippines, 55 per cent; Colombia, 53 per cent; Peru, 55 per cent.

And now fairly suddenly, through medical missions and technical assistance and public health programs, medical advances of the West are being brought to these societies of high birth rates and high death rates. The death rates are being reduced dramatically, while the high birth rates continue. In the more developed countries, annual birth rates range mostly between fifteen to twenty-five per thousand; in the less developed world the range runs mainly between thirty-five and forty-five. For Africa south of the Sahara, the birth rate is now estimated at fifty, or twice that of the United States.

The "rising tide of color" is today a phrase spelled in capital letters. Throughout the lands of rapid social change, with a large percentage of the

Winter Comes Without Fanfare

MAY ALLREAD BAKER

Winter comes so quietly
Before we are aware,
Though gay October's glowing tints
Have vanished in thin air.
While chill November veils the hills
In mist of varied blues,
And tarnished golds of pasture lands
Have taken sober hues.
But yet, until the first snow falls,
We cannot understand
How swiftly Winter dogs the heels
Of Autumn on the land.

population in the parental or preparental age group, the growth trends immediately became dynamic. And they will continue to be dynamic for decades to come, whatever is done about population policy and birth control.

This is a grim prospect. It is grim, in the first instance, because of the low rate of development in the less developed countries. Despite the mounting international assistance, the gap between the less and the more developed countries continues to spread rather than to narrow. The Rockefeller Brothers Fund in a study of industrial growth, foresaw a rate of increase for the developed countries, East and West, of four and one-half per cent a year. The best they could see for the underdeveloped world was two and one-half per cent. This is very close to the rate of population increase, so that the undeveloped countries can be said to be conducting a heroic struggle to sustain their mounting populations.

Despite all the talk about international assistance, the world is presently contributing, apart from military assistance, about one half of one per cent of world income to developmental assistance. This comes to some $4 billion a year, from both public and private sources. The amount is even less, when the funds donated to shore up vulnerable situations like Korea, Taiwan, Vietnam, and Algeria are taken into account, as well as investments in oil-rich Venezuela. The balance comes to less than $3 billion in grants, loans, private investments, relief of all kinds. This is hardly an imaginative, much less sacrificial, response to the challenge of the underdeveloped world.

But what about the technical possibilities for feeding this kind of population increase? They are considerable. Pasture land can produce more calories for human consumption when converted to crop land. Crops can be made much more productive, when better seeds, cultural methods, fertilizers, insecticides, and storage are employed. Desert wastes can be made productive, if they can be irrigated, perhaps through atomic-powered pumping stations. Fisheries can be extended in the Southern Hemisphere. Tropical agriculture, as in the Amazon basin, offers a bold horizon. Carbohydrate wastes from industry can be made nutritious through the application of yeasts. Algae offer a major potential resource.

Yes, the possibilities for feeding a greatly enlarged population are many and varied. The question ignored by those who would bypass the population problem is the extent to which these possibilities are immediately open to the peoples of the underdeveloped world. The fact is that the develop societies, with their indust know-how, and available ca tal, are in a much better po tion to utilize these possibilit than the desperate and hung societies of Asia, Africa, a Latin America.

The fact is that the major creases in food production sin World War II have taken pla not in the underdevelop world, but in North Amer and Australia.

Undoubtedly, important creases in food production c be made in the less develop countries, and these increa can be accelerated through o side assistance. The tired a eroded lands of Asia can made more productive throu modern technology. The re tively virgin lands of Afr and Latin America can be h nessed through new methods tropical agriculture. But realization of these potenti ties is not something that c be bought in the bargain ba ment. A really significant c centration of brain power a other resources is required



George Pickow from Three Lions

With improved medical knowledge reaching the underdeveloped areas the world the birth rate is exceeding the death rate for the first t



The population increase challenges the church to give guidance to the family subject to disruptive forces and tending to lose its spiritual and social moorings

H. Armstrong Roberts

t food production in the less veloped countries to new and ore hopeful levels. At present tends to lag behind the in-ease in population.

From a technical point of ew, there is no question that e pressures of mounting pop-ation upon available food re-urces in the underdeveloped orld could be greatly eased r the near future by large-ale shipments and increased oduction of food by the more veloped countries with a gh agricultural potential, like e U.S., Canada, and Australia. The possibilities of sup-emental feeding programs rough voluntary organiza-ns can be enlarged. National od reserves, proposed by the N and FAO, can be built up the countries where the reat of famine lurks. New d concerted ways of utilizing e surplus food supplies to lp sustain development with-a framework of freedom can doubt be found.

Despite the conservation easures required to protect the soil as a heritage for future generations, I gather that the temperate lands, given a greater will to help, could lift the level of nutrition in the tropical and subtropical lands of the underdeveloped world by an appreciable percentage — perhaps five or ten per cent. Such action could blunt the immediate repercussions of the population explosion.

Since this explosion is not merely coming but is already a present fact, it seems urgent that new and bolder action be taken, by countries able to do so, to prevent the tragically thin margin of subsistence, particularly in Asia, from being further reduced. I cannot, however, regard such action as more than a palliative — a most humane, wise, and important palliative, but still a palliative, and not a solution.

In a world in which the spirit of interdependence and sharing were graven more deeply on the human heart, it might be possible to envisage large scale nutritional aid as a permanent feature. But such sharing today, apart from the exchanges sustained by trade, can be developed only on a temporary and emergency basis. This appears to me to be particularly the case, if the persistence or increase of the need stems chiefly from the inability of hungry peoples to bring their birth rates into better balance with reduced death rates.

The increased production and distribution of food will not alone suffice to solve the population problem.

Another way out stressed in some discussions of the population question is the traditional road of migration. Since the time when primitive man moved south ahead of the glaciers, migration has served as a safety valve for areas which have become overpopulated in relation to available resources. While the movements of population were often accomplished by force of arms, as in the successive migrations which helped to submerge the Roman Empire, the modern world has seen substantial movements of population into relatively unoccupied territories.

The opening up of the New World, Australia, and lesser regions paved the way for considerable emigration from more densely populated countries in Europe. Between 1821 and 1949 U.S. immigration totalled some thirty-nine million people, with thirty-three coming from Europe, one from Asia, and five from the Americas. The rest of the New World received a comparable number.

The New World has provided the main opportunity for those seeking new homes and means of livelihood. It has been an opportunity largely

Continued on page 13

The Anniversary Call

A Report to the Brotherhood

Norman J. Baugher

THERE is something thrilling about the chart at the right. The trend is up, remarkably so, up from a low of $937,277 in 1951 to a high of $1,617,775 in 1959. The gain in 1959 over 1958 is $245,842 (18%) which represents the highest peacetime gain in one year in the history of the church.

This stewardship gain has promise of lifting permanently the level of all-purpose giving for the local church, district and college, as well as for the Brotherhood.

In addition to the dollar gains, the CALL has brought such other gains as

- ....an increased awareness that the work of the church world-wide and in the local community both belong to the full ministry of the church.
- ....a better informed membership regarding the program and mission of the church.
- ....an increased lay participation in all levels of the church's life.
- ....a sense of unity and purpose in the Brotherhood's program.

As a result of the Call to Witness evangelism emphasis it is estimated that in the year just ended 5,000 more than the usual number of members will have been received into the church.

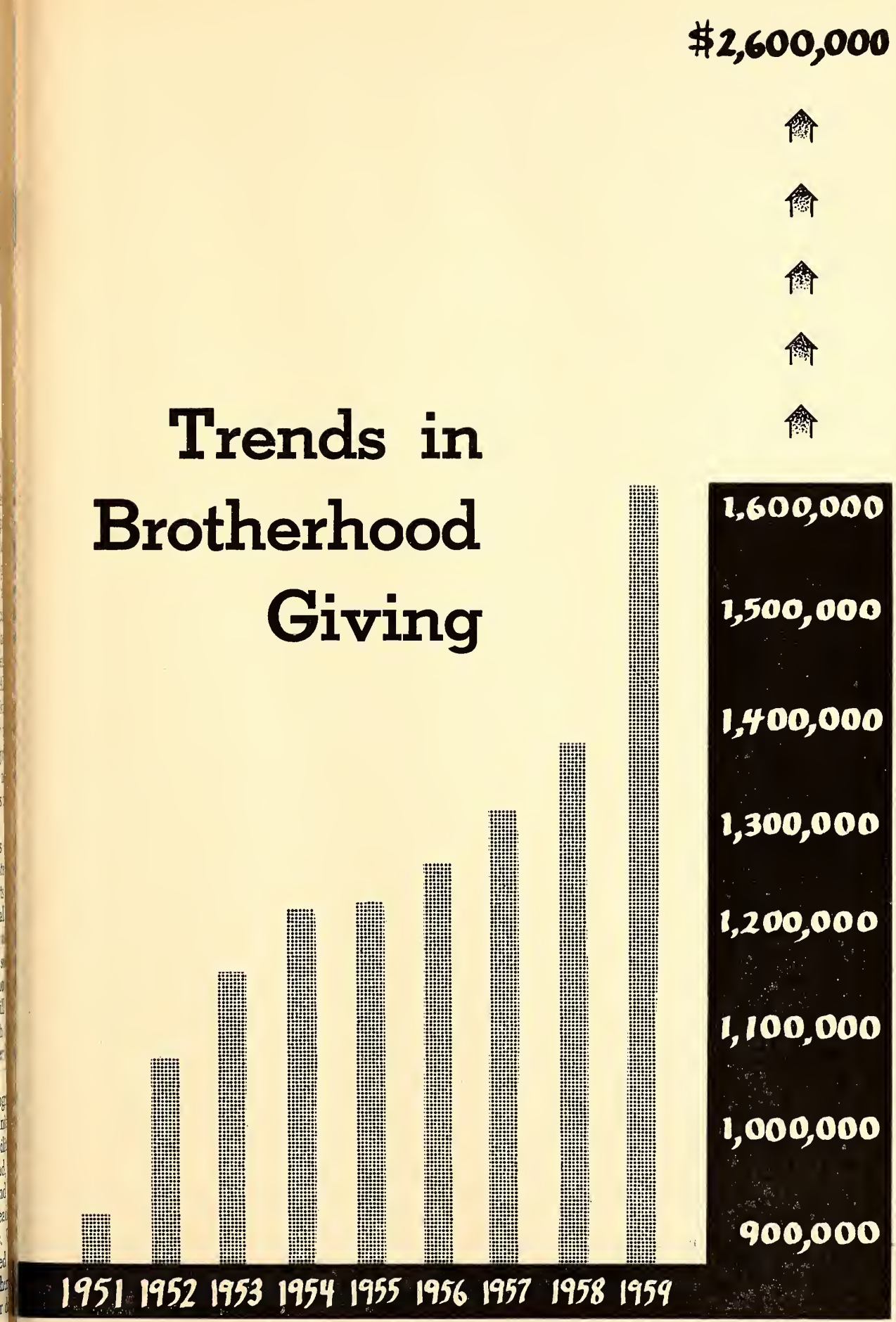
But with all these encouraging results, we must not overlook the fact that the giving of $1,617,775 was considerably short of the Grand Rapids goal of $2,600,000.

While laboring earnestly to achieve the Annual Conference goal, the General Brotherhood Board has moved with caution in beginning new program before funds were hand. Each year the board has set up a spen ing budget less than the Brotherhood go representing what is regarded as a realistic a rather certain expectation of Brotherhood gi ing. In the year ended September 30 t spending budget included some increased co of operation but practically nothing for ne program. The board took further action det mining what new program, in line with CAL emphases, could be implemented if the givi exceeded the spending budget. Obviously t amount of the contributions received beyo the spending budget and the extent of ne program which could be implemented was r known until after September 30.

The giving for the year 1958-59 has e ceeded the spending budget. It is adequate cover Call promotional expense, the costs special efforts in evangelism under the Call Witness program authorized by the 1958 Annu Conference, and the implementation of so new program. For this we are grateful thou many church workers in various areas will disappointed that the new program which c be authorized by the board in its Novemb meeting must be so limited.

The concern is not that current progra must be curtailed but that larger opportunit cannot be grasped. Tremendous possibilit in church extension at home and abroad, advancement of the cause of peace, and encouragement of life commitment and lead ship development continue to confront us. W pray that the increased concern awakened the CALL may continue to move the chur forward in meeting these challenges of our da

Trends in Brotherhood Giving





Luoma

How to write a letter to the editor

J. Stuart Innerst

EDITORS of most newspapers make provision for the public to be heard through letters-to-the-editor columns. Readership surveys show that these letters are among the best read features in the newspaper. When a letter of yours appears on the editorial page, you probably have the largest audience you will ever address. Let's estimate its size. A small town weekly may have a circulation of 2,000. A metropolitan daily may have as many as a million or two. Multiply the circulation by two (this is conservative, the Hearst papers say three) to get the number of readers. Now divide by four, and you have the approximate size of your audience.

Your readers are a cross section of society, including all shades of opinion. A recent survey by Center for Practical Politics at Rollins College, Florida, has concluded "letters to the editor provide one of the most influential channels by which an active citizen can express ideas about timely subjects of general concern."

Here are some suggestions which can help in writing the kind of letter that is most likely to receive favorable consideration on the editorial desk:

1. If possible, use a typewriter, and doul space the lines. Write only on one side of t paper. If you have no typewriter, write w ink, plainly and neatly. Do not crowd wo or lines.

2. Express your thought as clearly and c cisely as possible. Editors usually prefer lett of no more than 200 or 250 words, althou longer letters may be accepted if they a thought to have sufficient reader interest.

3. Deal with only one topic in a letter. should be timely and newsworthy. Be s your meaning is clear. Use as simple words possible. Short words, short sentences, sh paragraphs make for easier reading.

4. Plan carefully your first sentence. Aim make it short and interesting. If you begin w a reference to a news item, editorial, or let in the paper addressed, your letter at once l added interest for the editor. This, however, not always feasible or absolutely necessary.

5. If you write to criticize, begin with word of appreciation, agreement, or praise. not be merely critical; end your letter w some constructive suggestion.

6. Avoid violent language. A calm, c structive presentation of your thought is m persuasive than ranting. It is possible to frank but friendly.

7. Help supply the truth that may omitted or slanted in reporting the news editorializing on it. You can render a valua service to the public by presenting news a views on peace that may ordinarily be giv little or no attention by the press.

8. Do not hesitate to use a relevant perso experience to illustrate a point. When righ told, it can be persuasive.

9. Bring moral judgments to bear upon t issues confronting the nation and the wor Appeal to the reader's sense of fair play, justi and mercy.

10. You can also make appropriate chan in your letter and send it to editors of ne papers in other cities. When doing so, alwa send first copies, never carbons. As a rule, not send exactly the same letter to differe papers in the same city. (The New York Tim and a number of other papers have a poli against publishing letters which are also sent other papers.

11. Always sign your name and give yo address. You can use a pen name or initi for publication, but the editor must know t source of the letter. Do not be unduly tim about signing your name. The times call f a fearless witness for peace and justice.

12. Do not give up looking for your letter so soon. It may not appear for ten days or even longer. Do not be discouraged if your letter is not printed. It reached the editor and that is worth something. He has had the benefit of your thinking. He may have had too many letters on the same subject or just too many letters to print yours. Try again. If one letter in ten is accepted, you have reached an audience large enough to make your effort worth while, but your score will probably be better than that.

Human Need

Continued from page 4

ing better roads and improving agriculture. But what he did demonstrated a spirit and pointed a direction which if allowed to control in the lives of his followers would put the broad range of human needs on the way to solution. Jesus himself concentrated on man's greatest need which is reconciliation to God and harmony with him. This is our root and central need. Jesus would never have been satisfied if all people were well-housed, well-clothed, well-fed, and comfortable, but away from God.

Jesus met human need with compassion and pity. Some people seeing a human need look upon it as a chance to make money. They capitalize on their brother's need. But not so with Jesus. He cared, and he charged no fees. He got his compassion from the heart of his Father, who gave his only Son that men might have eternal life. In God's sight a person is of supreme value. As J. K. Ober used to say, when God holds the balance you can roll the whole world on one side and place a little child on the other and the child will outweigh the world.

It is to be noted further that Jesus gave the meeting of human need precedence over other interests. If religious ceremonies and customs interfered with his helping a man those ceremonies and customs must step aside. And so Jesus broke the Sabbath rules of his day in order to help people. And if his own standard of living would interfere with his meeting human need that standard must also step aside.

For some of us our standard of living is quite sacred. But in the case of Jesus the kind of house he lived in, the kind of clothing he wore, the kind and amount of food he ate, and the comforts he enjoyed, were determined in part by the fact that he put human needs first. And so he had no place to lay his head.

There are about two and one-half billion people on this earth and every one is needy in one way or another. Frank Laubach says that about three fourths of earth's population is hungry, hungry for food, for health, for education, for freedom, and for dignity. And our deepest hunger is for God. Today the compassionate Jesus would say to us, "A child is homeless, give him a home. A child is hungry, feed him. A man is lost, bring him to God. And in what you do be urgent."

The Population Explosion

Continued from page 9

limited to Europeans. While there has been considerable movement of Asians to less densely settled territories of South Asia, there has been little chance for resettlement outside the region. Certainly the very limited emigration of Indians to South Africa, Japanese to Brazil, and so on, has made no appreciable impact on the population problems of the countries involved.

I believe the evidence is conclusive that there is no real answer to the population explosion which does not include a slowing down of the explosion itself. Development in general and a larger food supply in particular can palliate. But they do not solve. In country after country, beginning with those most densely populated like India, Indonesia, Egypt — yes, and China, development efforts seem to me doomed unless birth rates can be brought into greater harmony with falling death rates.

Consequently, I have been forced to the conclusion that family planning is an indispensable ingredient for successful development in an increasing number of less developed societies, at least if they are to progress within the framework of freedom. Without a substantial reduction of birth rates, the pressures will simply be too great for inexperienced governments and impoverished peoples to handle by methods involving consent.

While this presentation has concentrated on the population explosion, that is not the main issue from a Christian perspective. The main issue is the family caught in the ferment and upheaval of social change, bewildered, frightened, subject to disruptive forces, tending to lose its spiritual and social moorings. What help, what guidance can our churches offer to this basic human institution, the family? Is not this the central challenge in the phenomenon called the population explosion?

THE BLIND SEE

The blind and near blind are finding outlets for their creative abilities at a newly instituted class at the New York Guild for the Jewish Blind. There, at once-a-week classes, these sightless ones receive a lecture in the history or theory of art, then continue with their own projects. Some sculpture, others paint, and others draw pencil sketches. All combine their skills with the memory of the look of the things they saw when they had their sight.

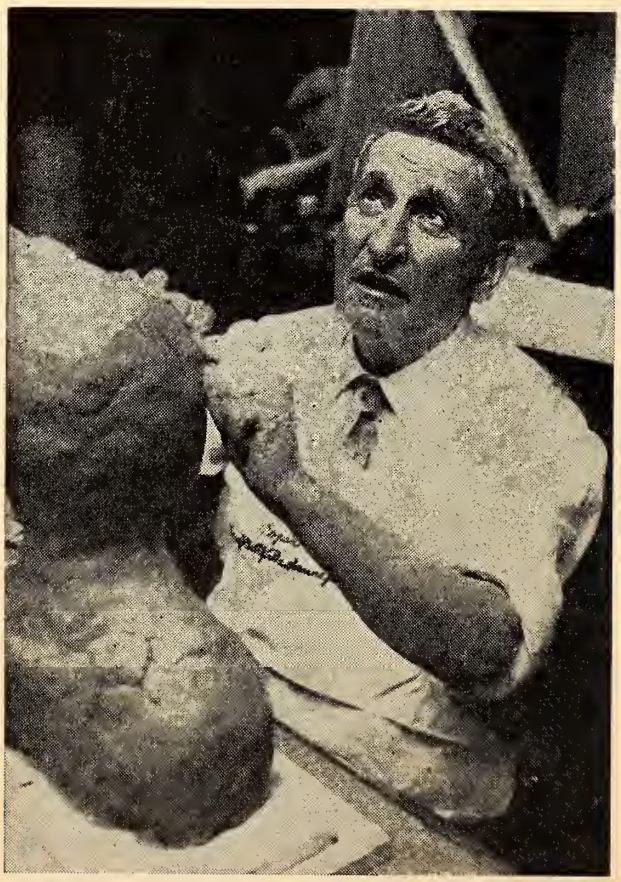
Some of the "students" turn out remarkable works of art; few would suspect that the artist could not see the canvas or that the work was executed in the totally dark world of the blind.

The class is part of a general program designed to help the aged and the infirm, especially those afflicted with eye diseases. "It would be easy," say guild officials, "for these people to become despondent, actually get tired of living. We've given them something to look forward to, something to do."

The classes usually draw a dozen or so persons. All of them are enthusiastic about their work because, as they put it, "when you can create what you remember as being beautiful, why then it's not the same as being blind. It's almost as though you can suddenly see things very clearly."

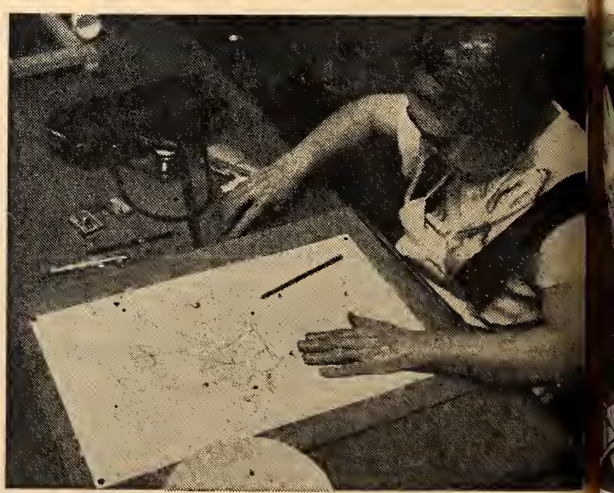


A relief in clay is molded by the fingers of the bli



"It is the tips of the fingers that tell everything"

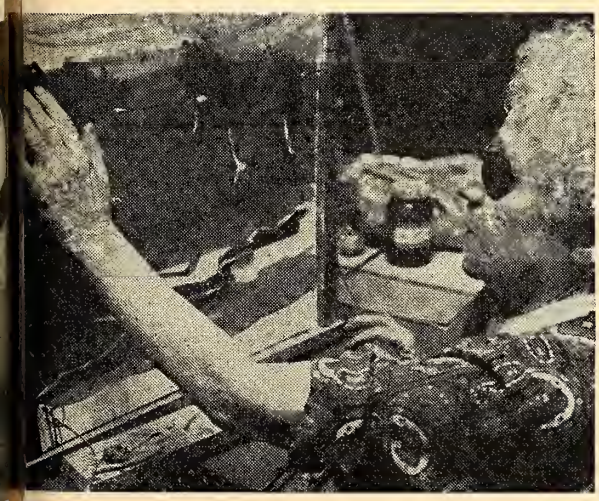
A seventy-two-year-old painter is guided by strin across the canvas. Her canvases are well regard





Photos by Three Lions

A lower sketch is completed by a woman who concentrates on objects which take up a limited area



"It is the eyebrows that give me trouble on this one"





When the class is over, the students are helped into the cars that take them home. Many work on projects all week and then bring them to class for completion

KINGDOM GLEANINGS

A Protestant Friendship Club for widows and widowers was recently organized in Chicago through the co-operation of the city's department of social welfare and ministers of the Church Federation of Greater Chicago.

Thousands of Americans will be asked for $865,000 to feed more than twenty million hungry people overseas in a special appeal launched during the Thanksgiving season to finance the 1960 Share Our Surplus program.

The district meeting of Florida, Georgia, and Puerto Rico, on Oct. 10, voted to recognize the Miami Southwest fellowship as the Community Church of the Brethren. The church is situated at 7181 S. W. Twenty-second St., Miami, Fla.

Elizabethtown College received $169,453.24 in gifts last year. Of this amount, $47,758 was contributed by the Church of the Brethren. The college's development program realized $64,441 in gifts; business and industry contributed $17,517.

Mr. and Mrs. Dean Stutzman, superintendent and matron of the Brethren Home, Fostoria, Ohio, were in an automobile accident on Oct. 26. Mrs. Stutzman was killed and Mr. Stutzman seriously injured. He is in the Toledo hospital, Toledo, Ohio.

Governor David L. Lawrence of Pennsylvania has signed into law a bill passed by the state legislature in Harrisburg specifically exempting members of the clergy from testifying or being compelled to give any information they obtained in confidence.

Canada's largest Protestant denomination, the United Church of Canada, shows a communicant membership of 980,461, according to its recently published yearbook. This figure represents an increase of more than 25,000 over the previous year and of almost 380,000 over the membership at the time the Methodists, Congregationalists, and most Presbyterians united in 1925.

Coming Next Week —

Growing Into Gratitude, by Walter D. Bowman, Sets forth the idea that gratitude needs to be taught and that it is a virtue that develops with experience over the years.

What would the prophet Amos say to the American people, if he were alive today? Dr. W. Taliaferro Thompson suggests possible points in the current scene that he might touch upon. The article is *If Amos Were to Speak to Us.*

The second of the series, *The Urgency of Jesus,* by Burton Metlzer, appears in next week's issue. This concerns the urgency of mission.

Grace Strite of Cavetown, Md., a member of th Longmeadow church in Middle Maryland, recently be gan employment in the Brotherhood offices at Elgin, Il She is the daughter of Cyrus Strite, who serves as par time pastor of the Piney Creek church, Easter Maryland.

Dr. Roy A. Burkhart, pastor of the First Communit church, Columbus, Ohio, will lead the Plymout church, Ind., in a spiritual enrichment meeting, Nov 29 — Dec. 3. In addition to speaking at the churc each night at eight o'clock he will give talks in th public schools of the county.

More than 2,500 churches are participating in th United Church Center project of the Pennsylvani Council of Churches to be built in the Harrisburg area Ten thousand Pennsylvania churches of forty-seven de nominations with a church membership of over thre million are served by the council.

The number of seminaries training men for th Catholic priesthood in the United States has increase fifty-three per cent since the end of World War I The Roman Catholic Church now has a total of 38 separately organized seminaries in the United State The total number of seminarians is 38,503.

Over-all contributions made by members of fort Protestant and Eastern Orthodox denominations in th United States last year increased almost seven per cen over 1957. Contributions reported by forty-nine differ ent groups totaled $2,352,159,000. Gifts for benevo lences, including home and foreign missions and oversea relief, accounted for twenty and two-tenths per cen of the total. The total membership of the forty-nin church bodies included in the report is 37,528,592.

Protestant mission agencies now operate 1,602 hos pitals, sanitoriums, leprosariums, and dispensarie around the world. They are supported by churc groups of the United States, Great Britain, Europe Ireland, and Australia, and fifty-six national groups o the other continents and islands. The nationals servin as physicians outnumber missionaries, while the numbe of native nurses is four times that of missionary nurse The great majority of Protestant-related medical center are in Africa and Asia.

Donald F. Durnbaugh, instructor in history a Juniata College, describes the "curious life of Abra Harley Cassel — called the 'great antiquarian' — an his unusual collection" in an article published in th October issue of Pennsylvania History, the quarterl journal of the Pennsylvania Historical Society. Th Cassel collection, consisting of 11,000 volumes an 4,000 pamphlets, was presented to the Juniata Colleg library by Martin D. Brumbaugh. Mr. Durnbaug points out that "in addition to the excellent Bibl collection in many languages, the Cassel collectio is especially strong in religious writings, reflecting th piety of the early Pennsylvania German settlers, a well as that of the collector." Most of the existin manuscripts, letters, and diaries relating to the Churc of the Brethren are on file in the collection.

How to Write to the Editor, which appears on pages 12 and 13 of this issue, was reprinted from a pamphlet prepared by the Friends Committee on National Legislation. Additional copies are available from the Church of the Brethren General Offices, Elgin, Ill.

The Evangelical and Reformed Church and the United Presbyterian Church in the U.S.A. have launched their first interracial congregations in Philadelphia in pilot programs involving four churches that were once flourishing white congregations.

King Hussein of Jordan has expressed his country's thanks for Church World Service aid to impoverished Bedouin tribes and Arab refugees. The youthful monarch noted that gifts of sheep are the thing most needed by the Bedouins, who still suffer from recent drought and crop failure.

Wilbur Mease, pastor of the Pleasant Plains church, Aline, Okla., writes that his wife had two operations within two weeks for cancer. She is convalescing, but is taking X-ray treatments, and for that reason needs to remain in the hospital for a week or more longer. She was permitted to attend the home-coming service on Oct. 18, but returned to the hospital that night.

The enrollment of Elizabethtown College has jumped sixty-one per cent in the last six years, according to figures released by the registrar, Emma R. Engle. The present student body of 677 is an increase of 258 over the enrollment for the 1954-55 academic year. Women students are increasing in number at a faster rate than men. Coeds represent approximately forty-five per cent of the total enrollment compared to less than forty per cent five years ago.

The first Latin American Christian writers' workshop was held in Mexico City, Sept. 30 — Oct. 12. It brought together, under the sponsorship of the Committee on World Literacy and Christian Literature of the Foreign Missions Division of the National Council of Churches, fifty-nine representatives of eight denominations from nine countries in the Caribbean area. Growing out of the workshop was the organization of an Evangelical Writers' Fellowship (Caribbean area). Dr. G. Baez-Camargo, literature secretary for Latin America was the director.

Standing Committee Delegates

Northern Illinois and Wisconsin: Elmer M. Hersch, Mrs. Byron Royer; alternates, Sam Brantner, Preston Kreider.

First West Virginia: Robert Bane, W. Owen Horton; alternates, George Jeffery, Mrs. Helen Slaubaugh.

Home-comings

New Paris church, Northern Indiana, will have a home-coming and thanksgiving service on Sunday, Nov. 22. T. Wayne Rieman from Manchester College will speak at the services, which begin at 9:30 a.m. and 2:00 p.m.

Quinter church, Western Kansas, harvest meeting, all day, Sunday, Nov. 29. John A. McCormick of Elkhart, Ind., will be the speaker.

Chairs for Nigeria

Five hundred wooden folding chairs are needed on the Nigerian mission field. Churches presently remodeling or refinishing may have such chairs available. For transportation arrangements write to the Director of the Material Aid Program, Brethren Service Center, New Windsor, Md.

The Church Calendar

November 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: "Faithful Unto Death" Acts 6-7. Memory Selection: Be faithful unto death, and I will give you the crown of life. Rev. 2:10 (R.S.V.)

Nov. 15 Southern Ohio junior high workers conference, West Milton

Nov. 22-24 Illinois Council of Churches Youth Work Retreat, East Bay Camp, Bloomington, Ill.

Nov. 26 Thanksgiving

Nov. 26-29 Brethren Student Christian Movement, Bridgewater College, Va.

Nov. 27-28 Eastern and Southeastern regions camping conference, New Windsor, Md.

Nov. 27-28 Illinois Christian Youth Council Congress, First Baptist church, Decatur, Ill.

Nov. 28-29 Central Region camp leaders training conference, Camp Mack, Ind.

Dec. 4 Brethren Service interpretation conference, Hope church, Mich.

Dec. 5 Brethren Service interpretation conference, Fostoria, Ohio

Dec. 6 Brethren Service interpretation conference, Chippewa church, Ohio

Dec. 10 Human Rights Day

Dec. 12 Brethren Service interpretation conference, Goshen City church, Ind.

Dec. 13 Universal Bible Sunday

Dec. 13 Brethren Service interpretation conference, Flora church, Ind.

Dec. 14 Brethren Service interpretation conference, Milledgeville church, Ill.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Olden D. Mitchell of Lititz, Pa., in the Salamonie church, Ind., Nov. 15-22.

Bro. Kenneth S. Frantz of Des Moines, Iowa, in the English River church, Iowa, Nov. 30 — Dec. 6.

Gains for the Kingdom

One baptized and three received by letter in the San Diego church, Calif.

Nineteen baptized, twenty-one received by letter, and three reinstated in the Lincolnshire church, Ft. Wayne, Ind. Five baptized in the Bremen church, Ind. Three baptized and two received by letter in the English Prairie church, Ind.

One baptized in the Chiques church, Pa.

Two baptized in the Martinsburg church, W. Va.

News and Comment From Around the World

Cigarette Spending Double That for Churches

Americans are spending almost twice as much on cigarettes in 1959 as they contribute to their churches, according to a prediction by the U.S. Department of Agriculture. Cigarette smoking is on the increase and retail purchases will total nearly $6 billion this year. Total gifts to U.S. churches are little more than $3 billion.

The department estimates that fifty-eight million Americans are regular smokers, thirty-five million men and twenty-three million women. The average consumption is twenty-four cigarettes per day for men smokers and nineteen a day for women. Currently fifty per cent of the male population of the United States fifteen years of age and older smoke regularly, according to the government survey. At present thirty-six per cent of women fifteen and over smoke.

Nigerian Students Largest in Number in United Kingdom

Nigeria tops lists of British Commonwealth countries for number of students at present in the United Kingdom. The latest reports suggest that out of a total of 26,000 about 6,000 are Nigerians.

The figures given in an article by Susan Lester in the current issue of the New Commonwealth just published in London show that about a third of the total are full-time students at universities or university colleges. The rest are at technical colleges, inns of court, teacher training colleges, private specialized colleges, offices, workshops, industrial apprenticeships, or student nursing. During the general rise in student population over the past ten years, the biggest jump has been in the field of technical study.

Stressing that social and recreational life is as important to students as their studies, the article says that interrelationship of the two in the United Kingdom is now so close that the vast network of social and extra-mural activities has become the concern of "almost innumerable dons."

Accommodations, advisory centers, libraries, social and recreational facilities are all provided for students throughout Britain, and among organizations helping are the British Councils, university and college authorities, national and local student organizations, churches, missionary societies, trade unions, rotary clubs and political organizations.

Surplus Food Law Extended Two Years

President Eisenhower signed into law a two-year extension of Public Law 480, under which American religious and charitable agencies obtain surplus foods from the Department of Agriculture for overseas distribution. The measure, as finally enacted by Congress, pleased neither its sponsors nor the President nor the religious agencies. But there was general agreement that the extension is a little improvement over existing legislation, at least as far as overseas distribution is concerned.

The proposed five-year extension of the program, which had already been trimmed to three years by the Senate, was further reduced to two years in the final compromise with the House.

Representatives of church groups had appealed at public hearings before Congress for the program to be converted to a long-range one so that more effective use of American food could be made. The program until now has been on a temporary basis, with the relief agencies knowing only a month or two ahead what supplies they will have. The two-year extension will, to some extent, alleviate this.

Ancient Route Found Link to "King's Highway"

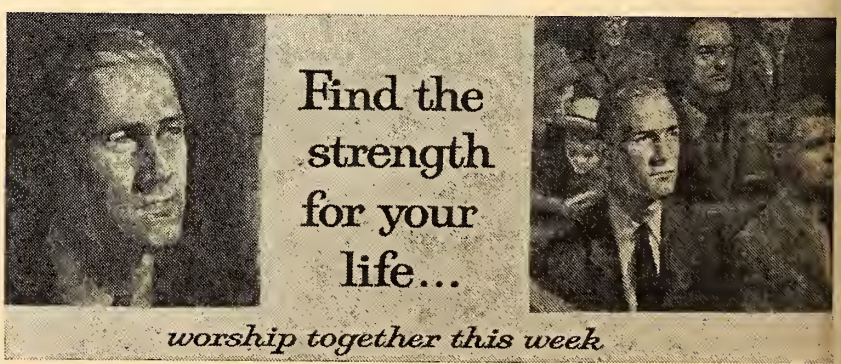
An ancient caravan route in Israel's Negev desert has been identified as the major east-west link between the Mediterranean and the Biblical King's Highway in Jordan in the times of Abraham and even before. Dr. Nelson Glueck, a noted Biblical archaeologist, announced the discovery upon his return from summer explorations in the Negev which comprises about half of Israel's 8,000 square miles.

The twenty-five-mile road, known as the Road of the Sultan, consists of four or five separate tracks which converge to form almost a broad highway and is still used by Bedouins. Dotting its length are sights of former large permanent camps, some of which could be dated more than 5,000 years ago. Other campsites belong to the period of Abraham and some were of the tenth to sixth century B.C.

Week-long Celebrations Climax Japan Protestant Centenary

Dr. W. A. Visser t' Hooft, general secretary of the World Council of Churches, was one of the featured speakers at the Centennial Assembly Week, held early in November, climaxing the observance of the 100th anniversary of Protestantism in Japan.

The week-long celebration was



This is the poster millions of Americans are seeing throughout the country in November and the following months during the eleventh annual Religion in American Life (RIAL) campaign to raise attendance at all churches and synagogues. The month of November is observed nationally as Religion in American Life Month and is so proclaimed by the governors of most states. The theme, "Find the Strength for Your Life," is repeated for the third consecutive year and will provide the basis once again for tens of thousands of spoken messages on radio and television. More than $8,000,000 worth of time and space is expected to be contributed to the campaign through the Advertising Council, the public service agency of American business, advertisers, and the mass communications media.

planned by the National Christian Council of Japan, which includes most of the country's Protestant bodies. Official ceremonies commemorated the beginning of Protestant work in Japan in 1859. Many Japanese government officials were expected to take part in the ceremonies.

The 100 years of Protestant work began with the arrival of Episcopal, Dutch Reformed, and Presbyterian missionaries in Japan in 1859. The first Protestant missionary was the Rev. John Liggins, an Episcopal priest who had transferred from China to Japan that year together with the Rev. Channing Moore Williams, who was elected Episcopal bishop of both China and Japan in 1866.

EKID Report Underscores Clergymen Shortage

The Evangelical Church in Germany has released a report which underscores the acute shortage of Protestant clergymen in Germany. The report noted that while the church is served by 13,046 parish ministers, there are still more than 3,000 parsonages which are vacant or filled only provisionally.

Protestant pastors throughout the country each serve an average of 2,256 believers. This is a ratio of one pastor to 1,500 members in rural areas and one to as many as 4,000 in predominantly urban areas. The clergy shortage is particularly severe in East Germany where almost one third of all pastoral offices lack incumbents. The situation is aggravated by the fact that Communist authorities have adopted measures aimed at discouraging young people from studying for the ministry.

Massachusetts Bible Society Marks 150th Birthday

The Massachusetts Bible Society, fourth oldest of its kind in the world, observed its 150th anniversary at the State House in Boston where clergy and laity, wearing pulpit gowns and ruffled collars of the colonial era, re-enacted the agency's founding.

The society was antedated by only the British and Foreign Bible Society, and the Philadelphia and Connecticut Bible Societies. The Philadelphia Society later became the Pennsylvania Bible Society. In 1816 the various state Bible agencies felt the need for a national group and were instruments in founding the American Bible Society.

Baptists Plan Joint Meeting to Mark 150th Anniversary

Plans for a joint meeting of all Baptist bodies in the United States in 1964 to mark the 150th anniversary of organized Baptist work on a national scale were outlined at a meeting of the Baptist Jubilee Advance Joint Committee. The co-operating groups will all hold their respective annual meetings in Atlantic City either immediately before or after the joint jubilee celebrations, so that representatives of the Baptist denominations can meet together at one time.

The observance will mark the anniversary of the founding in 1814 of the first missionary organization to bring Baptists together nationally. The occasion also will honor Adoniram Judson, pioneer Baptist missionary who went out to Burma in 1812 and there organized the first of what has become a world-wide chain of Baptist mission stations.

Governors Urged to Proclaim Youth Temperance Week

Governors of the fifty states have been asked to proclaim Youth Temperance Education Week, next April 24-30, according to a recommendation adopted by the National Women's Christian Temperance Union.

Mrs. Glenn G. Hays, president of the WCTU, said that Americans spend $10,800,000,000 a year for alcoholic beverages. She said, "Instead of investing the money to compete with Russian education, America is spending it for headaches and hangovers."

Mrs. L. G. Rowley, vice-president of the organization, observed that alcoholics committed to America's mental hospitals and psychiatric wards are increasing at the rate of nearly 10,000 a year.

National Council Launches Urban Church Study

The National Council of Churches and several of its constituent denominations have launched a study to learn why some city churches are effective and others are ineffective.

The findings will be announced in the fall of 1960. They will provide knowledge on the success and failure of Protestantism and may help planners chart paths that will insure vital churches responsible to individual and community needs.

Researchers using questionnaires and depth interviews will seek to understand the attitudes of the men and women who make up an urban church. Questions will involve pastoral leadership, church-social order relationships, Protestant principles, and growth or decline in membership. Every designated church has been asked to conduct a self-study in order to help the congregation look at itself and the community.

The Congregational Christian churches and National Lutheran Council have studied twelve churches each to date and the Lutheran Church-Missouri Synod, five. Among other denominations with projects in process or pending are the United Presbyterian Church in the U.S.A., ten; American Baptists, two; Disciples of Christ, sixteen; and Church of the Brethren, one.

World Council Agency Urges Treaty to Halt Nuclear Testing

A treaty to cease all nuclear weapons testing should be urgently sought, according to a memorandum distributed by the Commission of the Church on International Affairs to more than 700 United Nations delegates and alternates.

The memorandum also discussed thirty-four items before the fourteenth UN General Assembly. These included disarmament, control of outer space, problems of economic and social development in which Christians are concerned, and the vital demands for refugee assistance.

More Protestant Persecution Reported in Colombia

Violence against Protestants in Colombia has erupted again with the latest incident reported from La Plata, according to Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals.

The latest incident occurred on Sept. 3, when a mob of several hundred Roman Catholics in procession from their church and under the leadership of outstanding townspeople destroyed Evangelical Church property valued at 10,000 pesos ($1,200).

The opposition began the previous Sunday when the local priest read a pastoral letter denouncing the Protestants and announced by loudspeaker that a great anti-Protestant demonstration would follow mass the next Sunday. Instead of waiting until Sunday, the demonstration and attack took place on Thursday evening following a religious service at the Roman Catholic church.



The churches in the area of Huntsdale and Carlisle, Pennsylvania, have discovered that they can render helpful service to the migrant workers in their midst. Rev. Wesley W. Bowden (left) served as part-time chaplain for the migrants in the area during the past season. Rev. Warren S. Kissinger (center) is chairman of the Huntsdale-Carlisle Migrant Committee. Mrs. C. P. Humer, president of the Carlisle Council of Church Women, is also a member of the committee.

SOCIAL ACTION

SHEEP *Not of This Fold*

Warren S. Kissinger

EACH year for the past nineteen years a group of from seventy-five to one hundred twenty-five migrant workers have come to the Molly Pitcher Canning Company at Huntsdale, Pa. These folks are Negroes from Florida and Georgia and are a part of that vast tide of humanity who move annually from south to north harvesting the ripening crops.

A Small Beginning

This year for the first time a new dimension was added at Huntsdale. It all started last February when James Renz, Brotherhood director of social welfare, led a social welfare sectional conference at the Huntsdale church. During the course of the discussion the pastor of the host church, Kenneth Blough, presented the needs and the problems facing the migrants and wondered whether something could not be done to help them. The matter was referred to the district commission on social education and action, with the thought that a work camp might be held that summer.

Guy West, chairman of that commission, called a meeting to which Charles Frazier, director of migrant work for the Pennsylvania Council of Churches, was invited. The upshot of this meeting was that the migrant program at Huntsdale was sponsored by an interdenominational committee from the Huntsdale-Carlisle area and that they worked under the direction of the Pennsylvania Council of Churches.

Migrant Committee Organizes

The Huntsdale-Carlisle Migrant Committee was composed of sixteen men and women who represented a wide segment of the area's churches. Warren S. Kissinger, pastor of the Carlisle Church of the Brethren, was appointed chairman. The committee was extremely fortunate to acquire as part-time migrant chaplain, Wesley W. Bowden, pastor of the West Street A.M.E. Zion church in Carlisle.

Emergency Aid Rendered

Not long after the committee had been formed, an unforeseen emergency arose in which they were able to render service. A group of thirty-three migrant workers were traveling from Virginia to Michigan when their truck broke down on the Pennsylvania Turnpike west of Carlisle. These migrants were without food and money and were housed in a former one-room schoolhouse outside of Carlisle. The Migrant Committee was able to offer them food, and with the assistance of other local and state organizations the migrants were able to continue their journey after a delay of four days.

As a result of this incident the chairman of th committee and the chaplain were invited to appea before the Governor's Committee on Migratory Labo The Secretary of Labor and Industry, who presided conveyed the thanks of the governor and the common wealth to the committee for what they were able to d during this emergency situation.

Work Expands

The work has expanded to other migrant camps i Cumberland County. The chaplain has conducted wor ship services, has provided various types of recreation and has done personal counseling with the migrants Their response has been very commendable. The testi mony of the farmer on whose land the Molly Pitche Cannery is located is significant. He said that this wa the quietest and most orderly year they have ever had

The financial response to our program has bee most encouraging. About thirty-five different churches organizations, and individuals have given over $750

Church Council Opposes Race Track for Pari-Mutuel Betting

The Bakersfield, Calif., Church of the Brethren sent the following letter to their county fair board. Copies of the letter were sent to the state director of finance, the state chief of fairs and expositions, and the two state assemblymen from that area. Individuals were encouraged to send additional letters of protest.

Dear Sir:

We, the Bakersfield Church of the Brethren, met in a specially called council meeting, Sunday, September 13, 1959, to consider the proposed building of a race track to be accompanied by pari-mutuel betting. Following discussion of the proposal, we voted unanimously against it.

For the following reasons we consider this an unwise venture:

1. The building of such a track will bring into the community those undesirable people who accompany horse-racing and betting.

2. The proximity of the proposed track to the present fair activities exposes the youth of our county to these undesirable elements.

3. The possible inclusion of the present grandstand building, and/or materials in the new track establishment violates the original intent of those who contributed financially to the building of this grandstand.

4. We believe gambling is wrong because for many people the lure of possible gain becomes a disease which destroys the home and personal integrity. We further believe that in all areas of life we should receive in direct proportion to what we contribute.

In light of these reasons, we strongly urge that you reconsider the building of a race track to be accompanied by pari-mutuel betting in Kern County.

SHERLO D. SHIVELEY, *moderator*
CAROLYN GARDINER, *clerk*

This has been only a start. Next year we are looking forward to a larger and more expanded program, with the possibility of employing a full-time chaplain.

Heartening but Sobering

This experience has taught us a number of things. For one thing, it showed us that small sectional conferences can be significant in germinating projects with far-reaching possibilities. Another observation has been that people will respond generously to a practical program of service in their community.

But this has also been a sobering experience, for we realize that the migrant problem cannot be solved along these lines. To be sure, we must continue to minister to these children of God, who are so often the victims of exploitation and greed. But we must also continue to work through political channels for fair and just laws regarding working hours and conditions, pay, housing, health and sanitation, and desegregation.

This past summer we have been made aware again that there are "other sheep that are not of this fold" whose joys are our joys, whose sorrows are our sorrows, and whose needs are our needs.

The Avoided Ones

THROUGHOUT the ages leprosy has been feared and hated as the most hideous of all man's afflictions. Its victims have been cruelly and unjustly branded as outcast. They have been killed by their fellow men, often burned and sometimes buried alive.

Even in this enlightened era, the ancient, groundless superstitions about leprosy still persist to hamper its treatment, control, and ultimate conquest. Patients and ex-patients alike still meet with social and economic discrimination, still suffer the humiliation of being avoided and despised.

Conservative government estimates put the total number of leprosy sufferers in the world today at five million. Missionary leprologists closer to the problem say ten to twenty million. Whatever the number, the world continues to pay a staggering tribute to this crippling affliction. Man-hours lost from constructive labor, money paid for expensive, useless remedies by those who can least afford it are measurable costs. But the psychological damage to stigmatized victims, the emotional suffering of families who share their rejection, cannot be computed.

American Leprosy Missions' dynamic religious motivation, coupled with its world-wide leadership in leprosy therapy and control, uniquely qualifies it to meet this special medical, emotional, and spiritual problem. For fifty years it has led the way in combatting this scourge in every part of the world with the forces of medical science and the power of the Christian gospel. Through its agency more than 300 missionary doctors, nurses, social workers, technicians, and lay workers of 45 Protestant mission boards and interchurch committees carry on a highly-organized co-operative leprosy ministry reaching some 70,000 patients in 32 countries on 5 continents. Since its inception American Leprosy Missions has distributed more than $8 million to heal the world's neediest.

Through its public education program carried on by six regional offices in this country, facts about leprosy are disseminated and dangerous fiction dispelled. For example:

- Leprosy is not a punishment for sins. It is not a disease apart. It is not "unclean."
- Leprosy is a curable illness of low infectivity, similar to tuberculosis, but not nearly as contagious. It is believed to be contracted for the most part in childhood after prolonged and close contact with an active case. The average adult is not susceptible.
- Cases without exceptional complications, if treated soon after first symptoms appear, can be arrested in a period varying from one to several years. Each year many hundreds are discharged from our mission hospitals and sent back into society as noncontagious.

Reprinted by permission from New Hope for the World's Neediest, by American Leprosy Missions, Inc.



Dr. Pfaltzgraff and an assistant examine for leprosy in an outvillage clinic

NIGERIA, WEST AFRICA

Twenty Million

Roy Pfaltzgraff, M.D.

TODAY the future for victims of Hansen's disease looks brighter than ever before. Up to now none of man's afflictions has been so little understood, so feared, so associated with superstition, myths, and fears as has leprosy. But it appears that we may now be on the brink of a major "breakthrough" which will lead directly toward the elimination of the greatest problems in this age-old scourge.

Let us look at some of these preliminary advances and their potentialities. First Dapsone, the drug which is now commonly used around the world for treatment of leprosy, although it is not new, has enabled us to realize the enormity of the problem before us. Until recently anyone even suggesting that there were twenty million sufferers with leprosy remaining in the world would have been ridiculed. But since the introduction of Dapsone about ten years ago, we have only begun to realize what inroads this disease has made in primitive societies. The spreading knowledge of the efficacy of this drug has brought the realization that literally millions had been hiding their affliction in remote compounds and villages around the world.

In addition to this value, Dapsone, because of its cheapness and simplicity of administration has actually become the solution to the problem of leprosy for a large number o people, for it can and does arre and cure the disease in many, man instances.

Then there have been some pre liminary, but nonetheless significan advances made in the area of pur research in leprosy. At the Inte national Congress of Leprology la year there were some reports of suc cess in transmitting human lepros to experimental animals. These re ports, if verified, are most signif cant, since one of the great dete rents to research in leprosy has bee the fact that no laboratory anima has ever been found which can b infected with the disease. Thus, we actually have a laboratory anima which can be used in experiment there is every reason to believe tha there will be rapid advances mad in finding solutions to some of th unanswered questions in leprosy, a well as in screening many drugs pro posed. Already there have bee some drugs found which have def nite value in the treatment of espe cially difficult cases.

The rehabilitation of the perso disabled by leprosy, though th bacteria may have been eradicate from his body, has become an im portant and integral part of the tot program. Therefore, there is ever hope that in the future we will n longer have the problem of paupe and beggar, one-time victims of lep rosy, who bear the stigma of th disease.



Schoolgirls receive treatment at the leper colony at Garkida

Because leprosy has now been recognized as a very real world health problem, and particularly because there is now hope of doing something about it, the World Health Organization is seeking ways in which a positive approach can be made to the leprosy problem. A sum of $2 million is being sought from the U.S. government for fundamental research in leprosy.

How does this relate to the Church of the Brethren? It means that we must do our part in our own leprosy work in order to keep pace with the advances being made in this important medical field. We already have one of the finest leprosaria in Nigeria. There we have already launched a program of research on some of the more thorny problems in leprosy treatment, as well as in experimentation with new drugs proposed for certain complications.

Our leprosarium has also begun a program of physiotherapy and special surgery for the rehabilitation of those crippled by the disease. Much of this progress has been made possible through the assistance of the American Leprosy Missions, which is the major American Protestant leprosy relief organization co-operating in many mission programs around the world.

Development of our leprosy program is especially important since there has never been a more significant social work of the church than that of serving this group of people. For many years the leprosarium church was our largest, and through leprosy work we are still reaching whole groups of people, tribes, and villages which would otherwise not have the opportunity to hear the message of Jesus Christ. The ministry to victims of leprosy has done more toward establishing the church in underdeveloped and inaccessible areas of the world than any other medical or relief program.

Readers Write

Continued from page 2

in that day, the Old Testament. He said, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness." My conclusion is that we should recognize the fallible background of the Bible but seek its infallible truths, not the least of which is the fact that God must be obeyed if we expect to attain the good life here and hereafter. — Ethel Weddle, Girard, Ill.

Let the "Holy Book" Stand

I would like to ask Frank E. Miller of Modesto, Calif., a few questions concerning his letter "All Holy?" in the Sept. 5 Messenger.

The Old Testament is a narrative of how God took a small group of people and led them as fast and as far as they would be led, out of whose midst came the Savior of the world, Jesus Christ. . . .

Is the Old Testament a record of holy men or a record of a nation moving Godward being prepared to bring forth the Savior? If we take Samuel out of the Old Testament, we will have to take Hannah his mother out too. She has been such a blessing to motherhood. And we would have to take out his childhood reply to God when God called him and he answered, "Speak Lord, for thy servant heareth."

Many more such illustrations could be cited. . . .

Can a present-day writer "revise" the Old Testament, destroying part of this classic which does not purport to portray men in their holiness as such only, but rather, in their development in their civilization, and in their time grow Godward to accomplish his will? He did not have perfect men then and he does not now.

If our friend tried to alter the Book would he be able to better it? At present it is a unit prior

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

Many of our local churches are dominated by one family. What can be done to correct this situation?

First of all, we ought to be thankful for the loyalty and devotion of many families who have given strength and stability to a large number of our smaller churches. Without their leadership many of these congregations would have perished long ago.

On the other hand we need to recognize that a family-dominated church often has some serious limitations. For instance, it often makes those who are not members of the family clan feel unwelcome or unwanted.

A number of things can be done to correct the situation. I would offer the following suggestions:

1. No member in the church should be elected to more than one major office. The work load should be spread as widely as possible.

2. Leaders should strive to work themselves out of their positions by working others in. That is, every teacher or committee chairman should consider as part of his task the training of some other person to succeed him.

3. The adoption of the tenure rule will make it possible to bring new life into the official leadership of the church without giving personal offense to those who need to step aside when they have served two successive terms.

4. Church membership should be open to all those who profess faith in Jesus Christ as Lord and Savior and who are willing to live in harmony with the teachings of the Brethren, without the necessity of rebaptism.

5. Members of the church should participate in the character-building and welfare agencies of the community, such as the Community Chest, the Red Cross, Boy Scouts, YMCA, parent-teachers associations. These and other similar groups should be made to feel welcome to use church facilities when such are needed. — *Galen B. Ogden.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Give Yourself One Day. Calvin Robinson. Crowell, 1959. 146 pages. $2.50.

This book gives answers to many questions and problems that arise most every day. It is not only easy to read, but it is also brief, direct, and helpful. It is a book that could be used many times for short periods with real dividends to the reader. — *Leland S. Brubaker, Elgin, Ill.*

Always an Answer. Alice Hudson Lewis. Friendship Press, 1958. 86 pages. $1.50.

This book is like looking into a mirror of the world of youth who by accident or by birth do not have the advantage of a Protestant church nearby. Whether you are with Annie Kaleak of Alaska in a hospital isolated from parents or with Panfilo walking over Mexico's mountain trails, you realize what the gospel has come to mean for them.

Seven short stories are told of youth who have found a Christian faith worth living for. In circumstances under which many youth would have given up they have given themselves that others too might live.

For easy reading and for enjoyment, get a copy of this book for the youth in your home or church. — *Ed Crill, Elizabethtown, Pa.*

The Gospel on Campus. Charles S. McCoy and Neely D. McCarter. John Knox Press, 1959. 123 pages. $1.50.

Often one takes for granted the program of Christian witness and evangelism on the college and university campus. This little paperbound volume, written by a Methodist professor of religion and a Presbyterian university pastor, points up the constant need to make relevant the Christian witness on "the campus with its broken noses, sleeping pills, hangovers, exam cramming, and 'girlie' magazines." While pitched to the larger institutions of learning, there are sections which have definite relevance to the smaller church college and to the total program of evangelism in the Christian church. Much space is given to the meaning and theology of evangelism which concerns all Christians. However, too little is given to suggestive handles of evangelism for campus use. Regardless, this little volume serves a distinct purpose in creating a desire for a more effective witness to our Christian faith. — *Jacob F. Replogle, Bridgewater, Va.*

* **Your Vocational Adventure.** Jesse C. Burt. Abingdon, 1958. 203 pages. $2.95.

This is exactly what the title implies. Most young people will have 100,000 hours of on-the-job employment during his life span. How these hours are spent is very important.

This book is written for high school and college students looking toward career choices. It builds confidence and many helpful points regarding vocational interests, job expectancies, job opportunities, and clues for job hunting and for being a happy worker and finding fun and adventure on the job.

In the American culture getting a job and earning a living are a sign of being an adult and being accepted as an adult in an adult work. Youth need help to make the very best choice for themselves. This book will be a great help. Get a copy and give it to a young person. — *Ed Crill, Elizabethtown, Pa.*

At Life's Crossroads. Paul W. Milhouse. Warner Press, 1959. 112 pages. $2.50.

For those interested in Biblical characters and the insights that their life and experience shed upon the crossroad situations (decisions) of our modern life, this interestingly written, although not profound, book will be appreciated. Abraham Jacob, Moses, Herod, the Rich Ruler, and Paul become alive. No scholarly, but wholesomely Biblical and with a clear call to Christian commitment and Christian living the book should have an appeal t ministers, laymen, and youth. Si pages of Questions for Thought an Discussion, suggest its possible us for youth and adult discussions. — *Harold Z. Bomberger, Harrisburg Pa.*

The Christian Shepherd. Seward Hiltner. Abingdon, 1959. 19 pages. $3.00.

This book is relevant to the con cerns of the pastoral ministry, an for that reason will be read mos usefully by ministers. Professo Hiltner, an acknowledged expert i the field of pastoral psychology, i here attempting to present one o the ways in which the gospel i brought to men in their need, name ly through "shepherding." Shep herding is the activity of healin (used in a general sense) whic becomes the dominant pastoral func tion at particular times. The autho first defines what is meant by shep herding, and then proceeds to devel op his thesis in relation to specia areas of interest: e.g. "shepherdin the family," "shepherding rebels, "shepherding through fellowship, etc. Dr. Hiltner's insights, commu nicated in a style that is both lucid and pleasurable to read, illuminat many of the problem areas face by ministers in their role as counsel ors and spiritual guides. He ha the happy faculty of avoiding the ological and psychological jargon

We may question, nevertheless the author's main thesis, involvin as it does a compartmentalizatio of the means of communicating th gospel, which in this reviewer's esti mate is both too neat and fails t understand the radical nature o Biblical faith. Is there not a differ ence between saying that healin (shepherding) is one way of com municating the gospel (Hiltner' position), and saying that the Chris tian engages in the activity of heal ing for the sake of the gospel an in response to it? Whatever th theological issue at this point, n pastor can well afford to miss read ing this book which brings ligh to many dark corners in our under standing of persons and offers spe cific guidance in the shepherding o persons in their distress and weak ness. — *Richard A. Bollinger, To peka, Kansas.*

---

to the New Testament, preparatory to the New Testament. Could he produce a unit out of which would grow the New Testament? The church built on the New Testament and with its lessons from the Old Testament has produced more great men, and greater great men than any other institution in the world, so perhaps it might be wise to let the Holy Book stand as it is. — Nettie M. Senger, 508 High St., Ft. Wayne, Ind.

Obituaries

Beckner, Charles B., Jr., son of Charles B. and Maude Pugh Beckner, was born Oct. 3, 1958, and died April 11, 1959. The funeral service was conducted at the Bethlehem church, Va., by Bro. Dewey D. Fleishman. Interment was in the Bethlehem cemetery. — Christine Peters, Boones Mill, Va.

Bowers, Nina A., was born near Wakarusa, Ind., Nov. 27, 1894, and died Sept. 13, 1959. Her marriage to Jesse V. Bowers took place on Jan. 12, 1913. She was a member of the Church of the Brethren. Surviving are her husband, five sons, one brother, one sister, twelve grandchildren, and two great-grandchildren. The funeral service was held at the Elkhart church, Ind., by Bro. Foster B. Statler. Interment was in the Prairie Street cemetery. — Mrs. Arthur Becker, Elkhart, Ind.

Carper, Samuel, son of Samuel and Elizabeth Carper, was born in Elkhart County, Ind., March 4, 1875, and died Sept. 6, 1959. He united with the Church of the Brethren when a young man. He was married to Delle Yoder on Aug. 18, 1898. Surviving are his wife, two daughters, one son, five grandchildren, and two great-grandchildren. The funeral service was conducted at the English Prairie church by Bro. Charles Light and the undersigned. Interment was in the English Prairie cemetery. — H. H. Hendricks, Howe, Ind.

Click, Ernest, son of L. E. and Mary Huffman Click, was born Dec. 16, 1902, at Tekoa, Wash., and died at Wenatchee, Wash., Aug. 12, 1959. He was a long-time member of the Church of the Brethren and an active deacon at the time of his death. He is survived by his wife, Agnes Deal Click, two sons, and one daughter. The memorial service was held at the Wenatchee Valley church, Wash. Private interment service was conducted at the Evergreen Memorial park with the deacons participating. — Geraldine C. Eller, East Wenatchee, Wash.

Coons, Samuel Edward, son of Dennis and Martha Ann Peck Coons, was born at Hartford City, Ind., on June 3, 1893, and died May 3, 1959. On April 26, 1913, he was united in marriage with Jennis Colaw McDermit. He is survived by his wife, two sons, one daughter, one stepson, one stepdaughter, thirteen grandchildren, one brother, and three sisters. The funeral service was conducted at the Bethel Center church by Bro. Donald E. Ritchey. Interment was in the I.O.O.F. cemetery. — Betty Culbertson, Montpelier, Ind.

Crissman, Anna Wurm, daughter of August and Henneitta Wurm, was born Nov. 8, 1865, near Shullsburg, Wis., and died Aug. 20, 1959, at Quinter, Kansas. On June 23, 1897, she was united in marriage to M. F. Crissman, who preceded her in death. Surviving are two sons, three grandchildren, and four great-grandchildren. The funeral service was conducted at the Quinter church by Bro. Glenn J. Fruth. Interment was in the Quinter cemetery. — Mrs. Melvin Reinecker, Quinter, Kansas.

Deardorff, John I., son of George and Maria Wolf Deardorff, was born May 3, 1887, and died March 10, 1959. On May 15, 1906, he was married to Bertha A. Deardorff. Surviving are his wife, eight children, thirteen grandchildren, five great-grandchildren, a brother, and a sister. The funeral service was conducted at the Bermudian church by Brethren O. Wayne Cook, and Glenn Julius. Interment was in the Mummert meetinghouse cemetery. — Mary Groce, Wellsville, Pa.

Fetterhoff, Mary Ellen, daughter of Jacob and Hannah Studebaker Wagoner, was born near Pyrmount, Ind., Dec. 8, 1870, and died July 15, 1959. Surviving are one son, two daughters, seven great-grandchildren. The funeral service was conducted by Bro. Wilbur Dean Fetterhoff at the Pyrmont church. Interment was in the Pyrmont cemetery. — Mrs. John E. Wagoner, Delphi, Ind.

Flora, Clarence G., son of Daniel and Annie Graybill Flora, was born Sept. 3, 1891, in Franklin County, Va., and died April 7, 1959. He was an active member of the Bethlehem church, Va., serving in the office of deacon as long as his health permitted. Surviving are his wife, Stella Delancey Flora, five daughters, six sons, one sister, four brothers, and eighteen grandchildren. The funeral service was conducted at the Bethlehem church by Brethren Dewey D. Fleishman and Newton C. Peters. Interment was in the Bethlehem cemetery. — Christine Peters, Boones Mill, Va.

Groff, Julia Emeline, daughter of Waitsel and Jane Edwards, was born Nov. 27, 1882, in Relief, N. C., and died July 28, 1959, in Paradise, Calif. She was married to Edwin Groff on Nov. 27, 1902. She joined the Church of the Brethren in early youth. She is survived by her husband, five sons, one daughter, one sister, one half-brother, one half-sister, fifteen grandchildren, and eighteen great-grandchildren. The funeral service was held in the Rose chapel by the undersigned. Interment was in the Paradise cemetery. — Paul K. Brandt, Paradise, Calif.

Haney, Clyde Lee, Sr., was born March 7, 1885, in Indiana, and died Sept. 16, 1959, in Tampa, Fla. He was a member of and deacon in the Tampa church. He is survived by his wife, Mary J. Haney, two sons, and four daughters. The funeral service was conducted by the undersigned in the chapel of the Duval funeral home. Interment was in the Orange Hill cemetery. — John W. Meyers, Tampa, Fla.

Hennesey, Bertha, daughter of Franklin and Mary Frances Clem Lehman, was born at Brookville, Ohio, Oct. 26, 1881, and died Sept. 9, 1959. She was a member of the Eversole church. In 1903 she was married to William Irvin, who died in 1907. Her second marriage was to John Hennesey in April 1912. Surviving are one daughter, two grandchildren, and four great-grandchildren. The funeral service was conducted at the Brookville church by Bro. Fred C. Hollingshead. — Mrs. W. Russell Miller, Brookville, Ohio.

Jones, Pearl, daughter of David and Mary Huff Kingery, was born Oct. 11, 1876, in Flora, Ind., and died Aug. 23, 1959. On Feb. 19, 1896, she was married to Everett Jones, who preceded her in death. She was a member of the Bachelor Run church. Survivors are one son, one grandson, and three great-grandchildren. The funeral service was conducted by Bro. Dolar Ritchey at the Carter funeral home. Interment was in the Maple Lawn cemetery. — Edna Allbaugh, Bringhurst, Ind.

Killinger, Merl, son of Mr. and Mrs. Jess Killinger, was born in Elkhart, Ind., in 1902, and died Aug. 21, 1959. Surviving are his wife, Rachel, and a daughter. The funeral service was conducted by Bro. F. B. Statler at the Westbrook-Metz funeral home. Interment was in the Rice cemetery. — Mrs. Arthur Becker, Elkhart, Ind.

Kingery, Mae, daughter of Henry and Mary Overholser Kingery, was born near Bringhurst, Ind., June 28, 1906, and died at Logansport, Ind., Sept. 3, 1959. Surviving are one brother and one sister. The funeral service was conducted by Bro. Dolar Ritchey at the Leiter funeral home. Interment was in the Maple Lawn cemetery. — Edna Allbaugh, Bringhurst, Ind.

Kinsley, Charles J., son of Charles and Rachel Kinsley, was born Sept. 3, 1872, near Hartville, Ohio, and died Aug. 20, 1959. He was married to Ida Holl on Jan. 2, 1896. He was a member of the East Nimishillen church, Ohio, and served as a deacon. He is survived by four sons, one daughter, eight grandchildren, seven great-grandchildren, and one sister. The funeral service was conducted by Bro. J. D. Zigler and the undersigned. Interment was in the church cemetery. — Merlin G. Shull, North Canton, Ohio.

Kintner, Effie J., daughter of Mr. and Mrs. G. W. Jones, was born near Bryan, Ohio, July 25, 1869, and died Aug. 24, 1959. On June 11, 1889, she was married to Simon A. Kintner, who preceded her in death. Surviving are one daughter, five grandchildren, and six great-grandchildren. The funeral service was conducted at the Jones and Jones funeral home by Bro. B. Wayne Crist. Interment was in the Evergreen Memorial park. — Geraldine C. Eller, East Wenatchee, Wash.

Lambert, Eli A., was born May 20, 1876, and died June 30, 1959. He was pastor of the North Fork church, W. Va., for twenty-seven years. He is survived by his second wife, four children, and twenty-two grandchildren. The funeral service was conducted by Bro. Billy Pugh in the North Fork church. Interment was in the Nelson cemetery. — Max Hartman, Franklin, W. Va.

Landis, David R., was born June 22, 1901, in Lititz, Pa., and died Sept. 3, 1959, in Flint, Mich. He was ordained to the ministry in the Church of the Brethren in 1938. He had served as chaplain at the St. Joseph hospital, the T.B. sanitarium and the Genesee County hospital in Flint, as well as pastor of the Flint church. Surviving are his wife, Pauline, four daughters, one son, eleven grandchildren, two brothers, two half-brothers, and two half-sisters. The funeral service was conducted by Bro. Hugh Warstler. Interment was in the Metzger cemetery in Peru, Ind. — Lydia C. Ream, Grand Blanc, Mich.

Lohr, Sadie E., daughter of Jacob and Fannie Berkebile Faust, was born Jan. 30, 1889, near Windber, Pa., and died Sept. 6, 1959. She was preceded in death by her husband, Orlandes A. Lohr. Surviving are one daughter, five grandchildren, two sisters, and three brothers. The funeral service was held at the Rummel church, Pa., by Bro. A. Jay Replogle. Interment was in the Berkey cemetery. — Mrs. L. Ernest Ott, Windber, Pa.

McNutt, Helen, daughter of George and Carrie Peterson, was born in Johnstown, Pa., Oct. 6, 1907, and died Sept. 6, 1959. She was a member of the Westmont church, Pa. Surviving are her husband, Virgil McNutt, one son, one daughter, her parents, one sister, one brother, and two grandchildren. The funeral service was conducted from the Westmont church by Bro. W. Clemens Rosenberger. Interment was in the Grandview cemetery. — Mrs. Edward Dunkle, Johnstown, Pa.

Miller, Ella, daughter of Brother and Sister Michael E. Moorhead, was born May 22, 1877, at Seward, Kansas, and died May 26, 1959. She was a member of the Garden City church, Kansas. She was preceded in death by her husband, Thomas Miller. Survivors are eight daughters, one foster son, thirty-three grandchildren, and thirty-four great-grandchildren. The funeral service was conducted by Bro. Eugene Gnagey at the Garden City church. Interment was in the Minneola cemetery. — Mrs. Clyde Sheaks, Garden City, Kansas.

Moss, Sampson, was born in England and died in Calgary, Alberta, Canada, at the age of sixty-eight years. He became a member of the Church of the Brethren at Arrowwood. He is survived by his wife, five sons, two daughters, ten grandchildren, two sisters, and two brothers. The funeral service was conducted by Bro. Willard McDaniel, assisted by Bro. R. T. Northup. Interment was in the Queen's Park cemetery. — Virginia R. Cawley, Arrowwood, Alberta, Canada.

Murphy, Emma Jane, daughter of Albert and Lucinda Troyer Dickey, was born March 12, 1876, and died Aug. 25, 1959. In 1915, she was married to Hugh J. Murphy, who preceded her in death. She was a charter member of the Kokomo church, Ind. Surviving are one daughter, one sister, four grandchildren, and five great-grandchildren. The funeral service was conducted at the Kokomo church by Bro. Richard Speicher. Interment was in the Crown Point cemetery. — Mrs. Arthur Green, Kokomo, Ind.

Newland, Alden W., son of William J. and Vergie Frederick Newland, was born in Steven City, Va., May 23, 1915, and died Aug. 22, 1959. He is survived by his wife, Faith Newland, one son, his mother, two sisters, and three brothers. The funeral service was held at the Baker and Son funeral chapel by Bro. George H. Tinsman. Interment was in the Valley View cemetery. — Mrs. Della Sonafrank, Nokesville, Va.

Nolley, Perle, daughter of George W. and Ellen Swank Shaffer, was born at Singers Glen, Va., Oct. 16, 1889, and died June 18, 1959. She was united in marriage to Bro. William Davis Nolley on June 22, 1920. She was a long-time member of the Church of the Brethren. Surviving are her husband, two children, and nine grandchildren. The funeral service was held in the Nokesville church by Bro. George H. Tinsman. Interment was in the Valley View cemetery. — Mrs. Della Sonafrank, Nokesville, Va.

Plaugher, Zachariah T., was born Sept. 13, 1894, and died May 21, 1959. He was a member of the Church of the Brethren. He is survived by his wife, Nealie Howdyshell Plaugher, two sons, five daughters, ten grandchildren, and one brother. The funeral service was held in the Sangerville church, with Bro. E. S. Coffman officiating, assisted by Bro. I. J. Garber. Interment was in the cemetery nearby. — Ruth F. Miller, Dayton, Va.

Pully, Barbara, daughter of Henry and Elizabeth Frantz Brubaker, was born May 21, 1872, and died at the age of eighty-seven years. She was a member of the Wabash Country church, Ind. Surviving are two stepdaughters, two stepsons, and two sisters. The funeral service was conducted by Bro. Charles Oberlin. Interment was in the Ogan cemetery. — — Pearl I. Hasty, La Fontaine, Ind.

Reasoner, Samuel Ansley, died at Montpelier, Ind., May 21, 1959. He was married to Imo Michael, who preceded him in death. He was a member of the Bethel Center church, Ind. He was a deacon of the church for several years. He is survived by six sons, two daughters, fourteen grandchildren, and nine great-grandchildren. The funeral service was held by Bro. Donald E. Ritchey at the Bethel Center church. Interment was in the Elizabethtown cemetery. — Betty Culbertson, Montpelier, Ind.

Richard, Ella Pora, daughter of William and Catherine Snyder Finkenbinder, was born Sept. 11, 1866, near Kent, Ill., and died April 29, 1959. On Nov. 11, 1888, she was married to Rudolph Richard, who preceded her in death. She was a member of the Lena church, Ill., and served as a deaconess for many years. Surviving are one daughter, one grandson, and one great-grandson. The funeral service was held in the Lena church by the undersigned. Interment was in the Louisa cemetery. — David E. Ockerman, Lena, Ill.

Royer, Mary Elizabeth, daughter of George and Susan Metzker, was born Jan. 23, 1880, and died July 9, 1959. She was united in marriage to Newton Royer, who preceded her in death. She was a member of the Fairview church, Pa. She is survived by four sons, two daughters, and one sister. The funeral service was held at the Salem Reformed church by Bro. Ernest A. Brumbaugh and Rev. Samuel Givler. Interment was in the Beavertown cemetery. — Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Rupel, Charles D., was born near North Liberty, Ind., Dec. 27, 1896, and died in California, Sept. 20, 1959. He united with the Church of the Brethren at an early age. He was married to Sylvia Stambaugh on June 9, 1920. He was active as a lay minister. Surviving are his wife, three sons, three daughters, his father, two brothers, two sisters, and twelve grandchildren. The funeral service was h in the Todd funeral home by B Harry K. Zeller, Jr., assisted by t undersigned. Interment was in the Verne Evergreen cemetery. — I. Funderburgh, La Verne, Calif.

Shumaker, Harry L., son of Jac and Mary Jane Shumaker, died J 24, 1959, at the age of fifty-nine yea He was a member of the Newvi church, Pa. Surviving are his wi Lillie Watson Shumaker, two sons, t daughters, two sisters, one brother, a seven grandchildren. The funeral se ice was conducted by Bro. R. L. Co lin. Interment was in the Bl cemetery. — Louise C. Smith, Newvil Pa.

Smith, Maria L., daughter of Thom and Lizzie Long Nagle, was born D 22, 1897, and died Sept. 11, 19 She was married to Ammon H. Smi She was a member of the Annvi church, Pa. She is survived by h husband, two sons, and three grar children. The funeral service was h at the Rohland funeral home by Bre ren Hiram Gingrich and Caleb Kreid Interment was in Gingrich's Mennon cemetery. — Mrs. Harry W a m p l e Hummelstown, Pa.

Somers, Samuel David, son of Isa and Mary Catherine Pritz Somers, w born in Page County, Va., Aug. 1885, and died April 8, 1959. was married to Mattie Woodward April 3, 1912. He was a member the Nokesville church, Va. Survivi are his wife, five children, and elev grandchildren. The funeral service w conducted by Bro. George H. Tinsm at the Nokesville church. Interme was in the Valley View cemetery. Mrs. Della Sonafrank, Nokesville, V

Stees, Jennie, daughter of Thom and Jane Keister McCauley, was bo near Rock Grove, Ill., Oct. 2, 18 and died in Freeport, Ill., Aug. 8, 19 She became a member of the Chur of the Brethren on Sept. 29, 18 On March 3, 1895, she married Herv T. Stees, who preceded her in dea She is survived by seven sons, t daughters, sixteen grandchildren, a thirty-five great-grandchildren. T funeral service was held at the Freep church, with Bro. Lloyd B. Stauf officiating. Interment was in the Lou cemetery. — Mary Jane Stees, Freepo Ill.

Thompson, Margaret Alice Ringgo daughter of Joseph and Jane Doug Cherry, died Aug. 4, 1959, at the a of seventy-three years. Surviving a her husband, one son, three gran children and two brothers. — Mrs. Le is Cherry, Ridgely, Md.

Ulery, Miriam G., daughter of Her and Eliza Buck, was born near Po Ill., Sept. 7, 1871, and died Aug. 1959. She was married to Calvin Ulr on Nov. 28, 1900. She was the l survivor of a family of seven childr The Ulreys gave generously to Ma chester College and religious caus The funeral service was held in t Manchester church and conducted Bro. Vernon Stinebaugh, Bro. Glen Marks and the writer. — V. F. Schwal North Manchester, Ind.

Weirbach, Carrie Viola, daughter Mr. and Mrs. John Wesley Studebak was born in Miami County, Ohio, J 13, 1874, and died in Los Angel Calif., Sept. 5, 1959. She was a me

er of the church from her childhood. On June 17, 1896, she was united in marriage to Samuel Weirbach, who preceded her in death. She is survived by seven children, seven grandchildren, and one great-grandchild. The funeral service was by the undersigned at the Allen funeral home. Interment was in the Inglewood cemetery. — R. H. Miller, Los Angeles, Calif.

Yoder, Bertha M., daughter of John and Tacy Cunningham, was born at Pigeon Run, Ohio, March 28, 1920, and died Sept. 3, 1959, at her home near Hartville, Ohio. She was a member of the East Nimishillen church, Ohio. She was married to Wilbert H. Yoder on July 22, 1937. She is survived by her husband, one daughter, one son, five sisters, and two brothers. The funeral service was conducted by the undersigned. Interment was in the church cemetery. — Merlin G. Shull, North Canton, Ohio.

Church News

Western Kansas

Quinter — Bro. Harold B. Statler, Topeka, Kansas, executive secretary for the Kansas Council of Churches, filled the pulpit one Sunday. A service of dedication for little children was held on Mother's Day. Sister Anna Warstler, national director of Women's Fellowship, was guest leader of the women's workshop. A family fellowship supper was enjoyed at the beginning of family week. Bro. J. A. Sword has retired from service as janitor of the church after ten years. Our church received a special award of merit for its community service program. Floyd Crist, O. H. Heiler, Roy Crist, and Leon Neher preached during the absence of our pastor, Glenn J. Fruth, who was on vacation. Sunday evening union services with the Methodists were held during the summer months. The collection from vacation Bible school was used for Christian reading material for children in other lands. At the spring council meeting the congregation accepted plans for a new church building. Bro. Leon Neher's ministerial license was also extended for another year. — Mrs. Melvin Reinecker, Quinter, Kansas.

Southern Indiana

Indianapolis, Northview — Our pastor, Floyd Biddix, conducted a revival service in the Mill Creek church. Dr. Edward Aldrich was our guest speaker. During the past year eighteen have been received by baptism and twenty-one by letter. We are including one new class for the coming year in the kindergarten department. Brother Biddix was elected president of the North-east Indianapolis Ministerial Association for the coming year. Twenty of our choir members will sing in the Billy Graham Crusade choir. During the summer our recreation program got under way with two organized teams in baseball. A kindergarten school meets in the church five mornings each week. Attendance at the worship services has increased thirteen per cent over last year. — Annis Heiny, Noblesville, Ind.

Union Grove — Since our last report six have been baptized. Our church entertained the Southern Indiana district conference. Our pastor, Bro. Ben D. Hirt, was chosen moderator for the coming year. During our pastor's absence, the pulpit was filled by Lloyd Penrod, Wm. J. Tinkle, the men's fellowship, and the women's fellowship. Two from our young adult class are enrolled in college. We observed homecoming day with Ralph G. Rarick as guest speaker. Wm. J. Tinkle officiated at our love feast on World Communion Sunday. The men's and women's fellowship have been active in relief work and in making repairs and installing new equipment in the kitchen and dining room. — Lula R. Tinkle, Anderson, Ind.

Southern Ohio

Brookville — Darrell Delk, Ralph Boomershine, and our pastor gave the highlights from Annual Confernce. The Pathfinder's class and their families had a week-end retreat at Pike Lake. A vesper and old-time singspiration ended our fellowship after a Sunday afternoon of recreation and picnic for our church group at Golden Gate park. Two carloads of our youth attended the regional youth conference at Camp Mack. Brother and Sister Hollingshead attended the regional family life institute at Manchester College. Our pastor was one of the discussion leaders. Bro. Benton Rhoades, formerly of our Ecuador mission, was our guest minister in July. We have had as guest speakers: Darrell Delk, Joe Brubaker, and Mabel Couser. Elwood Coppess is serving as associate chairman of the district Call program. Our women's fellowship had an all day of sewing for relief. — Mrs. W. Russell Miller, Brookville, Ohio.

Castine — We had two weeks of evangelistic services, with Bro. Philip Lauver of the Greenville church assisting us. We have had two baptisms. During the absence of our pastor, J. H. Good, Delmar Moyer, and Glenn Moyer filled our pulpit. On Sept. 18 a large number of our members met for a meal, group singing, and devotions by our pastor. We viewed a filmstrip, Reasons for Being. Then the group studied the past year's budget and the actual expenditures. Together the group formulated the church budget for the coming year. Commitment cards and weekly envelope packets were made available to all present. The pastor's class of instruction in church membership is under way and also a class in leadership training. Our pastor will conduct an eight-day evangelistic service in the Middle District church. — Mrs. Treva Fourman, Arcanum, Ohio.

Greenville — We continued in the Call to Witness, and an every-home visitation was completed. Our pastor, Bro. Philip H. Lauver, closed his pastorate after seven years with us. We had a farewell carry-in supper with speakers, and a money gift was given to them. Bro. Clarence Fairbanks accepted a call from the church and was installed by Bro. Chester Harley. An evening reception was held for them. Eight were baptized and eleven received by letter during the year. Classes in the meaning of church membership were conducted by the pastor. A number of our young people attended the CBYF conference. Our delegates to Annual Conference were Glen Moyer and Vicie Hollinger. The church sponsored another family from Holland. Our love feast was held on Oct. 4, with our moderator, Elder G. L. Wine, and our pastor, Bro. Clarence Fairbanks, officiating. — S. S. Blough, Greenville, Ohio.

Salem — A farewell service was given for Don Miller who was our summer pastor. At the same time a welcome was given to our new pastor, D. Alfred Replogle, and his family. Church officers for the coming year have been selected, with L. John Weaver as moderator. An installation service for Brother Replogle and his wife was conducted by Bro. Chester Harley. We have prayer meetings and at present are studying the Book of Titus led by our pastor. Our love feast was held on Nov. 14. — Katie Flory, Union, Ohio.

West Milton — Our delegates to Annual Conference were Brother and Sister George Thompson, the parents of Joel Thompson, who, with his wife, was consecrated for service in Indonesia. Our pastor, Perry Huffaker, participated in this consecration service. Our vacation Bible school was directed by Mrs. Joan Dee Clinefelter. Our speakers for "That the World May Know" emphasis this fall included Joel Thompson; Dr. Reinhold Freudenstine of Kassel, Germany, who will be teaching at Manchester College this fall; and Rev. Clyde Powell, a missionary engineer who has spent some time in Vietnam. All our officers and boards of the church met at Camp Sugar Grove for a retreat to plan the year's church program. Bro. John Middlekauff was the speaker. We have two prayer fellowships going now. One of our young people, Ronnie Studebaker, has gone into BVS as his I-W service. — Edna Wheelock, West Milton, Ohio.

Eastern Pennsylvania

Annville — Dr. Robert Early was our temperance speaker. Sister Helena Kruger spoke on race relations. She left for Germany in May to work in the heifer project. Bro. John Grimley spoke to us at a morning service and showed pictures in the evening. Brethren David Markey and Paul Forney were with us for our love feast service. Conference reports were given by Brethren Hiram Gingrich, Amos Brandt, and George Kettering. Bro. R. W. Schlosser spoke at the golden age service which was followed by a meal. Since our last report, twenty-three have been baptized and five received by letter. — Mrs. Harry Wampler, Hummelstown, Pa.

Florin — A number of our men attended the men's fellowship at the Bachmansville church. Speakers for our love feast were Brethren John Hershman and Clarence Horst. We held services at the Neffsville Home one Sunday afternoon. A number of our young people attended the district youth fellowship. Bro. Clyde Weaver was one of our speakers at our prayer meeting. Lay members have been leading our prayer meetings. We have moved into our new building. A dedication service for babies was conducted

during a morning worship service. The speaker for our Children's Day was Bro. Howard Erbaugh of Hamilton, Ohio. Our dedication services were held June 24-28 with Bro. James Beahm as our speaker. — Mrs. Mae E. Greiner, Columbia, Pa.

Indian Creek — Our vacation Bible school was directed by Bro. Joseph Moyer. The offering project was aid to a chapel being built in Nigeria. A group from our church went to the Neffsville Home to give a worship service. Donald Durnbaugh of Juniata College was the speaker at the annual Klein's Memorial service. Bro. Frank Carper of Palmyra was the speaker at our father-son banquet. Bro. Calvert Ellis was the speaker for the harvest and home-coming services. The women's fellowship sponsored a mother-daughter meeting. Bro. Howard Merkey gave an illustrated talk on his 250th anniversary trip to Europe. Eighteen of our members went to New Windsor to help in processing clothing. Brother and Sister Arthur Lawton entered BVS for a two-year period. Joseph Moyer and Lincoln Nyce were delegates to district conference. — J. Wilford Price, Vernfield, Pa.

Lake Ridge — Our pastor and his wife were delegates to the Eastern regional conference. William Chapman, chaplain at the migrant camp, filled the pulpit one Sunday during the pastor's vacation. The young people who had attended college and church camps filled the pulpit on another Sunday. An offering was given towards the fund in memory of the Brethren who lost their lives in the 1958 plane disaster. We are looking forward to Bro. Russell West being with us for our evangelistic meeting. — Mrs. Glenn Stone, Auburn, N. Y.

Lititz — Bro. E. Floyd McDowell and his family have left our church to take up residence in Chicago, Ill. We had a farewell fellowship for them and a welcome fellowship for the Bro. Olden D. Mitchell family. Brother Mitchell was installed as our pastor on Sept. 6. — Mrs. Eugene Ludwig, Lititz, Pa.

Maiden Creek — At the anniversary service in the Pricetown meetinghouse Bro. Hiram Gingrich of Annville was the speaker. Brethren Norman Ernst and Rufus Wagner served as co-directors of our vacation Bible school, June 21 — July 5. The offering was sent for the support of the mission school among the Navajo Indians. Bro. Norman Reber of the New Fairview church brought the message at a vesper service. Bro. Richard Burger of Middlebury, Ind., held a two-week evangelistic meeting. As a result, three have been added to the church by baptism. We had our love feast on Oct. 25, with Bro. Robert Hess of the Chiques church as guest minister. Brother and Sister Oscar Huey, Brother and Sister Grant Reber, and Brother and Sister Benjamin Yoder have been called to the office of deacon. The building committee has been authorized to install heating units in the basement to provide space for the growing Sunday school. A new young adult class is being organized with Bro. Norman Ernst as teacher. — Cyrus B. Krall, Myerstown, Pa.

Palmyra — M. R. Zigler was the speaker at an area meeting. At the mother-daughter banquet Rev. Elmer Horst gave a religious presentation using puppets and flannelgraph. Twenty-five children were dedicated in our child consecration service. On the same evening, Robert Zigler shared his slides and experiences in Russia with us. The commission of service and social action sponsored a bus trip to the United Nations Building in New York City. Marie Buck, who recently returned from a year's work in BVS, was the guest of honor at the church picnic. The board of administration met with the old and new commission members to lay tentative plans for the coming year. In the afternoon and evening of Sept. 13 a Sunday school teachers' and workers' workshop was held at which Dr. L. Eugene Jacques was the keynote speaker. William Gesford, Donald Groff, Harry Smith, and Lloyd Ziegler were called to the office of deacon. The district father-son fellowship had Bro. Thomas May as guest speaker. — Mrs. Charles Eyler, Hershey, Pa.

West Greentree — Ann Hummer, Ken Kreider, and Missionary Velva Jane Dick illustrated with slides their work at the Flat Creek mission, Ky., in Europe, and at the leprosarium in Nigeria, respectively. We had both a mother-daughter and a father-son fellowship. Guest speakers have been Brethren Norman Musser and John Patrick, who spoke at the love feast, and Armon Snowden, who preached at the harvest home service. Brethren Robert F. Eshelman and James Ober represented the church at Annual Conference. The daily vacation Bible school in July was directed by Bro. Harold Hollinger. — Ruth Brownsberger, Mt. Joy, Pa.

Middle Pennsylvania

Cherry Lane — Since our last report, two new deacons have been elected, Glenn Klahre and Ellis Sollenberger. Our missionary, Faye Koontz Benalcazar, and her family, were home from Ecuador for two months. We have installed a new electric organ. Our delegates to Annual Conference were Ruth Garlick and Katherine Sollenberger. Bro. Ernest Brumbaugh of Williamsburg preached while our pastor was on vacation. We have received fifteen new members by baptism. — Ferne Koontz, Clearville, Pa.

Claysburg — Eleven of our young people were in attendance at Camp Harmony. The visitation program of the Anniversary Call has been completed. This was followed by a week of precommunion services by our pastor, Bro. Lester Bucher, at which time twenty-two united with the church by baptism and eight by letter. A mission study program has been planned for the near future. Owing to crowded conditions in our Sunday school a program has been planned and a building fund started looking toward the erection of Sunday school rooms. — C. L. Cox, Claysburg, Pa.

Tyrone — Our new pastor, Bro. Herman Baliles, and his family, moved into our remodeled parsonage. Our women's fellowship visited the count home for the aged and the William burg children's home. Our juniors a

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assisting in dividuals or families to relocate c secure employment in Brethren com munities. It does not provide for th advertising of goods or property fc sale or rent. Information on paid ad vertising may be obtained from th Church of the Brethren General Office

This service is part of the Brother hood program, assigned for administra tion to the Social Welfare Departmer of Brethren Service.

The right to edit and reject notice is reserved. Since no verification c notices is made no responsibility ca be assumed.

When writing about a notice, it i necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Office Elgin, Ill.

No. 421. Position wanted as farr manager or farming on the percentag basis in Iowa, Illinois, or Indiana com munity with strong Brethren churcl Graduated from Earlham College, Ind in general agriculture and from Iow State College in crop production. E: tensive farm experience in Midwes Twenty-five years old. Completin Brethren Service in Europe in Marcl References furnished. Contact: Breth ren Placement Service, Church of th Brethren General Offices, Elgin, Ill.

No. 422. Medical laboratory tech nician for three-year or indefinite a: signment to Nigeria. License require Experience preferred. Contact Foreig Mission Commission, Church of th Brethren General Offices, Elgin, Ill.

No. 423. Wanted: Teacher of voc tional agriculture at Waka Teache Training Center in Nigeria. License t teach agriculture required. Contac Foreign Mission Commission, Churc of the Brethren General Offices, Elgi Ill.

No. 424. Needed: Woman to ca for invalid mother in modern far home while sons work. Would pa salary in addition to room and boar A married couple would also be cor sidered. Contact: Link Brothers, R. Butler, Mo.

No. 425. Needed: A middle-age married couple to work as house pa ents in intermediate boys' (ages 12-1 department. Also a middle-aged wor an to work as house mother in girl department. Maximum of 12 childre per department. Maintenance an comfortable living quarters provide regular salary increments and a tw week vacation with pay, plus oth benefits. Near Ft. Wayne Beacc Heights Church of the Brethren. Co tact: The Ft. Wayne Children Home, Box 2038, Station "A", 252 Lake Ave., Fort Wayne 3, Ind.

having meetings on Sunday evenings now, similar to the CBYF. We had an evangelistic meeting with Bro. Alan Whitacre of Myerstown, Pa., as the evangelist, and another with Bro. Carl Hilbert of Beaverton, Mich., as the evangelist. Eleven persons were baptized as a result. The pastor conducted two membership classes, one for twelve year olds and the other for young people. Our church was host to the circuit CBYF rally. Our vacation church school was held for one week in June. For their project, the children contributed enough money to purchase ten school packets for Nigeria. — Mrs. Herman Baliles, Tyrone, Pa.

Williamsburg — Our moderator, Bro. Paul R. Yoder, presided at the business meeting at which we elected church and Sunday school officers for the coming year. Bro. Glen E. Norris, of Hanover, Pa., was elected pastor. During the past year, in the absence of a full-time pastor, the pulpit was filled by our moderator, Bro. Paul Yoder, Bro. Harvey S. Wilson, a ministerial student, and Bro. Earl C. Kaylor, assistant professor of Bible at Juniata College. The Eppley sisters gave a musical program. A visitation of the members of the congregation is being planned for our part of the Call program. A reception and installation service was held for our new pastor and his family; Bro. Morley Mays was in charge of the services. Delegates to district meeting are Brother and Sister Norris. Communion service was on Oct. 4. — Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

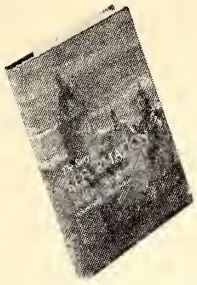
Southern Pennsylvania

Back Creek — Our Bible institute was conducted by Bro. R. W. Schlosser of Elizabethtown, Pa. The community male chorus gave a program in our church one Sunday evening, sponsored by the women's fellowship group. Bro. Abram Eshelman of West Greentree conducted a two-week series of services. Our women's fellowship group has been active in canning and doing relief work. The speaker for our annual Sunday school meeting was Bro. Reuel Pritchett of White Pine, Tenn. — Mrs. Milton Baldner, St. Thomas, Pa.

Western Pennsylvania

Garrett — We had a week of services, Sept. 7-11. Our pastor, Bro. Fred Seese, brought the evening messages. We had one baptism. Bro. Fred Seese had two weeks of revival meetings at the Markleysburg church. Two new deacons will be called for the church. — Mrs. Charles Thomas, Garrett, Pa.

Penn Run — Stewardship and evangelism were stressed in our church program during the year, and visitations were made to the homes. Our church participated in the community vacation Bible school. The women's fellowship made comforters for relief work. Some of our members attended the regional youth conference, the laboratory school at Juniata College, and camp at Harmony. Bro. Elwood Carlson was delegate to Annual Conference. Bro. Eli Keeny is serving as our pastor and Bro. Clyde Carter is moderator. — Florence Dick, Clymer, Pa.



BOOKS

TO BUILD YOUR FAITH

THE STORY OF THE REFORMATION

William Stevenson. The exciting, turbulent personalities and movements of the Reformation meet you in this book. A popular Scottish minister re-creates this era in a powerful way. Foreword by John Baillie. **$3.00**

IN HIS LIKENESS

G. McLeod Bryan. In this anthology, 40 men and women from every age show us the magnetic influence of the imitation of Christ. A devotional book of great richness and depth. Foreword by H. Richard Niebuhr. **$3.00**

THE FULFILLMENT OF LIFE

Owen M. Weatherly. In the space age, man's faith is in science, not in God. The author, exploring the relationship of law to grace, invites you to fulfillment of life in obedience to the Sovereign of the universe. **$3.00**

ASK YOUR BOOKSELLER

JOHN KNOX PRESS

Publishers of the LAYMAN'S BIBLE COMMENTARY

Five volumes now available

Florida, Georgia, and Puerto Rico

Jacksonville — We had a covered dish dinner to honor our retiring pastor, Bro. John B. White, and Mrs. White. We had a short program and enjoyed a good fellowship. The Whites were presented with a friendship quilt which the ladies' aid had pieced and quilted and on which were almost all of the church members' names. On Sept. 1 we welcomed our new pastor, Bro. Edwin Collings, and his family. — Mrs. Charles S. Baker, Jacksonville, Fla.

First Virginia

Copper Hill — At our quarterly council on Sept. 12, our moderator, Bro. Carroll Ringgold, officiated. Officers for the year 1959-60 were chosen. The church budget was also adopted. On Sept. 20, a mortgage note-burning and rededication service was held for the Mount Union church. The dedicatory message was given by Brother Ringgold. The act of dedication was led by Bro. Allen Hoover. Brethren Horace Spangler of Oak Grove, Va., and Allen Herr of Crab Orchard, W. Va., were with us for our love feast. Brother Herr conducted the revival services at Mount Union. Bro. Ova Edwards of Tennessee held the revival services at Copper Hill. Eighteen were received into the church by baptism and one by letter. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Green Hill — Our church was represented at the Brethren Service training conference at Central church, Roanoke, the training session for finance committee members at First church Roanoke, and the camp leadership training school at Camp Bethel. We had an old-fashioned gospel hymn sing. On district Sunday E. H. Overfelt delivered the morning message. We had our vacation Bible school, June 15-27. A district meeting for curriculum interpretation was held at the Oak Grove church. Youth district fellowship meeting convened at Cloverdale church. District meeting was held at the Green Hill church. — Brenda Ann Wright, Salem, Va.

the BEST in CHRISTIAN LITERATURE

Christmas Gifts for your family and friends

BOOKS by Brethren Authors

For Youth

JACKKNIFE SUMMER

OTA LEE RUSSELL

A teen-age boy moves to a Brethren settlement near Jonesboro (before Illinois became a state) and makes profitable use of his jackknife. His friendship with Elder George Wolfe, Jr., becomes a very important influence in his life. Older juniors and junior highs. **$2.25**

LEARNING THE BRETHREN WAY WITH JIM AND JANE

DESSIE R. MILLER

A summer on a Virginia farm with their Brethren grandparents teaches Jim and Jane much about the Church of the Brethren. Useful in church membership classes. Junior age. **$1.50**

OF SUCH IS THE KINGDOM

MODENA M. STUDEBAKER

Sixteen stories about children in our four Brethren mission areas. Intensely interesting; true to actual life conditions. Older primaries and juniors. **$1.75**

THE ROADS TO EVERYWHERE



OPAL CATHERINE HOOVER

Carol Bowman and Helga Handke become close friends when Helga and her family come to Chestertown, Ohio, from a refugee camp in Germany. Carol helps Helga to adjust to her new life while at the same time they and their friends are learning about the Church of the Brethren. Juniors. **$2.00**

THE STORY OF THE BRETHREN

In story form the history of the Church of th Brethren from 1708 until the present is given. Junio and junior highs. **Cloth $2.00; paper $1.2**

VENTURING SOUTH



ROY WHITE

The Knagey family leaves In diana to start life anew in souther Alabama. This historically-base story lifts up the best in Brethre family living and community li ing as it portrays sympatheticall the life of low-income people the South in the early part of th century. Junior highs and senic highs. **$3.0**

WE RAISED A HEIFER

MARY GARBER

A Brethren family in Virginia — the author's ow family — raises a heifer to be given for relief; doing affords much interest and satisfaction as concern f needy people grows. Juniors and junior highs. **$1.7**

WILDERNESS BOY

OTA LEE RUSSELL

The adventures of a fourteen-year-old Brethren bo and his family migrating from Pennsylvania to Ke tucky in the early nineteenth century. Older juniors ar junior highs. **$2.0**

For Adults

THE ADVENTUROUS FUTURE

COMPILED AND EDITED BY PAUL H. BOWMAN

A June 1959 publication, this volume is a compilation of addresses, papers, statements, and messages associated with the celebration of the 250th anniversary of the Church of the Brethren in 1958. **$3.75**

EUROPEAN ORIGINS OF THE BRETHREN

DONALD F. DURNBAUGH

This official anniversary volume for the 250th a niversary of the founding of the Church of the Bret ren is a source book on the early eighteenth centu European period of our church. It presents in transl tion scores of documents, most of them hitherto u known to us, found in the archives of Europe. **$4.7**

STUDIES IN CHRISTIAN BELIEF

WILLIAM M. BEAHM



With his remarkable gift for expression, and his unfailing sense of humor, the author has been able to present profound ideas in simple and understandable language. Written out of Professor Beahm's own deep religious faith, and a lifetime of Christian experience, the book becomes more than a study on doctrine; it is also a testament of devotion. **$3.50**

FOR BRETHREN ONLY

KERMIT EBY

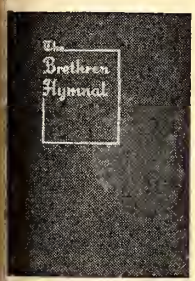
Described by its author as a "mood piece," this book is a series of stimulating reflections concerning the Brethren expression of the Christian way of life. **$3.00**

SHEPHERD OF THE COWLITZ

EZRA LEROY WHISLER AND GERALDINE C. ELLER

The good work carried on faithfully by Ezra Whisler in the Cowlitz Valley, Washington, during his lifetime still goes on through the ministry of this attractive, illustrated volume which tells his story of devotion, faith, sacrifice, and achievement. You will be forced to examine your own life stewardship if you read this book. **$2.50**

THE BRETHREN HYMNAL



Published in 1951, this hymnal contains many carefully selected new hymns of superior quality, many familiar and well-loved hymns, many high-grade gospel songs and numerous choral responses. Some twenty Brethren authors and composers are represented. A complete worship aids section enriches the value and service of The Brethren Hymnal.

Maroon cloth binding $1.75
Spiral binding $3.50
Leather $5.00

STUDIES IN BRETHREN HISTORY

FLOYD E. MALLOTT

Covering the period from 1708 to 1950, this is a historical-sociological interpretation of the forces which have influenced the course of Brethren thinking, living, and serving, and have made the church what it is today. **$3.75**

THE STORY OF OUR CHURCH

J. E. MILLER, REVISED

Originally published in 1941, this popular and useful history of the Brethren shows what led to the organization of the church at Schwarzenau in 1708, what drove the church to America, how it spread from the Atlantic to the Pacific, who some of its leaders were, and how it came to be what it is today. **$2.50**

THE TOUCH OF THE MASTER'S HAND



MYRA BROOKS WELCH

A completely revised edition of the former book of poetry written by this well-known author of inspirational poems. The nationwide favorite, *The Touch of the Master's Hand*, is the lead poem. There are 94 choice selections with more than 30 of them completely new. **$1.75**

PLEASANT HILL

ETHEL HARSHBARGER WEDDLE

A unique piece of fiction-history based on the story of the old Pleasant Hill church in the Virden-Girard community, Southern Illinois, from 1863 to 1912. A fascinating human-interest story; looks forward as well as backward. Reading it offers much help in understanding the ongoing sweep of Brethren life not only throughout those years but also since 1912. **$3.00**

GRANDDAUGHTER'S INGLENOOK COOKBOOK



Over fifteen hundred favorite recipes contributed by Brethren cooks. Includes sections on invalid cookery, outdoor meals, school lunches, group cookery, international cookery, as well as food charts and useful household information. **$2.00**

New Materials on Brethren Work in Nigeria



NIGERIA MOVES AHEAD

a NEW filmstrip

83 frames. Color. Utilization guide. **Sale $4.50. Rental $1.00.**

Witness, through this beautiful photography, African ways of living and the work of the church as it endeavors to meet the physical, intellectual, and spiritual needs of its people. Make full use of the utilization guide provided with the filmstrip.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**



CHILDREN OF THE BUSH COUNTRY

MILDRED M. GRIMLEY

Illustrated by John B. Grimley



Mildred Grimley, who has lived in Africa with her family for fifteen years, now writes a story about the country and the people among whom they have lived and reared a family. The censorship of the children helped the writer to stay by the facts! Learn more about Africa and the people who live there through the reading of this 96-page book. Written for juniors but will be enjoyed by older readers as well. **Cloth $2.00**

WHICH WAY IN NIGERIA?

IVAN EIKENBERRY

Drawings by John B. Grimley

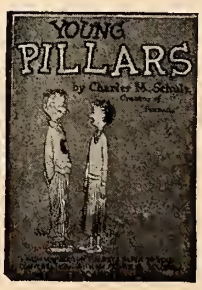
The exciting news in missions today is that the church has been born. To this church in Nigeria God has granted remarkable success in recent years. It is of this church, of its leaders, its people, its triumphs and problems, its hopes and its despairs, that Ivan Eikenberry reports in this 36-page illustrated booklet. This fresh, vivid, frank, fact-filled account is a "must" for mission education of adults and youth of the Church of the Brethren. **Paper 35c**



Books by the award-winning creator of the popular "Peanuts" comic strip, Charles M. Schulz

Young Pillars

In this book Mr. Schulz has turned his attention to church young people to present a wholesome message of well-rounded Christian philosophy of life. The 64 pages of cartoons are collected from the series so enthusiastically received in *Horizons* and other youth publications. **$1.00**



PEANUTS SERIES

You're Out of Your Mind, Charlie Brown! $1.00

But We Love You, Charlie Brown! $1.00

Peanuts Revisited: Favorites, Old and New $2.95

See next issue of the Gospel Messenger for other gift items

CHURCH OF THE BRETHREN GENERAL OFFICES . . . . . Elgin, Illino

Church of the Brethren
Gospel MESSENGER
NOVEMBER 21, 1959



GROWING INTO GRATITUDE . . . . . Walter D. Bowman
IF AMOS WERE SPEAKING TO US— . . W. Taliaferro Thompson
THE URGENCY OF JESUS: MISSION . . . . . Burton Metzler

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

NOVEMBER 21, 1959

Volume 108 **Number 45**

In This Number . . .

Editorial —
Live Thankfully 5
A Common Language 5

The General Forum —
Growing Into Gratitude. Walter D. Bowman 3
If Amos Were Speaking to Us — W. Taliaferro Thompson 6
Thanks, Lord (verse). Chalmer E. Faw 7
The Urgency of Jesus: Mission. Burton Metzler 10
The First Thanksgiving 12
Reviews of Recent Books 25

News —
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 27

Toward His Kingdom —
Questions Around the Clock, Betty Jo Buckingham 20
Let's Train Our Teachers 21
Brethren Want to Know 21
Southern Ohio Honors Church Leader. Galen T. Lehman 23
The Church Overseas 23
It Began With Only Four Dollars. Paul Thompson 24

• • •

"Praise the Lord!
O give thanks to the Lord, for he is good;
for his steadfast love endures for ever!
Who can utter the mighty doings of the Lord,
or show forth all his praise?
Blessed are they who observe justice, who do righteousness at all times!"

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Answer

I would like to answer some statements made in response to my letter, "Paradise Lost."

McKinley Coffman says, "Let him who is without sin throw the first stone [at the church]." Taken out of context this can be a very dangerous statement. It can be used to defend anything. The church is not the one organization with an open door to all. Communism welcomes everyone who professes belief in communism — to name one of thousands of "open door groups." Christian opinion, not fact, says that the church is the most powerful organ of righteousness on earth. I was not aware that self-righteousness was a virtue.

Mrs. E. D. Grossnickle attributes food production, human emancipation, multiracial education, medical conquest, and other triumphs to Christianity. Human achievement began long before the life of Jesus. It struggled through the Christian oppression of a few centuries ago. Our giant food production and distribution is due mostly to the industrial revolution. Abraham Lincoln and many other emancipators did not belong to a church. Medicine rests on modern biology founded on evolution, which many Christians still battle.

When human beings cease to laugh and talk and share with each other, there is a shadow standing in the door. War. — David Barclay, 3208 W. Juneau, Seattle, Wash.

Vengeful or Merciful God

A remark in the introduction of Dr. John Mackay's address at our Annual Conference convocation service affected me as being quite contradictory to the rest of his message. He said something to this effect, "Who knows but what God is using the pagan forces in the world to punish Christians who betray and deny him?" Then Dr. Mackay went on to say, "No one can serve Christ if he does not have a shepherd's heart."

In the first statement it seems to me that Dr. Mackay is ascribing less than a shepherd's heart to God, if God uses evil forces to punish his people. Does a shepherd punish his sheep which have gone astray? No, they are already broken and bleeding as a consequence of their having wandered away from the shepherd's care. So his one and only task is restore them and take the pain aw and not to cause more hurt by pu ishment.

Punishment does come in t world, not necessarily sent by G but allowed by him when we bre the laws of his universe. It is t result or the consequence of breaking his laws. We bring it up ourselves, for it is in the natu of the universe that certain actio result in certain inevitable con quences. It would seem to me t the pagan forces are in this wo because we as Christians have been diligent enough to root th out. They are a challenge to us make the world better, to save a redeem mankind through love rat than being here as a whiplash scourge us for having sinned.

I like the philosophy of Dr. N Ferré so much better. When spoke to the ministers and th wives on Tuesday afternoon at pastors' meeting he said, "God is a bloodthirsty, vengeful God w must be placated; but he is a God love. God is a God of mercy." W ster's definition of mercy is "the w ingness to forgive or to treat an fender with leniency. Mercy is co passion and gentle treatment sho to an offender who expects no ki ness and is wholly in one's pow

Isn't Dr. Mackay threatening with an Old Testament God vindictiveness while Dr. Ferré showing us a New Testament G as revealed through the love forgiveness of Christ Jesus?

As Brethren, which will we cept? Are we an Old Testam church or are we a New Testam people who have love and forgi ness streaming through our lives it did through the life of our Mast — Mrs. Jacob T. Dick, 3877 brecht Ave., Akron 12, Ohio.

Which Outweighs — Negative or Positive?

Assuming the accuracy of trends of the Brethren as set f in the article by the same title Brother Flora in the Sept. 19 is of the Gospel Messenger the foll ing statement needs careful eva tion: "Our major and more plea consideration is to point out the g and more encouraging trends of Church of the Brethren. In

Continued on page 25

A feeling of gratitude is not suddenly acquired; it develops over many years of living



Religious News Service

GROWING into GRATITUDE

Walter D. Bowman

THE slogan, "I complained because I had no shoes until I met a man who d no feet," had a profound ect upon me until I returned America after having spent o years with the Brethren rvice Commission in Italy. en I began to wonder greatly t an American could have ned the phrase. For it emed to me that the typical erican attitude was, in sharp ntrast, "I was satisfied with two pairs of shoes until I t a man who had four. So I nted a job with more pay." Whether we complain about restaurant service instead of being grateful for the food, whether we live in luxury while we bemoan our poverty, or whether we park our two cars in the garage as we argue against foreign aid, our problem is obvious: we have not grown into gratitude.

Gratitude is not something we lack one day and suddenly acquire the next; we have to grow and stretch toward a feeling of gratitude over many years of living. Discerning parents see these growing pains clearly in their children and recognize that they can only teach Johnny some of the social forms such as "Thank you" and "Please," but they cannot give him any real content – that is, actual thankfulness – until he has had a chance to grow out of his childish self-centeredness.

Other parents, however, overly anxious and in a hurry, try to pour real gratitude into Johnny at an early age. Sometimes Johnny performs correctly but woodenly, like any puppet with strings at-

Pastor of the Ft. McKinley church, Dayton, Ohio

tached, and at other times he rebels completely. I recall that famous preacher, Peter Marshall, once rebelled too! "Catherine," he said to his wife, "I'm afraid you'll have to ask the blessing today, for I simply am not grateful for turkey hash!"

Returning to the child's world again, we see that he instinctively seems to know what his impatient parents fail to see, that he has not yet the capacity to feel real gratitude. For gratitude is one of the most mature of all emotions; it is definitely an adult emotion and one of the loftiest and the most difficult to achieve.

Yet we are admonished by the Scriptures to "give thanks in all circumstances." "O give thanks unto the Lord . . ." Yet how are we to achieve it? How are we to grow into it? Three-



Religious News Service

We take for granted the abundant harvests and forget to thank Him "who gives food to the hungry"

year-old Mary looks longingly at sister Sue's outgrown winter coat of soft velvet and fur, size six. "I think I could wear it this year," coaxes Mary. "You'll have to do some growing first," says mother firmly. That is the way it is with us: we will have to do some growing before we can grow into gratitude.

First, we will have to grow from the state of receiving and taking for granted, to realize how much we have beyond our deserving. Secondly, we need to grow beyond the awareness of the gift to an awareness and love for the giver. Thirdly, we need to grow beyond gratitude for receiving to gratitude for giving.

Very young children are amazingly adept at one thing — taking, taking, taking for granted. They take the breast or bottle, take toys, take hour after hour of wearying care and attention. These children are highly indignant and throw tantrums when they do not get immediately what they want. "I have it coming to me," is their attitude. "You exist only to carry out my wishes," is their tyranny.

Then comes the joyous day when the child's "Get me what I want," changes to "Would you get me . . . ?" The whole family breathes a corporate sigh of relief. He has begun to grow into gratitude! He has begun to have a dim realization that the t.l.c. he has been receiving is not necessarily his due. (T.l.c. is an important "medicine" the children's hospitals are talking about lately which stands for tender loving care.)

When Jesus healed the ten lepers, where were the other nine when the one expressed his gratitude to Jesus? Running toward the city thinking that it was about time they were healed, after all they had been through! Life certainly owe them a cure after having give them such a dirty deal in th past. Only one had left h childish immaturity far enoug behind him to realize that, b for Christ, he would still b leprous.

One is reminded of the ma handouts of WPA days, whe the attitude often was: "Th government owes us a livin we deserve it." When war vi tims were given relief in ma production fashion the sam feeling of ingratitude prevaile

The Christian who is reac ing toward gratitude, howeve feels that life itself is so rich gift, so full of undiscovered unexplored treasure, that to a for special privileges over an above the gift of life is goin pretty far. For after all, "Go has created man a little low than the angels, and crowne him with glory and honor How impudent, how audacio can you get to ask, in additio to this, certain special bonuse

The first step in our growt toward gratitude is, then, th we leave behind us the attitud of taking for granted and mo toward a realization that w always have received man more blessings than we deserv The second step consists growing from an awareness only the gift to an awarene of the giver.

It is well to enjoy the gift, delight in it, for the giver h put something of himself in the gift. It becomes for him symbol and carrier for his lov The gift is really an extensio of the personality of the give in essence, he says through th act of giving, "Here is a pie of myself." Hence the gift b comes sacred because a pers has given it in love.

James Russell Lowell sa that the gift without the giv

Continued on page 13

EDITORIAL

Now thank we all our God with heart and hands and voices,
Who wondrous things hath done in whom his world rejoices;
Who from our mothers' arms, hath blessed us on our way
With countless gifts of love, and still is ours today.

—Martin Rinkart

Live Thankfully

IF YOU ask a small child to express his thanks to God, in many cases he will respond by showing his gratitude for quite specific objects. If he is seated at the table, he may not hesitate to itemize every feature on the menu. If he is saying his nightly prayers he will review the specific happenings of the day. If he thinks of persons close to him he will often call them by name, mentioning friends, relatives and schoolmates.

But when adults are asked to give thanks, it is more common for them to speak in generalities, for food in general rather than for items on the table, for friends in general rather than for particular persons. This may represent only their broadening experience, but it is possible that it indicates also a tendency to take everyday blessings for granted, to forget the common, concrete evidences of God's graciousness, on every hand, in every day.

An appropriate discipline for Thanksgiving Day should draw us away from overladen tables to a time when we become definite and specific about the debts we owe to God. Of course, we could never begin to list the undeserved favors we enjoy, but in taking time to spell out even a few of them we would be overwhelmed by the sense of gratitude for the gifts of life that are showered on us. Thanksgiving will be a false and empty observance unless it creates in our hearts the grateful and loving spirit which will enable us, day after day, to live thankfully. — K.M.

A Common Language

MODERN science comes up with something new every day. One of the latest developments is a common language so simple that anyone who has a slight acquaintance with some foreign language can soon master it. Science News Letter, published by Science Service in Washington, D.C., shows how easy it is to read "Interlingua," the new tongue, if you have only a slight knowledge of French or Spanish or Latin.

Perhaps Interlingua, if given world-wide use, may succeed where other universal languages have failed in gaining global acceptance. Certainly there is need for our schools to teach enough of the basic characteristics and sounds of several languages that a world traveler can get around easily without the need of an interpreter. The almost universal understanding of English is a help to Americans abroad, but this benefit is more a credit to language teaching elsewhere than it is to the merits of English as a universal tongue.

Public schools now recognize the importance of teaching foreign languages even in the elementary grades. As more Americans travel overseas their use of other languages will naturally increase. These developments should contribute not only to pleasure in traveling but to international understanding as well.

But if we are to become world citizens in a deeper sense we need more than a common language or even facility in many tongues. Our babel of voices results from differences that originate in selfishness and pride, as an Old Testament story points out so vividly. And there is a New Testament occasion that illustrates, also quite vividly, whereby our Babel can be overcome and whereby it is possible to find understanding between men at the highest level.

At Pentecost it was the flaming tongue of the Holy Spirit that created new channels of communication and leaped over the barriers of language. Where there is a will to seek God's kingdom among men today, the Spirit still acts as an interpreting and unifying force, leading to understanding and fellowship.

By all means teach language, teach the knowledge that is essential for appreciation of other cultures; by all means provide creative contacts between peoples through the growing exchange of tourists as well as students, government workers, and church fraternal workers around the world. But do not overlook the common language the Spirit speaks. It takes a Pentecost to pave the way for a world Christian fellowship. — K.M.

If Amos Were Speaking to Us——

W. Taliaferro Thompson



Joseph Binder

IF A modern Amos, a prophetic figure from the mountains of Southwest Virginia, or perhaps from the Catskills of New York, were to appear among the American people on this day of national thanksgiving, to speak to them, what would he say? He surely would begin by calling us to remember all God's goodness, and to rejoice and to give thanks for all his mercies. And with bold strokes he would draw the picture of God's blessings.

He would remind us that God brought our forefathers out of bondage in Europe, political and religious, to this good land, if not flowing with milk and honey, nevertheless clothed with great forests, endowed with broad plains and fertile valleys, blessed by abundant rain, stored with minerals, crisscrossed by broad and navigable rivers, which are being made to turn countless wheels and turbines; protected b wide oceans, which enabled the nation to de velop in her formative period; free from th wars and dynastic struggles of other countrie

In their courage and their faith in freedon for generations our forefathers, under God leadership, subdued and developed this ric land, enlarged its borders, cleared forest bridged and harnessed rivers, tunneled mou tains, ploughed and planted fields, mined ore drilled oil wells, invented machines, built gre cities, and created vast industries.

While half of the people of the world ar hungry, we have food in abundance, wit

Formerly professor of Christian education at Union Theological Seminary, now retired

bountiful surpluses stored away. While most of the nations are desperately poor, we are rolling in wealth. The people themselves, exclusive of automobiles, own a trillion dollars; so rich are we that we have invested thirty-six billion dollars in foreign countries. While people the world round are suffering for want of the things that make life easy and pleasant, with six per cent of the world's population we are responsible for almost half of the world's production of goods.

While three fifths of the population is illiterate, and another fifth nearly so, we have almost 3,500,000 students in colleges and universities, 88.2% of the boys and girls from 14-17 in high school, 99.9% of those 7-13, and 77.6% of those 5 and 6 in elementary schools or kindergartens. A brilliant university professor writes, "Never in history has a civilization risen to world power in so short a time."

An eminent theologian claims that our country is "the most powerful among the nations of the 'free' world." A foreign statesman goes even further, declaring that the United States is today "the freest, the richest, the most powerful on earth." We attribute our greatness to the blessing of God; our first thanksgiving service, whether held in Massachusetts or Virginia, and our multiplied Thanksgiving Days since, declare this.

We put on our currency, "In God We Trust," and confidently refer to ours as a Christian nation. Surely we are God's favorites. Amos might properly say to us, speaking for God, "Ye only have I known of all the families of the earth." How eagerly we cry "Amen" to such a statement; how happy we should be if he would stop there. But Amos cannot end with this. Whether or not we shall listen to him, he is constrained to continue.

Surely Amos would speak of our *indulgence in alcohol*: of the ten billion dollars spent in its legal purchase and of the hundreds of millions, illegally; of the 70,000,000 who drink, two thirds of our adult population; of the 5,000,000 alcoholics, one fourth of them women; of the crime, poverty, and wretchedness which result from such excesses. We drink our liquor in bowlfuls.

Amos would also take note of the shrewd advertising which suggests that we should have champagne for Sunday breakfasts, that orange juice is all right for every day, but on Sunday we should have that feeling of ineffable luxury that comes from a bottle of champagne before noon. He would point to the whisky manufacturers, who once refrained from including women in their advertisements, as cigarette makers did long ago, but who now have changed their policy.

Amos would score our *sexual immorality*. The number arrested for sex offenses, the 200,000 illegitimate births in 1956, the pornographic pictures and literature sold, the torrid movies, the erotic novels and magazine stories and those on a higher level, with sex deliberately written in for sales value, the psychiatrists who stress the danger of suppression and encourage free expression of our urges — these would give Amos enough to start on.

This modern Amos certainly would lament the *breakdown of family life*. Perhaps referring to the judge who stated that "America is the most divorced country in the world," and the fact that there is one divorce for every three marriages, more than a thousand a day, four hundred thousand a year involving more than a million persons, besides the desertions, the separations; the families, with love at an end, who stay together only from a sense of duty, or for financial reasons with all the bitterness,

Thanks, Lord

CHALMER E. FAW

The simplest prayer I ever pray
And pray a hundred times a day,
A prayer that from my heart just springs
Spontaneously for so many things
Is, "Thanks, Lord."

Thanks, Lord, for joys that come
Upon me unexpectedly — some
Great, some small, yet all divine,
Straight from your hand into mine.
Thanks, Lord.

Thanks, Lord, for blessings rare
That come as answers to my prayer;
Some as I asked, some better still —
Mine is to seek, yours to fulfill.
Thanks, Lord.

Thanks, Lord, for rough spots too
In which I find new strength from you
To fill my soul and make me strong
And hold me back from harm and wrong.
Thanks, Lord.

Thanks, Lord, the whole day through
From morn till night, whate'er I do.
Life is so rich when you are there
And I can breathe my simple prayer,
"Thanks, Lord."

suffering and heartache that such conditions entail.

Amos would cry aloud about *our crime rate* and our indifference to human life. He would undoubtedly touch upon the tens of thousands killed and the hundreds of thousands injured in automobile accidents every year, and to the nearly twenty-five thousand murders and suicides annually, the abortions, that are estimated at between a half million to a million yearly, the two and one-half million major crimes committed last year, fifty-three per cent by those under eighteen.

There would be a sad note in his voice as he speaks of juvenile crime. He would make no blanket indictment of youth. He would know that the great majority of our young people are fine and true, so much better, despite the unwholesome pressures of today, than those of past years, but he would be heartsick that seven hundred fifty thousand boys and girls between ten and seventeen, one of every thirty in that age bracket, were arrested in 1957 for violating the law.

He could hardly fail to speak of the $20-$25 billion — which is a modest estimate — spent each year in organized gambling. His voice would probably rise in wrath as he faces us with the bomb scares and bombings within less than two years. What a list there is — eight Jewish synagogues, four Christian churches, five school buildings, twenty Negro homes and the end is not yet!

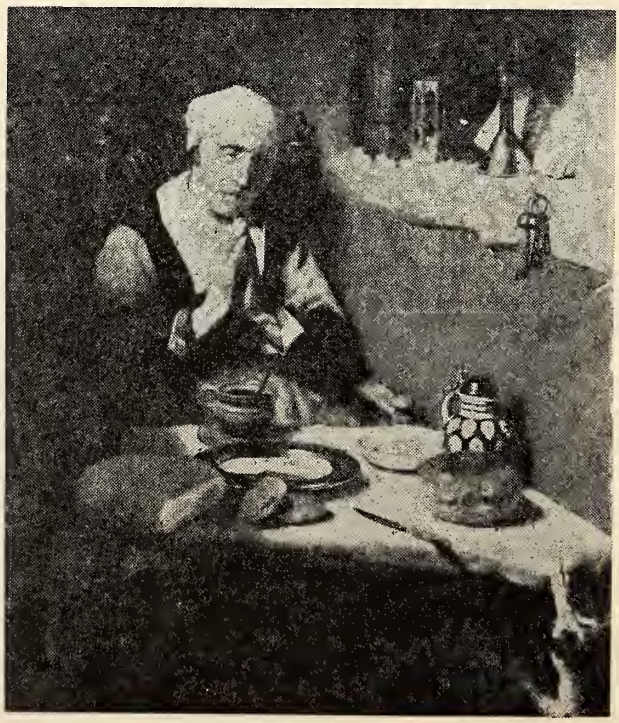
Perhaps Amos would stress at greater length the *gulf that exists between the rich and the poor.* There are those who have winter homes and summer homes or, for the latter, substitute yachts or long, expensive vacations. As they become richer, they move from one section of the city to another more favored, build larger and larger houses, buy expensive cars, not content with one or two, and multiply their costly belongings.

He would speak of rural slums and urban slums; as he walks through any city he fin sections where there is roo for the children to play and f their parents to have garde where there are trees a shrubs, lovely in the spring a glorious in the fall, and beau ful flowers which follow t year around — all of whi make living a delight. Not f away there are areas whi stand in gloomy contrast crowded, drab, dirty, da brightened a bit by an o casional red geranium whi raises its brave head above tin can. Here he finds t children of the poor, some them bedraggled, playing the streets; here he finds li which is struggle and drudge and often misery.

Amos probably would c our attention to the motto ov the portico of the United Stat Supreme Court building Washington, "Equal Justice U der Law." We think of t motto as written over eve courthouse, and we raise t question whether or not th noble principle holds for t poor man and for those of eve race, whether they have t same chance for justice as tho who are white or rich.

Amos might remind us th one indication that all is n well with our civilization is t fact that one out of ten h been, is, or will be in need psychiatric help, that foreig commentators refer to Ameri as "one vast mental hospital and that countless millions se to escape their environment means of tranquilizing drug so that an eminent writer h facetiously said that with "mightier than the pen or t sword, is the pill!"

We have heard enough, an like Amaziah, we would wi our Amos to go back to h rugged mountains. We cry defense, quoting one of o eminent theologians, that "w



If we are grateful for God's blessings, we express our gratitude not only in words but also in upright lives

Nicolaes Maes Devaney

re more religious than other ations." We add in support at more than sixty per cent our people belong to some urch or synagogue, that our urches are filled, that we are ending a billion dollars a year new buildings, that our gifts r all causes are at an all-time gh. Surely God must know l this and be pleased with us, it not the God of Amos. The ophet will not let us off: Hear m!

God is personal — how real your religion? Do you know m? God is sovereign — do u put him first? Are your ms in life spiritual? God is ghteous — with him morality d religion, everyday life and rship must be found to-ther. His concern is not for e size of your country, your mies, your cities, your houses, ur cars, your bank accounts, stockholdings, your school d college enrollments, your urch membership, or budg-s. His concern is for the way u are keeping his law — how lly the teachings of Christ d the ideals he has set before u are wrought into your life th your fellows; how fully s example is followed!

The prophet Amos has only look at our advertising, its rpose, and its appeal to con-mn us. Does it not seek to ake us unhappy with what we ve? Does it not call us to end more, to buy more, to oid denying ourselves, to bor-w, and enjoy life now? There no need for a down payment. e are encouraged to spend ney that we do not have for ngs which we could do thout.

The pressure of a society ich exalts success, which ts things first, which con-ntly seeks to persuade us to not what we need but what want and get it now, is terrific upon our leaders of industry and upon those who have only a little, or even much, but not enough with which to satisfy their wants, as, in positions of responsibility in business or state or labor union or even in church or any other organization, they control or handle money. How many shady and cruel deals there are, how much embezzlement and stealing! To walk through a store or pass a car or a bank is a temptation to some.

Who of us can deny that he helps create this hurtful, secular climate? Are we not all guilty, and do not we have some responsibility for the sins of others? Do we who are Christians lift our voices against such a society? Do we resist it and condemn it by the way in which we live? Do we still live simply, through our income increases? Does more money mean that we shall indulge ourselves further or be better able and more willing to help others whose need is greater than ours?

Has the church or the nation responded properly and gratefully to God's goodness? Can we hope for his continued blessing? Do we deserve it? Have we worthily expressed our gratitude, not just in words, but in upright and kind lives? Must not Amos call us to repentance, utter the same cry that Israel heard, "Seek the Lord, and live," not just by going to church oftener or giving more than we have done or by stricter sabbath observance or assembling on national holidays like this Thanksgiving Day, but by hearkening to the prophet as he says, "Seek good, and not evil," "Let justice roll down like waters, and righteousness like an overflowing stream." Should we really obey him, think of what pride, what selfishness, what envy, what greed, what dishonesty, what injustice, what impurity would be swept out of our personal and national life on that mighty flood!

Back in the Old Testament the prophet Amos held before the people of Israel the alternative to repentance. Seek God and live; if not, then doom! The judgment of God is inevitable. In the thinking of Amos sin carries in it the seeds of its own destruction. The people of Israel could no more be unfaithful to the covenant, self-indulgent, and indifferent to their brothers' needs and continue to prosper than they could drive horses over jagged rocks or plow the ocean with a yoke of oxen. Unrepentant violators of the covenant, the people must now prepare to meet their righteous God. Assyria loomed on the horizon. Within a generation Israel's glory was at an end and her people were in exile.

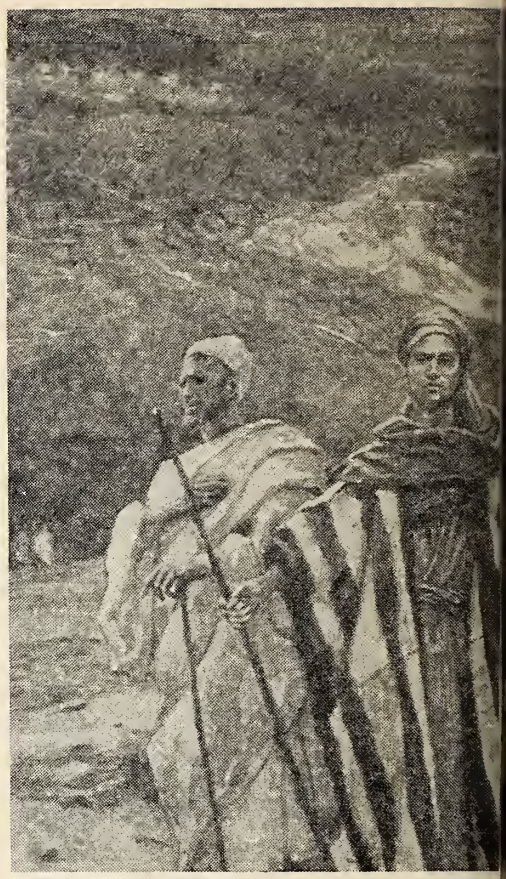
Recently I picked up again, a book by Sorokin, entitled Man and Society in Calamity, and found him saying at the very end of the book that the best way out of this crisis was marvelously formulated long ago. "Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. But seek first the kingdom of God and his righteousness; and all these things shall be added unto you . . ."

• • •

Herbert Hadley, executive secretary of the Friends World Committee, London: "Despite our democratic way of life nonconformist action is more difficult in America than in other countries, and therefore it has become necessary to form extensive organizations for the protection of our civil liberties."

The Urgency of Jesus:

MISSION



Burton Metzler

"And he called to him the twelve, and began to send them out two by two, and gave them authority over the unclean spirits. He charged them to take nothing for their journey except a staff; no bread, no bag, no money in their belts

OVER a year has passed since the incident which was the basis of last week's study. Jesus is now well along in the second year of his ministry. He has appointed the twelve apostles, delivered the Sermon on the Mount, and has completed a preaching tour. The incident of our present study occurred on a preaching tour in Galilee.

Our scripture presents three brief pictures. In the first picture Jesus is calling the twelve to himself, and we can visualize them gathering about Jesus.

In the second picture Jesus is giving his charge to the twelve and sending them forth. He authorized them to preach, to heal, and to cast out evil spirits. He told them what to take, what not to take; what to wear, what not to wear; how to find lodging on their journey, and what to do in case they are rejected. He gave them the challenge of "creative insecurity."

In the third picture, we can see the twelve starting out on their mission two by two. Luke says they went everywhere. Some one has suggested that we take a good look at these apostles as they set out on their mission for they are the first in a long line of Christian evangelists who across the centuries have gone to all parts of the world preaching the gospel.

An atmosphere of urgency surrounds this commissioning of the apostles by Jesus. It is seen and felt in various aspects of the incident. The very fact of the sending of these men carries with it the idea of urgency. Jesus' work is not getting done fast enough. He must multiply his efforts. The giving of great authority to these twelve indicates urgency. Something significant must be at stake; something extraordinary must need to be done.

The fact that they travel pairs may suggest urgency. Th writer of Ecclesiastes says th two are better than one, for one falls the other can he him up. The warning whi Jesus gives them indicates th they were on urgent and da gerous business, but the wo must go on in spite of dange hardship, and suffering. It is work which merits such cost.

The instructions which Jes gave the twelve also reveal th fact of urgency. They mu give heed to no distractio they must allow no side issu They must travel light; th must be ready to go at on giving no time or thought f extra money or extra clothin They must not be too particul regarding their places of lod ing, and they must not spe time looking for a better pla In case a house or communi rejects them, they must not discouraged, neither must th waste time bemoaning th



Three Lions

ailure. Rather they must write he place off for the present nd go on to the next town. The work must go on, and the nessage must be gotten out.

A basis for this urgency was esus' sense of mission. This ocuses our attention on the vord *sent*. He sent them but ıe also was sent. This word is ften on his lips. He said he ame not to do his own will but he will of him who sent him. Ie said he did not come of his wn accord but that he was ent. His first concern was not o get and keep the good opin-on of a debauched society, but o be pleasing to his Father who ad sent him. And in his high riestly prayer he said that as he Father had sent him so he vas sending his disciples into he world. He was a man who vas keenly aware that he had een sent.

Closely related to this idea f his being sent is the idea that ıe had been assigned a work to do. In his high priestly prayer he stated that he had glorified his Father upon the earth, having accomplished the work which had been given him to do. Early in his ministry in Nazareth he said he had come to heal the brokenhearted, to open the eyes of the blind, and to let the prisoners go free.

On one occasion he told his disciples that his food was to do the will of him who sent him and to accomplish his work. He would rather do the work which God had given him than to eat, and from the doing of that work he received sustenance. At the close of his life on the cross he shouted with a loud cry, "It is finished." Jesus was a man who was keenly aware that he had been assigned a work to do.

Another word which Jesus frequently used was the word *must*. At twelve years of age he said, "I must be about my father's business." When his friends urged him to stay in their city, he replied that he must preach in other cities also. He said, "We must work the works of him who sent me while it is day." Toward the close of his life he explained that he must go to Jerusalem, that he must be betrayed, and that he must suffer. He had a keen awareness of responsibility to God. He must do his work. He must follow his will. He must give his teaching. He must seek his glory. He worked under a strong sense of mission.

According to Jesus' scale of values this God-given mission eclipsed all other obligations which might be presented to him. No pressure of public opinion, no appeal of his friends, no order from the Sanhedrin, and no command of the Roman government could supersede the obligation which he felt to God. This obligation

likewise eclipsed all personal desires. Jesus' first question when he was deciding what course of action to take was not, Would I like to do this? Would I enjoy it? His first question was, Is this God's will for me? That question settled it.

Jesus was now placing on the twelve this sense of mission. He assigned them an urgent work to do, and nothing must be allowed to interfere with that work. There must be no extra baggage, no distracting interests. We understand that these instructions were given to those particular men and for that particular time and place. The trip would be short, the time would not be long, and there were customs of hospitality which they could use.

But the underlying principle of Jesus' instruction is of universal application. First things must be placed first. We must get on with the work. Too many things and too many interests may smother out the main concern. One should carry no more baggage than is called for by one's Christian mission. Of course, if one is to give a drink of water, he must have a cup and perhaps even a well. But how many cups must he have: ten cups? a thousand cups? white cups? blue cups? gold cups? And must he have an expensive cupboard in which to keep his cups? It is possible for one to become so engrossed with the cups that he neglects to give the water.

In Jesus' great commission, he lays upon his disciples an urgent mission. This great commission comes ringing in our ears and necessity is laid upon us. Here, for instance, is a young man who is well established in a prosperous business but, feeling the call of God, he sells out and begins his preparation for the ministry.

But this sense of mission is not for ministers only. Christian farmers, Christian teachers, Christian businessmen, Christian industrial workers should all have this sense of mission, this awareness of Christian vocation. Every Christian should be able to say, "I know the Lord has laid his hands on me." It is his mission to be a grain of salt to put a tang into life or a candle to dispell the darkness.

Paul instructed his reade that whatever their task the should do it as unto the Lor This fact of mission applies t a congregation as well as to a individual Christian. Someon has said that unless a churc reaches out, it passes out. Whe a man realizes that he has bee commissioned by God and tha he must give account to Go his life takes on a new heigh and depth, and his days an years are marked by a ne sense of urgency.

THE FIRST THANKSGIVING

THE water was too shallow to land the boat. But the harbor was well sheltered, and it looked like the kind of landing place they were seeking. "Bring her alongside that rock!" said Captain Miles Standish.

The tiny boat, its mast split in three places, turned its side to the grey December sea and drifted up against the great boulder. The intrepid Standish stepped over the gunwhale and planted his foot on the New England granite. The boulder was Plymouth Rock.

For the Pilgrims, it was "the end of the beginning." Behind lay persecution, exile, and the momentous decision to seek religious freedom in the uncharted New World. Ahead lay hardship, death, and immortality.

It was four days before Christmas when Standish and his small group of men went ashore at Plymouth. They returned to the Mayflower, anchored off Provincetown, with the good news that a site for the new settlement had been found. On December 26 the Mayflower, braving high wintry winds, made a successfu passage into Plymouth Harbo

The Mayflower had set ou for America on September 1 1620, with 102 passengers. O November 19 land was sighte A few days later the Pilgrim met in the cabin of the shi and drew up the famous May flower Compact, establishin themselves as a civic bod under a government of law. I is one of the great document in mankind's search for free dom.

The Pilgrims' first winter is tragic — and precious — page i American history. In The Stor of the Pilgrims published in th John Hancock Mutual Lif Insurance Company's popula historical booklet series, th group's sufferings are described "Before the winter was ove half the entire band had per ished of disease, hunger, and ex posure." The dead were buried on nearby Cole's Hill, an grain was sown over the buria plot to conceal from the Indian how many of the band ha died. It was feared that thi knowledge might embolden th Indians to make an attack.

Early in March the incredi



Courtesy John Hancock Mutual Life Insurance Company

ly cold winter finally began to cede. On March 26 another peful event took place when masoet, grand sachem of the Monhegan Indians, entered the illage exclaiming, "Welcome!" hrough him the Puritans be- ame acquainted with Squanto, nd these two Indians played important role in the history the colony.

They told the Pilgrims to ant Indian corn "when the ak leaves are as big as mouse ars," and to catch fish to ferti- ze the soil. Thus the seeds ere sown for the first Thanks- ving harvest.

Twenty-one men and "six rge boys" — the entire surviv- g able-bodied male working rce of the colony — did the anting. They had no horses other domestic animals. With eavy hoes they broke the rth, and planted twenty acres corn. Then they sowed six ore acres with wheat, rye, rley, and peas.

It was a warm and bright mmer, and the crops grew d thrived. When autumn ar- ved, the three log warehouses ere filled with provisions. By this time Plymouth Colony also boasted seven dwellings and a combined church and town meeting hall.

Not only did the Pilgrims enjoy a bountiful harvest, but the waters abounded with fish and the woods were filled with deer and wild turkey.

Governor William Bradford and the Plymouth Council deliberated gravely. It was fitting, they thought, to celebrate and give thanks for their good fortune. The Pilgrims issued a formal invitation to Massasoit, grand sachem of the Pokanoket Indians, to join them in a feast of Thanksgiving. Massasoit arrived with ninety of his followers and stayed for three days! There was a great round of entertainment and feasting.

As with all Thanksgiving Days since that first celebration at Plymouth, it was an occasion that combined gaiety with solemnity. The devout Pilgrims added prayers of thanks to their feasting.

The days of suffering, however, were not yet over. Famine was to come to Plymouth again in succeeding winters. But for the Pilgrims, once they had set foot on Plymouth Rock, there was no thought of turning back. They came to build a society of free men in the inhospitable wilderness, and this they were determined to do.

In later years, Governor Bradford wrote in his famous History of Plymouth Plantation: "Out of small beginnings greater things have been produced. As one small candle may light a thousand, so the light here kindled hath shone onto many."

Growing Into Gratitude

Continued from page 4

is bare. An example of a barren gift is the costly piece purchased for a bridal shower solely because it will outshine and outdazzle the other gifts. Harry Overstreet says that "the receiver who accepts with no warm sense of the giver is barren of gratitude. Gratitude can never be felt except by those grown up enough to feel the reality of other human beings."

Again, it is easy to see why the very young child has not yet the ability to feel real gratitude, for the adults in his life who serve him and bring him gifts are mere pawns who exist exclusively for his comfort or pleasure. He cannot sense that his parents, for example, are persons in their own right; to him they are objects to be manipulated. This young child, then, is unable to take this second step toward gratitude, for he, in his immaturity, is aware only of himself and his gift; for all practical purposes the giver, to him, simply does not exist.

Harry Overstreet recounts observing a young bride show this same lack of awareness of the person giving the gift when, during her wedding reception, she scornfully unwrapped a cheap and ornate cake plate, holding it up for ridicule. To her it was amazingly out of place among the other "acceptable" gifts. It was obvious to the discerning observer that only the bride herself was out of place, not the gift. She reported on herself, that she was a spoiled child, not ready for the

Continued on page 24

Share Ou

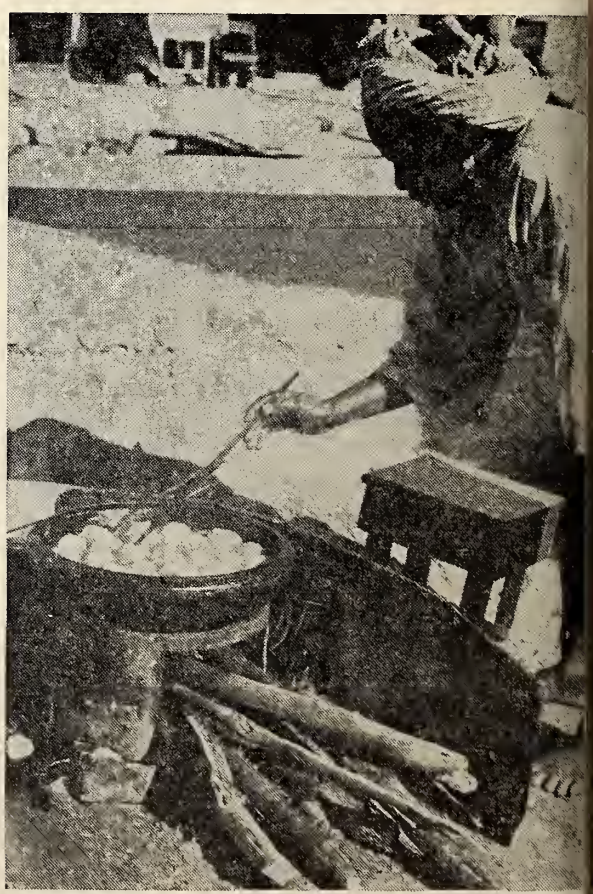


This boy of Belgrade, Yugoslavia, is well satisfied with the bread in his school lunch provided by SOS

Share Our Surplus foods donated by the peop of America through their government and distributed free through our churches help millions of hungry people every day in areas of direst need in other lands. This program of world-wide scope bringing both physical and spiritual strength to destitute and despairing persons is carried on at a minimum cost, with more than 300 pounds of food being distributed for each dollar of contribution.

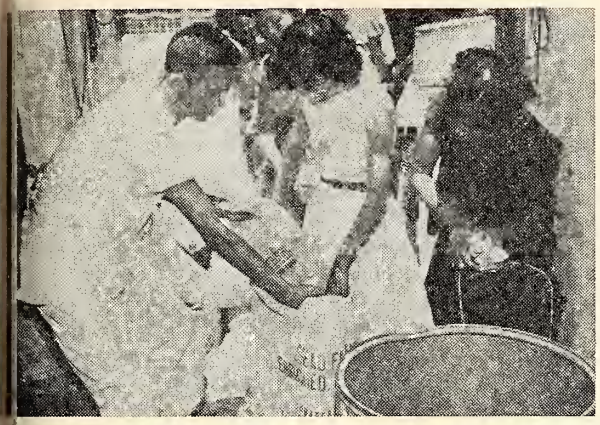
Here are a few of the children in Taiwan, Formosa, who regularly receive SOS foods in the distributions carried out on this island crowded with refugees





Supplies of American surplus foods, sent through c churches, are giving this Nigerian youngster and h family extra strength each day to meet their proble

urplus

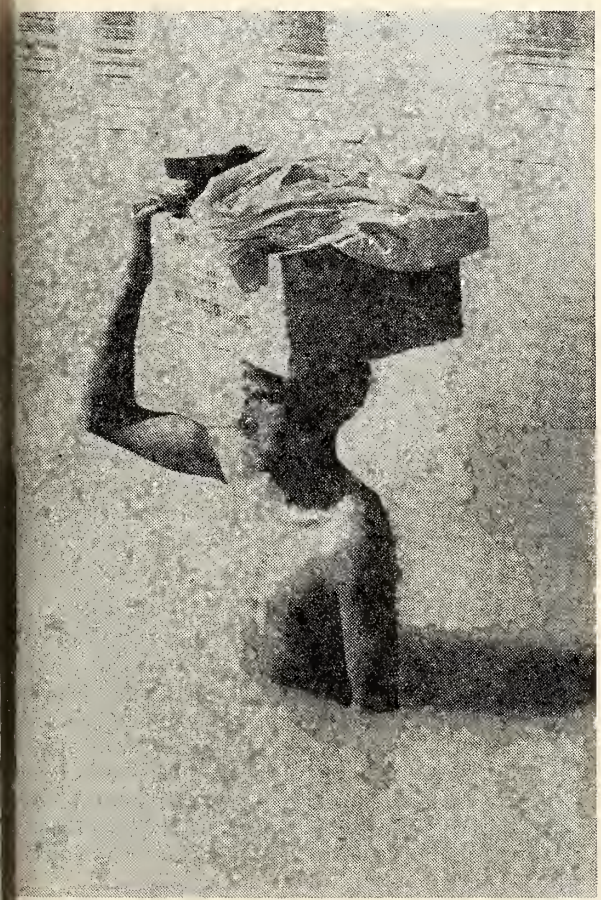


fugee girls in Hong Kong get flour rations at the ndarin Casework Center in Kawloon. Their clothing ne through the clothing collections in our churches



Surplus foods sent by the churches are here being received at the American Farm School in Greece. Many thousands in this impoverished country are helped

Photos courtesy of Church World Service



hen flood waters sweep away homes and livelihood, S foods keep many alive. Here a volunteer worker India wades a flooded area to serve the victims



Nourishing SOS food given in this hospital-clinic of hope in Teheran along with medical care has prevented many cases of tuberculosis among children and mothers

KINGDOM GLEANINGS

Anna M. Hutchison, a veteran of the China field, died at her home in Easton, Md., on Oct. 26. Appointed in 1911, she had served in China until the outbreak of hostilities with Japan in 1941.

Rhett Petcher, pastor of the Kingsport church, Tenn., would like to obtain the names and addresses of all Brethren in the Kingsport area. He can be reached at 1365 Warpath Drive in Kingsport.

Juniata College has received approval of funds from the Housing and Home Finance Agency for a new residence hall for men. Tentative plans call for a building similar to North Hall, to house 120 men students and one housemother.

Dr. Edward L. R. Elson, pastor of the National Presbyterian church in Washington, D. C., was the featured speaker for Founders' Day exercises at Elizabethtown College on Nov. 13. The program marked the fifty-ninth anniversary of the first formal class sessions of the college.

President Eisenhower will be received in audience by Pope John XXIII on Sunday, Dec. 6, Vatican authorities announced. This will be two days after the President takes off in a jet plane from Washington, D.C., on a historic twenty-thousand-mile visit to nine countries in Europe, the Middle East, Asia, and Africa in connection with his trip to Paris for a meeting of the Western Big Four on Dec. 19. President Eisenhower is due in Rome on Dec. 4 and will leave the capital shortly after his meeting with the pope.

Coming Next Week

Another in the series of personality sketches will appear in next week's issue. This one portrays Florence Head, the first woman alderman of Johnstown and a member of the Westmont church. Ruth B. Statler interviewed Miss Head and wrote the article, which is entitled *Temper Mercy With Justice.*

In the article, *Lost and Found,* the author, John C. Middlekauff, points out that men are lost because of their failure to do what God commands them to do. But they are also missed and they are wanted. Jesus came "to seek and to save the lost."

In next week's issue will be also the third of Burton Metzler's articles on the Urgency of Jesus. This one deals with *Sacrificial Self-Giving.* This series puts into print the Bible talks at the Ocean Grove Conference.

In the face of the world's hunger, population increase and the rising hope of peoples for a more abundant life what can the church do? This question Ira W. Moomaw answers in *The Present: Let's Face It.* He suggests seven ways in which the church can meet its responsibility in this concern.

A record crowd of more than 30,000 persons attended the final rally of Evangelist Billy Graham's Indianapolis crusade. Total attendance was 350,000, with more than 9,300 persons making "decisions for Christ."

The presidents of thirty-seven colleges and universities affiliated with the Foundation for Independent Colleges have decided to seek a minimum of one million dollars from Pennsylvania industry this year in support of higher education. Last year the foundation raised $500,000.

A European friendship tour is being planned for the summer of 1960 by Mac Coffman and Kenneth Kreider. It will be a forty-four day bus trip through eight countries of Europe, visiting various Brethren Service projects and attending the Oberammergau Passion Play, the Salzburg Music Festival, and a Shakespearean play at Stratford-on-Avon.

The Nobel Peace Award for 1959 went to a British Quaker statesman and author, Philip Noel-Baker. The Britisher was judged the man "who has done the most or best to further brotherhood among the peoples, to abolish or cut down standing armies, and to create or further the work of peace congresses." Mr. Noel-Baker has announced that he will spend the $42,650 prize money to promote international disarmament.

The Pennsylvania State Council of Churches through its division of evangelism, plans to establish and maintain religious worship services in public camping areas of the state parks. It was reported by the evangelism division that more than 1,000 persons attended weekly religious services in the seven state parks surveyed. By arranging for the services at the camping sites many more of the campers are expected to attend.

Fifteen major emergencies in various parts of the world in the last eighteen months have taxed resources of Church World Service, relief agency of the National Council of Churches, to the limit, it was reported at a meeting of the CWS board of managers. Approval was given for a stepped-up program to meet the needs of hungry and homeless around the world under a proposed budget for the coming year of $2,575,510. The money will be sought from the nation's major Protestant and Eastern Orthodox churches. Added to floods, storms, earthquakes, and drought emergencies in a number of countries has been the continuing refugee problem in Europe, the Middle East, India, and Hong Kong.

Elizabethtown College is seeking to broaden the emphasis on spiritual values on the campus by expanding the scope of the religious emphasis week throughout the year. The new plan calls for a series of speakers through the year, instead of the one week for religion in life. Speakers scheduled during the year are: Charles Walker, Cheyney; Dr. Sheridan Bell, pastor of the Grace Methodist church in Harrisburg; Dr. Ross Stover, pastor of the Messiah Lutheran church in Philadelphia; Dr. Ernest Campbell, pastor of the First Presbyterian church in York; Rev. Earle Fike, Jr., pastor of the First Church of the Brethren, Chicago, Ill.; and Rev. Edward K. Ziegler, moderator of the 1960 Annual Conference, Church of the Brethren.

In a major effort to put a stop to "wide-open Sunday uying" the Lansing area of the Michigan Council of hurches is urging members to boycott those stores maining open on Sundays. The council reports that vo big grocery chains have asked the help of the urches in "stemming the stampede toward a wide- en Sunday."

A one-act religious drama has been prepared by e Elizabethtown College Christian Association for resentation in a dozen churches of the area. The play, emas, concerns a Biblical figure who is more inter- ted in worldly affairs than spiritual values. Mrs. larence Enterline, dramatics director at the college, supervising the production.

The church at Calderon, Ecuador, South America, is ore and more taking full responsibility. Recently the embers voted to purchase a piece of land on which build their own church. All the missionaries on the ficial board have been replaced by nationals, so that e former no longer figure heavily in the organization d activity of the Calderon church.

tanding Committee Delegates

Southern Ohio: Ivan Patterson, Paul W. Kinsel, llis G. Guthrie; alternates, Ira A. Oren, Fred C. Hol- ngshead.

aily Bible Readings

Annually the American Bible Society prepares a st of Bible readings for the days between Thanksgiving d Christmas, a spiritual preparation for the celebra- on of the birthday of the Savior. The complete list the form of a bookmark may be obtained from the merican Bible Society (Dept. U), 450 Park Ave., ew York 22, N. Y. For the convenience of our aders we shall print each week the readings for the llowing week.

ov. 26	Ps. 103:1-22
27	Ps. 23:1-6
28	Ps. 46:1-11
29	Acts 9:1-9

hanges of Address

Mrs. Earl M. Zigler, who has returned to the States r furlough, can be addressed in care of John C. Myers, ridgewater, Va. Brother Zigler is visiting our mission ork in Nigeria and will arrive in the States early in ecember, joining Mrs. Zigler at Bridgewater.

Dorsey Rotruck, from Miami, Fla., to Garden City, ansas. Brother Rotruck is now serving the Garden ity church as pastor.

The opening of a new post office and the rerouting f mails in Nigeria has resulted in changes of address r most of our mission stations there. New station ddresses are: Chibuk, Gulak, Garkida, Lassa, Marama, bororo, and Uba, each via Mubi and Yola; Mubi, via ola; Shafa, Waka Training Center, and Wandali, each . O. Biu, via Mubi and Yola. The address for Hill- rest School remains P. O. Box 145, Jos. The Ivan ikenberrys should still be addressed c/o N.E.A.C., ox 132, Kaduna. All are Nigeria, West Africa.

Dedications

Orlando church, Fla., dedication of new fellowship hall and educational building and new parsonage, Thanksgiving Day, Nov. 26. A thanksgiving service will precede a Thanksgiving Day dinner; the dedication services will be in the afternoon. Samuel A. Harley, executive secretary of the Southeastern Region, will bring the messages at these services.

Lancaster church, Eastern Pennsylvania, dedication of the new building, Sunday morning, Nov. 29. Paul M. Robinson, president of Bethany Biblical Seminary, will speak at the morning service and at the township and community night service at 7:30 p.m. Dr. John B. Ketcham will bring the address on city and county church night, Nov. 30, and Ralph W. Schlosser on district night, Dec. 1.

The Church Calendar

November 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Philip, Willing Evangelist. Acts 8. Memory Selection: As the Father has sent me, even so I send you. John 20:21 (R.S.V.)

Nov. 22-24 Illinois Council of Churches Youth Work Retreat, East Bay Camp, Bloomington, Ill.

Nov. 26 Thanksgiving

Nov. 26-29 Brethren Student Christian Movement, Bridgewater College, Va.

Nov. 27-28 Eastern and Southeastern regions camping conference, New Windsor, Md.

Nov. 27-28 Illinois Christian Youth Council Congress, First Baptist church, Decatur, Ill.

Nov. 28-29 Central Region camp leaders training conference, Camp Mack, Ind.

Dec. 4 Brethren Service interpretation conference, Hope church, Mich.

Dec. 5 Brethren Service interpretation conference, Fostoria, Ohio

Dec. 6 Brethren Service interpretation conference, Chippewa church, Ohio

Dec. 10 Human Rights Day

Dec. 12 Brethren Service interpretation conference, Goshen City church, Ind.

Dec. 13 Brethren Service interpretation conference, Flora church, Ind.

Dec. 14 Brethren Service interpretation conference, Milledgeville church, Ill.

Dec. 25 Christmas

Dec. 27 — Jan. 2 Central Region recreation laboratory, Manchester College, Ind.

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Carroll Ringgold of Petersburg, Va., in the Woodbury church, Pa., Nov. 29 — Dec. 6.

Bro. Charles R. Oberlin of Peru, Ind., in the Loree Brethren church, Ind., Nov. 29 — Dec. 6.

News and Comment From Around the World

Drive Launched to Win Unaffiliated Jews

A nationwide preaching mission designed to bring some 2,500,000 Jews into the fold of American Reform Judaism was launched in New York by the president of the Union of American Hebrew Congregations.

Rabbi Maurice Eisendrath of New York said at the opening rally that "Reform Judaism has revitalized the passion for social justice which lies at the heart of the Jewish tradition and it has created a living and relevant faith which draws upon the creativity of modern life in a democratic setting."

Little Libraries

Proof of the eagerness of Koreans to learn to read is the growing interest in little libraries. Despite five and one-half years of war, during which one third of the country's teachers were lost and almost all of the schools were destroyed, the little library movement, so successful in India, has taken a firm hold in Korea. Over 1,270 little libraries have been established and more than 18,700 people are enrolled as readers.

The Korean Christian Literacy Association gives up to 100 books to groups of not less than 15 persons who agree to read at least half an hour each day four days a week.

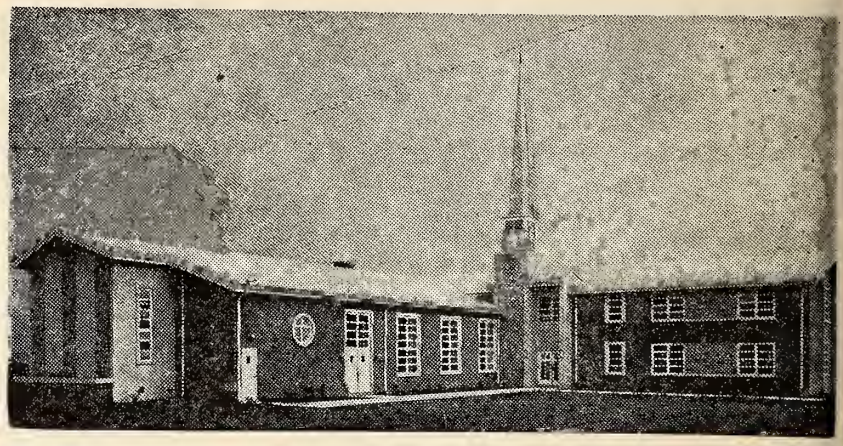
Nigeria Impresses U.S. Trade Mission

Three American businessmen and the director of the U.S. Commerce Department's Near Eastern and African Division returned from a six weeks' trade mission to Nigeria with the verdict that this vast West African country, slated for independence in 1960, offers an investment climate unequalled in any other underdeveloped area so far studied. In the course of the tour, the first of its kind in West Africa, the mission members met with over 500 Nigerian businessmen and officials in 15 urban areas to explore in practical down-to-earth terms the opportunities for increasing trade between the United States and Nigeria as well as for investment.

Hungry Algerian Refugees Eating Grass

The number of people uprooted by the Algerian war grows daily, according to reports from Church World Service. Most of the victims are children. About 120,000 have fled to Tunisia (including 60,000 children), 100,000 to Morocco, and approximately 1,000,000 of those who have left their homes remain in Algeria.

Catholics and Protestants in France have issued a joint appeal for funds, clothing, medicines, and food of all kinds. Church World Service is preparing to send clothing, CROP food, one million vitamin tablets, and $10,000 for distribution through the French Reformed Church.



The Florin congregation in Eastern Pennsylvania dedicated a new house of worship in June. James Beahm, the pastor of the Wichita church, Kansas, was the main speaker for the service. Others participating were Wendell Flory of Charlottesville, Va., Abram Eshelman of Mt. Joy, Pa., and Robert Hess of Manheim, Pa. The new building, costing $160,000, has a sanctuary that will seat 400, 18 classrooms, a chapel, a fellowship hall, and administrative offices. The Florin congregation was organized in 1954, when the West Greentree church was divided. The present membership is 266

Share of Income Used for Food Lowest in United States

Though the average citizen complains about the high cost of living, less than a quarter of his income is spent for food. In contrast is Europe, where food supplies take about twenty-seven per cent in Denmark to forty-six per cent in Italy. Even higher is the proportion in the less developed countries; there the average citizen's food bills take over half his income.

Of the thirty countries supplying this information to the United Nations' Statistical Yearbook for 1958 Ghana and South Korea are highest, where food accounts for fifty-seven per cent of the income. Food requires half of the income in Ceylon and Honduras and forty-nine per cent in Ecuador.

Churches Urged to Back Rural Development

Undersecretary of Agriculture True D. Morse has appealed for churches to study and co-operate with the Rural Development Program being drafted by the Department of Agriculture and five other government agencies.

Mr. Morse praised church groups for the interest they were taking in the plight of poverty-stricken farm families. He pointed out recently that 2,000,000 American farms produce 90 per cent of the nation's food, while 2,700,000 substandard or part-time farms produce the remaining 10 per cent. He said that the billions of dollars of government price supports are primarily for the benefit of the large farms, while the poor, small farms receive "only a bare trickle of aid."

German Protestants to Launch "Bread for World" Drive

Protestants in both the East and West zones of Germany have been urged to make a special sacrifice of gratitude in an Advent-Christmas fund campaign to relieve hunger and distress throughout the world. The appeal was made by the Evangelical Church in Germany and the German Evangelical Free Churches.

The Protestant appeal noted that Germany's present generation knows what it is to be hungry but also pointed out that "God has been merciful to us." "We have received

much help from other peoples, especially from their churches. Germany is again regarded as a prosperous country and we are indeed as compared to many other peoples especially in Asia, Africa, and South America."

Quotes in the News

Dr. Albert Schweitzer: "Until now the moon has inspired me only with poetic dreams. I don't think humanity will be happier when it has taken over control of the moon."

Denys Munby, British economist: "The characteristic sin of the academic is to believe that his particular activity is of some supreme importance. Unfortunately, thinkers have an advantage over ordinary people in that they can speak and write. They have always been propagandists for their own imperialisms, and throughout history they have been the earliest and most successful brainwashers. The institutions in which they perform these operations are called universities."

Dr. D. T. Niles, general secretary of the East India Christian Conference — "The essence of the missionary calling is to adopt another people as one's own and to share completely in the life of the church among this people. The process, however, must be two-way. There must be opportunities for Asian churches to share in the life and mission of European and American churches as well as the other way around."

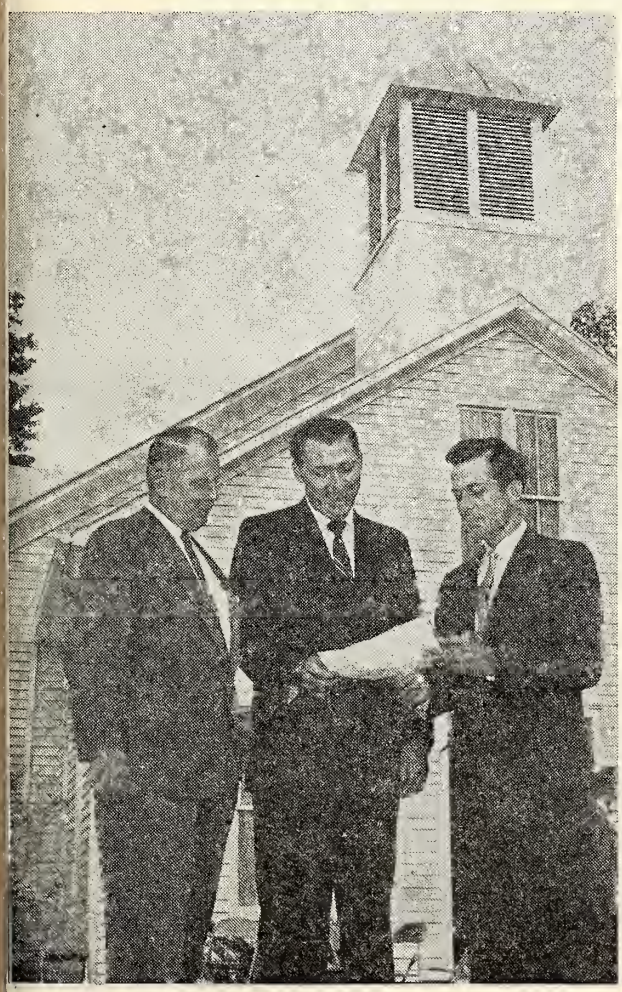
Dr. Edwin T. Dahlberg, president of the National Council of Churches: "What we seek is an affectionate family of churches — a spirit of togetherness which will make it possible for us to do co-operatively what we cannot do separately. In that togetherness we aim for variety in unity and unity in variety, with the one supreme hope of answering the prayer of Jesus that we might all be one, as he and the Father are one. We have an appointment to meet with Christ, to follow Christ, and to live for Christ, and to do this together rather than competitively and apart. That appointment we mean to keep, in order that the world might believe. We are not interested in bigger organizations, buildings, and splendor. We are interested in Christ alone, that he might not be divided, and that his seamless robe might be restored."

Dr. W. Stanley Rycroft, secretary for Latin America, United Presbyterian Church: "A complacent, self-satisfied Christian community is totally irrelevant in today's struggle. If we are going to capture the citadels of darkness, we must advance all along the line, not only through missionaries on the front line, but by every member of the churches in this country."

Adlai Stevenson: "We Americans have a penchant for believing that sufficient inputs of energy and dollars can solve any problem. We rush in where angels fear to tread and frequently we profit, but sometimes we learn why the angels, in their greater wisdom, have not joined us and preferred to stay aloft. Urban reconstruction is a case in point."

Miss Margaret Billingsley, executive secretary for Japan and Korea of Women's Division of Christian Service, Methodist Board of Missions: "Missionaries must be sensitive to changed situations. The new challenge for the Christian church is to claim the changed situation for Christ — a Christ who belongs to all cultures."

Dr. Ira W. Moomaw, executive secretary of Agricultural Missions, Inc.: "In 1950 only 92 missionaries with agricultural training were serving mission boards, while today they list 210. The agricultural missionary is now at the edge of the paddy fields, in the villages, and wherever water is brought in to irrigate fallow land and produce food for the people, and the heart of his work is the village church."



Garbers church near Harrisonburg, Va., dedicated the new educational addition of six rooms, the new front, and other improvements on Sept. 6. The pastor, James S. Flora preached the morning sermon and Jacob Replogle of Bridgewater, Va., brought the dedicatory message in the afternoon. Others participating were Elvin Miller, O. F. Bowman, Dwight Heatwole, W. F. Flory, Olen Landes, and Stanley Wampler. The oldest church house of the Church of the Brethren in Virginia, Garbers has been remodeled four times in its 140 years. The land was deeded to the congregation by Daniel Garber, who had come into the Shenandoah Valley from Pennsylvania in 1790. Regular worship services have been held there since 1820. From this congregation have come the Dayton, Harrisonburg, Mill Creek, Bridgewater, Beaver Creek and Smith Creek congregations. Shown in the picture are (left to right): Jacob Replogle, Dwight Heatwole, and James Flora

Questions Around the Clock

The author spent the past summer as a volunteer worker at the North Avenue Community Center, a Brethren Service project serving the residents of an underprivileged area in Fresno, Calif.

Betty Jo Buckingham

IT IS dinner time. The residents of staff house are gathered around the table. There is a knock at the door. "Hey, Wayne, how many minutes till playground opens?"

The phone rings. "Libby? What day do we leave for camp?"

A bicycle wheels up. "Hey, Glen, what time do we play ball?"

A figure darts through the gate. "Lois! Hey, Lo--is, do I get to go to Millerton?"

"Hey, man, when does the ping pong tournament start?" "Hey, girl, when do the fourth graders go to Bible School?" "Hey, Don." "Hey, man!" "Hey, girl" . . .

The life of the volunteer at North Avenue Community Center in Fresno is filled with questions. Even the dining table is not a safe refuge from children whose parents are away at work all day and who do not have a formal noon meal. In fact, it is easy to wonder if some have a noon meal at all. Take, for example, the girl who arrived at nine one morning, towel and swim suit in hand, ready to go swimming at a larger playground at 1:30.

Whether it meant missing a meal or not, the children were often early for planned activities. Some arrived for Bible school nearly an hour ahead of time. There were always some, however, who would come straggling in while we sang, "Heavenly sunshine, heavenly sunshine, flooding my soul with glory divine."

Rafter-lifting music was the rule at Bible school opening exercises, with not a monotone in the crowd. And what fun the little ones had acting out songs from Teensy, Weensy Spider, to He Will Make Us Fishers of Men! But most impressive was the group with bowed heads and quiet voices singing, "Father Bless the Gifts We Bring Thee," as two children brought the offering baskets forward. Perhaps only a few cents lay in the baskets, but these gifts were blessed.

As the playground is normally a free and easy place, the Bible school restriction of staying with one class was confining for some of our restless ones. Robert Louis and his brother would attend class occasionally, but they also wanted to help run the kindergarten class and drop in on the other classes — unfortunately with quite disruptive and upsetting results.

There was Le Moyne, who wanted to stay neither with his own class nor with his sister; so he helped pu out the paper cups for punch an counted out cookies, having firs washed his hands carefully. H opened doors for me and took note to the various teachers. But attempt to get him into a class resulted i tears.

Others in the nursery class found the adjustment to group life difficult too. It was not unusual to see three or four toddlers swinging by themselves after the recess period was over. Sometimes this problem of adjustment followed them to class I remember a day when two little boys decided to take out their repressions on each other while playing with some building sticks. They were finally persuaded to use the sticks to beat other sticks — and dented heads were avoided, for the moment anyway.

But whatever their behavior at other times, their politeness at punch time was impressive and in direct contrast to the first-come-first-served attitude often found in Bible schools made up of "privileged" children. The children here waited until everyone was served and a prayer was said before tasting their punch — this on the first day and without prompting!

Shoes were often a problem.



Wayne Hixson, I-W, and Evonne Sayers, a work camper, assist the sixth grade Bible school class at North Avenue Community Center prepare a dramatization

mall feet were not meant to be hod in summer time. The fact that oor sanitation made it advisable o wear shoes did not make it any asier, especially when stockings nd leather shoes were scarce. The ost common shoes on the play- round were sandals of rubber or lastic which probably retail for less an a dollar a pair. Because of the ifficulty of keeping such shoes on ot feet, whether playing dominoes r a fast game of ball, shoes were iscarded. When it was time to go ome and feet must be shod, the hole family might get in on the earch. Big sister might hunt for the hoes — even on other people's feet. nd who could be sure since the right plastic shoes came in only a ew colors. In one case both chil- ren were afraid to go home be- ause previously a similar loss had esulted in severe punishment. For- unately, the shoes were eventually ound, and the children were ad- onished to "keep them on after his" but without much conviction, or we knew such shoe crises were ure to develop again and soon.

It is hard to keep clean in the Jorth Avenue community. Yards re small and water is scarce. This ombination means dirt yards. Even uch of the playground is dirt or and. The scarcity of water also ends to mean dirty bodies and soiled lothes.

In many cases both parents work. Children are left on their own with arents too tired to give much love nd attention. Some of the children eek this attention on the playground. One day I picked up a weeping hree-year-old. She wound her arms round my neck and settled down ontentedly on my shoulder. She ould have stayed all afternoon if he shoulder had held out.

Despite the lack of home training nd affection, these children are ften surprisingly well behaved. The hildren in the fourth grade in our ible school visited the Church of he Brethren in Fresno, and the lder children visited the Temple eth Israel. In both instances they ere quiet and respectful, but ready o ask questions.

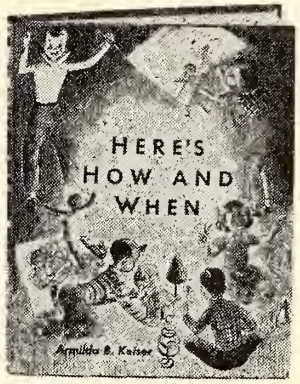
These are rude, aggressive, some- mes dishonest, well-behaved, love- arved, loving, and honorable hildren of God, who deserve our ontinued help in an ever-growing rogram of service.

Let's Train Our Teachers

IN SPITE of all the wonderful materials for mission education, the problem in most churches will be to find teachers to use the material. Therefore, it is cheering to find books that help teachers to teach, adding information on ways to teach to the information about the mission study theme.

Some of the most valuable books in a local church library may be any of the following.

Here's How and When, by Armilda B. Keiser. Here is an activities book for children that is truly creative.



The author gives hundreds of ideas about how to do things that children love to do and that teach them through activity. But the author does not say specifically what to do. Thus, with abundant stimulation and instruction as to method, the teacher uses her own creativity to fit the needs of her own group.

This approach gives a teacher the confidence of knowing how to direct

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

When does a church congregation become large enough to divide into two congregations?

This is an academic question as far as the Church of the Brethren is concerned. I doubt that we have any congregations that are too large. Some of the most effective congregations in the nation have as many as five or six thousand members. I think we often place a false premium on smallness, closing our eyes to the values that accrue to larger fellowships.

However, a larger congregation cannot be served without adequate staff and facilities. Many of our congregations could well use multiple services to solve the facilities problem. Church surveys reveal that the average pastor cannot give a spiritual ministry to more than five hundred members, but if he is provided with a secretary he can serve up to seven hundred members, and if a director of religious education is also employed, the three staff members can serve a congregation of eight hundred or nine hundred members. This assumes that there will be a corresponding increase in Sunday school classes and face-to-face relationships.

Congregations should think of dividing when they discover that their present membership resides in two or more communities that are not homogeneous. Otherwise, they should think of enlarging and strengthening their present congregation. All too frequently we are satisfied with a membership of two or three hundred when we should be thinking in terms of five hundred to a thousand. — *Galen B. Ogden.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

many different activities, at the same time giving her freedom to fit these activities into her own teaching plan.



Let's Play a Story, by Elizabeth Allstrom. These magic words perk up attention in any group of children. Every child likes to pretend. But does the teacher know how to use this interest to the full? If not, here are many valuable things to help in making the most of dramatization.

Mrs. Allstrom gives basic principles as well as several complete stories and a poem with suggestions for infinite variety in presenting them. Many different types of dramatization are presented and any teacher is bound to find many new and useful ideas between the covers of this book.

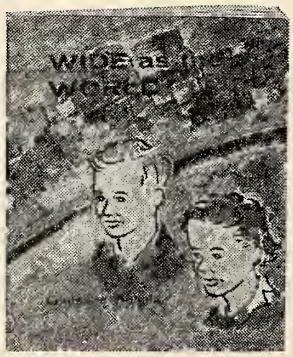


Missionary Stories to Play and Tell, by Nina Millen. Here is a splendid supplement to Mrs. Allstrom's book. It contains many of the stories recommended for use in Let's Play a Story.

The entertainment afforded by each story carries with it a message the child will remember. The tales are from many lands. The characters of the boys and girls in the stories, the problems and their constructive solutions, will help children who play and hear the stories to a better understanding of themselves, the world around them, and the wider world beyond.

Wide as the World, by Louise B. Griffiths. What experiences help junior highs grow as world-minded Christians? Can they be inspired to share in the world mission of the church? Can missionary education lead them to a deeper understanding of the Christian faith?

Answers to such questions will be found in this practical book for church leaders of twelve-to-fourteen-year-olds.

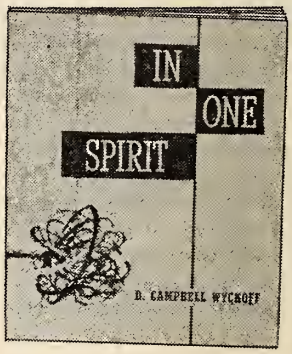


Real life stories show groups of young people discovering and participating in different aspects of the world-wide mission of the church.

This book offers the know-how for initiating and carrying through a wide variety of activities that appeal to young teen-agers — activities that will help them grow as "world-minded Christians" and to "share in the world mission of the church."

Every leader, experienced or unexperienced, will find something suitable for his group.

In One Spirit, by D. Campbell Wyckoff. What is the place of mission education in Christian education? What are senior high young people like? How does an adult work effectively with senior high youth? These and countless other questions that baffle many adult leaders who try to make missions vital and vivid for young people are answered by the author, an authority in Christian education.



In a systematic, scholarly, b never dull way, Dr. Wyckoff u ravels the mystery of what the Chr tian mission is and how it fits in Christian education. He analyzes t senior high, pointing out his cha acteristics, his aspirations, his pro lems, and his opportunities for acti participation in the church.

The second part of this three-pa book provides guidance for t leader's personal preparation for h task as well as material that he m use to enrich a denominational stu curriculum or adapt for some sp cial purpose in his senior high pr gram. A swift-moving capsule histo of the Christian church and t changing pattern of missions al are included.

In Part Three the author analyz and describes various education methods. His treatment is sugge tive rather than exhaustive, but l gives enough detail so that any lea er should get an accurate idea each method and be able to use effectively with his group. Bas methods considered are study, di cussion, buzz groups, panels, readir techniques, use of audio-visual drama, role-playing, and worshi Direct action projects also are co ered as is vocational counseling.

Four Reference Sections provi an invaluable conclusion to this bo that every Christian educator — l or professional — will want to ke for ready reference.

Finally, *Growing As Wor Friends* is a color filmstrip for lea ers which shows how mission educ tion of children begins in babyhoo and is continued through the ki dergarten, primary, and junior yea An excellent teaching tool for lea ership training. 48 frames and scrip Sale, $5.00. Rental, $1.00.

Photos courtesy of Friendship Press

Southern Ohio Honors Church Leader

In August 1959, Moyne Landis erminated his services as executive ecretary and retired to North Manhester, Ind. He completed six years f significant achievement as the first xecutive secretary for the District f Southern Ohio. Previous to this ime, he distinguished himself over . period of thirty-four years as a pasor of the Spring Creek church of Middle Indiana and the Oakland hurch of Southern Ohio. For many ears he served in the field of public chool teaching and administration long with his church responsibilities. He has been active in district, region-l and Brotherhood activities, serving as trustee of Manchester College, n Annual Conference committees, nd currently as a member of the General Brotherhood Board. On Aug. 10, a recognition dinner attended by 125 pastors and their vives, as well as by district leaders nd friends was held at the Brookville church of Southern Ohio.

The church may profit from the raining, experience, and churchmanhip of Brother Landis by using his ervices for week-end preaching en-



Moyne Landis

gagements, special training sessions, or schools. By spending two or three days in a congregation for speaking, counseling with boards or committees, and helping to evaluate the church's program and opportunities, many churches within a reasonable distance from North Manchester will greatly profit by the contribution he can make. — *Galen T. Lehman.*

The Church Overseas

Ecuador

► An important step forward for he young church in Ecuador is the ecent decision to buy land on which o build a church. Since the church as met in the school, its identificaion with the mission has been very omplete in the minds of the people f the community. The church, in uilding away from the mission, has aken a step toward independence.

► Juan Benalcazar was recently lected co-pastor, with Merle Crouse, nd moderator of the congregation.

► The missionary housing in Ecualor recently has been resembling the ame of musical chairs. The clinic as been moved from one end of the Merle Crouse home to make room or Deborah Jean Crouse, born Oct. . Now the clinic is in the same uilding with the electric plant here the Hector Benalcazar famiy was living. The Benalcazars have oved into the Don Fike home hile the Fikes are on furlough. The Rolland Flory family has moved into the newly finished three-room house nearer the heart of the Llano Grande Indian community.

► All this moving has not curtailed the activity of the mission staff, though illness of some members has. The Bible school averaged 190 pupils a day with 78 preschoolers, "and let me tell you that is TOO MANY," said Mrs. Rolland Flory. "We are all in agreement that we will need two Bible schools next year, dividing the children either by age or geographical location."

Nigeria

► The action Group Party of Nigeria, one of the three major political parties, sports a flag with the lowly mosquito as its official emblem. "If it weren't for the mosquito," say the Nigerians, "we would have been another South Africa with three million white men here." As it is, there are only 16,000 Europeans in the country and Britain can yield power in 1960 with little or no worry about racial difficulties.

► In the Brethren mission area political activity is causing some concern. The Moslem-controlled Northern People's Congress party is strong in the North, but Christians tend to belong to the Action Party. There is some fear that the N.P.C., if it is dominant after the December elections, will close Classes for Religious Instruction.

However, several local rulers have petitioned the District Head asking him to encourage all the schools since the people need education.

Also, when the governor of the Northern Region appointed a new chief of Biu, he decided, on the advice of the Council of Chiefs, to revive the old Bura title for chief, "Kuthli," to replace the Moslem title, "Emir." This was done out of deference to the Christian community of Marama, Shafa, and Waka, which are in this man's division.

► Developing leadership in the Christian community in Nigeria furnishes hope for the future.

The young wife of a Class for Religious Instruction teacher, a grade IV graduate of a Brethren school, on her own initiative starts a Girls' Club in her village.

Elijah, headmaster of the school at Gwasi, a village near Marama, has such a fine farm that the government offers him oxen to work it. He refuses because his pupils earn their school fees by working his farm.

Developing leadership is not keeping pace with need, however. The constant call from unschooled villages continues to be greater than the number of Nigerian teachers available.

• • •

Ernest William Muehl, professor of practical theology, Yale Divinity School — "Protestantism may not be able to combat successfully all of the many vulgarizing influences in the modern world, but it should surely cease to make common cause with the worst of them. The smug vulgarity of much modern Protestantism swallows up not only the professing Christian, but his denying brother as well. It stultifies the human spirit, dulls the mind, and chokes the very aspiration from which true faith must proceed."

It Began With Only Four Dollars

Paul Thompson

SOME churches can boast about their expensive sanctuaries but not a little church in Florence, Mich. Though the members there worship in a substantial brick building that is not unattractive, they paid only four dollars for their place of worship.

When the first German settlers came to Florence township they met to decide upon building a church. Some money apparently had been contributed for the project, but, when during the meeting some opposition arose, it is rumored that the money literally flew out the window. In the end two churches were built: a Methodist and a German Reformed. The Methodists did not survive the demands of the frontier, and the building is now used for a community house. The Reformed group lasted somewhat longer before the congregation wasted away. Then for a quarter of a century the building stood unused except for a short time when a Pentecostal group tried in vain to establish itself in the community.

By the turn of the century there were some Brethren in the community, among whom were Mr. and Mrs. Frank Reed. They gained permission about 1925 from the local residents to begin a Sunday school in the building. It grew. Then Mrs. Reed persuaded outside ministers to come for preaching services. For a while the mission board of Northern Indiana assisted in this program, but even when the board thought it could no longer give help, the congregation was stubborn enough to keep on with preaching services.

In the spring of 1929 an evangelistic meeting netted thirty new members, and new hope was born. By 1931 the church was formally organized and George Sherck was called as its minister. Brother Sherck's salary was $3 per week; he supplemented this income by carpentering. Barns throughout the neighborhood testify to his ability as a builder. For eighteen years the Shercks served the little church. Frank Mulligan is the present pastor.

In 1940 the congregation felt ready to erect a sanctuary. Consideration was given to the purchase of the German Reformed church. It was learned that the building by deed belonged to the Christian people of the township. Upon legal advice the congregation sought out the remaining charter members of the Reformed church in order to negotiate for its purchase if possible. Four such members were discovered — all women. These women decided to ask the Brethren to pay them $1 each for the transfer of the property. After all negotiations were completed, these ladies returned the money to the Brethren church treasury.

There probably is no church in the Brotherhood that was secured for so small an amount. The building has been kept in good repair, improvements have been made, and some remodeling has been done. The congregation is now considering the possibility of further improvements by adding rooms for more church school classes. The increasing number of children and youth is overtaxing the present facilities.

The membership is composed of progressive-minded folk and dedicated Christians who seem determined to make the church an increasingly significant influence in the surrounding area. After spending a pleasant week in the delightful fellowship of these Michigan Brethren the writer believes these folk will continue to make the most of their promising potential.

Watch those Michigan Brethren!

Growing Into Gratitude

Continued from page 13

give and take of marriage. The handling of the plate showed clearly that she was not truly grateful for any of the gifts.

Jesus surely has shown us more dramatically than anyone that it is the giver who matters, not the gift. "The widow with her mite gave more than they all." Who knows, perhaps the giver of the gaudy cake plate also "gave more than they all." Who has not been moved deeply by O. Henry's story, The Gift of the Magi, when the wife sells her exquisitely beautiful hair to buy for her beloved husband a watch chain, only to find that he, out of his tender love for her, had sold his valuable and precious watch in order to buy lovely combs for her hair.

This man and this woman were far more aware of each other's love than of each other's gifts. Because of the unusual circumstances, the gifts themselves became practically worthless, but there remained the deep love in the heart of each which prompted the giving of the gifts. Was it all in vain, then? Or did the vast gratitude each felt make the whole experience beautifully redemptive?

The third step in growing into gratitude is that of growing beyond gratitude for receiving to gratitude for the rich experience of giving. Edwin Arlington Robinson defines this third step graphically as he describes two kinds of gratitude: "The sudden kind we feel for what we take; the larger kind we feel for what we give." The Overstreets again offer this insight: that a mature person, grateful for the gift of life, has a way of inevitably becoming a person who becomes capable of giving as well as receiving. Our unsurpassed Leader teaches simply, clearly: "It is more blessed to give than to receive."

Many people are following and are trapped by a disastrous and false law of life, that is, that "it is more blessed to receive than to give." Physically, the followers of such a "law" become fat, sullen, and inefficient. Spiritually they shrivel and die.

But as mature Christian people we make sure that we get in on the give as well as the take, and the deeply satisfying experience of thankfulness becomes ours. This concept is beautifully incorporated in the wedding ceremony I use: "I charge you both to grow to the place where each gets major satisfaction out of giving happiness to the other." Another charge that is given to every Christian is that of a binding yet freeing stewardship: something of infinite worth has been given to you to use with care and pass on.

Does this kind of growth into gratitude seem a big order? God does not give small orders. This is none other than the order of God: "Give thanks in all circumstances, for this is the will of God in Christ Jesus for you."

Readers Write

Continued from page 2

opinion, these greatly outweigh the negative features."

In my opinion an analysis of the trends would not bear out this conclusion. The negative trends — the trend toward secularism, an arrogant feeling of self-satisfaction, ignorance and carelessness in matters of Christian doctrine — are trends of the heart and mind. On the other hand four fifths of the positive trends — a more centralized form of government, sharing leadership, vast building expansion, migration to the cities, effective interdenominational work — are outward trends. The negative trends, being matters of vital inwardness, are the ones which make our future because they will fundamentally shape and determine the nature and strength of our Christian witness. The trends designated as positive or encouraging will affect chiefly the framework of our witness.

In my judgment closer examination may reveal a possible relationship between certain of these trends. For example, could there not be a substantial relationship between the trend of migration to the cities and the trend toward secularism? Rural areas are certainly not isolated enough these days to be free from secularism; but cities are the stronghold of secularism, and it is here that secularism is more contagious.

Could there not be a close relationship between the trend toward ignorance and carelessness in matters of doctrine and the trend toward interdenominational work? In the transition from a closed to an ecumenical fellowship we have altered and shed traditional Brethren doctrines and ordinances and have only begun to replace these with a sound and satisfactory doctrinal position. In other words, at the present time, from a doctrinal standpoint, the fruit of transition is a degree of uncertainty and confusion. Likewise, being engaged in a vast building expansion may demand so much of our time, thought, and effort that we may have unwittingly neglected Christian education.

Now mind you, I would approve and encourage most of the positive trends, some of which are inevitable. But these are not of such a nature as to possess the power to halt or counteract the influence of the negative trends. In some instances, these may even encourage the negative trends. If we want to truly shape our future and bear effective witness to the gospel, we had better do something about reversing and rolling back the negative trends while wisely and carefully guiding the positive trends. Otherwise we shall find the negative trends continuing and nullifying any gains realized from the more positive trends. — Virgil D. Weimer, Haxtun, Colo.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

From Earth to Sky. Flossie E. Mills. Greenwich, 1959. 64 pages. $2.00.

This book is a book of windows into the soul of the author, but more especially a book of windows through which we see God. The meditations are warm and soul kindling, and the poems are soul searching and a valid tonic for those whose religion has grown cold, formal, and rational. This little book, the testimony of a soul who lives close to God, will deepen faith in the life of youth and adults who take time to live with it. It will be a good source of nurture for those who seek a closer fellowship with God. — *Glen Weimer, Arlington, Va.*

With Happy Voices. Mary Crockett Norfleet. John Knox Press, 1959. 191 pages. $3.00.

Stories of a real family told with humor and sensitivity to spiritual values. A neighbor reported to this reviewer that his family of young children is having pleasant experiences with this book. "The situations described are real," he says.

Some of these stories appeared in Tell Me in the series, When I Think of God. — *Hazel M. Kennedy.*

Tougher Than You Think. James L. Summers. Westminster, 1959. 224 pages. $2.95.

This is a story of an eighteen-year-old torn by a love for Susy Evans, escape from going to college, freedom from family ties, and a desire to be a man in his own right. How Paul Ryan, the book's hero, comes out of the smog of "too-much-and-not-enough" maturity is the story of twilight teens that have adult pressures and limitations placed upon them by our present-day society.

This is fiction aimed at the teenagers and for those who wish to understand teen-age life. — *Ed Crill, Elizabethtown, Pa.*

Venture of Faith. Mary Alice and Harold Blake Walker. Harpers, 1959. 177 pages. $3.00.

The title of this book may sound like a somewhat "pious" sermon subject, but the book is anything but that. It is full of keen wit and humor which give pointed insights into children's and parents' problems in an ordinary home. Harold Blake Walker and his wife have co-authored the book and seem to have put into it not only the results of wide reading and study, but have recalled the gems, as well as the unpolished incidents of their own home with their children. It is a very interesting and helpful book for parents. It will also be quite helpful to all who counsel parents about Christian home life in today's world. — *W. Glenn McFadden, Elgin, Ill.*

Residue of Days. Hugh Redwood. Macmillan, 1959. 127 pages. $2.25.

In England, Mr. Hugh Redwood is a well-known and distinguished Christian, journalist, evangelist, writer, worker in the slums. In his seventy-fourth year of life he writes with deep conviction an account of those experiences which have been most significant to him. In 1955 he was miraculously healed from advanced cancer which doctors said would cause his death if he did not submit to an operation. This experience and others reveal his profound trust in God. His enthusiasm for and the suggestions he gives for a vital personal prayer life are convincing. This book has a message for Christians but because of its somewhat limited attractive format, relatively unknown author, pedestrian English style of writing, and concern with the deeper, personal experiences of the Christian faith, it will hardly become a popular book in America. — *Harold Z. Bomberger, Harrisburg, Pa.*

It Began With Only Four Dollars

Paul Thompson

SOME churches can boast about their expensive sanctuaries but not a little church in Florence, Mich. Though the members there worship in a substantial brick building that is not unattractive, they paid only four dollars for their place of worship.

When the first German settlers came to Florence township they met to decide upon building a church. Some money apparently had been contributed for the project, but, when during the meeting some opposition arose, it is rumored that the money literally flew out the window. In the end two churches were built: a Methodist and a German Reformed. The Methodists did not survive the demands of the frontier, and the building is now used for a community house. The Reformed group lasted somewhat longer before the congregation wasted away. Then for a quarter of a century the building stood unused except for a short time when a Pentecostal group tried in vain to establish itself in the community.

By the turn of the century there were some Brethren in the community, among whom were Mr. and Mrs. Frank Reed. They gained permission about 1925 from the local residents to begin a Sunday school in the building. It grew. Then Mrs. Reed persuaded outside ministers to come for preaching services. For a while the mission board of Northern Indiana assisted in this program, but even when the board thought it could no longer give help, the congregation was stubborn enough to keep on with preaching services.

In the spring of 1929 an evangelistic meeting netted thirty new members, and new hope was born. By 1931 the church was formally organized and George Sherck was called as its minister. Brother Sherck's salary was $3 per week; he supplemented this income by carpentering. Barns throughout the neighborhood testify to his ability as a builder. For eighteen years the Shercks served the little church. Frank Mulligan is the present pastor.

In 1940 the congregation felt ready to erect a sanctuary. Consideration was given to the purchase of the German Reformed church. It was learned that the building by deed belonged to the Christian people of the township. Upon legal advice the congregation sought out the remaining charter members of the Reformed church in order to negotiate for its purchase if possible. Four such members were discovered — all women. These women decided to ask the Brethren to pay them $1 each for the transfer of the property. After all negotiations were completed, these ladies returned the money to the Brethren church treasury.

There probably is no church in the Brotherhood that was secured for so small an amount. The building has been kept in good repair, improvements have been made, and some remodeling has been done. The congregation is now considering the possibility of further improvements by adding rooms for more church school classes. The increasing number of children and youth is overtaxing the present facilities.

The membership is composed of progressive-minded folk and dedicated Christians who seem determined to make the church an increasingly significant influence in the surrounding area. After spending a pleasant week in the delightful fellowship of these Michigan Brethren the writer believes these folk will continue to make the most of their promising potential.

Watch those Michigan Brethren!

Growing Into Gratitude

Continued from page 13

give and take of marriage. The handling of the plate showed clearly that she was not truly grateful for any of the gifts.

Jesus surely has shown us more dramatically than anyone that it is the giver who matters, not the gift. "The widow with her mite gave more than they all." Who knows, perhaps the giver of the gaudy cake plate also "gave more than they all." Who has not been moved deeply by O. Henry's story, The Gift of the Magi, when the wife sells her exquisitely beautiful hair to buy for her beloved husband a watch chain, only to find that he, out of his tender love for her, had sold his valuable and precious watch in order to buy lovely combs for her hair.

This man and this woman were far more aware of each other's love than of each other's gifts. Because of the unusual circumstances, the gifts themselves became practically worthless, but there remained the deep love in the heart of each which prompted the giving of the gifts. Was it all in vain, then? Or did the vast gratitude each felt make the whole experience beautifully redemptive?

The third step in growing into gratitude is that of growing beyond gratitude for receiving to gratitude for the rich experience of giving. Edwin Arlington Robinson defines this third step graphically as he describes two kinds of gratitude: "The sudden kind we feel for what we take; the larger kind we feel for what we give." The Overstreets again offer this insight: that a mature person, grateful for the gift of life, has a way of inevitably becoming a person who becomes capable of giving as well as receiving. Our unsurpassed Leader teaches simply, clearly: "It is more blessed to give than to receive."

Many people are following and are trapped by a disastrous and false law of life, that is, that "it is more blessed to receive than to give." Physically, the followers of such a "law" become fat, sullen, and inefficient. Spiritually they shrivel and die.

But as mature Christian people we make sure that we get in on the give as well as the take, and the deeply satisfying experience of thankfulness becomes ours. This concept is beautifully incorporated in the wedding ceremony I use: "I charge you both to grow to the place where each gets major satisfaction out of giving happiness to the other." Another charge that is given to every Christian is that of a binding yet freeing stewardship: something of infinite worth has been given to you to use with care and pass on.

Does this kind of growth into gratitude seem a big order? God does not give small orders. This is none other than the order of God: "Give thanks in all circumstances, for this is the will of God in Christ Jesus for you."

Readers Write

Continued from page 2

opinion, these greatly outweigh the negative features."

In my opinion an analysis of the trends would not bear out this conclusion. The negative trends — the trend toward secularism, an arrogant feeling of self-satisfaction, ignorance and carelessness in matters of Christian doctrine — are trends of the heart and mind. On the other hand four fifths of the positive trends — a more centralized form of government, sharing leadership, vast building expansion, migration to the cities, effective interdenominational work — are outward trends. The negative trends, being matters of vital inwardness, are the ones which make our future because they will fundamentally shape and determine the nature and strength of our Christian witness. The trends designated as positive or encouraging will affect chiefly the framework of our witness.

In my judgment closer examination may reveal a possible relationship between certain of these trends. For example, could there not be a substantial relationship between the trend of migration to the cities and the trend toward secularism? Rural areas are certainly not isolated enough these days to be free from secularism; but cities are the stronghold of secularism, and it is here that secularism is more contagious.

Could there not be a close relationship between the trend toward ignorance and carelessness in matters of doctrine and the trend toward interdenominational work? In the transition from a closed to an ecumenical fellowship we have altered and shed traditional Brethren doctrines and ordinances and have only begun to replace these with a sound and satisfactory doctrinal position. In other words, at the present time, from a doctrinal standpoint, the fruit of transition is a degree of uncertainty and confusion. Likewise, being engaged in a vast building expansion may demand so much of our time, thought, and effort that we may have unwittingly neglected Christian education.

Now mind you, I would approve and encourage most of the positive trends, some of which are inevitable. But these are not of such a nature as to possess the power to halt or counteract the influence of the negative trends. In some instances, these may even encourage the negative trends. If we want to truly shape our future and bear effective witness to the gospel, we had better do something about reversing and rolling back the negative trends while wisely and carefully guiding the positive trends. Otherwise we shall find the negative trends continuing and nullifying any gains realized from the more positive trends. — Virgil D. Weimer, Haxtun, Colo.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

From Earth to Sky. Flossie E. Mills. Greenwich, 1959. 64 pages. $2.00.

This book is a book of windows into the soul of the author, but more especially a book of windows through which we see God. The meditations are warm and soul kindling, and the poems are soul searching and a valid tonic for those whose religion has grown cold, formal, and rational. This little book, the testimony of a soul who lives close to God, will deepen faith in the life of youth and adults who take time to live with it. It will be a good source of nurture for those who seek a closer fellowship with God. — *Glen Weimer, Arlington, Va.*

With Happy Voices. Mary Crockett Norfleet. John Knox Press, 1959. 191 pages. $3.00.

Stories of a real family told with humor and sensitivity to spiritual values. A neighbor reported to this reviewer that his family of young children is having pleasant experiences with this book. "The situations described are real," he says.

Some of these stories appeared in Tell Me in the series, When I Think of God. — *Hazel M. Kennedy.*

Tougher Than You Think. James L. Summers. Westminster, 1959. 224 pages. $2.95.

This is a story of an eighteen-year-old torn by a love for Susy Evans, escape from going to college, freedom from family ties, and a desire to be a man in his own right. How Paul Ryan, the book's hero, comes out of the smog of "too-much-and-not-enough" maturity is the story of twilight teens that have adult pressures and limitations placed upon them by our present-day society.

This is fiction aimed at the teen-agers and for those who wish to understand teen-age life. — *Ed Crill, Elizabethtown, Pa.*

Venture of Faith. Mary Alice and Harold Blake Walker. Harpers, 1959. 177 pages. $3.00.

The title of this book may sound like a somewhat "pious" sermon subject, but the book is anything but that. It is full of keen wit and humor which give pointed insights into children's and parents' problems in an ordinary home. Harold Blake Walker and his wife have co-authored the book and seem to have put into it not only the results of wide reading and study, but have recalled the gems, as well as the unpolished incidents of their own home with their children. It is a very interesting and helpful book for parents. It will also be quite helpful to all who counsel parents about Christian home life in today's world. — *W. Glenn McFadden, Elgin, Ill.*

Residue of Days. Hugh Redwood. Macmillan, 1959. 127 pages. $2.25.

In England, Mr. Hugh Redwood is a well-known and distinguished Christian, journalist, evangelist, writer, worker in the slums. In his seventy-fourth year of life he writes with deep conviction an account of those experiences which have been most significant to him. In 1955 he was miraculously healed from advanced cancer which doctors said would cause his death if he did not submit to an operation. This experience and others reveal his profound trust in God. His enthusiasm for and the suggestions he gives for a vital personal prayer life are convincing. This book has a message for Christians but because of its somewhat limited attractive format, relatively unknown author, pedestrian English style of writing, and concern with the deeper, personal experiences of the Christian faith, it will hardly become a popular book in America. — *Harold Z. Bomberger, Harrisburg, Pa.*

Crusade at the Golden Gate. Sherwood Eliot Wirt. Harpers, 1959. 176 pages. $2.75.

This is a book telling about Billy Graham and his crusade at the Cow Palace in San Francisco, Calif. It is an interesting report concerning the place, the man, the work and the workers, the people, the results, and the message. Eight pages are filled with good pictures. The book gives a clear portrayal of the efforts of the evangelist, the spirit in which the crusade was carried on, the effectiveness of the preaching, and the impacts made upon the people and upon the city.

Even though the reader may not completely endorse all of Graham's methods and interpretations, he will feel that much great and good work has been done and is being done by this present-day evangelist. After reading the book, one cannot help but remind himself that negative criticisms are never in place until one can do better himself. — *Anetta C. Mow, Elgin, Ill.*

***At the Lord's Treasury.** Carlton C. Buck. Bethany Press, 1959. 192 pages. $2.00.

This book will help individuals sense the importance of stewardship. It also is designed to assist churches in moving from the "collection" psychology to a genuine appreciation of the offering as a beautiful and worshipful experience.

One portion of the book provides fifty-five units of stewardship meditations for personal devotions or as an aid to one who leads public worship. In another section of this handy little volume are fifty-two Calls to Worship. Each consists of the offertory sentence, that is, a scripture verse, and an invitation to share or an application of the verse.

Poems that are new or are not readily accessible appear in another section. These offer inspiration and challenge in various phases of Christian stewardship. — *Harl Russell.*

Prayer Is the Secret. Reginald E. O. White. Harpers, 1959. 143 pages. $2.75.

Slaves, illiterates, cast-offs: how these early Christians could turn the first century world upside down is indeed amazing. The secret, says Reginald E. O. White, was prayer. Their prayer life is described in succeeding chapters as the secret of their mental clarity, moral integrity, personal victory, spiritual energy, inward serenity, material sufficiency, physical recovery, corporate unity, Christian maturity, and devotional ecstasy. Rich in scriptural references, as a careful documentation of New Testament insights on prayer, the book is invaluable. Brethren will appreciate the discussion of prayer and healing despite the fact that the author interprets James' reference to the use of oil (James 5:14) as being for medicinal purposes. The general tone of the book is good; individual sentences fairly leap from the page with interest and color; but sections are far from new to the average student of the Bible and tend at times to be something less than fresh and exciting in style and content. — *Wayne Zunkel, Harrisburg, Pa.*

Anniversaries

Mr. and Mrs. Howard B. Balsbaugh celebrated their golden wedding anniversary on Sept. 25, 1959. They have five children, twelve grandchildren, and two great-grandchildren. — Mrs. Carl Brightbill, Myerstown, Pa.

Mr. and Mrs. Samuel Edris, of Fredericksburg, Pa., celebrated their golden wedding anniversary with open house on Sept. 27, 1959. They are members of the Fredericksburg church. They have eight children, twenty-eight grandchildren, and three great-grandchildren. — Grace E. Meyer, Ono, Pa.

Mr. and Mrs. Wm. H. Horner celebrated their sixtieth wedding anniversary on June 11, 1959, in their home. Brother Horner served fifty-five years as a deacon. They have one son and two daughters. — Mrs. Evelyn Burns, Fresno, Calif.

Mr. and Mrs. Roscoe Lake celebrated their fiftieth wedding anniversary on Sept. 20, 1959 They have three sons, three daughters, twenty grandchildren, and four great-grandchildren. — Mrs. Evelyn Burns, Fresno, Calif.

Mr. and Mrs. Frank Lehman celebrated their golden wedding anniversary on Oct. 10, 1959. — Mrs. Cassel Hoke, Nappanee, Ind.

Mr. and Mrs. Simon Long celebrated their golden wedding anniversary with open house. They are members of the Beachdale church, Pa. They have three daughters, two sons, and nine grandchildren. — Mrs. Charles Thomas, Garrett, Pa.

Mr. and Mrs. R. M. Netzley celebrated their golden wedding anniversary on Sept. 27, 1959, with open house. They have five sons, one daughter, and seventeen grandchildren. — Alice Manchester, Covina, Calif.

Obituaries

Bible, Media Catherine, was born at Franklin, W. Va., Oct. 12, 1878, and died Oct. 5, 1959. She was a faithful member of the Smith Creek church Va. Her husband, James W. Bible preceded her in death. She is survived by four daughters, three sons, tw sisters, one brother, twenty-six grand children, and twenty-six great-grand children. The funeral service was hel in the Ruddle Presbyterian church b the undersigned, assisted by Bro Lowell Ritchie and Reverend Edward Interment was in the cemetery by th church. — O. F. Bowman, Harrison burg, Va.

Bollinger, Samuel, son of Emanue and Margaret Bollinger, was born Dec 16, 1865, near Akron, Ohio, and die Aug. 27, 1959, at Lansing, Mich. H was married to Alice Palmer in 188 After the death of his first wife, h was married to Lela Webster, wh preceded him in death. He unite with the church at Vestaburg in 188 He was elected to the ministry in 188 and to the eldership in 1906. He wa the leader in establishing a church i Lansing, and not only did he serv that church as pastor but also th Rodney, Vestaburg, and Cryst churches. Surviving are four sons an two daughters. The funeral servic was held at Ferris Center by Bro Charles Spencer. — Emma Engle, Lan sing, Mich.

Bucher, Elizabeth K., was born Aug 15, 1870, in Hill Valley, Pa., and die Aug. 9, 1959. Her husband precede her in death. She was a member o the Sugar Run church, Pa. Survivin are four daughters, two sons, and twen ty-eight grandchildren. The funer service was held at Ott's funeral hom by Bro. David Emerson. Interme was made in the Germany Valley Ston church cemetery. — Mrs. George Rab enstein, Orbisonia, Pa.

DeBerry, Pearl A., daughter of Ez and Jemima Turney, was born in Pre ton County, W. Va., March 10, 188 and died Sept. 27, 1959. She wa united in marriage to Daniel DeBerr who preceded her in death. She wa a long-time member of the Mountai Dale church. Surviving are two daugh ters, three grandchildren, and six grea grandchildren. The funeral service wa conducted by Bro. Walter Van Sick in the Harned funeral home. Interme was in the Union cemetery. — Grac Van Sickle, Hazelton, W. Va.

Doramus, William LeRoy, was bo March 22, 1884, near Matfield Gree Kansas, and died Aug. 30, 1959, ne Nampa, Idaho. He was married Emma Marie Newland on June 9, 190 Surviving are his wife, three daughter four sons, one sister, three brother twenty-three grandchildren, and fou teen great-grandchildren. The funer service was held at the Nampa chur with the undersigned officiating. I terment was in the Kohlerlawn cem etery. — W. David Albright, Namp Idaho.

Shoemaker, Orpha S., was born Ju 30, 1908, and died Aug. 24, 195 Sister Shoemaker was united in ma riage to Earl K. Shoemaker in 193 She is survived by her husband, mot er, two sisters, and two brothe The funeral service was conducted Bro. A. C. Baugher and the unde signed at the Elizabethtown churc Interment was in the Chiques churc cemetery. — Nevin H. Zuck, Elizabet town, Pa.

Smith, Charles Irwin, died Aug. 13, 959, at the age of forty-eight years. He had been a member of the Church of the Brethren since childhood. He s survived by his wife, one daughter, wo sons, his mother, one brother, and ne granddaughter. The funeral serv- ce was conducted at the Blackman hapel by Bro. Oliver Dilley. Interment vas in the Floral Hills cemetery. — Mrs. Certrude Gaba, Kansas City, Mo.

Sprankle, Clyde H., son of Augustia nd Laura Sprankle, died on May 6, 959. He is survived by two sons, ne daughter, and several grandchil- ren. The funeral service was held t the Coffman funeral home by Bro.). R. Petre, assisted by Bro. J. Stanley Carhart. Interment was in the Broad- rding cemetery. — Mrs. Edith Myers, Hagerstown, Md.

Stahl, Ada Baker, was born Sept. 7, 1887, and died July 29, 1959. he was preceded in death by her usband, Maurice Stahl. The funeral ervice was conducted by her pastor, ne undersigned. Interment was in the Mt. Joy church cemetery. — John M. Geary, Mount Pleasant, Pa.

Thompson, M. Ethel, daughter of George and Nancy Glasgow Thomp- on, died July 28, 1959, at the age of eventy-three years. She was a mem- er of the Reformed Presbyterian hurch but attended the Church of ne Brethren. Surviving are three sis- ers and one brother. The funeral serv- e was held at the William Thompson nd Son funeral home with Bro. Alvin intner officiating. Interment was in ne Wesley Union cemetery. — Ella Weaver, South Zanesville, Ohio.

Church News

Northern California

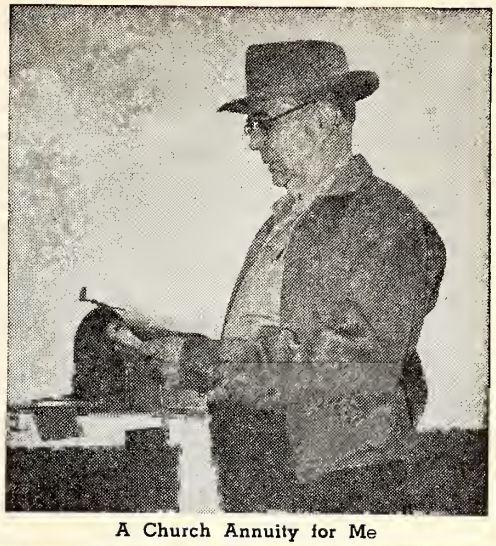
South Modesto Community — Early the year our pastor, Bro. Glenn armon, on a trip with the youth roup, had an accident and was hos- talized for several weeks. Ministers om surrounding churches in this area ere guest speakers during his ab- nce. Our evangelistic phase of the all program was carried on under e direction of the chairman, Grace elty. Visitation teams completed the vangelism calls in the homes; this was llowed by a week of meetings in e church with messages brought by rethren Forrest Eisenbise, Lorell Weiss, Claude F. Dadisman, Leland . Nelson and Robert E. Faus. The nior high youth fellowship recently ganized meets regularly. The Sunday hool classes sponsored the raising of x goats for the heifer project. Bro. obert Faus was our summer pastor. We have had two baby dedications and ur baptisms. We regret the leaving our pastor, Bro. Glenn Harmon, r the Glendale church in Arizona. — lsie Luke, Modesto, Calif.

Idaho and Western Montana

Mt. View — Our new pastor, Bro. rnie Harrison of Paradise, Calif., rted serving our church on July 1. r three weeks this summer we had e help of two girls from La Verne llege, Sylvia Brightbill and Aletha iny. They helped the pastor in mak- g a canvass of the community and in a week of Bible school. The wom- en's group held an installation service for the new officers with Sister Mary Glover in charge. The men's group have been improving the church park- ing lot and making cupboards and putting up pin boards for the class rooms. — Nellie Moore, Boise, Idaho.

Nampa — The women are preparing packages for the Nigerian folks. An installation service was held for the new officers of the women's group, and a consecration service for the teachers and officers of the church school. One of our young men was licensed to the ministry. Teams of workers for the mission to members are contacting each member to ac- quaint them with the goals of our church and to challenge them to Chris- tian stewardship. — Ottie DeCoursey, Nampa, Idaho.

Investment Problem Solved!



A Church Annuity for Me

Investing is uncertain but I have a Board Annuity!

- The investment return is good
- It is assured for life
- My check always comes promptly
- My investment benefits people — boys, girls, men and women
- And I have satisfaction in my heart

Do you know about the tax deduction afforded by a gift on the annuity plan? Why not send today for information? You will incur no obligation whatever.

GENERAL BROTHERHOOD BOARD
1451 Dundee Avenue . . Elgin, Illinois

Please send me free, the leaflet, "A Church Annuity Yields Triple Benefits," quoting rates up to 7.4%. Tell me what percent income I would receive for birth dates as follows:

MYSELF ..... Month ..... Day ..... Year

A CO-ANNUITANT ..... Month ..... Day ..... Year

MY NAME .....

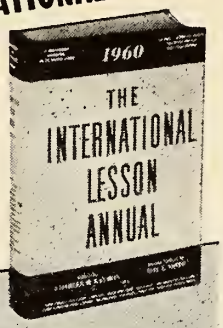
ST.; RFD ..... CITY ..... STATE .....

(Clip and mail to Harl L. Russell, Director of Special Gifts, at the above address. Your inquiry will be considered confidential.)

Colorado

Bethel — Mrs. Jesse Scott of Haxtun, Colo., presented to the Bethel church her painting of the portrait of Christ with the title, Thy Will Be Done. Our moderator, Dale Saffer, accepted the painting in behalf of the church. Our vacation Bible school closed with a program on Sunday morning and a potluck dinner at noon for the children and the parents. Our young folks have been active in the tri-state Christian Endeavor. The ministerial board of the church had charge of the services during the vacation of our pastor and his wife. The church has extended a call to Brother and Sister Fike to be our pastors for the coming year. Our church is following the Call pro-

THE INTERNATIONAL LESSON ANNUAL 1960



edited by CHARLES M. LAYMON
lesson analysis by ROY L. SMITH

The International Lesson Annual for 1960 offers the best in scholarly interpretation to every student and teacher of the International Sunday School Lessons. Also included are teaching suggestions, lists of audio-visual aids, maps and line drawings, and a subject index.

$2.95

Order from your bookstore today

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

gram with a mission to the members of the church. Several went to the Prince of Peace church in Denver to hear Bro. Bob Zigler tell of the work of the church in Europe. Our church was represented at the district meeting. At our council meeting the church and Sunday school officers were elected. — Mrs. Avon Saffer, Flagler, Colo.

First Grand Valley — Our annual church council followed a basket dinner. Two new deacons and Sunday school and church officers were elected for the coming year. A two weeks' vacation Bible school was held in June. Four from our church attended Annual Conference. Mrs. Rosalee Ullum showed slides taken in Europe when on her trip to the 250th convocation at Schwarzenau. An exchange student, Ingrid, is living in the Ullum home. Brother and Sister Galen Snell and family showed pictures of their work at the Lybrook mission. We held a farewell dinner for Brother Kiester, who went to the Sabetha church. Bro. Foster Meyers is our new pastor. Bro. Ralph Hoover was in charge of the rededication and installation service on promotion Sunday. — Berna Norton Kelley, Grand Junction, Colo.

Western Kansas

Monitor — We had a Call training meeting with Gorman Zook and Leonard Lowe in charge. All members, active or inactive, and prospective members were visited. As a result new people are attending service and taking part in the work of the church, and attendance is more consistent. The Western District youth cabinet met at our church. Sister Pearl Murrey was our delegate to Annual Conference. A silver-haired dinner was held for all members and former members who had reached the age of sixty-five and over. Stories and pictures were shown of pioneer days by those honored. Nine babies have been dedicated. The project of putting in two modern restrooms and remodeling and furnishing the kitchen has been completed. A communion service was observed at the close of the regular morning worship service. — Mrs. Daisy Spohn, Inman, Kansas.

Nebraska

Omaha — A farewell party was given for Brother and Sister John B. Wieand, and our new pastor, Bro. William P. Albright, and his family were welcomed by a church reception. We entertained the Nebraska district conference. We observed World Communion Day. Our trustees are doing much needed repair work on both the church and parsonage. — Mrs. O. J. Dickey, Omaha, Nebr.

Texas and Louisiana

Roanoke — Bro. E. Murray becam our pastor on June 1. The distric meeting was held in our church. Th D. W. Bittingers, Archie Patrick, an Floyd Bantz helped to make it a ver inspirational meeting. Bible schoo was held in co-operation with the EU church. Our pastor gave morning de votions on the Jenning's radio station He has held monthly meetings wit the Houston fellowship. There was good response to the mission to mem bers. A candlelight consecration serv ice, written by our pastor, was held on Sept. 27. We began a weekly praye meeting along with a study of praye Our women's fellowship projects fo this year are sewing garments for Fal furrias project, quilts for New Windsor bandages for Nigeria, and help for college student. — **Mrs. Paul H. Metz**ger, Iowa, **La.**

Northern Illinois and Wisconsin

Franklin Grove — Since our last re port four were received by baptism and two by letter. Mrs. Dale Bloug was guest speaker for our mother daughter banquet. Bro. Melvin Fisce represented our church at Annual Con ference. Fifteen women from ou fellowship attended the women's work

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 422. Medical laboratory technician for three-year or indefinite assignment to Nigeria. License required. Experience preferred. Contact Foreign Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

No. 423. Wanted: Teacher of vocational agriculture at Waka Teacher Training Center in Nigeria. License to teach agriculture required. Contact Foreign Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

No. 424. Needed: Woman to care for invalid mother in modern farm home while sons work. Would pay salary in addition to room and board. A married couple would also be considered. Contact: Link Brothers, R. 6 Butler, Mo.

No. 425. Needed: A middle-age married couple to work as house par ents in intermediate boys' (ages 12-15 department. Also a middle-aged wom an to work as house mother in girls department. Maximum of 12 childre per department. Maintenance an comfortable living quarters provided regular salary increments and a two week vacation with pay, plus othe benefits. Near Ft. Wayne Beaco Heights Church of the Brethren. Con tact: The Ft. Wayne Children' Home, Box 2038, Station "A", 252 Lake Ave., Fort Wayne 3, Ind.

No. 426. Needed: A Christian wom an to be a companion to a semi-invali woman. Room, board, and wages pro vided. Contact Mrs. Ernest Gilbert 511 Clinton Ave., Effingham, Ill.

No. 427. Wanted: Registered ASC medical technician to operate labora tory for group of four physicians. N holiday or night work required, 44-hou week, 2 weeks' paid vacation. Startin salary $500 per month. Contact: Free port Medical Clinic, 324 W. Galen Ave., Freeport, Ill. Phone Ad 2-4104

No. 428. A married man, 36 year years old with 5 children from 10 to 1 years old is seeking a position on stock farm or ranch, or operating an type of earth-moving equipment. Als has experience in pipe fitting and weld ing. Would like to relocate near Church of the Brethren. Contact Brethren Placement Service, Church o the Brethren General Offices, Elgin, Ill

No. 429. Urgently needed at once a husband and wife to serve as superin tendent and matron of Brethren Home Contact C. I. Alger, R. 1, Dola, Ohio Telephone 2671.

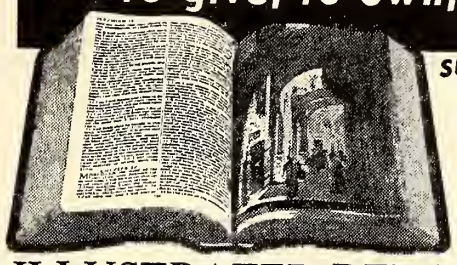
hop at Naperville. Our church co-perated with the other churches in own in a vacation Bible school. We re sponsoring an exchange student rom Germany. Five young people rom our church are attending Man-hester College. Junior highs have ontributed money for two desks for he Lybrook Indian mission. We sent ne person to laboratory school at North Manchester. Sewing for relief nd quilting are done weekly by our omen's fellowship. Guest speakers uring the summer were Bro. Dwight mith of Dixon and Bro. Kenneth Morse of Elgin. At our missionary neeting in September, Bro. Benton hoades was guest speaker. We have articipated in full in the Call pro-ram. An every-member visitation was ompleted recently. We are participat-ng in the state-wide simultaneous vangelistic effort. — Mrs. D. J. Lichty, Franklin Grove, Ill.

Freeport — The CBYF went to White ines state park one Sunday afternoon r a hike, food, and vespers. Bro. loyd Stauffer conducted a service at e Parkview home for the aged. rother Stauffer accepted a call to be-ome pastor of the First Church, De-roit, Mich. Our pastor was one of e panelists in a Chicago TV program, s the Bible Alive Today? Each com-ission met recently to lay tentative lans for the coming year. The wom-n's fellowship sponsored a family ight with a hobby show. In the ab-nce of a pastor Brethren Ralph Fry, hn Masterson, Carl Smucker, Lorrel ikenberry, and Charles L. Cochran ave been guest speakers on Sunday ornings. — Mrs. Claude Wilson, Free-ort, Ill.

Lena — Several of our women at-nded the workshop at Naperville. On uly 19 we had worship services and a llowship dinner at Camp Emmaus. ur pastor, Bro. David Ockerman, held one-week preaching mission in the loward church in Indiana. In his sence, Bro. Lorrel Eikenberry was uest speaker. Bro. Don Rowe of El-in brought the message at our loyalty eeting. Installation services for urch and Sunday school officers and e bringing of our commitments were art of the worship service on Sept. 7. The Lena Ministerium is again onsoring a school for Christian owth. Brother Ockerman has been ppointed county director for the Illi-is simultaneous evangelism emphasis at is now in progress. — Ethel Bay-nger, Lena, Ill.

Polo — Three have been baptized and vo received by letter. On the first riday of each month the women sew nd have a share-a-dish meal, and on e third Friday they serve as volunteer orkers at the Dixon state hospital. he Fred Millers were given a farewell efore they left for Indiana, where rother Miller is serving as pastor of church. We had special consecration rvices for the missioners. On promo-on Sunday the church school teachers nd officers were installed. We bserved communion on World Com-union Day. Paul Miller of Iowa con-ucted our revival meeting. — Mrs. aynard Wisner, Polo, Ill.

A BEAUTIFUL GIFT BIBLE
to give, to own, to cherish!



SUPREMELY READABLE — *new Collins Iona type*
GENUINE LEATHER — *black or red, gold stamped*
CONCORDANCE, HELPS — *nearly 200 pages*
RED LETTER — *Christ's Words in red*

ILLUSTRATED RED LETTER EDITION
KING JAMES VERSION

A Bible designed to serve the whole family . . . compact, readable . . with all the most wanted features: 15 color and gravure illustrations, maps, study helps, family record and presentation page. Self-pronouncing text. Size 7⅜ x 4⅞ inches.

5591RL (Black); **R5591RL** (Red)—only **$6.25.**
1591—Same Bible without concordance and family record. NOT Red Letter. **$5.75**
Thumb index on any Bible, $1.25 extra.

AT YOUR BOOK STORE
COLLINS CLEAR TYPE PRESS, New York, N. Y.

Middle Indiana

Logansport — A bus was chartered for attendance at the Billy Graham crusade. A church-member survey was made in Cass county. We are having evening meetings the first and third Sunday of the month. We held our evangelistic meetings the week of Oct. 25 and the love feast Nov. 1. Our women have "adopted" a woman at the state hospital. We are continuing our Call program this fall. Two members went to the district meeting at North Manchester. Bro. Ralph Hoffman is our minister. — Mrs. Florence Stineman, Logansport, Ind.

Pleasant Dale — Mr. and Mrs. David Rupp, who served on the African mission field for a period of fifty years, worshiped with us one Sunday. Studies in daily evangelism are held each week. Our pastor, Bro. John Mishler, conducts a class for the youth at the parsonage each Saturday on Christian living and church membership. Bro. L. W. Shultz gave us an interesting talk on the history of the church in the morning, and in the evening he showed colored slides of Egypt, Palestine, and Europe. At our homecoming and harvest meeting Mrs. Calvin Bright, a former missionary to China, was the speaker. One has been baptized. Bro. Kenneth Hollinger was the evangelist for our revival meetings in October. — Mrs. Joe Baumgartner, Decatur, Ind.

Northern Indiana

Bethany — In the absence of our pastor at Annual Conference, William Lee Weybright and Rev. Charles Goss spoke. One evening Bro. Charles Bieber, recently returned from Nigeria, Africa, was with us. Bro. Lee Cory spoke on temperance. A farewell lunch was held honoring our pastor, Bro. Glenn Kinsel, and his family. Brother Kinsel has accepted a call to the Hanover church, Pa. Bro. Israel Gorden of Auburn, Ind., has accepted our call to be our pastor. — Mrs. Russell Whitehead, Syracuse, Ind.

Nappanee — Three of our members attended the leadership training school at Bridgewater College. Our pastor and his family attended a spiritual life retreat. The women's fellowship gave packets of personal items for overseas relief, and the men's fellowship purchased a heifer for overseas. Eleven of our youth attended the district CBYF fall conference. Our women started off their fall meetings with a service for installation of officers and had as their speaker Shirley Gall, formerly a missionary in Nigeria, West Africa. We held a service for the laying of the cornerstone for our new church. Our elder, Bro. Robert Knechel, gave a brief address. We held our fall communion on World Communion Sunday. — Mrs. Cassel Hoke, Nappanee, Ind.

Union Center — Our church and Sunday school was reorganized at the July council meeting. We had an all-day harvest meeting with carry-in dinner. Our speaker was Prof. Ercel Lynn, of North Manchester, Ind. A number of the women attended women's camp at Camp Mack. On Nov. 8, we celebrated the 100th anniversary of our church, with an all-day meeting; and this was followed by a week of evangelistic meetings by Bro. William Longenecker of Pennsylvania. — Mrs. Curtis E. Shees, Nappanee, Ind.

Northeastern Ohio

Reading — Our pastor, Bro. Willis Bosserman, and his family, accepted a call to the Waka church, Texas. Delegates to our district meeting at Ashland, Ohio, were Mrs. John Baker and Mrs. Walter Johnson. Bro. Curtis W. Dubble of Canton is our elder. We put a new ceiling in our sanctuary and installed a gas heater. — Rena Heestand, Alliance, O.

Christmas gifts for family and friends

Sallman's Famous Christian Paintings

Full-color reproductions in a variety of popularly priced frames

No. 00 Head of Christ
No. 01 Gethsemane
No. 02 Heart's Door
No. 03 Good Shepherd
No. 04 Boy Christ
No. 05 Christ at Dawn
No. 06 Children's Friend
No. 07 His Presence
No. 10 Follow Thou Me
No. 11 The Lord's Supper
No. 12 Christ Our Pilot
No. 13 Teach Me Thy Way
No. 15 He Careth for You
No. 16 Jesus, the Light of the World

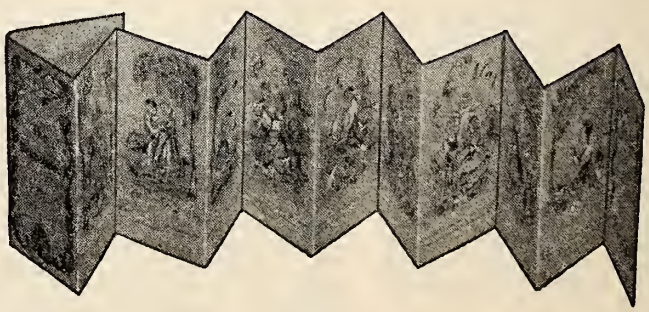


Light gold frames with highly polished effect. The neat pattern sets off the pictures with a pleasing effect.
Size 18½ x 22½ inches. **$6.95.** Order your choice by placing M47 before number of picture.
Size 12½ x 16 inches. **$3.95.** Order your choice by placing M45 before number of picture.
Size 9¼ x 11½ inches. **$1.95.** Order your choice by placing M43 before number of picture.



Kitchen Prayer Plaque

Gleaming white plastic tile, with attractive design screened in red, green, and brown. Poem has special scriptural emphasis to remind the entire family of the need for spiritual food as well as temporal. First line reads, "Man shall not live by bread alone." Red silk cord for hanger. Gift boxed. **$1.00**





Foldoramas

Foldoramas present a panoramic view of Bible portions in words and pictures. Children will be intrigued with the idea of being able to have a booklet they can unfold. Lovely pen and ink style drawings are printed in four beautiful colors and accented with rich gold. Foldoramas are accordion-folded and have 10 panels. The Bible portions are printed beneath the illustrations. Size folded is 1¾ x 3½ inches; when opened 21 inches wide. Only 8c each

F1425 The Lord's Prayer F1426 The Shepherd Psalm F1427 The Beatitudes
F1428 The Books of the Bible F1429 The Life of Christ

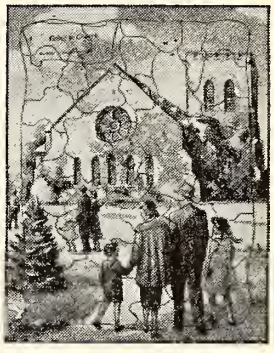


Pic-to-Make

A new kind of handwork and coloring item combined for the first time into a single product. Children color or paint the picture, then fold in the beautiful lithographed frame and snap it into place. Pic-to-Make is ready to hang in the classroom or to take home. Complete instructions printed on each set. 12 x 12 inches; assemble to 7½ x 7½ inches. **10c** each

1512 Jesus Is Born
1513 Jesus in the Temple
1514 Jesus and the Children
1515 Jesus Heals
1516 Sharing Loaves and Fishes
1517 Easter Morn — Jesus Lives!
1530 Bless This Food
1531 The Children's Friend
1532 Birth of Jesus
1533 Planting Flowers
1535 Palms for Jesus

Christian Art Puzzles



Full-color pictures made into fascinating and durable inlaid puzzles. Each puzzle has itle on front and Biblical puzzles also have scripture. Cellophane wrapped to assure leanliness. Size 10 x 13¾ inches. Order by number. **39c** each

T2660 Giving Thanks
T2661 God Loves Us
T2662 Going to Church
T2663 Happy Times Together
T2664 Learning About Jesus
T2665 Praise Him!
T2666 Thanking God
T2667 Worshiping God
T2680 Jesus Healing the Sick
T2681 Jesus Helps a Father
T2682 Samuel in the Temple
T2683 Jesus, a Boy of Nazareth
T2684 Timothy as a Boy
T2685 Jesus Going to Jerusalem
T2686 Jesus Teaching the People
T2687 Shepherd Boy With Sheep



The Way to Emmaus

OAK FRAME

Sizes:		
	10½ x 12½ inches	$ 3.75
	12 x 14 inches	4.50
	22¾ x 28¼ inches	20.00
	30½ x 39 inches	37.50

BRONZE FRAME

Sizes:		
	9½ x 11½ inches	$ 2.50
	10½ x 12½ inches	3.15
	21¼ x 27 inches	15.95
	29 x 37⅜ inches	23.50

Specify type of oak finish: Natural, Limed, Dark Limed

UNFRAMED

Sizes:		
	8½ x 11¼ inches, mounted	$ 1.10
	18½ x 24¾ inches, mounted	10.00
	26½ x 34 inches, mounted	18.00



Stadium Checkers

A real family favorite. Two or more players compete in getting marbles out of the colorful plastic stadium. The entire family will enjoy hours of fun around this game. **$3.00**



Letter Go

3-D crossword game for all ages. Every completed four-letter word scores. lade of plastic with maroon colored base. A wide variety of cardboard letters included. With the vast number of ways to score players must be sharp to spot ie many opportunities for scoring. **$2.50**

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

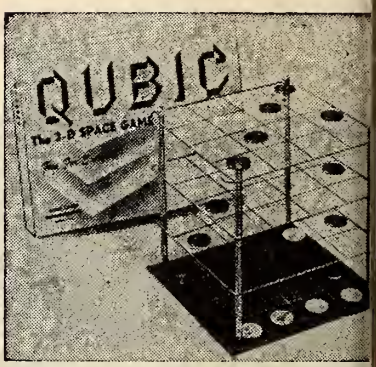
Bible Dominos

Now the little ones can play the own special game of dominos. Simp to play. No hard-to-keep score Will help teach youngsters eye-har co-ordination and association of d signs. Seven Biblical designs, pieces, printed in bright colo Mounted on heavy, durable boar varnished for longer wear. Full i structions printed on the inside of li **$1.**



Qubic

A rearranged version of the world famous Tic-Tac-Toe game. Made of clear plastic with maroon base. Can be played in a very simple manner or more complicated for those older groups. Two, four, or six may play at the same time. **$2.50**





Blockhead

A game of balancing skill for one or any number of players of any age from 3 to 93. The aim is to help build a precariously balanced pile of different shaped blocks without causing it to tumble, and so avoid being a blockhead. The blocks are colored with harmless vegetable dyes. Blockhead is a game that lets you relax. No intricate rules! No tedious scoring! It's just plain fun! **$1.00**



Quad

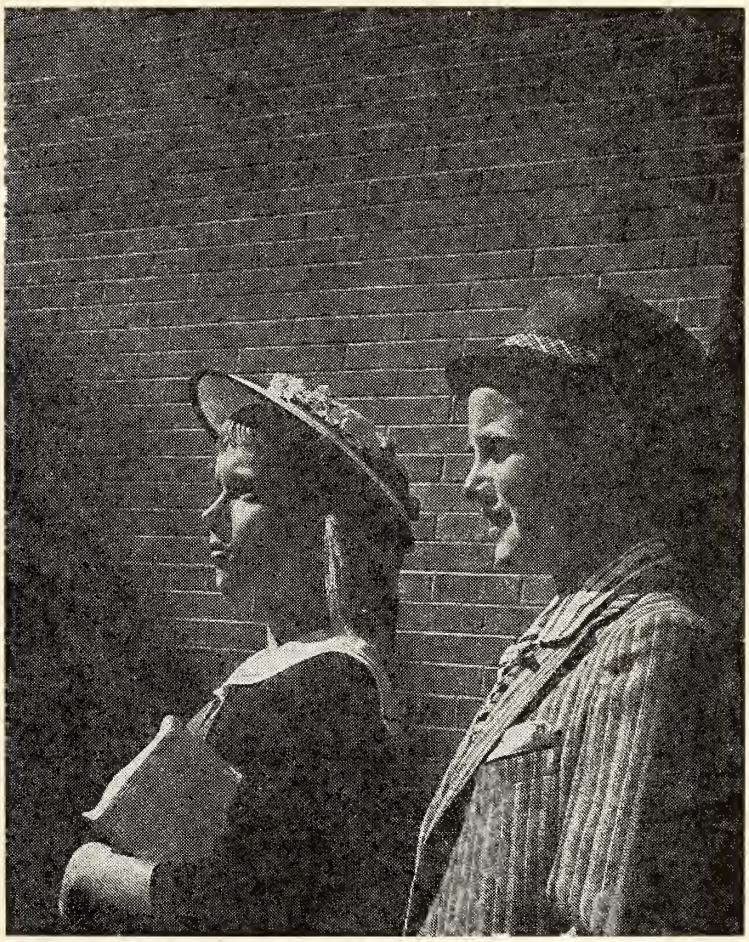
Another Tic-Tac-Toe game, three dimensional. Plastic base with four playing levels. Seventy-six ways to score. Like Tic-Tac-Toe, Quad has a continued charm for both young and old, yet offers a much greater challenge to your skill. **$1.00**

See last two issues of Gospel Messenger for books to give as gifts

CHURCH OF THE BRETHREN GENERAL OFFICES . . . . . Elgin, Illino

Church of the Brethren
Gospel MESSENGER
NOVEMBER 28, 1959

Sunday Best



Luoma

CLOTHES do not make the man; neither are they the most essential marks of a young lady and a young gentleman. Surely the Lord who looks upon the heart rather than outward appearances will be indifferent to what a worshiper wears, whether he comes to pray in working clothes or in his Sunday-go-to-meeting best. But parents do well to encourage their growing offspring to scrub up and dress up for Sunday worship. Attention to appearances need not encourage vanity, but may indeed be a mark of respect and an awareness of the dignity that should surround the house of God. Let the emphasis be upon simplicity of attire and upon meekness of spirit. Let us use our Sunday best as worshipers who appreciate why "all things should be done decently and in order."

LOST AND FOUND
John C. Middlekauff

TEMPER JUSTICE WITH MERCY
Ruth B. Statler

THE URGENCY OF JESUS
Burton Metzler

THE PRESENT: LET'S FACE IT
Ira. W. Moomaw

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

NOVEMBER 28, 1959

Volume 108 **Number 46**

In This Number . . .

Editorial —

Sunday Best 1
Isolation Booth 5
A Prayer of Thanksgiving 5
Continue the Moratorium 5

The General Forum —

Lost and Found. John C. Middlekauff 3
Temper Justice With Mercy. Ruth B. Statler 6
The Urgency of Jesus: Sacrificial Self-giving. Burton Metzler 10
Illumination (verse). McKinley Coffman 11
Peace Emphasized in Brethren Service Realignment 12
The Present: Let's Face It. Ira W. Moomaw 13
He Finds a Way 15
Reviews of Recent Books 23
Family Fun Fare 24

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Toward His Kingdom —

The Church Witnesses Through Death 20
Eclipse Excitement 21
Out of the Mailbag 21
Brethren Want to Know 21
A-V's on Peace 22
Intercollegiate Peace Speech Winners 23

• • •

Dr. Elmer G. Homrighausen, dean of Princeton Theological Seminary: "The problems we face are nothing less than ways by which God is encountering us on every hand, making us think about the things of the kingdom."

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Help the Lowest Third

Having read with interest the articles on "The State of the Ministry," by Richard Miller, I have a rather ambivalent feeling toward them. . . . We were in pastoral work about ten years before we had a washing machine, refrigerator, vacuum cleaner, or a radio and many other now common appliances in the home. We know what it is to have lived on a strict standard of austerity, sometimes much below the average of the active leadership of the local church.

It is right that the church should be awakened to its responsibility of paying adequate pastoral salaries. And yet we need to be cautious lest we attempt to oversell the objective. I can hardly see how our lower salaried ministers get along on their salaries. On the other hand, to represent anything less than $5,500 plus parsonage as inadequate hardly seems realistic. Fifteen years ago many of us would have felt we were well paid if we had gotten the equivalent of even $4,500 now. . . .

As to the matter of retirement, it is quite probable that in about thirty or more years we will have quite a number of ministers with a retirement income of around $4,000 to $5,500 or more. A young minister starting out at 25 with a salary of $4,200 and maintaining that average throughout his career would, with full participation in the Pension Plan and Social Security, have a retirement income at sixty-five of somewhere around $4,360 — pension benefit of $2,280 and Social Security benefit of $2,080 — if his wife is living and as old or older than he.

If he did not retire until seventy his pension benefit would be increased by about $965, making a total retirement income of about $5,325. Even if a pastor reduces his pension payments to 1%, which he may do if he is in Social Security, he will still have a retirement income of around $3,600 at sixty-five, or $4,240 at seventy. If the inflationary trend continues and pastoral salaries increase the pension retirement benefits will increase at a similar rate. With an income like this it would seem that the pastor at retirement could either buy or rent a modest house. At least he would not need to accumulate funds for buying a home during the earlier part of his ministry while he is rearing children.

Would it not be the part of w dom to be more concerned abo improving the economic security the lowest third of the pastors the salary scale, rather than "cryin over the inadequacy of the financ support of the highest third of t pastors in the salary scale? Yet insist on penalizing the ministers w serve at the greatest financial sacrifi by providing for them a very meag pension, while we retire those w serve at a very little financial sac fice with a very generous pensio Since this is a denial of the spi of brotherhood which we profe why do we do it? We could bri about a degree of equalization basing the pension more on the nu ber of years served, as do the Met odists, rather than on salary draw And yet we deliberately reject th gesture toward equalization. Wh would Jesus do in this regard? Marvin E. Clingenpeel, Grottoes, V

Shaky

It seems to me that when a chur publication must take on such a vertising as a record club and d pend on such a phrase as "Bri Christ into your home!" by means records, that the essence of that pu lication is on a rather shaky found tion.

If they want to advertise this ty of material then I would sugge that it be done in a less form publication of the church and o that deals more with the sensual a pects of living. — Leon B. Albe 3435 W. Van Buren, Chicago 2 Ill.

The Stars Abide

One of the many blessings of t Church of the Brethren is that t church's policies, creeds, dogma and doctrines are determined not b a hierarchy handing down "dos a don'ts" to its individual congreg tions, but by a democratic assemb (Annual Conference) of delegat selected by the respective congreg tions to meet in general assembly represent their needs. This is real democracy in action and allows la tude and opportunity for change a advancement within the church.

The past 1,500 years of chur history has conclusively proved th

Continued on page 23



Religious News Service

The cross is the most convincing argument that God seeks and saves the lost

LOST and FOUND

John C. Middlekauff

IT IS amazing the things people lose. Churches, public buildings, trains, planes, buses, and taxis are just some of the places people leave things. In one church's "lost and found" department you can find ladies' gloves, handkerchiefs, umbrellas, overshoes, hats, pocketbooks, Bibles, buttons, scarfs, pencils, pens, costume jewelry, glass cases, and not so long ago, a necktie.

The "lost and found" departments maintained by public transportation companies contain an even greater variety. They say some people would lose their heads if they were not so securely fastened to their bodies, and when I hear of some of the things that people lose, I am inclined to agree. But the most tragic losses never get into the "lost and found" departments. You see, men get lost.

Luke has preserved for us the appealing story of the encounter that Jesus had with Zacchaeus. Rich, dignified, short of stature, this man was so determined to see Jesus that he climbed a tree like a ten-year-old boy in order to get a good look. But Zacchaeus got more than a good look, for Jesus stopped under the tree, looked up, and, by name, called him down and then invited himself to dinner.

Zacchaeus was delighted, but the people of Jericho were scandalized, for Zacchaeus was not the most popular man in

Pastor of the New Carlisle church, Ohio

town. Tax collectors never are. But Jesus, who never bowed to public opinion, went ahead with his arrangements and ate with the man who was labeled by everyone as a "sinner." And he defended his actions in one of the great verses of the New Testament. "For the Son of man came to seek and to save the lost."

Men are lost. Zacchaeus was to discover that day that he was lost in the sense that he had missed the road to life, that he had been mistaken as to the meaning and value of life, that he had failed to discover its primary purpose. He had thought of life in terms of wealth, comfort, pleasure, talent, position, and the indulgence of his appetites.

And from his point of view, Zacchaeus had arrived. The town of Jericho was one of the most strategic cities of Palestine. Many of the trade routes passed through it so that its taxes were among the most lucrative in the land. The climate was pleasant, and his wealth enabled Zacchaeus to satisfy every taste, every whim, every appetite. Then Jesus came by, and Zacchaeus suddenly realized his lostness.

It was because men had missed the road that God sent his Son into the world. Jesus said that he came into the world, not to destroy, but to fulfill; that the truth of God might have somebody to bear witness to it; that he might bring light into the darkness; that he might give men the abundant life; that he might lead the lost home again to the Father's house. "For the Son of man came to seek and to save the lost."

How had men managed to get themselves lost? It would be so easy just to say, "Through sin," and let it go at that. But just what do we mean by sin, and just how did sin get us lost? Essentially, sin is rebellion against God, disobedience to his holy will, failure to do what he commands us to do.

And why do men disobey? Simply because men want to have their own way in preference to God's way. Now when men live for themselves, they miss the goal that God sets before them, and, instead of arriving home, they get lost. Whenever we miss the road that God points out as the only way to life, we are lost.

Is it not strange how man is able to distort every gift that God gives him? He gives man the intelligence to unlock the secret of the atom, and man builds bombs so powerful that one can wipe out a city thirty miles square. He gives men the gift of music, and we make a star out of Elvis Presley and create "rock and roll." Men invent TV, and for hour after hour the makers of beer and cigarettes fill our living rooms with crime, violence, and cheap entertainment.

Men have the ability to paint beautiful pictures, and they daub and splatter and call it art. Men have the ability to write, and they try to outdo one another in vulgar, profane, and filthy novels which are supposed to be admired because they are realistic. A cesspool and a garbage dump are also realistic, but I notice that we try to keep away from them.

God planned this to be a world in which goodness, justice, brotherhood, and kindness should dwell, but man in his arrogance, pride, and perverted self-will has turned it into a hell. And because men were lost, God sent his Son "to seek and to save" us.

Jesus once told a cluster of three parables, and all three had to do with the lost. There was a coin that a woman had lost, a lamb that a shepherd had lost, and son that a father had lost. It is a serious thing when you lose some of your money. It is even more serious to lose an animal that has been entrusted to your care.

Continued on page 9



God gives us intelligence to discover the secrets of outer space and man enters into a race with his fellow man to gain the advantage for military and propaganda purposes

Luoma

EDITORIAL

Isolation Booth

A FEW years ago the isolation booth in a television studio appeared to be the place where contestants in quiz shows sweated out their answers to questions they had never seen. Now we know that, in many instances, the booth was no more than a stage property. It created an illusion of honesty where none existed.

One of the contestants who was scheduled to search dramatically for prearranged answers was Charles Van Doren, a naturally intelligent and well-informed young person whom most viewers admired as well as applauded. Yet it was not until a few weeks ago that he found himself truly isolated from the answers that everyone wanted, so isolated that he had to face up honestly to the truth about himself. Finally he decided, "The truth is the only thing with which a man can live."

We recommend the reading of Charles Van Doren's statement to the congressional committee looking into quiz shows. His agonizing reappraisal of his share in deceiving the public does not make pleasant reading. But it shows how easily a person can be betrayed by the false values he accepts, even if reluctantly and temporarily. Many others have been similarly involved but few have been as honest in sharing the results of such an "isolation booth" experience.

May we suggest that there are many others, beside a few well-known contestants, who need to search their hearts in isolation? What about sponsors and producers who think that program ratings are the only criteria for determining what the public sees? What about network officials who must have been aware of some unethical practices but now speak so self-righteously? What about the feeling, so often expressed by viewers, as well as by producers, that after all a television show needs only to be entertaining, so what if it is rigged in advance? What about respectable banks that seemed to guarantee that everything was strictly honorable and aboveboard? Or what about the watchers who thought that feats of memory were deserving of such big money?

An isolation booth could serve us all as a place in which to realize how far we have gone after false gods. The truth, as Charles Van Doren observes, must be faced eventually. Fortunate is the person who takes a long hard look at himself and sees wherein he has faltered and fallen. He may yet discover that, thanks to the grace of a loving Father, the isolation booth can also become a mercy seat. — K.M.

A Prayer of Thanksgiving

ALMIGHTY and eternal God, who hast made us and to whom we owe everything that we are or can hope to be, our hearts are filled with gratitude when we consider thy steadfast love for all of thy children. We thank thee for thyself, for thou art the center around which all else revolves and thou art the end as well as the beginning of all that is important to us.

We thank thee for thy providence in anticipating and supplying every need through the overflowing abundance of thy blessings. We thank thee for thy abiding presence among us as one who is available at all times and never far away.

We thank thee for thy action throughout our human history, for the guidance of thy servants and messengers, thy patriarchs and prophets, thy leaders and spokesmen to the nations. We thank thee for the Bible and its record of thy revealing of thyself to men and of their response to thy calling.

We thank thee most of all for Jesus Christ, in whom thou didst give thyself to us most lovingly and most fully, so that all who would receive him might be guided into eternal life. We thank thee for the church, which is his body and a dwelling place for thy Spirit, a household of faith, and a fellowship that can encircle the world.

In the name of Christ our Lord. Amen. — K.M.

Continue the Moratorium

PRESIDENT EISENHOWER extended the ban our government placed on nuclear weapons tests until December 31. Already some political and military leaders, who are doubtful about reaching an agreement at Geneva on permanent arms control, are talking about resuming tests soon after the beginning of the year. But if we mean what we say about desiring disarmament should we not continue the moratorium on tests until some permanent plan is agreed to? — K.M.

Active churchwoman, as well as alderman Florence Head has learned to

Temper Justice With Mercy

Ruth B. Statler

A YOUNG man in his late teens faced the city alderman across her desk. He said, "Miss Head, why are you doing this for me? You are the first person who has ever tried to help me."

We do not know what direct reply Florence Head gave to his forthright question, but to any person who knows her and is aware of her motivations in administering justice, the answer is obvious. Alderman Head takes Christianity to her office.

The youth was the son of an ex-businessman. His father had become involved in financial difficulty with his company, resulting in the breakdown of his family life. His mother became enmeshed in unethical moral practices. The son, neglected and unloved, was picked up by authorities for burglary. In jail he attempted to commit suicide. Free again, he was soon in trouble on a serious morals charge, without friends or money. It was at this point that Florence Head reached out her hand to him in loving concern. She contacted a minister counselor and also the family welfare agency. The youth was placed in a job and the reconstruction of his life was under way.

This case is typical of what happens in this office in the heart of Johnstown, Pennsylvania, almost any day of the week. The duties of an alderman are wide and varied. They cover caring for transfer of car titles and applying for various licenses for clients. Marriages are performed there. Assistance on the collection of debts is given. These are more or less routine. But the major duty of this office is to administer justice, and it is the first step toward the solution of any infraction of the law, minor or major. No case goes before any court of law without first having been given a hearing before an alderman. In performing his duties an alderman is in contact with all kinds of people.

To maintain a Christian relationship with some people is not very difficult. But to deal with a person who has fallen to the bottom, to see in him the person God wants him to be and to treat him with the respect due any member of the human race, requires a heart endowed with the utmost Christian charity. Florence Head invariably tempers justice with such love. That quality has won for her the distinction of being one of the most capable and best respected aldermen in her state.

That love and respect is bestowed upon her not only by her contemporaries at law from the least jurisdiction to the

Author of Whither Thou Goest and House of Clay and forthcoming book, I Was a Stranger



Courtesy, Johnstown Tribune-Democrat

Florence Head was the first woman to hold city court in Johnstown in the absence of the police magistrate

highest, but it is also shown by those to whom she must mete out the most severe penalties. They know that what she does is done with love and a sense of justice.

Several months ago Florence was a patient in a local hospital for some time. The hospital personnel testified that upon her discharge the volume of mail to the institution fell off considerably. Her well wishes came not only from her relatives and many close friends, but by and large from numerous people whom she had had to fine or to send to prison in lieu of bail. They were aware of the love and tender concern in the heart of their judge for their welfare. Like little children, they did not resent punishment when it was truly justified.

While maintaining a deep faith in the ability of people to change when given the right impetus, Florence does reluctantly admit that there are some who are probably beyond reconstruction and who will continue to keep getting into trouble. That fact should in no way alter one's consideration of him as a person, she believes.

Those guilty of the most serious crimes often lean upon her for advice and succor. Not long ago a mother stabbed her four-year-old daughter to death with a paring knife in a fit of violent temper. At her hearing she fainted several times, and each time she was revived by Alderman Head. The situation was such that she was held over for trial in the county court. She begged Florence to accompany her to the jail in another town. On the way she said that if Florence would come to court for her trial she would tell the court exactly what she had done. The alderman's presence would assure her of at least one loving and sympathetic person no matter what the outcome.

Alcohol is the greatest of all offenders. Florence estimates that at least seventy-five per cent of the people in trouble are there because of drinking. Whenever possible she enlists the help of able pastors and priests, or works with the Alcoholics Anonymous to try to rehabilitate people.

Marital problems also take up much of her time. Florence laughingly refers to herself as an *old maid marriage counselor.* Because of her patience and her willingness to spend all the time necessary to help, many homes have been saved. Here also she has the wisdom to know

when to call upon religious leaders and other agencies to help. Divorce is the very last resort when everything else has failed. At every point it is her aim to reconcile people to their Creator and to each other, in home relationships as well as in every other situation.

Those who work with Florence daily have the highest regard for her ability to administer her office with fairness and dignity. The constables and detectives confirm her selfless service to all. She is always available to anyone in trouble at any hour of the day or night. Nor is monetary gain any motive for service. Whenever possible two or more charges are listed as one to save money for the offender. Decisions are never hurried merely to dispose of a case quickly in order to get on to the next.

Florence has had more than twenty-five years' experience in an alderman's office, first as clerk, and for almost five years now as alderman. Upon the death of her late employer, Alderman Patterson, more than twenty county attorneys wrote to the governor of the state to request her appointment to the office. This was done. However, before the appointment could be confirmed, the ward had elected her to serve.

She knows her business well. Lawyers do not hesitate to call upon her for advice knowing she will guide them to wise decisions. Some time ago Florence became the first woman in Johnstown to hold city court in the absence of the police magistrate.

The president of the Cambria County Bar Association, Attorney Marlin Stephens, said of her life and work, "She is a real Christian who practices Christian teachings and belief in everyday work. She is kind, sympathetic, and understanding with people in her interpretation and application of law. Her word is unimpeachable. She is one of the most outstanding aldermen in the county. The one hundred twenty attorneys in the county would all say the same."



In her capacity as an alderman Florence Head counsels with a famil

Florence was reared in a devout Christian home. Her mother was a charter member of the Westmont Church of the Brethren, and her father was a member of the United Brethren Church. She chose the church of her mother early in life. She grew up in a family of five chil dren. Her life has been fille with church activities.

Since youth she has hel responsible positions in he church in Westmont. She ha been a teacher and adviser o young people, and has serve as Sunday school superintend ent. For many years she wa church clerk and also a valu able member of various churc boards. At present she is the chairman of the commission o ministry and evangelism, the assistant Sunday school super intendent, and assistant teache to the junior high class.



Florence Head meets with the commission on ministry and evangelism

Florence insists that she is oo steeped in Brethren doc- rine to be a good alderman as lefined by the world. The Brethren have taught that every oad to reconciliation should be ursued before going to law. They have taught that one hould obey Christ's command o go the second mile, to love hose who love not, to bless hose who persecute, and to how no partiality to any man. f these principles run counter o the world's definition, per- aps the definition should be hanged, surely not Alderman lead. Certainly the principles nd ideals used in the adminis- ration of justice in the busi- st alderman's office in the city f Johnstown are desperately eeded in every office and in very court of justice.

Lost and Found

Continued from page 4

But in all the world there is othing that can compare to he lostness of man, for of all hat lives and breathes, only an is created with the possi- ility of fellowshiping with od and the ability to grow nto his likeness. If a shepherd oses a sheep and cannot find , the sheep will die and its ody will be devoured by the ultures. But if a man loses his ay and is not found, he loses is eternal soul. And words are nadequate to express the trag- dy of a lost life.

Men are missed. Men are st, but they are also missed. ne of the unexplained facts garding "lost and found" de- artments is not that so many ings are lost, but that they are t missed. You take a pair of oes to the shoemaker, and for- et to call for them. Or we lose book and never miss it. Each me the relief truck comes, we nd sweaters, gloves, and other od wearing apparel to the rvice center at New Windsor, simply because people do not claim the things they lose. And in the cities, transportation companies auction off the items which clutter up their "lost and found" departments, good things which people never claim. But with man, it is a different story, for not only is he lost, but he is also missed.

Man is missed because God created man in his image and no matter how rebellious, how degraded, how vicious a man is, there is still something of eternal worth and value in him. In some men, the image is almost obliterated, but it can never be completely destroyed. We can look at an individual and fail to see anything of worth and value in him, but not God. God sees something of worth and value in every man — something worth saving, even at the cost of a cross.

The Mohammedans who reverence Jesus as a great prophet have a tradition to the effect that a group of men were once standing around the body of a dead scavenger dog. Some were commenting on its mangy hide, others on its deformed body. And then Jesus came by, and he said, "Even pearls are dark before the whiteness of his teeth." When God looks at man, no matter how great a sinner he is, he sees something of everlasting worth.

It is the fact that Jesus saw the potential in everyone that explains so many of his acts during his earthly ministry. For instance, the choice of the disciples. My guess is, if we had been living and had known the twelve men he called to be disciples, we would have said, "The man is crazy. There is not more than one or two in the whole lot who will ever amount to anything. And as far as changing the world, they just can't do it. They are not educated; they do not command respect; they are not wealthy; they do not have political influence." And everyone would have been in complete agreement with us.

For an example, who, besides Jesus, would ever have chosen Simon Peter? You know the way he has been described: unstable, impetuous, temperamental, undependable, quick-tempered, hotheaded. But Jesus looked deep into the soul of Simon Peter and saw rock-like qualities — possibilities of strength which others did not see.

Jesus came into the world to seek the lost — to seek them because God missed them.

But Jesus also came for a third reason. Not only are men lost and missed, but also men are wanted! Just as the woman wanted the coin she had lost, just as the shepherd wanted the lamb that had strayed away, just as the father wanted his son who was lost in the far country, just so God wants his lost children. This is the great truth of the incarnation. The only way God could reach lost man was by the incarnation; he had to come to us in the flesh; he had to come where we were!

Man likes to think that he searches for God, but the deeper truth is this: God has always been searching for man. From the day that he walked in the cool of the garden seeking for disobedient Adam and Eve until this moment, God has been tirelessly seeking man.

And what do we see as we look at the cross but the most convincing argument that God is One who seeks and saves the lost? The cross is not only the sign which tells what sin will do, but also the dramatized truth of the extent to which God was willing to go to save man.

Continued on page 15



Three Lions

"And he began t teach them [the disciples] that the Son of man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, . . 'If any man woul come after me, let him deny himself and take up his cross and follow me. For whoever woul save his life will lose it; and whoever loses his life for my sake and the gospel's will save it'"

The Urgency of Jesus:

Sacrificial Self-giving

Burton Metzler

UP TO the time of the last year of Jesus' ministry the graph of his popularity had been rising, but now at the time of his sermon on the bread of life, it turned downward. At this point Jesus began to withdraw with his apostles in order to teach them two important lessons. The first lesson, given at Caesarea Philippi, was that he was the Christ, the Son of God. Peter had learned this lesson well when he made his great confession, "Thou art the Christ, the Son of the living God."

Then Jesus proceeded to teach the second lesson. It is that he must be a suffering Christ, not a kingly Christ. This lesson is given in Mark 8:31-38, and it reflects the urgency of the Master.

There are three main pictures in this scripture. The first is Jesus' announcement to his disciples. He says that the Son of man must suffer many things, be rejected and killed, and after three days rise from the dead. The trend of events was pointing in this direction. The religious authorities in Jerusalem were growing more determined to kill him.

Furthermore, Old Testament scripture also pointed in this direction. The whole Old Testament system of sacrifices foreshadowed his suffering and death. The fifty-third chapter of Isaiah, which Jesus must have pondered deeply, pictured a suffering Messiah rather than a Messiah reigning on a throne. Accordingly, Jesus said that h came not to be served but t serve and to give his life as ransom for many.

The second picture in ou scripture presents two rebukes The first one is Peter's rebuk of Jesus. The scripture say Peter took him and began t rebuke him. Does that mea that Peter took Jesus by th shoulders, looked him in the eye and said something like this "Now, Jesus, don't talk like that You die at age thirty-three? B cut off from your work now an die on a cross? Preposterous This shall never be to you. I does not make sense."

Professor of Bible and philosophy, Mc Pherson College, Kansas

Jesus seems to interrupt Peter's speech and he rebukes him in turn. At this point we may recall Jesus' temptation during the forty days in the wilderness which concluded with Jesus' words, "Begone, Satan." Luke records that the devil left him until an appropriate time. Now as Peter speaks to him the opportune time seems to have come and the tempter is back again. Therefore, Jesus says to Peter, "Get behind me, Satan."

In seeking to turn him from the way of self-sacrifice Peter was a hindrance to Jesus. He talked like a man, not like God. A man would say, "Save your life"; God would say, "Lose your life." A man would say, "Get"; God would say, "Give." A man would say, "Sit on a throne"; God would say, "Give your life on a cross."

So Jesus rebuked Peter. We are not told what Peter's reaction was. Was he shocked? Was he offended by being called Satan? Did he feel crushed? Perhaps he felt sorry, but probably he still did not understand.

The third picture in this scripture shows Jesus giving instruction to the disciples and the multitude. First, he called his disciples close to him, and then he declared that if anyone would come after him he must deny himself. These words at once call to our minds the phrase *self-denial.* Self-denial means to give up something as people sometimes do at Lent. It might be thoroughly selfish, as when one gives up something in order to promote his own prestige or interests.

But Jesus was not speaking of self-denial; he was speaking of denying oneself. One may pamper, assert, neglect, deny oneself. The word that Jesus used here is also used in the account of Peter's denying Jesus. When Peter denied Jesus he declared that he did not know him. He meant that he had no connections with him and had nothing to do with him. He renounced him.

In the same way Peter must renounce and deny himself. If Peter's old self should shrink from suffering and sacrifice for Christ's cause, then Peter would need to say to his old unworthy self, "I do not know you. I have nothing to do with you. You have no claims on me." Paul was doing this thing when he said, "I hold not my life of any account as dear unto myself." Denial of oneself means negatively to renounce oneself; positively it means to dedicate oneself to Christ, putting Christ and his work first and oneself last.

Then Jesus said that anyone who would come after him must take up his cross. What is a cross? Is it arthritis or headaches or disagreeable neighbors? Paul called a certain affliction a thorn in the flesh but he did not call it a cross. If you should see a man in ancient Jerusalem carrying his cross you would know that he was going to his death. To take up one's cross means to lay down one's life. One may lay down one's life in one tragic hour or he may lay it down over a period of fifty years of service.

Paul did this. He said, "I die daily," and by this he meant that he was risking his life every day. The apostles did this also when later on Jesus was going to Jerusalem. They said, "Let us also go, that we may die with him." They were ready to lay down their lives.

ILLUMINATION

McKINLEY COFFMAN

In sorrow too one turns to God
And finds him standing close beside
With open heart
And arms outstretch'd,
Your inmost thoughts you can confide.

God's like a sunbeam piercing through
The smallest hole in window blind:
With light of life
And love that cares
He satisfies the searching mind.

We know he chases night away.
When we behold the rising sun.
Without sputter,
Without a crash,
With perfect ease the day has come.

Whatever crash may come in life;
Let not your soul embittered be.
Look at the cross!
Where God's own Son
Died to enrich eternity.

When every morning dawns afresh,
We find life is not lived in vain.
The Christ is ris'n!
There is no death
To all who follow in his train.

This supreme sacrifice would of course include all lesser sacrifices. If one has really laid down his life, then it would be simple to lay down his comforts and his money.

In the third place, Jesus says that whoever would come after him must follow him. Peter says that Jesus has given us an example that we should follow in his steps. We follow a leader who gave up his equality with God to become a man. Being a man he became a servant; then he stooped still lower to death, and lower still to death on a cross. He was always giving himself in sacrificial service in order to do his Father's will in the salvation of men. Sometimes in our desire for comfort and ease we forget that we follow a crucified leader.

Jesus then goes on to say that these instructions rest on fundamental principles. One of these basic truths is that the self-centered person who guards his life so carefully will really lose it, while the generous person who lives sacrificially for Christ will save his life. Men may say that self-preservation is the first law of life but Christ would say that self-giving is the first law of real living.

A mother when asked what had been the greatest days in her life replied, "Why, the days on which my children were born." This may seem strange, for those were days of risk, pain, and cost, but they were also days of self-giving for the sake of new life, and, therefore they were great days.

So Jesus by word and example lays upon his disciples the challenge, indeed the privilege of self-giving in a great cause. This self-giving is the expression and the measure of one's urgency in the work of God.

• • •

Dr. Edmund Perry, chairman of the department of history and religions at Northwestern University: "It is Christ, not the Bible, that we worship. The end of all Bible study is to see the crystal-clear Christ. No faith is truly Biblical that does not bring Jesus Christ out of the grave of the Scriptures and make him a living reality. Christ remains dead in the Scriptures unless we confirm his presence in our own lives."

Peace Emphasized in Brethren Service Realignment

Norman J. Baugher

CONCERNS expressed in Annual Conference and in meetings of the General Brotherhood Board in recent years have reflected a concern that peace receive more emphasis in our Brotherhood program. Accordingly, the General Brotherhood Board in its June meetings called upon the total Brotherhood staff to give greater emphasis to the cause of peace in the several program and age emphases of the church.

Realignments were also made in the Brethren Service staff with the intent that more time and attention be given to peace. The new position of peace counselor was established. The social education department was reconstituted as the peace and social education department with approximately as much time to be given to peace as to all other social areas together. The various programs formerly under social action are reconstructed with the new alignment providing instead for a director of volunteer service.

Ora Huston has assumed the newly created position of peace counselor. In this capacity he will be available to work with districts, local churches, the colleges, seminary, and individuals as time permits on matters of peace education and action. The board is now working on the securing of a director of volunteer service, the successor program to the department of social action which Ora Huston formerly directed.



Ora I. Huston



Dan West

Dan West, who recently carried the portfolio of director of leadership training on the Brethren Service staff, retired on September 1 after more than twenty-eight years on the Brotherhood staff in the interest of youth and peace. Leadership training for peace will continue to be included in the Brethren Service program.

The Present: Let's Face It

Ira W. Moomaw



A Rural Service Center worker (left) shows an Indian farmer how to select good seed

WE SPEAK glibly of this as the space age or the atomic age, but in a true sense this is the age of the hungry and the dispossessed. Never before have so many of God's children been without food — never so many without homes.

Over a century ago, William Carey, horticulturist and missionary scholar to India, wrote, "Those to whom we preach are hungry, many starve." Despite the scientific advancement since Carey's time, the plight of village people around the world has grown steadily more acute. Our great technological possibilities make this all the more tragic.

Growing hunger is the first of four facts that face the church in its world mission, which is largely among the poor, the neglected peoples of the earth.

The second is the hope of the people. Nearly a billion people are striving to gain a more abundant life; they believe something can and must be done. This rising hope is a decisive factor of our century. The future of the church in the villages of the world may well be determined by our response to it. Missionaries, by their teaching of Christ's concern for all, have had a large part in generating this hope. We accept the new spirit in the villages with gratitude and humility; let us also meet it with the vigorous response that it deserves.

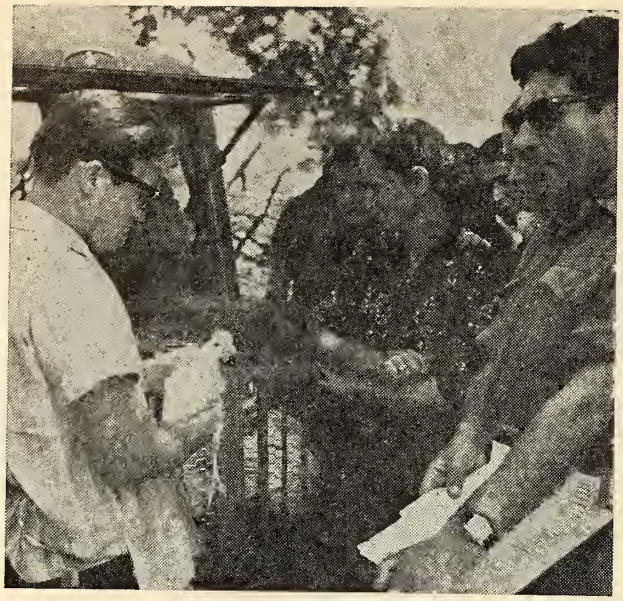
A third fact is the rapid increase in world population. Medical missions and governmental programs have done much to control disease and epidemics, thus lowering the death rates. But the production of food has not kept pace with these improvements.

A food minister in Asia has just declared, "Our chief problem is not communism; it is to devise some way to feed our mounting population. True, the total food output of the world has increased since 1950, but the population has grown faster. A few enjoy better food but most of the village multitudes have less food today than a decade ago." Africa, once considered a land of plenty, is now called "the world's greatest potential hunger area." This is because of mounting birth rates and continuing soil erosion.

We are indebted to those who warn us of darker days ahead. Men like to think some easy solution will be found before the worst comes. There is no basis in fact for such easy optimism. Of all the unfinished business before mankind, nothing could have a more valid claim upon the compassion and the genius of the church than this mounting population and the need for bread.

Fourth, God has not willed

Executive secretary, Agricultural Missions, Inc.





B. E. O'Donnell

Better poultry stock and the introduction of new crops such as sorghum in Greece improve the food situatio

that any should perish. He has placed in the soils of the earth the resources of bread for all. He who marks the fall of the sparrow must be deeply pained to see thousands of his people starve daily. No one knows how many! As the instrument of God's purpose, the church must make haste to contrive ever newer and more effective ways for using the resources he has provided. Perhaps, we need a theology that includes hunger and want more clearly within its purview. Theology arises not only by contemplation in cloisters, but also where men toil and do the will of God in the day-to-day demands of life.

These four facts, growing hunger, rising hope, population increase, and the divine purpose, place before the church its most noble summons and its greatest present challenge.

Great segments of the church have long been concerned with the poverty and neglect of village people. Today there are nearly 230 agricultural missionaries, serving in over 40 different lands. This is an impressive figure until we realize that they constitute less than three per cent of the total missionary staff. Moreover, some agricultural missionaries are tied down in institutions, unable to engage in the work to which they dedicated their lives.

We recognize the unique nature of the church. We do not suggest that the church alone is responsible for raising the level of living among neglected peoples – it is but one of several agencies. However, although there is much that the church is doing, there is more that it can and must do if it would hold its place in today's regions of economic change.

HOW SHALL WE FACE IT?

No complete statement is possible in this short space, but several next steps are clear.

We must find ways to deal with the causes of poverty. Much "technical assistance work" has dealt with symptoms rather than basic causes. The rural missionary, speaking the language of the people and sharing their lives, is in a favored position to guide us in seeking permanent solutions. We express our concern over village poverty through many good activities – and all are needed. But ways must be found to co-ordinate better ou work on the basis of causal fac tors and of long-term objectives The church should be mor concerned with rural recon struction which, in the words o K. T. Paul, "embraces the whol of life."

We must expand the ministr and services of the villag church. God has blessed th church in its world mission Today there are seventy-tw thousand village churches wit thirty-five thousand pastors What could God not do if eac of these should become an out post of help and hope to dis tressed people? The Lord' Acre plan, rural youth clubs adult schools of rural better ment, co-operative societies self-help projects are but a fe of the tested ways of servic open to the village pastor an the agriculturist, trained an dedicated to the cause of a more abundant life.

We must consider land stew ardship. With deserts stil spreading, millions of acres o topsoil lost each year, an landlordism still uncurbed, w need to return to the Bible con cept of responsible stewardshi of the land. This can com

nly through the teaching and ractice of man's duty to his eighbor and to God in the use f the resources God has pro-ided.

We must co-operate with overnmental and other com-unity development programs herever feasible. If these arger programs succeed there hould arrive a climate in which ll can serve more effectively. hould they fail, or succeed in eaching only the favored few, he crushed hopes of the peo-le would be tragic.

We must provide rural train-ng for village pastors. These ervants of God, because of heir large number and the di-ect contacts they enjoy with he people, can become the key o a more abundant life for nillions.

We must use more effectively he rural-trained personnel now vailable. A common disap-ointment among young people rained in agriculture is that here are so few calls from the ield for their services.

The Pittsburgh Conference n Rural Work called for "a taff of qualified rural workers t least equal to the number ngaged in education or medi-ine." This would allow some o serve with village pastors, or leadership training and for ome of the many new self-help nd extension projects so ur-gently needed.

Such projects require very ittle in the way of foreign unds. The best self-help proj-cts are largely self-supporting. As a veteran agriculturist told us last year, "It is usually the vorst project that calls for a arge foreign subsidy." There re valid exceptions to this, uch as modest grants to self-elp projects.

The year has seen at least six nissionaries on furlough com-plete postgraduate degrees in village extension service. We nust rethink our field programs in order to make the best possible use of these well-qualified people. Several Christian councils are eager for the loan of qualified rural reconstruction workers to serve on their staffs. Field programs need to become more flexible so as to use more of the Christian national workers preparing for rural work.

We must face our rural world mission in the light of new opportunities, difficulties, and challenges. The task is larger and the hour later than many appear to realize. We need not face it alone but in the spirit of God who summons the best efforts of our hearts and our hands.

He Finds a Way

THE colporteur is the symbol of the Bible Society. He is the man who goes with his load of books where no one has ever taken the Bible before. He is not a salesman. He is an evangelist; he has the Book not only in his hand; he has it also in his heart. There are wide areas of the world where no missionary work is being done, and others where once flourishing missions have had to close their doors. In many such fields the colporteur goes his way from city to city, village to village, door to door. He tells the story of Jesus and his love, and is gone. But in countless places the Book he leaves stays on. It continues to give its silent message and transform lives and homes and whole communities.

All that the American Bible Society does comes to focus in the colporteur. Everything else — the aid given to translators; proofreading, the buying of paper, cloth, glue, ink, and linen; work with printers, binders and shippers; all the labor of accountants, typists, and clerks in a score of cities around the globe; budgets, radio and television programs, motion pictures — they all exist that the colporteur, the man with the Book, may persuade the man without it to so want it that he buys it in the hope that from it he shall find life that is life indeed.

Lost and Found

Continued from page 9

A man may think that he is finished with God — that he has bowed him out of the picture. A man may try to crush all of God that is within his heart — crush with "disfiguring violence" — but God gets through to him in the end. Browning once wrote: "Just when we are safest, there's a sunset touch, a fancy from a flower's bell, someone's death," and lo, God stands before us, blocking our path so that we cannot pass on until we have dealt with him. The fact of the matter is, God is inescapable. Sooner or later, we must come face to face with him.

Jesus came into the world to tell us that this God we seek to evade, to hide from, to move away from, is our heavenly Father — and that in love, mercy, and unfathomable grace, he seeks us until he finds. "For the Son of man came to seek and to save the lost." Men are lost; they are missed; they are wanted!

• • •

Stuart Innerest, pastor of First Friends church of Pasadena, Calif.: "We like to think of our country as the greatest democracy, but we fought 110 wars to take this land from the American Indians and broke over 300 solemn treaties with them. Peace will come as a by-product of recognizing that all men are one, and must be treated as God's family on earth. It will come as men do justly and have mercy in their dealings with one another."

KINGDOM GLEANINGS

A new government decree in Liberia has stipulated that in the future all missionaries coming to the Republic must possess college degrees. The public instruction department of Liberia said the new regulation is in line with the government's desire to improve educational standards.

Dale H. Aukerman of Southern Ohio, has been approved for peace work in Europe with the Brethren Service Commission, with special responsibilities with the Puidoix Continuation Committee. One of his first responsibilities will be preparation for the International Theological Conference on Peace to be held in Europe this coming summer.

New Evangelical United Brethren churches are being organized at "better than one a month," according to a report given at a meeting of the denomination's Board of Missions. However, Dr. U.P. Hovermale, executive secretary of the church's Division of Home Missions and Church Extensions, said, "This is only a fraction of what three quarters of a million Christians should be able to do."

The Protestant Council of the City of New York has launched a $100,000 fund drive to intensify its efforts against the rising tide of juvenile delinquency. The council seeks to open ten new youth centers in addition to nine already in operation, to employ a full-time youth co-ordinator to work with churches throughout the city, and to hire more court workers for assignment to domestic relations courts.

Coming Next Week

The Bible: Finding God's Guidance is a chapter in a new booklet by W. Russell Shull, published by the Macalester Park Publishing Company. The author gives three suggestions on how to use the Bible to "garner God's guidance from it." Other chapters from the booklet will be appearing from time to time in the Gospel Messenger.

The words and music of four songs are grouped under the heading, *Songs for December.* Background information for each is given.

Burton Metzler's fourth and last article in the series, The Urgency of Jesus, will also come in next week's issue. This one deals with *Future Things.* The author considers Jesus' answers to the disciples' questions, When will it be? What will be the sign? which came after he had made his startling announcement about the destruction of the temple.

Both ministers and laymen have a responsibility for education for pacifism, Robert W. Moon maintains in his article, *Pacifist Evangelism.* He discusses many ways in which they can carry out this responsibility.

A petition signed by over 14,000 Protestants and other Colombians was presented to the House of Representatives in Bogota, Colombia, calling upon the government to make effective the religious liberty guaranteed in the country's constitution. The document asked the House to put an end to every form of discrimination against non-Catholics in Colombia. It was presented by a Protestant attorney and a member of the Inter-American church of Bogota.

Representatives of the Church of England, Roman Catholic, and Free Churches in Britain will take part in a new broadcast series of "Pastoral Letters" through agreement with the British Broadcasting Company. They will be invited to address themselves specifically to their own people and not to the listening public in general. This is a new departure in British broadcasting, where the general principle is that every program be addressed to all who are listening.

Exemption from military service for young men who choose to serve in underprivileged countries as specialists in various fields has been suggested by Victor Reuther, a director of the Washington office of the United Auto Workers. He told a Methodist conference that these young men could serve as specialists in industry, agriculture, education, health, and welfare work. Mr. Reuther suggested that church leaders assist in persuading the government to exempt young men from military service for this purpose.

A grant in the amount of $30,000 has been made by the Lilly Endowment, Inc., of Indianapolis, Ind., to Manchester College. This grant is to be applied to the current operations of the college for 1959-60. This is the ninth year that the college has received a grant from the Endowment for this purpose. In addition to this annual support, the college has received grants for the Hall of Science, a curriculum study and improvement of teaching project, and graduate study for faculty members during the past several years.

Church property valued at $18,166,000 was destroyed by fires during the past year. There was a total of 4,200 fires in churches in the United States, an increase of 1,100 over the previous year. Total dollar losses showed a decrease of about $2,500,000. In analyzing the blazes the National Fire Protection Association discovered that defective heating systems caused the majority of fires. Incendiaries played a large part in the loss also, more so than in other types of buildings. Faulty electrical wiring was the third largest cause of fires.

The General Council of the Church of the new Jerusalem in the U.S.A. (Swedenborgian) recently called on members of all U.S. churches to support an appeal from the Philadelphia federal district court decision which last September banned daily Bible reading in Pennsylvania public schools. Methodist Bishop Fred Pierce Corson of Philadelphia, also defending Bible reading in the public schools, said the writers of the Constitution did not believe it was unconstitutional. He said, "They took the recognition of nonsectarian religion in public education for granted."

Brotherhood Theme: Brethren Under the Lordship of Christ

H. McKinley Coffman of North Manchester, Ind., has been selected to serve as one of the associate directors of the Brethren Service program in Europe. He and his wife, Janet Eller Coffman, will go to Vienna, Austria, at the beginning of January, where they will serve as houseparents at the Karlsschule project, until going to Kassel, Germany, in May to assume responsibilities in the exchange program, material aid, refugee services, and institutional services. Both Mr. and Mrs. Coffman served previously in the European program in Brethren Volunteer Service.

All eighty-five performances of the world-famous Oberammergau Passion Play in 1960 have been sold out, the Bavarian Economics Ministry announced. However, German railroad and bus companies have been given special allotments of tickets that latecomers may be able to obtain. Expected to draw 750,000 spectators, the eight-hour Passion Play will be staged from May to September next year.

Edwin Flowers, a member of the Good Shepherd Church of the Brethren, Kensington, Md., left the States in mid-November for South Pole Station, Antarctica. He will serve as the station's scientific leader for the coming year. Mr. Flowers was head meteorologist of the first group to spend the winter night on the South Pole in 1957 under the International Geophysical Year program. The present program is under the direction of the National Science Foundation and is known as the U.S. Antarctic research program. Mr. Flowers is a graduate of Manchester College, has taken advanced work under the U.S. Department of Agriculture, and is employed by the U.S. Weather Bureau in Washington, D.C.

Change of Address

E. M. Hertzler, from Connellsville, Pa., to Rockton, Pa. Brother Hertzler is presently serving the Bethel-Greenville-Rockton churches as pastor.

Agricultural Seminar

"American Abundance in a Hungry World" is the theme of an agricultural seminar to be held Dec. 15-16 at Oskaloosa, Iowa, under the sponsorship of two Quaker groups. The purpose of the seminar is to view the current agricultural surpluses in the United States and the needs of the world for food, to examine what is now being done with surpluses, and to consider what more could be done. Among the leaders of the seminar will be a representative of the United States Department of Agriculture; E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, Dr. Wallace Ogg, extension economist, Iowa State University; Mr. Lauren Soth, editor of the Des Moines Register and Tribune; Dr. Pak-Chue Chan, M.D., Iowa State University; and members of Congress.

The Brethren Service staff is eager to have as many Brethren as possible participate in this seminar, as its concern is one which Brethren share heartily. Brethren pastors in the Iowa, Illinois, Minnesota, Wisconsin, Nebraska, and possibly Kansas area are being sent additional information on the seminar. Interested persons should send $2.00 registration before Dec. 5 to Agricultural Seminar, 910 North C Street, Oskaloosa, Iowa.

The St. Petersburg church, Fla., which has been meeting in the recreation hall of the Gandy Trailer Court, is now using the facilities of the elementary school building at 38th Avenue and 74th Street, North. This location is near to the parsonage on the site of the future church building. A bus line runs on the avenue. The church invites those who are planning to spend the winter months in St. Petersburg to worship with the members there.

Daily Bible Readings

Nov. 30	Rom. 5:1-21
Dec. 1	Rom. 8:1-17
2	Rom. 8:18-39
3	Rom. 12:1-21
4	1 Cor. 13:1-13
5	Acts 9:10-31
6	Matt. 5:1-16

The complete list of readings from Thanksgiving to Christmas in the form of a bookmark may be obtained from the American Bible Society (Dept. U), 450 Park Ave., New York 22, N. Y.

The Church Calendar

November 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Saul Confronted by Christ. Acts 9:1-9. Memory Selection: There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved. Acts 4:12 (R.S.V.)

Dec. 4 Brethren Service interpretation conference, Hope church, Mich.
Dec. 5 Brethren Service interpretation conference, Fostoria, Ohio
Dec. 6 Brethren Service interpretation conference, Chippewa church, Ohio
Dec. 10 Human Rights Day
Dec. 12 Brethren Service interpretation conference, Goshen City church, Ind.
Dec. 13 Brethren Service interpretation conference, Flora church, Ind.
Dec. 14 Brethren Service interpretation conference, Milledgeville church, Ill.
Dec. 25 Christmas
Dec. 27 — Jan. 2 Central Region recreation laboratory, Manchester College, Ind.
Jan. 3-10 Week of Prayer

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Stewart B. Kauffman of Elgin, Ill., in the Burnham church, Pa., Nov. 30 — Dec. 6.

Gains for the Kingdom

One baptized and three received by letter in the San Diego, church, Calif.

Two baptized in the Piqua church, Ohio.

Nineteen baptized and nine received by letter in the Roxbury church, Johnstown, Pa.

News and Comment From Around the World

West Coast Churches Launch Clothing Drive for Typhoon Victims

Protestant and Orthodox churches throughout the West Coast states have launched an emergency drive for 300,000 pounds of clothing for the 1,225,000 homeless victims of Typhoon Vera in Japan.

An interstate fleet of trucks was mobilized with the aid of state and local councils of churches and a fifty-member volunteer crew went on round-the-clock duty at the Modesto center to process and mail incoming clothing for the earliest possible shipment from San Francisco and other ports. The clothing supplies at Modesto had been almost depleted of supplies as a result of shipments to Taiwan flood victims last summer.

In Japan, Church World Service rushed to the disaster areas 8,000,000 pounds of food from stores it had built up there for use in any catastrophe. The foodstuffs included chiefly powdered milk, corn meal, flour, and rice. In addition, the agency's New York headquarters cabled $25,000 to cover costs of internal transportation of supplies. Meanwhile, Protestant churches in Europe sent immediate contributions totaling more than $13,000 in response to an appeal by the World Council of Churches.

Juvenile Delinquency Sets New Record in 1958

Juvenile delinquency set a new record in 1958, according to a report of the Federal Bureau of Investigation. Statistics showed 480,615 arrests involving persons under 21 years of age. Last year a total of 284,213 arrests involved boys or girls who had not yet reached their 18th birthday.

Of the youths under 18 who were arrested 130 were charged with murder and 78 others with manslaughter by negligence. An over-all increase of 8.1 per cent occurred in juvenile delinquency between 1957 and 1958. Juvenile delinquency is increasing at a faster rate in small cities than in large, according to the FBI.

1958 Crime Rate Reported Highest Ever

The U. S. crime rate was the highest in history in 1958, according to the Federal Bureau of Investigation. A total of 1,553,000 offenses were known to police. There were 8,182 murders committed in the United States, while rapes numbered 14,563, and other assaults 113,569. A total of 75,347 robberies were committed, 679,878 burglaries, and 391,560 thefts, other than automobiles. There were 270,965 stolen cars.

Moravians to Inaugurate Year-Long "Prayer Watch"

A year-long prayer watch will be inaugurated in January by the Moravian Church, restoring a custom that was instituted by the church in 1727 and which lasted for more than a century. In 1957 the custom was revived for the denomination's 500th anniversary.

According to the original observance, perpetual prayer was offered through all hours of the day and night by successive individuals in local churches. Next year, however, under a modified plan each congregation will be assigned a day on which it will schedule an hour or more during which prayers will be offered. The practice may be continued indefinitely beyond 1960.

Australian Church Group Urges Nuclear Testing Suspension

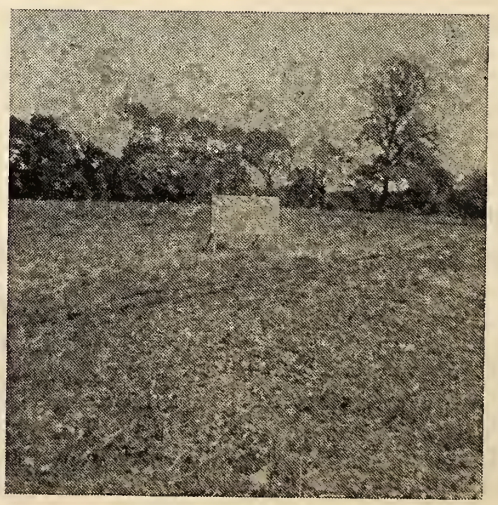
The Australian Council of the World Council of Churches has sent a telegram to Prime Minister Menzies urging the indefinite suspension of all nuclear tests. The council said it "recognizes a rising demand for peace from men and women of every land and an increasing concern about the wastage of resources urgently required for economic development." The council urged the powers to refrain from nuclear weapons testing while attempts continue to achieve an agreement on full international control and inspection.

Uniting Lutherans Name Editor of Official Organ

Three Lutheran bodies uniting next year have elected Dr. Edward W. Schramm of Columbus, Ohio, as editor of the new denomination's official periodical. For thirty years Dr. Schramm has edited the Lutheran Standard of the American Lutheran Church. This will be both the name of the paper and the name of the new body of 2,200,000 members. The merger will unite the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church next April.

Only one theological seminary will be operated by the new Lutheran body, but the school will consist of four separate units and as many campuses. The four units of the seminary will consist of the present institutions of the uniting bodies — Luther Seminary at St. Paul, Minn., the Lutheran Seminary at Saskatoon, Saskatchewan, Canada, the Evangelical Lutheran Seminary at Columbus, Ohio, and Wartburg Seminary at Dubuque, Iowa. Theological education in the new church will be planned and directed by a board of theological education, but each unit of the seminary will be governed by its own board of regents and will have its own administration.

A goal of $2,000,000 will be sought in a special offering during a "Year of Jubilee" that will be observed after the formation of the



On Sunday afternoon, Sept. 13, two districts of Pennsylvania joined in dedicating a five-acre tract of land which is soon to become the site of another Church of the Brethren congregation in the Philadelphia area. This site is located on the growing edge of the city at the junction of Darby, Paoli, and Buttonwood roads. It is only a few miles from the mother congregation at Germantown. Currently the fellowship under the leadership of Donald E. Leiter is meeting in the First Presbyterian church of Paoli

new church. The theme, On the Way Rejoicing, has been selected for the Year of Jubilee, which will be devoted to prayer, Bible study, and evangelism in the nearly 5,000 congregations of the merged church.

Churches Urged to Aid in African Evangelism Efforts

Archbishop Theophilus, second ranking prelate of the Ethiopian Orthodox Church, has issued an appeal to all churches to help in the evangelization of non-Christians in Africa. The archbishop, who is a member of the Central Committee of the World Council of Churches, reported that his church, to which Emperor Haile Selassie and nearly eleven million of his subjects belong, had baptized more than 100,000 African converts during the past three years. However, he noted that the 21 million population of Ethiopia includes six million Moslems and 150,000 Jews, with the remainder made up chiefly of animists.



The new home for the National Council of Churches, the U. S. Conference for the World Council of Churches, and many other interdenominational and denominational agencies is this nineteen-story block-square Interchurch Center in New York City, overlooking the Hudson River

Heifer Project Moves Headquarters

Headquarters of the Heifer Project are being moved from New Windsor, Md., to Upper Darby, Pa. The change to the new office in a suburb of Philadelphia was taken because of operational advantages, according to the project's board of directors.

Upper Darby is located near good airplane, bus, and railroad connections. It will, therefore, be possible to establish better communications with the religious agencies that are supporting the work of the Heifer Project. The office also will be much closer to the port of New York, through which most Heifer Project shipments are now being made. The corporate headquarters are at North Manchester, Ind.

Ruins Believed to Be Site of Gomorrah

Ruins believed to be the site of ancient Gomorrah, Biblical city of "brimstone and fire" and, along with Sodom, an ancient symbol of infamy, have been found forty feet below the waters of the Dead Sea.

Spotted by airplane pilots, the site is at the south end of the sea of the Lisan peninsula. Skin divers were assigned to photograph the ruins. Jordanian officials said the area would be dammed off and drained if the site is confirmed as Gomorrah.

One of five "cities of the plain" mentioned often in the Bible, Gomorrah together with the others was destroyed by "brimstone and fire from the Lord out of heaven" because of the wickedness of their inhabitants, according to Gen. 13:13 and 19:24-25.

Geologists have explained the cause of the cities' destruction as an earthquake along the Jordan River — Dead Sea fault, probably about 1900 B.C. It is now known that petroleum and gases were once general in this region. In addition, the Bible mentions "slime pits" and "the smoke of a furnace" in connection with the area and its destruction.

Archaeologists long have held that the cities and the plain were located in the area now inundated south of the spot of land extending from the eastern shore. Only here, do freshwater streams flow from the mountains of Moab into the sea with sufficient force to supply five cities. Fresh water also was essential for irrigation to support rich vegetation reported in Gen. 13:10.

News Briefs

More than 1,000 persons are taking a college course in Old Testament being offered on television in Washington, D.C. A Methodist minister and a rabbi are teaching the course. The television station owned by the Washington Evening Star donates the time.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, has observed that a rapidly growing number of Lutheran congregations are throwing open their doors to men of all races. Dr. Fry addressed the delegates and visitors to the twenty-second biennial convention of United Lutheran Church Men.

Membership of the Methodist Church increased 9,815,459 in the past year. The total includes the denomination's 27,750 ministers but not its baptized children. Cuban members are included in the totals.

Quotes in the News

Cornelia Otis Skinner: "In a world crippled with doubts, fears, and tyrannies, the only hope for the survival of mankind lies in the working practice of understanding, sympathy, and brotherhood. We as a free democracy should lead the way. But we cannot call ourselves a completely free democracy if within our fine land there exists racial hatred. Nor can we lead the way if we tolerate religious intolerance."

Senator Hubert Humphrey: "I am convinced that an environment of free society and the osmosis that will inevitably occur across its borders is more of a threat to the Soviet dictatorship than any military weapons we possess and is more likely to bring about its end."



Relatives and friends of Luis Osorio witnessing first Protestant funeral service in Calderon, conducted by Merle Crouse, assistant pastor of the church

ECUADOR, SOUTH AMERICA

The Church Witnesses Through Death

John Horning

Photos by the author

LUIS OSORIO, whose bold witnessing to the gospel was responsible for many conversions in the church at Calderon, Ecuador, was speaking to some townsfolk in the plaza and had just asked, "Where do you expect to spend eternity?" when he suffered a heart attack and died.

This was the first death in the Calderon church. Conducting a ceremony for the first time is very important, for it sets a pattern to be followed in the future. The mission and the church leaders consulted concerning the funeral service for Brother Osorio and decided to hold a vigil at the chapel of the school.

The women decorated the chapel with flowers, candles, and white draperies to symbolize the Protestant emphasis on hope in contrast to the usual black for sorrow. The men went to Quito to buy a casket and food for the family. Merle Crouse remained with the family, the widow and six children, leading the crowd of friends and relatives in prayer. Twenty persons stayed at the chapel all night.

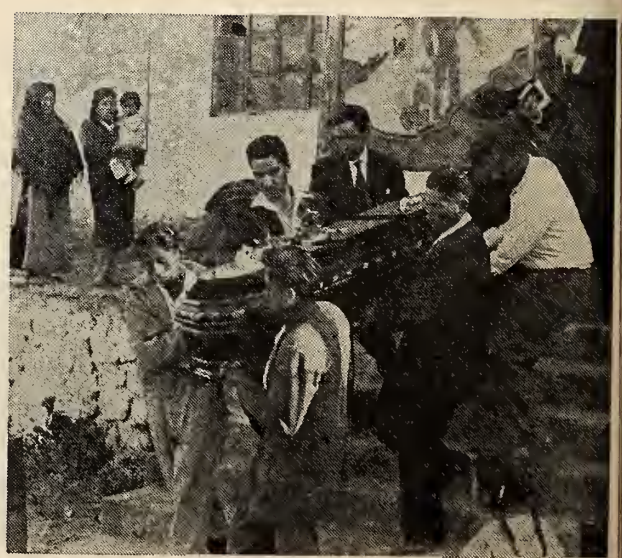
Early the next morning a simple memorial service was held, featuring testimony by five persons who had been led to church membership through the influence of Brothe Osorio.

Many people attended the serv ice out of curiosity. They had hear many rumors about the way Protes tants conducted a funeral and hov they looked upon death and the here after. It was an opportunity to mak a witness to those who attended.

After the memorial service rela tives carried the casket to the ceme tery for burial.

The wisdom of the Calderon con gregation in buying a cemetery plo early in its life was demonstrated by this death. A threat made against the Protestants by those opposing them has been the question, "Where can you be buried?" To counteract this objection, a plot of ground was purchased, and it was here that Luis Osorio was buried.

The church has donated money to help the Osorio family in its immediate needs, and a committee has been formed to help Mrs. Osorio to live adequately in the future, probably through financing the purchase of a new engine for the small feed mill which she and her husband Luis have operated and by which they have supported their family. She has refused to take any of her children out of school to help earn a living for the family. She is confident that God will help her through her bereavement and that it is not his will that any of her children should be denied the opportunity for an education.



Relatives carry the coffin of Luis Osorio to the cemetery in Calderon, Ecuador

Eclipse Excitement

BLASE Americans can scarcely understand or believe the intense fear the Nigerians in our Church of the Brethren mission area experienced on Oct. 2 when we had an eclipse of the sun.

Although the subject had been talked about for a week before and the teachers in the schools had explained the phenomenon to the children, still most of them regarded the darkness as something that would catch them if they ventured outside during the time of the eclipse.

Charles Baldwin at Chibuk took a basketball, a smaller ball and a flashlight to the school to explain the situation to the children. He also gathered colored bottles which he broke into pieces so that each child could look at the sun through brown glass.

In the villages all the people had gathered their wood the day before and ground their grain, and now they shut their doors. They believed the darkness would come in a twinkling of an eye and it would be so dark they could not see their hands before their face. During this darkness they expected the wild animals and snakes to come out and kill anyone who was within reach.

Some of the missionaries during the darkest part of the eclipse went through the village, especially to the chief's compound where many people had gathered, and explained the reason for the eclipse, letting them look at the sun through smoked glasses.

The chief and his people said if only they had understood it like that before, they would not have been so frightened. Many thanks were given for this explanation of a natural phenomenon.

Out of the Mailbag

► In early August I was in Lassa for the spiritual life week at the senior primary school. Each of our mission-operated senior primary schools is having a similar meeting. Those of us involved in evangelistic work here have a great opportunity for Christ in such meetings.

At Lassa I had two sessions a day with each class and a meeting at the church for the entire village every night. During the first session each day, we talked about such weighty matters as the doctrine of God, Christ, and the Holy Spirit — showing how together these make up the Trinity. The doctrine of man, his sin, and God's plan for his salvation were also a part of these sessions. We also looked at the doctrine of the church.

During the second session we gave attention to subjects relating to Christian ethics. We discussed the relationship of the church and government, Christianity witnessing to Islam, and the way of peace.

Each boy in senior primary had opportunity to write out questions which we attempted to answer or at least discuss during the week. Most of the questions showed some real thinking. For example, When we are on a journey and get hungry for some food, if we tell the people that we are Muslims, they will give us something to eat. But if we say that we are Christians, we will not get anything. Is it wrong to do this? Or: Is it wrong for us to go to the Roman Catholic school if we do not follow all of the things that they practice and believe? If we are in the native authority schools, we will be required to go to school on Sundays. Is this wrong? And: Please quote me chapter and verse from the Bible where it says that it is wrong to marry two or more wives.

In the evenings, at the church I showed filmstrips that were donated by the audio-visual aids department of the Church of the Brethren in Elgin. I used four from the series on King of Kings, by Cecil B. DeMille. These were very popular and we held a short discussion after each one. Attendance at these meetings ran from 467-657. — *Irven Stern, Nigeria, West Africa.*

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

How has the traditional Brethren suspicion of theology affected the adequacy of our witness? In other words, does the Church of the Brethren have an adequate theology for an effective evangelism?

I believe the core of the concern is expressed in the second part of the question to which I reply with a resounding "yes!" This affirmative response is not given thoughtlessly. But on the basis that our witness springs from the Scripture, with the central message being the good news of God as taught by Jesus and exemplified in his life, we can be used by God to share his message effectively.

The question hints at a commonly recognized characteristic of the Brethren, which is that we have not been greatly absorbed in the task of formulating a strong system of theological thought. Space permits two responses to this: First, this has been one of our strengths. It springs from a desire to remain open for new insights from God and not to be too rigid in the way we express our faith verbally and more concerned about demonstrating it (which is an assertion that grows out of a theological viewpoint). But in the second place, thoughtful Brethren are exerting a healthful pressure on the church to define its views more clearly. This, I predict, will add increased strength to our witness, for it is right that we should give clear reasons for the hope that is within us.

In looking at our message based upon Christ and his word, I am certain of its adequacy. We need to pray fervently that we will permit God to use us in the sharing of the good news — *Stewart B. Kauffman.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.



IS YOUR congregation "alive" on peace? Are you looking for some tools for stirring up discussion and action on peace and international relations? How about a good audio-visual? Here are some films and filmstrips to add "flesh and blood" to your programs on peace. They will not give you all the answers or solve all the problems, but they are sure to provide grist for your group's thinking and discussion.

How to Live With the Atom

Do you really know what the atom is all about? what its dangers are? what its possibilities are? This 51-frame filmstrip for youth and adults helps clear up common illusions about the atom bomb and how we may secure safety against the threat of future atomic warfare. Suggestions on how to do something about the problem are given. Sale is $3.00; rental, 75 cents.

More for Peace

Bill Grayson, a veteran returning from Korea, is greatly disillusioned when he finds a contented community and church. He wants to be doing something constructive in the struggle between good and evil. His determination challenges the local church to build more seriously for peace. This 45-minute film provides an inspiring story for juniors to adults. Rental is $10.00.

Not by Might

In this 20-minute film A. J. Muste, elder statesman of American pacifism and secretary emeritus of the Fellowship of Reconciliation, proposes a child-centered program that could rid the world of war. Suitable for youth to adults. Rental is $3.50.

One World or None

This is a dramatic film combining animated drawings and newsreel shots of Hiroshima, Bikini, and the Nuremberg trials. It summarizes the world atomic situation and shows the need for world control of atomic energy. This 10-minute film is suited for use with junior highs to adults. Rental is $3.00.

Time for Greatness

Why and how have we drifted into the attitude that force, violence, and war are the only ways to hold together crumbling relationships between nations and peoples? Why have we thought that is the way to "keep the peace"? The questions are made vivid by scenes after World Wars I and II which indicate our determination then to build for peace in other ways. Negotiation is presented as the solution for peace with documentary evidence from the Quaker strategy of live and work around the world, and from world events. Youth and adults will benefit from this 25-minute film. Rental is $3.00.

The United Nations Way to Freedom

This new color filmstrip presents the United Nations from the standpoint of the special concern of the church. Color photographs of the UN headquarters and of projects in many countries are shown. Effective charts and diagrams clarify this vast and complex organization. Two scripts accompany the film, one for general use and the other directed toward the women of the churches. Emphasis is given to the work to carry out the way of freedom for all people – freedom to live, freedom to live in dignity, freedom to live well, and freedom to love. This 70-frame filmstrip provides a valuable aid to study of the UN for junior highs to adults. The filmstrip sells for $7.00 and rents for $1.00.

The Way of Peace

The story of the world from creation to its complete destruction by the atomic bomb is shown through miniature figures and models. Man has built great walls that have shut God out. Christ has come to bring the way of peace, but the rejection of his teachings continues and man partakes in wars and hatred until the atomic bomb presents the possibility of complete destruction. This 18-minute color film is useful for provoking discussion on Christian attitudes toward atomic power in senior high to adult groups. Rental is $8.00.

We Seek Peace

The age-old struggle between groups to develop more powerful weapons and stronger defenses is depicted with photography and artwork with scriptural backgrounds. The atomic age is included. It describes the United Nations and its contributions. This 16-minute sound filmstrip is designed for youth to adults. Sale is $6.00 and rental is $1.00.

Which Way to Peace?

A straightforward, discussion-provoking debate on pacifism versus nonpacifism is carried on by Dr. Henry Hitt Crane and Bishop G. Bromley Oxnam, two outstanding Methodists. Bishop Gerald Kennedy moderates. Dr. Crane upholds the position that Christians must renounce war; Bishop Oxnam declares that this "ideal" situation is impractical. This 30-minute film provides an excellent discussion basis for youth and adult groups. Rental is $7.50.

Intercollegiate Peace Speech Winners

NATIONAL winners in the 1958-59 intercollegiate peace speech contest were announced recently by Dr. Roy Umble, executive secretary of the Intercollegiate Peace Speech Association.

Winners in Oratory

First prize in the oratory division was won by Richard Hibey, Le Moyne College, Syracuse, N. Y., with the oration, Peace: Finding a Definition. Peace: Myth or Fact, by Chester Burns, Vanderbilt University, Nashville, Tenn., took second prize. Third prize went to Sherwin Broersma, Western Michigan University, Kalamazoo, Mich., for Guided Missiles and Misguided Men. John Steger, Loras College, Dubuque, Iowa, won fourth prize with A Man on the Moon.

Honorable mention in oratory went to Faye Derrberry, Tennessee Polytechnic Institute, Cookeville, Tenn., for The Cosmic Tragedy; Sam Stegman, Butler University, Indianapolis, Ind., for Let's Advertise the Hell of It; Joan Walters, McPherson College, McPherson, Kansas, for Enlist for Peace; and Roy Miller, Bradley University, Peoria, Ill., for Open for Travel.

Extempore Speaking

In extempore speaking Marcia Miller, Butler University, Indianapolis, Ind., won first place, speaking on De Gaulle – Democrat or Dictator? Second prize was awarded to Tom Vaughn, Eureka College, Eureka, Ill., speaking on Does the Possibility of Global War Increase with the Continued Development of Nuclear Weapons? Third place winner, Aubrey Fisher, Northern State Teachers College, Aberdeen, S. Dak., spoke on the subject, Is the Concept of Massive Retaliation an Outdated Approach to Maintaining Peace in the World? Fourth prize went to Robert Beltz, Alma College, Alma, Mich., for his speech on Would a Strong Communist China Be a Deterrent to Russian Communism?

Honorable mention in extempore speaking went to Juddi Swanlund, Western Michigan University, Kalamazoo, Mich., Did the United Nations Fail in the Hungarian Revolt?; William Dawson, University of Arizona, Tucson, Ariz., What Are the Goals of Russian Foreign Policy? Helen Harold, South Dakota State College, Brookings, S. Dak., Is Red China the Major Threat to World Peace?; and Ron Matlon, Indiana State Teachers College, Terre Haute, Ind., De Gaulle – Democrat or Dictator?

Brethren Service Donation

Each year for the past several years the Brethren Service Commission has contributed $100 a year to Intercollegiate Peace Speech Association for prizes and other modest expenses of the association. Similar contributions are made by the Five Years Meeting of Friends and the Mennonite Central Committee. National prizes are first place, $40; second place, $30; third place, $25; and honorable mention, $5.

At the national contest orations are judged from tape recordings made during or after the state contests and from the manuscript. Extempore speeches are judged from tape recordings made during the state contests. Judges for the 1958-59 contest were David A. Potter, Frederick G. Alexander, and Frederick J. Speckeen, all of Michigan State University.

Readers Write

Continued from page 2

where a hierarchy prescribes the text to be sermonized, the songs to be sung in church; the "sect" seminary the embryonic pastor must attend, the groundwork has been set up to deaden the church and perpetuate staticism.

It is gratifying to note that the program of the Annual Conference just past had such notables as Dr. Nels Ferré and John Mackay, president of Princeton Seminary and other great speakers. Dr. Ferré's statement, "Fundamentalism is a dead issue and will not do; it is too closely tied to ancient cosmology," may sound like a strange philosophy in a Brethren assembly. We must remember that astronomies change, but the stars abide. – V. P. Mock, Chippewa Falls, Wis.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

You Can Preach. C. Ray Jordan. Revell, 1959. 256 pages. $1.75.

This book is certainly more than another book by another preacher reviewing the methods of sermon building and delivery. It is full of inspiration and helpful suggestions for anyone who is truly interested in the art of preaching. What started out to be a rather hurried review ended, for this reader, in a cover-to-cover careful and profitable reading. I commend it highly. — *W. Glenn McFadden, Elgin, Illinois.*

The Ministry of Preaching. Roy Pearson. Harpers, 1959. 128 pages. $2.25.

Is there a preacher among us who is satisfied that he knows everything and that all he does in the pulpit and out is adequate and from pure Christian motives? Do not bother to tell him about this book! But for the rest of us whose constant desire and search is to understand more completely the nature of our calling, seriousness of our responsibilities, intricacies of our task, basic needs of the people to whom we minister, and the resources available, here's help!

This is more than an eloquent "how" or "do it yourself" manual. It is a pulpit master's vigorous reappraisal of what the sermon can and should do. While not ignoring techniques, the author disturbs conscientious preachers with his probing of their inner life, motivation, maturity, commitment, relationship to God, concept of the church, and attitude toward people. The spirit bearing witness to the reader often seems to be that of the Holy Spirit.

The chapters on The Purpose of Preaching and The Credentials of the Preacher as well as those on The Nature of the Congregation and The Context of the Church (in which the continual, Biblical ministry of all believers, whether lay or clerical, is discussed) are almost unexcelled in homiletical literature.

I have been trying to imagine

what would happen to the Church of the Brethren if each of its ministers thoughtfully read this book and prayerfully committed himself to be the faithful and skilled minister God, through the instrumentality of a faithful and skilled minister, challenges him to be. If you read only one book on the ministry in 1959, read this one; if you read fifty, by all means, do not miss it either. — *Harold Z. Bomberger, Harrisburg, Pa.*

Sermons Preached in a University Church. George A. Buttrick. Abingdon, 1959. 222 pages. $3.75.

The sermons found in the above book were preached at Harvard by one of America's great preachers and thinkers. While he protested against preparing a book of sermons, feeling that sermons are to a particular audience, to meet particular needs, he yielded to pressures and here presents twenty-six superb sermons that speak to the crisis of our times, and to the perplexities and doubts of university students at Harvard. The sermon, Lonely Voyage sets the theme and tone for all that follow, and the final sermon, Dimensions of Depth is the climax to these superb gems, which will speak to any person's fears, doubts, or uncertainties in times like ours.

The sermons fall into three sections: (1) Faith and Doubt; (2) Faith and Life; and (3) The Christian Year.

No one who reads these sermons can help but be deeply moved by the simple and clear argument and the ringing faith which is everywhere present in them. They will stand up to any of the sophisticated who may argue against faith and plead for pessimism because of the tragic dilemmas facing our generation, or because of the "doubts and fears spawned by science and philosophy." For preacher or layman this is vigorous, stimulating, and rewarding reading. — *Charles E. Zunkel, Port Republic, Va.*

Those Later Years. Frances Avery Faunce. Crowell, 1959. 177 pages. $3.50.

Five aging women, two of them in a home for older adults, come together after many years of being separated. Through conversational technique the author (one of the five) leads the reader through the problems and concerns faced by older adults. Much emphasis is given to the proper attitudes and development of a sound philosophy.

This book is excellent reading for the older adult, the individual or family of a person about to enter a home for the aging, for families with parents or grandparents living with children (three-generation households), or others who work with this age group. — *James Renz.*

Pioneer Surgeon. Josephine Rich. Julian Messner, 1959. 184 pages. $2.95.

This is a well-written, exciting historical novel. The life of Dr. Ephraim McDowell is traced from his beginnings as a Kentucky farm boy, through his calling to medicine, and on to his career as one of the outstanding surgeons of his time. How he follows his chosen profession in spite of ignorance, threats, and lynch mobs, makes breathless reading.

The history of the state of Kentucky is traced along with the development of Dr. Ephraim's career. — *Ed Crill, Elizabethtown, Pa.*

The Song Goes On. Claribel F. Dick. Judson Press, 1959. 165 pages. $3.00.

This is a symbolic title for a book about an American Indian Christian woman, whose beautiful story goes on and on. The fact is that the book is the story of Loleta and her immediate family, the story of her father and mother, and of her grandfather and grandmother. These three generations moved forward toward Christian faith and ideals, and Loleta reached the fulfillment of her desire to become a missionary to her own people. The name *Loleta* means hummingbird. Loleta is of the Kiowa Indian tribe.

The author has had a long contact with American Indians. This has given her the background for understanding and appreciation, as well as the ability to write a true-to-life story in a pleasing style, which frequently breaks out into poetic prose. — *Annetta C. Mow, Elgin, Ill.*

To Plow With Hope. Donald K. Faris. Harper, 1958. 223 pages. $3.75.

This book gives fact-filled, yet warmly human answers to the questions: "Why do one half of the world's peoples go to bed hungry every night?" "What is being done about it?" "What attitudes and actions are required of Christians, of governments, and of the hungry themselves if they are to face the future with hope?"

The author has spent most of his adult working life in the Orient (primarily China and Korea) first as an agricultural missionary and then under various agencies of the United Nations in the field of technical assistance. Years of experience while working closely with the people of less developed countries enable him to present their situation with respect.

The book is highly recommended for Brethren and others who, though well-fed, are willing to look and admit that our brothers are hungry; who search honestly for bridges to bring together the haves and the have-nots; who seek ways to link faith with actions at the level of the church's and the nation's responsibility; who need now the encourage-

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, Church of the Brethren General Offices, Elgin, Illinois?

FAMILY MEALTIME

EVERYONE FEELS BETTER when mealtime is fun time. Often this is really the only time of day when the entire family can be together, so it is important that these mealtimes be happy times — sharing in the experiences of school, work, or play. It helps to have each one definitely look for something that is humorous or unique or educational to share with the family at mealtimes. These frequently open areas for further study and discussion.

One family makes it a point of telling jokes on themselves. They can tell a joke on the other fellow but they also learn to laugh at themselves.

A togetherness, a feeling of belonging, grows out of the close knit fellowship around a table where good food, good fun, and complete understanding abound. — *Irene Bittinger*

ment of knowing what has been accomplished thus far and the challenge of what remains yet to be done.

Bishop Gerald Kennedy of the Methodist Church says, "In the midst of hopeless blackness, this is a shining light." — *J. Benton Rhoades.*

***Adventures in Parenthood.** W. Taliaferro Thompson. John Knox Press, 1959. 155 pages. $2.50.

This is the second book on Christian Family Living, a companion volume to An Adventure in Love. In dealing with the basic needs of boys and girls, Dr. Thompson lists: new experiences, security, praise and appreciation, and love. Parents can provide opportunities for a child to fulfill these wants on a human level, but only in Christ can these desires be satisfied spiritually. Some terse statements of advice to parents: "We create difficulties for our children and ourselves by expecting more of them than they can do. The effective influence is not what parents say but what they are and do . . ." If we have to punish him, by our actions we must let him know that while we disapprove of what he is doing our love for him has not changed.

The book is simply written, has a real sparkle and enthusiasm, and yet conveys the deep feeling of understanding and experience. As he says and makes one feel, parenthood is an adventure, challenging, rewarding, and sometimes frustrating. — *Glee Yoder, McPherson, Kansas.*

***The Adequate Man.** Paul S. Rees. Revell, 1959. 127 pages. $2.00.

This is the kind of attractively written and spiritually bracing little volume the minister, church school teacher, and devoted layman could wish to have on every book of the Bible. This one, on the warmly personal and richly rewarding Epistle to the Phillipians, deals with every paragraph of the text, bringing out selected scholarly insights, a variety of translation, a sprinkling of quotations and illustrations welded together by a dominant spiritual interest and expressed in a style that now and again sparkles with fervor and wit. We can hope for more such treatments from Paul Rees's gifted pen. — *Chalmer E. Faw, Chicago, Ill.*

Now or Never. Smiley Blanton with Arthur Gordon. Prentice-Hall, 1959. 273 pages. $4.95.

Dr. Blanton has written a book that will serve a very fine purpose. It is directed especially to middle-age people who are having problems. This includes almost everyone in this age bracket. The author is well-known as a medical doctor and psychiatrist with a firm religious faith. His writings are easily read. This book is a wise guide from an authoritative source on problems of health, sex, marriage, children, money, work, and religion for new self-understanding and creativeness in the high noon of one's life. It can be highly recommended for a wide reading. In the midst of tensions, pressures, and perplexities that are especially prevalent in the middle years, Now or Never aims at the quest for wholeness and happiness in the remaining years of life. — *Rufus B. King, North Manchester, Ind.*

***Mama's Way.** Thyra Ferre Bjorn. Rinehart, 1959. 128 pages. $3.50.

This book is really an autobiography of the author's prayer life. She talks to her Father in a simple, direct faith as a little child to its earthly parent. Although she says she is not a theologian, she has woven into her story the basic philosophy of prayer. We may not go all the way with this philosophy, yet no one can read this delightfully refreshing book without strengthening his own relationship to his Maker. It was from "Mama" that she got started in this thrilling and unusual companionship. If you want something to read which is deep and profound, but very simple, read this book. Some of the author's genius as a pray-er will rub off on you. All the gamut of emotions, from a tiny girl to being a grandmother, are exposed to the reader, and all life becomes sacred and beautiful. You feel as if you had a long, intimate visit with a truly great soul. — *Cleda Zunkel, Port Republic, Va.*

***A Seed Shall Serve.** Charlie May Simon. Dutton, 1958. 158 pages. $3.00.

Mr. Simon presents a vivid picture of Japanese life while outlining the life of Toyohiko Kagawa, Christian worker of Japan. Dr. Kagawa's life is reviewed without cumbersome statistics, in colorful, detailed Japanese setting.

The book is of merit for greater understanding of the Japanese people, especially at the junior high and youth level.

Kagawa's example of non resistance, a la Tolstoy and Gandhi, might well be considered a challenge to the Church of the Brethren. — *Jerry A. Royer, Cambridge, Mass.*

Peace, Poise, Power. Edythe Johnson. Augustana, 1959. 424 pages. $3.50.

In this book Edythe Johnson has provided daily devotions of worth for the entire year. Taking the Biblical readings from the Gospel of Luke, she finds strength for herself and others in the Prince of Peace as Luke reveals him. Having lived as a missionary in Africa and having experienced the heart hunger of people around the globe, she is well qualified to share her knowledge of Christ as the source of the power needed for daily living. The book was particularly written for women, but it can be used by anyone to his spiritual advantage. — *Ruth Statler, Johnstown, Pa.*

Power Through Prayer Groups. Helen Smith Shoemaker. Revell, 1958. 124 pages. $3.00.

In this book about prayer groups, you will find a rather extensive section pointing up the need for this type of fellowship in the church. The author feels that the small prayer group is the bridge between private worship and the larger corporate worship in the Sunday church services.

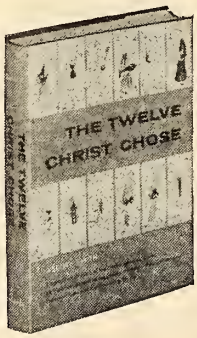
Perhaps the book is weakest in the area of how to start small prayer groups. This is understandable because so much depends upon local circumstances and conditions and the spiritual awareness of people.

Those who are interested in prayer groups or small group fellowships within the church will find helpful suggestions in this book. Others may be stimulated to become interested. — *Kenneth McDowell.*

Obituaries

Fasnacht, Alice, daughter of Manuel and Elizabeth Sease Wandle, was born July 27, 1879, and died June 29, 1959. On Dec. 31, 1903, she was united in marriage to Oliver Fasnacht, who preceded her in death. She was an active member of the Church of the Brethren. Surviving are three sons, two daughters, one brother, five sisters, twelve grandchildren, and four great-grandchildren. The funeral service was conducted in the Castine church by Bro. Glen Rust, assisted by Bro. John H. Good. Interment was in the Castine cemetery. — Mrs. Ada Rogers, Arcanum, Ohio.

THE TWELVE CHRIST CHOSE



ASHBURY SMITH

Taking the twelve disciples one at a time, the author has produced a most readable, judicious and useful account of the life and character of each, with considerable appreciation of later legend which clustered about their names. There is rich material here for the preacher and teacher, especially in the area of character appreciation and impact of personality upon religious thought. $3.00

Church of the Brethren
General Offices
Elgin, Illinois

Fike, Susan, daughter of David and Rofena Bowers, died at the age of eighty-five years in Denver, Colo. In 1899 she was married to Norman R. Fike, who preceded her in death. She was a long-time member of the Church of the Brethren. Surviving are one son and one daughter. The funeral service was held at the Popkess funeral home by the undersigned. Interment was in Sabetha, Kansas. — Russell W. Kiester, Sabetha, Kan.

Garrison, Lucille Catherine, daughter of John and Mildred Morris Garrison, was born in Waynesboro, Va., Aug. 13, 1925, and died April 29, 1959. She was a member of the Grottoes church, Va. She is survived by her parents, one daughter, one sister, and her maternal grandmother. The funeral service was conducted in the Mill Creek church by Brethren Allen D. Pugh and W. F. Garber. Interment was in the Port Republic cemetery. — Mrs. Leon W. Smith, Grottoes, Va.

Gochenour, Emory Brown, son of George Washington and Mary Hawkins Gochenour, was born at Crimora, Va., May 3, 1879, and died Aug. 27, 1959. He was preceded in death in 1938 by his first wife, Anna Belle Gochenour. He was a member of the Crimora church. He is survived by his second wife, Minnie Coffee Gochenour, seven sons, three daughters, one stepson, twelve grandchildren, and six great-grandchildren. The funeral service was conducted in the Forest Chapel church by Brethren William G. Kinzie and James O. McAvoy. Interment was in the adjoining cemetery. — Mrs. Cecil Estes, Crimora, Va.

Grubb, Benjamin H., son of Benjamin and Anna Heisey Grubb, was born June 16, 1881, and died Sept. 8, 1959. He was a member of the Conewago church Pa. Surviving are his wife, Mary Bricker Grubb, two sons, five grandchildren, five great-grandchildren, and one brother. The funeral service was held in the Conewago church by Brethren Eshleman and Kettering. Interment was in the Shenk's church cemetery. — Ellen Young, Hershey, Pa.

Gump, Clara O. Lehman, daughter of Rudolph and Sophia Mohler Bollinger, was born June 27, 1865, in Stark County, Ohio, and died April 30, 1959, in Chicago, Ill. On June 27, 1886, she was united in marriage to Michael Lehman, who died in 1912. In 1930 she was married to Albert Gump, who preceded her in death. She is survived by two sons, two daughters, eight grandchildren, twenty-five great-grandchildren, and one sister. Funeral services were held in Chicago and at North Manchester, Ind. Interment was in the Odd Fellow's cemetery at Roann, Ind. — Bertha L. Lehman, Chicago, Ill.

Gussman, George B., was born Sept. 28, 1895, and died Sept. 18, 1959. He was a member of the Quakertown church, Pa. The funeral service was held at the Reuben Hartzell funeral home by Bro. Ralph H. Jones and the undersigned. Interment was in the Ridge Valley cemetery. — Luke H. Brandt, Quakertown, Pa.

Hollar, Arta, daughter of Mr. and Mrs. Jesse Miller, died at Nappanee, Ind., Oct. 1, 1959, at the age of sixty-nine years. Surviving are her husband, eight children, eighteen grandchildren, and two great-grandchildren. The funeral service was held at the Church of the Brethren. Interment was in the Union Center cemetery. — Mrs. Cassel Hoke, Nappanee, Ind.

Hoover, Tena, daughter of Joseph and Mary Jane Naugle Penrod, was born April 3, 1889, and died Sept. 30, 1959, in Windber, Pa. She was preceded in death by her husband, Raymond C. Hoover. She was a member of the Rummel church, Pa. Surviving are a son, five grandchildren, three sisters, and a brother. The funeral service was held in the Rummel church by Bro. A. Jay Replogle. Interment was in the Rummel cemetery. — Mrs. L. Ernest Ott, Windber, Pa.

Hurless, Thurl, daughter of A. T. and Lillian McMillan Hendren, was born Nov. 7, 1907, at Beloit, Kansas, and died Oct. 5, 1959. On May 26, 1937, she was married to Hallie Hurless, who preceded her in death. She was a member of the Polo church, Ill. Surviving are her mother and brother. The funeral service was held at the McNabb funeral home with Bro. Carl Zigler officiating. Interment was in the South Elkhorn cemetery. — Mrs. Elery Shank, Polo, Ill.

Karns, John Lester, son of John and Mary Wells Karns, was born July 7, 1886, and died July 24, 1959. On July 22, 1905, he was united in marriage to Velma Brooks. He was a member of the East Dayton church Ohio. He is survived by his wife, four sons, four daughters, one sister, two brothers, twenty-one grandchildren, and twelve great-grandchildren. The funeral service was held in the East Dayton church by the undersigned. Interment was in the Happy Corner cemetery. — Edgar G. Petry, Dayton, Ohio.

Kiracofe, Lucy E., daughter of John C. and Martha Silvers Eby, was born near Franklin, Tenn., July 17, 1884, and died Aug. 28, 1959, at Gratis, Ohio. She had been a member and active worker in the Gratis church for fifty-five years. Surviving are her husband, Luther, six daughters, five sons, thirty-two grandchildren, four great-grandchildren, one sister, and one brother. The funeral service was held at the Gratis church by Brethren John Hurst and Samuel Kreider. Interment was in the Fairview cemetery. — Mrs. Albert Shafer, Miamisburg, Ohio.

Maust, Cora E., daughter of Abraham and Margaret Shumaker Folk, died near Somerset, Pa., Sept. 21, 1959, at the age of seventy-six years. She was a member of the Church of the Brethren. She was preceded in death by her husband, Isaac W. Maust. Surviving are three sons, two daughters, ten grandchildren, three great-grandchildren, one brother, and three sisters. The funeral service was held at the Maple Glen church by Brethren Daniel J. Whitacre and James C. Boitnott. Interment was in the Maple Glen cemetery. — Olive M. Peck, Fort Hill, Pa.

Meredith, Kyle Howe, was born April 30, 1884, and died Sept. 9, 1959. He was a member of the Trinity church, Va. He is survived by his wife, Lottie E. Meredith, four sons, three daughters, seven stepchildren, thirty-one grandchildren, seven great-grandchildren, one brother, and one sister. The funeral service was conducted by Bro. E. J. Jacobs at the Trinity church. Interment was in the fairview cemetery. — Mrs. H. B. Layman, Troutville, Va.

Miller, Elizabeth Wakefield, was born at Knobsville, Pa., June 27, 187 and died Oct. 26, 1958. She was a long-time member of the Germany Valley church. She is survived by four daughters and four sons. The funeral service was held from Ott's funeral home by Bro. David Emerson. Interment was made in the Germany Valley church cemetery. — Mrs. George Rabenstein, Orbisonia, Pa.

Neff, Jesse, son of Samuel and Lydia Neff, was born March 31, 189 and died May 14, 1959. In 1895 he was married to Cora Pepple, who preceded him in death. He was a member of the Union Center church, Ind. He is survived by two grandsons, one brother, and one sister. The funeral service was conducted at the Wright funeral home by Bro. Ross Noffsinger. Interment was at the Union Center cemetery. — Mrs. Curtis E. Shee Nappanee, Ind.

Nies, Henry E., son of William and Lucinda Nies, died at the Neffsville Home, Pa., Sept. 24, 1959, at the age of eighty-four years. He served as

eacon of the church. He is survived y four children, ten grandchildren, nd eighteen great-grandchildren. — Irs. Eugene Ludwig, Lititz, Pa.

Norris, Norma Jean, was born in ittle Orleans, Md., April 25, 1942, nd died Oct. 1, 1959. She was a enior in the Flintstone high school. he funeral service was conducted in he Glendale church, Md., by the ndersigned. — John H. Buffenmyer, umberland, Md.

Over, Clarence J., son of Willard nd Alice Wingert Over, was born May 2, 1894, at Lemasters, Pa., and died ept. 19, 1959. He was a member of randt's church, Pa. Surviving are his ife, Ethel Auman Over, a son, and daughter. The funeral service was eld at the Upton church by Brethren dward B. Wingert and Samuel B. awbaker. Interment was in the ceme- ry adjoining the church. — Mrs. Mil- n Balden, St. Thomas, Pa.

Patterson, James A., son of William nd Nancy Maycock Patterson, was orn July 1, 1888, at Ontario, Canada, nd died Sept. 20, 1959, at White ottage, Ohio. He was a member of ie Church of the Brethren. Surviving re four daughters, two sons, one sister, wenty-six grandchildren, and seven reat-grandchildren. The funeral serv- e was held at the William Thompson nd Son funeral home with Bro. Alvin intner officiating. Interment was in ie Wesley Union cemetery. — Ella eaver, South Zanesville, Ohio.

Pence, Walter Scott, son of Jasper nd Mary Pence, was born March 23, 83, at West Union, Iowa, and died September 1959, at Fresno, Calif. n Dec. 25, 1907, he was married to ffie Heston, who preceded him in eath. Surviving are two sons and two aughters. The funeral service was nducted by Brethren Forrest Eisen- ise and H. F. Richards. Interment as in the Belmont Memorial ceme- ry. — Evelyn Burns, Fresno, Calif.

Rogers, Harry K., son of Lewis K. nd Mary Ellen Rogers, was born in onroe County, Iowa, Sept. 3, 1886, nd died Aug. 24, 1959. On May 11, 910, he was united in marriage to ora Hickman, who preceded him in eath. He was pastor of the Mt. Etna urch for over thirty years. He is rvived by ten children, thirty-two andchildren, one great-grandchild, nd two sisters. The funeral service as held at the Mt. Etna church by ethren Meredith Rogers, Leslie ogers, and W. B. Gahm. Interment as in the Forest Hill cemetery. — Mrs. ula Knee, Mt. Etna, Iowa.

Saylor, Clara, daughter of Charles nd Alice Schneck, was born May , 1886, and died March 30, 1959. e was a member of the East Dayton urch, Ohio. She was married in 03 to Rudolph Saylor. She is sur- ved by two daughters, two sons, ven grandchildren, and six great- andchildren. The funeral service was ld in the East Dayton church by e undersigned. Interment was in the obotsville cemetery. — Edgar G. Pet- , Dayton, Ohio.

Schwab, Savilla Schrock, was born ct. 8, 1874, at Middlebury, Ind., and ed Sept. 7, 1959, at Hampton, Iowa. e was united in marriage to William Schwab, who preceded her in death. She had been a member of the Church of the Brethren since early youth. Surviving are one daughter, three sons, one sister, eight grandchildren, and twelve great-grandchildren. The funeral service was held at the Union Ridge church by Bro. James Parks. Interment was in the Harlan cemetery. — Mrs. John Burn, Dumont, Iowa.

Scrogum, Ira, was born in Springdale, Ill., Dec. 12, 1898, and died in La Verne, Calif., Feb. 4, 1959. He did considerable writing for periodicals in the fields of international relations and theology besides teaching. He is survived by one brother and two sisters. The funeral service was held in the chapel at Hillcrest Homes by the undersigned, assisted by Herbert F. Richards and J. W. Lear. — G. O. Stutsman, La Verne, Calif.

Simmons, Ammon, son of Mordecai and Floma Simmons, was born Dec. 20, 1889, at Sugar Grove, W. Va., and died at Harrisonburg, Va., Sept. 21, 1959. He was a member of the Harrisonburg church. Surviving are his wife, two children, two sisters, two brothers, and five grandchildren. The funeral service was held at the Bethlehem church by the undersigned, assisted by Bro. M. J. Craun. Interment was in the Miller cemetery. — O. F. Bowman, Harrisonburg, Va.

Smith, Matie, daughter of Mr. and Mrs. Riley Hepley, was born July 30, 1903, and died Sept. 7, 1959. On Feb. 20, 1919, she was married to John Smith. She was a member of the Union Center church, Ind. She is survived by her husband, one son, two daughters, nine grandchildren, one sister, and one brother. The funeral service was conducted at the Union Center church by Brethren Ross Noffsinger and Francis Freed. Interment was in the adjoining cemetery. — Mrs. Curtis E. Sheets, Nappanee, Ind.

Stitt, Ruth Viola, was born March 10, 1904, and died July 21, 1959. She was a member of the Quakertown church, Pa. Surviving are her husband, Stewart, and one son. The funeral service was held at the Quakertown church by the undersigned. Interment was in the Palm Schwenkfelder cemetery. — Luke H. Brandt, Quakertown, Pa.

Tamplin, Emma, daughter of John and Margaret Karahoff Mohr, was born Sept. 18, 1871, and died Feb. 2, 1959. She was married to James Tamplin on Dec. 30, 1891, and together they served the church faithfully in the office of deacon. She was a member of the Stony Creek church, Ohio. She was preceded in death by her husband. Surviving is a grandson. — Mary Early, Bellefontaine, Ohio.

Taylor, Effie Susan, daughter of Robert and Lydia Gochenour Claytor, was born in Augusta County, Va., Jan. 29, 1882, and died in Crimora, Va., Aug. 31, 1959. On July 29, 1900, she was married to Arthur S. Taylor. She was a member of the Crimora church. Surviving are her husband, five daughters, a son, seven grandchildren, and six great-grandchildren. The funeral service was conducted in the Forest Chapel church by Brethren Byron J. Berkey and James O. McAvoy. Interment was in the River View cemetery. — Mrs. Cecil Estes, Crimora, Va.

Thomas, Gertrude S., was born May 31, 1881, in Dawson, Pa., and died Sept. 21, 1959, in La Verne, Calif. She was married to J. T. Thomas on April 15, 1908. She was an active member of the La Verne church, Calif. Surviving are her husband, one son, two grandchildren, and one brother. The funeral service was held in the Todd Memorial chapel by the undersigned. Interment was in the Inglewood Memorial park. — Royal D. Glick, Hermosa Beach, Calif.

Van Fleet, Bruce Osborne, son of Job M. and Susan Catherine Bazzle Van Fleet, was born Feb. 12, 1900, in Grant County, W. Va., and died at Petersburg, W. Va., April 1, 1959. Surviving are two sons, one daughter, one brother, two sisters, and four grandchildren. The funeral service was conducted at the Rogers funeral home by the undersigned. Interment was at the Queen's Point cemetery. — C. H. Cameron, Keyser, W. Va.

Wakeman, Omer L., son of Jeremiah Walker and Georgia Hockman Wakeman, was born Feb. 23, 1885, and died Aug. 20, 1959. He was a member of the Round Hill church, Va., in which



A Christmas setting in full-color photography is used this year for the cover of

CHRISTMAS

An American Annual of Christmas Literature and Art, Volume 29. The 68 page Annual is edited by Randolph E. Haugan. Gift edition, **$1.50;** library edition, **$3.50.**

CHURCH OF THE BRETHREN GENERAL OFFICES,
Elgin, Illinois

A devotional book for women



Edited by Elaine Rich

Breaking Bread Together

This treasury of inspiration, containing a meditation for each day of the year, was written out of the deeper spiritual moments of twelve busy Christian women. Often while dinner was in the oven or the children were sleeping, they took time to record their spiritual rewards. A book you will return to year after year. **$3.00**

Church of the Brethren
General Offices
Elgin, Illinois

he served as a deacon and a trustee. His first wife, Grace Keller Wakeman, and his second wife, Ella Sibert Wakeman, both preceded him in death. Surviving are his third wife, Almeta Funk Wakeman, and a daughter. The funeral service was held at the Stover chapel by Bro. Cecil O. Showalter, assisted by Bro. Lawrence M. Helsley. Interment was in the Fisher's Hill cemetery. — Mrs. Glenna Showalter, Woodstock, Va.

Wampler, Tillie, died July 25, 1959, at the age of seventy-eight years. Her husband, Jonas Wampler, preceded her in death. She was a member of the Unity church, Va. She is survived by one sister. The funeral service was conducted from the Linville Creek church by Bro. Glen Garner. Interment was in the adjoining cemetery. — Mrs. David Huffman, Timberville, Va.

Ward, Winona Olive, daughter of John M. and Sarah C. Flory, was born Jan. 3, 1886, in Osage County, Kansas, and died Sept. 3, 1959. She joined the Church of the Brethren at the age of twenty. On March 19, 1908, she was united in marriage to Cal A. Ward. Surviving are her husband, seven brothers, and two foster sons. The funeral service was held at the Washington Creek church by Brethren Robert Martin and Ira N. H. Brammell. — Ira N. H. Brammell, Oskaloosa, Kansas.

Whitmer, Lizzie Martz, was born June 17, 1873, and died July 25, 1959. In 1894, she was united in marriage to David W. Whitmer, who preceded her in death. She was a member of the Bethel church, Va. She is survived by four daughters, seven sons, thirty-two grandchildren, and thirty-six great-grandchildren. The funeral service was held from the Bethel church by Brethren Joe W. Miller and Joseph Mason. Interment was in the adjoining cemetery. — Mrs. David Huffman, Timberville, Va.

Wogaman, Edward Ray, son of George W. and Elizabeth Wenger Wogaman, was born on Aug. 30, 1885, in Montgomery County, Ohio, and died Sept. 16, 1959. On Dec. 24, 1908, he was married to Nellie Maud Garverick. He was a member of the Trotwood church, Ohio. He is survived by his wife, four sons, three sisters, nine grandchildren, and two great-grandchildren. The funeral service was held in the Trotwood church by Bro. Paul W. Kinsel. Interment was in the Bear Creek cemetery. — Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Wolf, Sallie N., daughter of Jonas M. and Kate Nyce Cassel, was born Oct. 30, 1873, and died Aug. 22, 1959, in Lansdale, Pa. Her husband, William H. Wolf, preceded her in death. She was a member of the Hatfield congregation, Pa. Surviving are a stepdaughter, a stepson, a foster daughter, three brothers, and three sisters. The funeral service was conducted in the Hatfield church by the home ministers. Interment was in the adjoining cemetery. — Mrs. Mary A. Nyce, Lansdale, Pa.

Zimmerman, C. W., died Sept. 21, 1959, at Red Creek, N. Y., at the age of eighty-three years. He had been a minister in the Church of the Brethren and lived in King Ferry, N. Y., where he was associated with the Lake Ridge church. Surviving are five sons, two daughters, sixteen grandchildren, and thirteen great-grandchildren. The funeral service was held at the Shakelton funeral home by Bro. Ronald Hershberger, assisted by Bro. E. F. Nedrow. Interment was in the West Genoa cemetery. — Opal Stone, Auburn, N. Y.

Church News

Northern Indiana

Wawaka — This spring and summer the church met for prayer and the study of Christian doctrines. Some from our church heard M. R. Zigler at the Goshen church. A dedication service for parents and small children and mother-daughter banquet were held in May. Mrs. Lester Young was the speaker for family night. The father and sons had as their speaker Bro. Claude Wolf, athletic director o Manchester College. On one Sunda in June Charles O. Gump presente the work of the district. For ou harvest meeting we had Earl S. Garver dean of Manchester College, as th speaker. Some of our women attende women's camp and heard Mrs. Sar Halladay. Love feast was observed o Oct. 4. Our women's fellowship gav canned fruit and vegetables to th Mexico home and is doing relief sew ing. We are ready for the next phas of Call program. — Mary Mishler Topeka, Ind.

Southern Indiana

Lafayette — Bro. Dan West spoke o a Friday evening and at a Sunda morning worship service. Five of ou youth were baptized. We also receive one member by letter. Our pasto taught a class in life and religion fo a period of six weeks. Two of ou young people attended the youth con ference at the Windfall church. Bro A. P. Wenger of the Rossville churc was in charge of the worship servic one Sunday morning. We had a bab dedication service and also a mother daughter tea. We sent a delegate t district meeting. We enjoyed an out door Sunday morning worship servic followed by a picnic dinner. — Mrs Byrel Leslie, Lafayette, Ind.

Florida, Georgia, and Puerto Rico

Winter Park — We celebrated ou church birthday with an evening serv ice. Three members have been re ceived by baptism and two by lette since our last report. We had a excellent daily vacation Bible schoo Donna Kay Adams of Mt. Crawford Va., a student at Bridgewater College spent the summer with our church o the earn-and-serve project. Two car loads of young people visited two im migrant camps at Belle Glade, Fla and contributed supplies. Our churc softball team won the city champion ship. A new young adult Sunday schoo class has been organized. Harol Daveler spoke to our leaders in th interest of Brethren curriculum an literature. We had our annual churc loyalty dinner on Sept. 20. Our pasto Bro. Russell K. Showalter, and Henr Ebersole were our Annual Conferenc delegates. Our fall communion servic will be on Nov. 22. We are planning music institute to be held in February — Mrs. Olive Brallier, Orlando, Fla.

Western Maryland

Frostburg — Our evangelistic serv ices were conducted by Bro. Clarenc Moyer. Eleven accepted the call an five were baptized. We observed th love feast on Sept. 6. Our church choi sang at the Maple Grove church home coming service. The district men banquet was held in the Maple Grov church. — Mrs. Grace Conner, M Savage, Md.

Tennessee

Beaver Creek — During the past yea we have had a full-time pastor, op erated on a budget, and have the en velope system of giving. Our delegat to Annual Conference was our pasto Bro. Ova Edwards. Our pastor hel a two-week revival in Copper Hill, Va

wo guest ministers from the Meth-list church, Reverend Derr and Mrs. illon Summer, filled the pulpit in his sence. Five have been received by ptism and eight by letter. We re-ected our pastor for the coming year. ur love feast was held on Oct. 10. — rs. Henry Peterson, Fountain City, nn.

First Virginia

Bethel — In 1949 Bro. Frank Coffey w the great need for a Sunday school re and offered to come from Lynch-rg. The Sunday school has grown adually in the ten years. Brother offey still comes every Sunday. Bro. . E. Cunningham conducted a series meetings for us in September. Three ere baptized. Our home-coming day as on Sept. 20. — Mrs. Pernie L. offitt, Arrington, Va.

Poages Mill — Through the com-ned efforts and work of our church embers and leaders, both local and strict, we have participated in the llowing: leadership training school, e district-wide laymen's revival, and the district Sunday of the laymen. n effort has been made to know our urch camp better by planning morn-g worship there and following wor-ip with a picnic lunch. Five youth d youth leaders attended the CBYF und table at Bridgewater. Thomas alin, Jr., and Horace Light, Jr., were ensed to the ministry, the first in e history of the Poages Mill church. ine of our men attended the regional en's retreat. Several of our women ere present for the district women's orkshop and meeting. Fourteen have en baptized and four received by tter. Our pastor, Bro. Maurice right, has completed a brochure lled Let's Meet the Challenge. This ill be used by our deacons and helpers the church's every-member can-ass. — Mrs. E. O. Grisso, Salem, Va.

Terrace View — Our former pastor, ro. D. H. Miller, has accepted a call the Fahrney-Keedy home as chap-in and also as pastor of the San Mar d Beaver Creek churches in Mary-nd. Bro. H. N. Whitten is serving r church until a full-time pastor can e secured. Several donations were ade to overseas relief through the ew Windsor center. Communion was served on World Communion Sun-ay, Oct. 4. Frances Callahan and lvia Woodford were delegates to istrict conference. — Mrs. H. N. Whit-n, Sr., Goods, Va.

Northern Virginia

Calvary — We had a two-week vaca-on Bible school under the direction Mrs. Evelyn Van Meter. Our re-val was held July 16-26, with Bro. N. Eshelman as the evangelist. Six ersons were baptized. Our pastor, ro. J. Floyd Wine, conducted a two-eek membership class. We had as temperance speaker Bro. Raymond chmidt of Washington, D. C. The omen's fellowship sponsored a vesper rvice. Six of our members attended e regional conference at Bridgewater. t our council officers and teachers ere elected for our Sunday school. e observed rally day and promotion unday. Our women's fellowship is llecting used clothing and making comforters for relief. — Mrs. Ora L. Foltz, Winchester, Va.

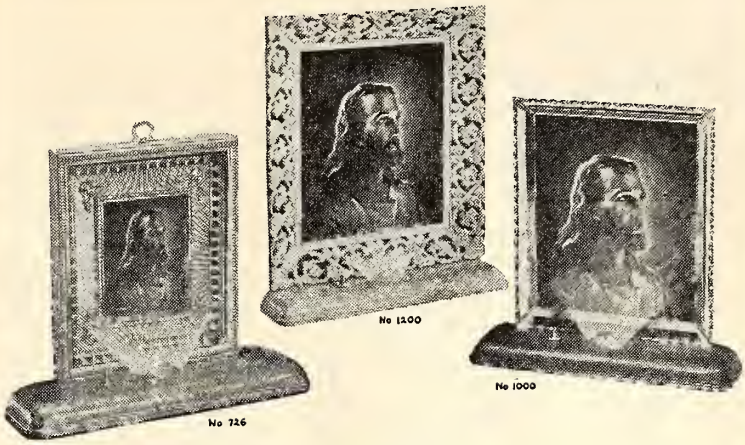
Forest Chapel — Our revival was held by Bro. Jacob F. Replogle of Bridgewater. Two were baptized and six received by letter. Bro. Bowman Parr brought the home-coming message on Sept. 20. We are responding to the financial emphasis of the Call program with our fourth every-member canvass. Bro. Barton Blessing is our Call chairman this year. Our women's fellowship recently sent clothing and food to New Windsor. Two delegates and several other members attended our district meeting at the Summit church. Officers and teachers were elected for the coming year and a service of installation was conducted by the pastor. The men's fellowship is raising another heifer for relief. — Mrs. Cecil Estes, Crimora, Va.

Smith — The women made a comforter for relief. Our pastor conducted services at the Friends' Run church. In the past year, twenty-six have been baptized and four received by letter. Two delegates were sent to Annual Conference and three to district conference. Bro. Max Fisher held a two-week revival at Smith Creek. Weekly preaching services are now held at each of the four churches. — Mrs. Lowell E. Ritchie, Franklin, W. Va.

Second Virginia

Grottoes — Mrs. Wilmer Diehl spoke and showed slides of her trip to the anniversary celebration in Germany, and Bro. Frank Huffman lectured and showed slides of his work in IVS in Laos. The Weyer's Cave WCTU presented the temperance play, The Whirlwind, at our church. The mission study was climaxed by a lecture and showing of slides by Dr. John Kidwell on his work in BVS in Puerto Rico. A very successful Bible school was held in July. Our pastor represented us at Annual Conference. A revival was held in June by Bro. Olen B. Landes. For pulpit exchange Sunday the speaker was Bro. James McAvoy. Bro. Beverley Good was guest speaker on Aug. 30. — Mrs. Leon W. Smith, Grottoes, Va.

Staunton — On July 12, we worshiped for the first time in our new church. Our CBYF and junior high groups enjoyed many outdoor fellowships during the summer months. A



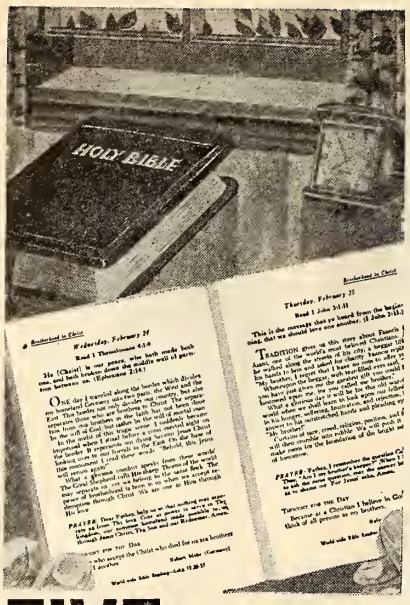
FOR

Christmas

The soft glow of these Nite-Lites gives an inspirational message to everyone. Attractive metal frames and bases are finished in gold. The bases have a built-in lamp and switch with 6 foot cord and standard 7½ watt light bulb. Each frame fits an 8 x 10 photo. The Head of Christ picture is removable.

No. 1000	Gold frame, spiral trim.	**$7.95**
No. 726	Mounted on embossed gold background. Ivory and gold wood frame with gold ring.	**$5.95**
No. 1200	Filigree gold frame.	**$9.95**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.



FIVE MINUTES *that make the day*

Five minutes spent in daily devotions can be the most rewarding part of your day.

In this short time, you and your family can find spiritual refreshment, guidance, and strength, and experience a closeness with God and with each other.

The Upper Room provides material for your daily devotions. Each day it brings a fresh, inspiring message in Scripture, meditation, prayer and thought-for-the-day.

Start the New Year right by planning to practice daily devotions. Join the world-wide host of Christian worshipers who lift their hearts each day through the use of The Upper Room.

Order the January-February number now. Ten or more copies to one address, 7¢ per copy. Individual subscriptions (by mail) $1 a year, 3 years for $2. Air mail edition for service men and youth, same price.

The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVE. NASHVILLE 5, TENN.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 424. Needed: Woman to care for invalid mother in modern farm home while sons work. Would pay salary in addition to room and board. A married couple would also be considered. Contact: Link Brothers, R. 6, Butler, Mo.

No. 425. Needed: A middle-aged married couple to work as house parents in intermediate boys' (ages 12-15) department. Also a middle-aged woman to work as house mother in girls' department. Maximum of 12 children per department. Maintenance and comfortable living quarters provided, regular salary increments and a two-week vacation with pay, plus other benefits. Near Ft. Wayne Beacon Heights Church of the Brethren. Contact: The Ft. Wayne Children's Home, Box 2038, Station "A", 2525 Lake Ave., Fort Wayne 3, Ind.

No. 426. Needed: A Christian woman to be a companion to a semi-invalid woman. Room, board, and wages provided. Contact Mrs. Ernest Gilbert, 511 Clinton Ave., Effingham, Ill.

No. 427. Wanted: Registered ASCP medical technician to operate laboratory for group of four physicians. No holiday or night work required, 44-hour week, 2 weeks' paid vacation. Starting salary $500 per month. Contact: Freeport Medical Clinic, 324 W. Galena Ave., Freeport, Ill. Phone Ad 2-4104.

No. 428. A married man, 36 years old with 5 children from 10 to 18 years old is seeking a position on a stock farm or ranch, or operating any type of earth-moving equipment. Also has experience in pipe fitting and welding. Would like to relocate near a Church of the Brethren. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 429. Urgently needed at once, a husband and wife to serve as superintendent and matron of Brethren Home. Contact C. I. Alger, R. 1, Dola, Ohio. Telephone 2671.

district music workshop was held in our church. Bro. W. Paul Coffman and Dr. Joe Glick brought the Sunday morning messages during the absence of our pastor. On dedication Sunday Bro. Edward K. Ziegler preached the sermon, with Brethren Sam Flora, Jr., John C. Garber, Roy K. Miller, Sam Harley, and John Osteen participating. Bro. J. B. Wine, representing the builders and Bro. L. Maynard Kiser, member of the trustee board, also were included in a key exchange ceremony. We had a reception at night for our new members. During this past church year we received a total of sixty-eight new members by baptism and by letter. — Mrs. W. Elton Cline, Ft. Defiance, Va.

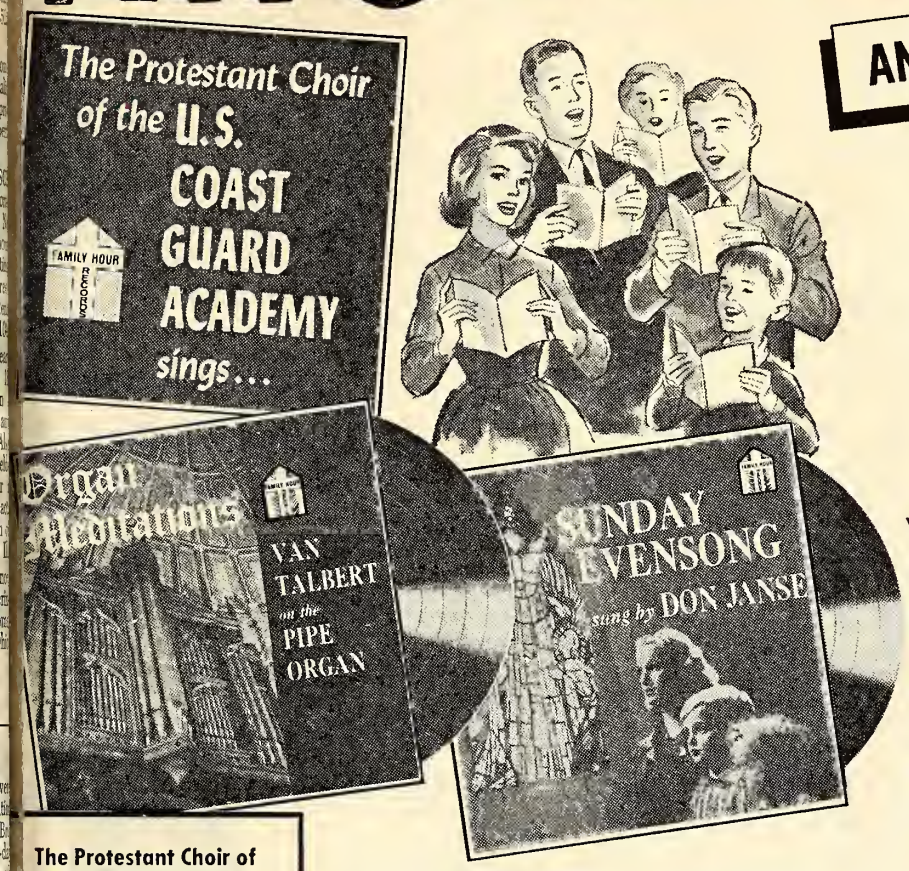
White Hill — We held an all-day prayer vigil with congregational services at the close. The junior class presented the filmstrip, The Last Day of Christ. On pulpit exchange Sunday, we had as our guest speaker Bro. Frank Figgers. Several young people attended Camp Bethel this year. We had the dedication of our new church parsonage, with Bro. Ernest Wampler officiating. Our pastor, Bro. Jimmy Ross, left us the last of August to go to seminary in Chicago. Our pastor now is Bro. Elwood Humphreys. Our revival was held on Sept. 13-20 by Bro. Marvin Clingenpeel. — J. T. Arehart, Stuarts Draft, Va.

Southern Virginia

Freemont — Three babies were consecrated one Sunday morning. Cottage prayer meetings and Bible study were held for several weeks in preparation for our revival meeting at which Bro. G. L. Baker was the leader. An all-day prayer vigil was held at the church and a special service was held in the evening. On June 6-14 we had a spiritual revival with the help of Bro. Henry Eller. Five of our young people were baptized and one was received by letter. The vacation Bible school was under the leadership of Sister G. L. Baker and Sister Ruth Sue McGrady. A membership class for the young folks is being held each second Sunday evening under the leadership of our pastor. At our church council, with Bro. Mastin Stanley as moderator, Sunday school teachers and other church officials were elected. Bro. Arthur L. Warner officiated at our love feast. Our congregation has entered into the Call program. A special loyalty day service was conducted by our pastor. Our women's fellowship group meet once each month to make quilts. — Miss Frances Gardner, Hillsville, Va.

Maple Grove — We participated in the school for Christian living. The men, women, youth, and children's groups with their directors each conducted an entire worship service. Mary Church showed pictures and spoke of her work in BVS in Europe. Roy Valencourt, Connie Cleary and Moderator Paul Priddy filled the pulpit during the pastor's absence. Kathryn Kiracofe gave an inspiring message and showed impressive pictures of the life of the people of India. Our pastor conducted an evangelistic meeting at the Sheldor

All 3 of these wonderfully inspiring FAMILY HOUR RECORDS



AN $11.94 VALUE!

FOR ONLY

$1.98

with trial membership

...to introduce to you the thrilling new program created to bring every Christian family closer to God and to each other — through the world's most inspiring, most beautiful religious words and music!

The Protestant Choir of the U.S. Coast Guard Academy Sings (Don Janse, Cond.) FH-101

A Mighty Fortress, God Our Help in Ages Past, The Creation, Listen to the Lambs, Jesu Joy of Man's Desiring, and many others.

Organ Meditations (Van Talbert at the Pipe Organ) FH-103

Out of the Depths I Cry to Thee, With All My Powers, I Sing the Mighty Power of God, Christ Whose Glory Fills the Skies, and many more.

Sunday Evensong (Don Janse, Baritone) FH-102

The Lord Is My Shepherd (Tchaikovsky), *I Wonder as I Wander, Thou Art Gone Up on High* (Handel), and many others!

You are one of the first to be invited to join the new and spiritually rewarding FAMILY HOUR RECORD CLUB. And by accepting this Trial Membership, you will receive all three of the inspiring records shown here — a big $11.94 value — for only $1.98!

The FAMILY HOUR RECORD CLUB was especially designed for you — who love the old and familiar religious music — those beautiful hymns and prayers and gospel songs which are so important to Christian family life!

Although there are dozens of other record clubs — offering fine classical music, popular songs and jazz, etc., — *no record club in America — except the FAMILY HOUR RECORD CLUB* — offers you the kind of music that has the power and inspiration to bind an entire family or group of friends closer together in spiritual understanding. Here are the great religious words and music you yearn to hear — the beloved songs sung by the great voices and choirs in the land, played by famous organists and instrumentalists! Here is the glorious music that has helped bring thousands to Christ—all recorded on fine high-fidelity, long-playing 12-inch records . . . ready to be played at a moment's notice in the home, in church, in young people's groups, in choir practice — anywhere there is a 33⅓ rpm record player!

Each month, the FAMILY HOUR RECORD CLUB brings its members an inspiring new record: One month it might be gospel songs; another month, inspiring religious messages by outstanding preachers; still again, it might be a record of meditations, to help lead your family or group of friends in prayer and devout religious experience! Whatever it is, it will be made available to Club members, for the amazingly low price of only $1.98. Such fine records, if sold is stores, would ordinarily cost $3.98 or $4.98 each!

But remember, YOU pay only $1.98 plus a few cents postage! And, as a member, you never pay in advance — only after you have received and heard the record for yourself! And you can listen to and return *any* record you wish — and pay nothing! Besides, you can resign membership in the Club whenever you wish. THERE ARE NO MINIMUM MEMBERSHIP REQUIREMENTS OF ANY KIND!

So join right now — while this amazing Trial Membership offer is in effect. Get *all three* of the wonderful new FAMILY HOUR RECORDS described on this page — for only $1.98! Just think, $11.94 worth of brand new, spiritually inspiring records — for only $1.98 plus postage, if you join the CLUB *now!*

Send no money! Simply fill in and mail the coupon today!

FAMILY HOUR RECORD CLUB
Pickwick Bldg., Long Island City 1, N. Y.

FAMILY HOUR RECORD CLUB, Dept. 110
Pickwick Building, Long Island City 1, N. Y.

Please enroll me as a Trial Member of the FAMILY HOUR RECORD CLUB. Send me the three records (U.S. Coast Guard Academy, Organ Meditations, Sunday Evensong) and bill me only $1.98 plus postage. I am to receive an inspiring new record each month for only $1.98 plus postage until I notify you that I wish to discontinue membership. I understand that I may cancel my membership at any time.

NAME.....

ADDRESS.....

CITY.....ZONE....STATE.....

☐ Check here if you want us to send you the first regular selection now, *Nearer My God*, Alan Dean with the Don Williams Chorale (FH-104), for which we will bill you an additonal $1.98 plus postage.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.



MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Classified Advertising

FOR SALE — Holsinger Family History. A genealogical record dating back to 1731 and including the descendants of three great-grand daughters of Alexander Mack. Price $5.50. Write: Paul G. Holsinger, 3310 Regan Ave., Pittsburgh 27, Pa.

church. Since our last report, we have received one by letter and one has been reclaimed. — Mrs. Walter E. Shank, Lexington, N. C.

Pulaski — In council we elected Bro. W. C. Sweitzer moderator for the next year. Fifteen have been received into our church. Bro. Eugene Lenker conducted our revival. We are making plans for the Call program. Bro. Cecil Buckner and Sister Stella Murphy were our delegates to district conference. Four of our young people entered Bridgewater College this year. — Mrs. Stella Murphy, Pulaski, Va.

First West Virginia

Eglon — Six of our youth attended the regional round table. We are participating in the Call program, which is progressing under the direction of Bro. Galen Fike. We now have a unique library with the addition of a valuable portion of the library of Doctor Harold and Blanche Miller. Pastor Allen Pugh conducted four membership classes of one month each. We had a successful day camp. The evangelistic meetings for the congregation were held at Maple Springs by Bro. J. Rogers Fike; at Brookside by Bro. Ross Speicher; at Humbleton by Brethren Joe Spaid and Earle Fike; and at Glade View by Bro. Laurean R. Smith. There have been twenty-five baptisms and seven baby dedications. David Moon has been licensed to the ministry, and Brother and Sister Fred Beachy, Ross Crowe, and Dale Roth have been consecrated as deacons. Joy Harsh shared some of the customs and articles of Germany at a tea for the women's fellowship. The men's fellowship has purchased an addresserette for the parsonage and church office. — Chas. E. Arnold, Eglon, W. Va.

Second West Virginia

Shiloh — Six from our church attended the conference at Oakland, Md. Winoma Spurgeon gave the young people some helpful suggestions on CBYF. Bro. Harold Daveler gave instructions on teaching. For our annual homecoming service we had Bro. Denver Dickens as guest speaker. Our vacation Bible school was held May 25 — June 5. The young people attended the West Marva CBYF outing at Silver Lake park in July. Bro. H. O. Polin attended Annual Conference. — Georgia Wilson, Kasson, W. Va.

FICTION for Teen-agers

TOUGHER THAN YOU THINK

JAMES L. SUMMERS



This is the story of an eighteen-year-old torn by a love for Susy Evans, a desire to escape from going to college, for freedom from family ties and to be a man in his own right. How Paul Ryan, the book's hero, comes out of the smog of "too-much-and-not-enough" maturity is the story of twilight teens that have adult pressures and limitations placed upon them by our present day society. $2.95



FIRST LOVE FAREWELL

ANNE EMERY

Love has become a comfortable habit for Pat Marlowe and her steady, Tim Davis. When they go to college, their different interests and outlooks become more and more apparent. But the habit of being "steadies" has dimmed their critical faculties, and it takes them a long time to see what should have been obvious much earlier — that in their growing up, they are growing apart in serious ways. An honest attempt to look at a serious problem. $2.95

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

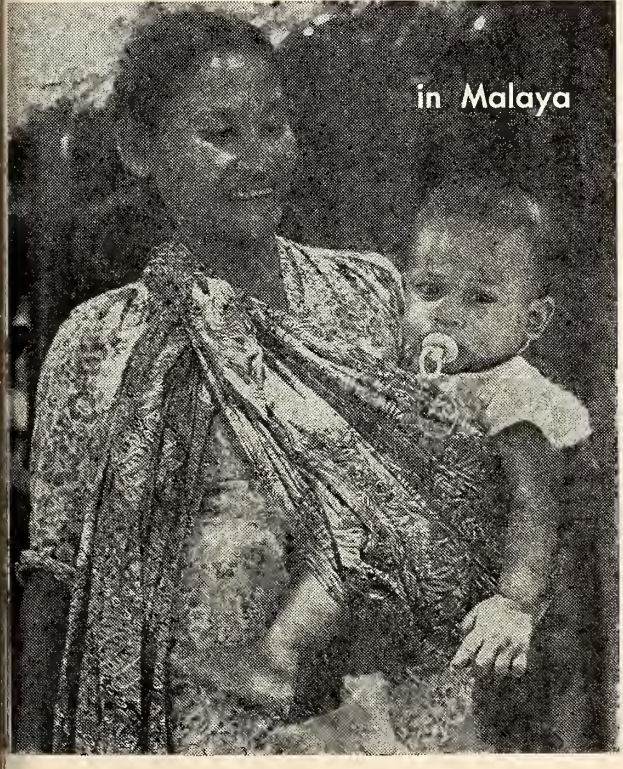
DECEMBER 5, 1959

Many Madonnas



Colonial Art Company

In Bethlehem long ago



in Malaya



Fujihira from Monkmeyer

and in Ecuador

Tiers from Monkmeyer

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

DECEMBER 5, 1959

Volume 108 **Number 47**

In This Number . . .

Editorial —

Unnoticed in Life, Unclaimed in Death 5
Congregations Need High Standards Too 5

The General Forum —

The Bible — Finding God's Guidance. W. Russell Shull 3
Songs for December 6
The Urgency of Jesus: Future Things. Burton Metzler 10
Pacifist Evangelism. Robert W. Moon 12
The Cry of the Rocks (verse). Helena B. Kruger 14
Learn the Joy of Giving. Florence Jonas 15
Reviews of Recent Books 23

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 26

Toward His Kingdom —

Seeing Ourselves as Christian Citizens. Hattie Simmons 20
Do You Understand the UN? 21
Christian Education Hymns 22
Discouragements 22
Brethren Want to Know 22
Out of the Mailbag 23
The Krafts and the Bischofs Report .. 23

• • •

Dr. Ralph W. Sockman, Methodist pastor: "The early church had no preacher, just a company of people telling others about Jesus. Get people to talking about Christ as they talk about other things and something will happen."

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Trends

The article, "Trends of the Brethren," in the Sept. 18 issue of the Gospel Messenger contains statements which we are loath to accept as general trends. It has been our good fortune to be raised in that part of Pennsylvania where the Brethren first started their work in America. We are aware that the trend through the years has been away from some of the things that are mentioned in the article. One of our early churches had a member in full standing who was a "bartender." The records show that churches once had spittoons to be used by Brethren who chewed tobacco. It was said of some of our Brethren that they drank at the hotels but were not censored by the church unless they became drunk. We surely have made some progress. At our last Annual Meeting I did not see any member of the church smoking. . . .

We pray that the standard of clean living to which we have attained may continue. — Joseph W. Cassel, R. 1, Collegeville, Pa.

Christ's Church or "Ours"?

The article in Readers Write by Bro. Kahle, in the Messenger of Oct. 24 caused me to ask a few questions. Do we go the long way around to convert the Africans and expect them to come and convert their own people at our own back door? Do we welcome them in "our" church here at home? When Jesus said, "I will build my church," did he mean it would be composed of white folks only? When we speak of "our" church is it "ours" or Christ's? When we speak of "our high standard" is it carried to Skid Row or the slum district? Or is it too high? "Think on these things." — Edwin Groff, Paradise, Calif.

Meaning of the Love Feast

How much does the love feast service mean to us as members of the Church of the Brethren?

The following was taken from the column, The Village Parson Speaks, by Frank L. Rearick in a weekly newspaper (Oct. 20): "A prominent American clergyman asked a group of Chinese Christian ministers, 'What was it about Christianity that won you from other faiths? Was it the miracles?' No, they replied, for other religions contained the element of the miraculous. Was it Christ teachings? Again the answer wa negative for the teachers of othe faiths were men of sage insight int the mysteries of life who impresse their convictions winsomely.

"Then one of the converts an swered for all of them. 'It was Jesu washing his disciples' feet.' The wis dom of that answer becomes mor and more apparent as we contem plate it. That dramatic act of hi spoke more eloquently than word can of three vital elements of th Christian — humility, service, an love. Christ who was God in th flesh of man, set the example fo all of us. We are to seek the sam spirit that was his as he assumed th role of the most humble servant. Fo he who would be greatest of al must become servant of all. We shal also have maximum influence ove others as they see us demonstratin humility, service, and love."

In vivid memories of childhood our love feasts were very specia occasions, being held on Saturday so all of the family could attend There was a service in the morning conducted by the elders, also a spe cial service for the children. In the afternoon a consecration service was held. The young people felt hon ored to help the deacons and thei wives serve the fellowship meal a noon and to help prepare for the feast in the evening.

I think we should read John 13 and Luke 22 often. I'm sure we will be greatly blessed and the love feast will mean much more to us. — Mrs. Benna Kelley, Grand Junction, Colo.

True Meaning of Stewardship

I would like to say Amen and may God richly bless Mrs. Frances Bowman. She had the courage to write "When Will Women Leave Their Nets?" and express many of the same thoughts that some of us have felt but failed to make known.

As Saul was struck down on the road to Damascus, suddenly there shone round about him a light from heaven. A similar experience happened almost three years ago which has brought a great light of the understanding of the true meaning of stewardship into my life.

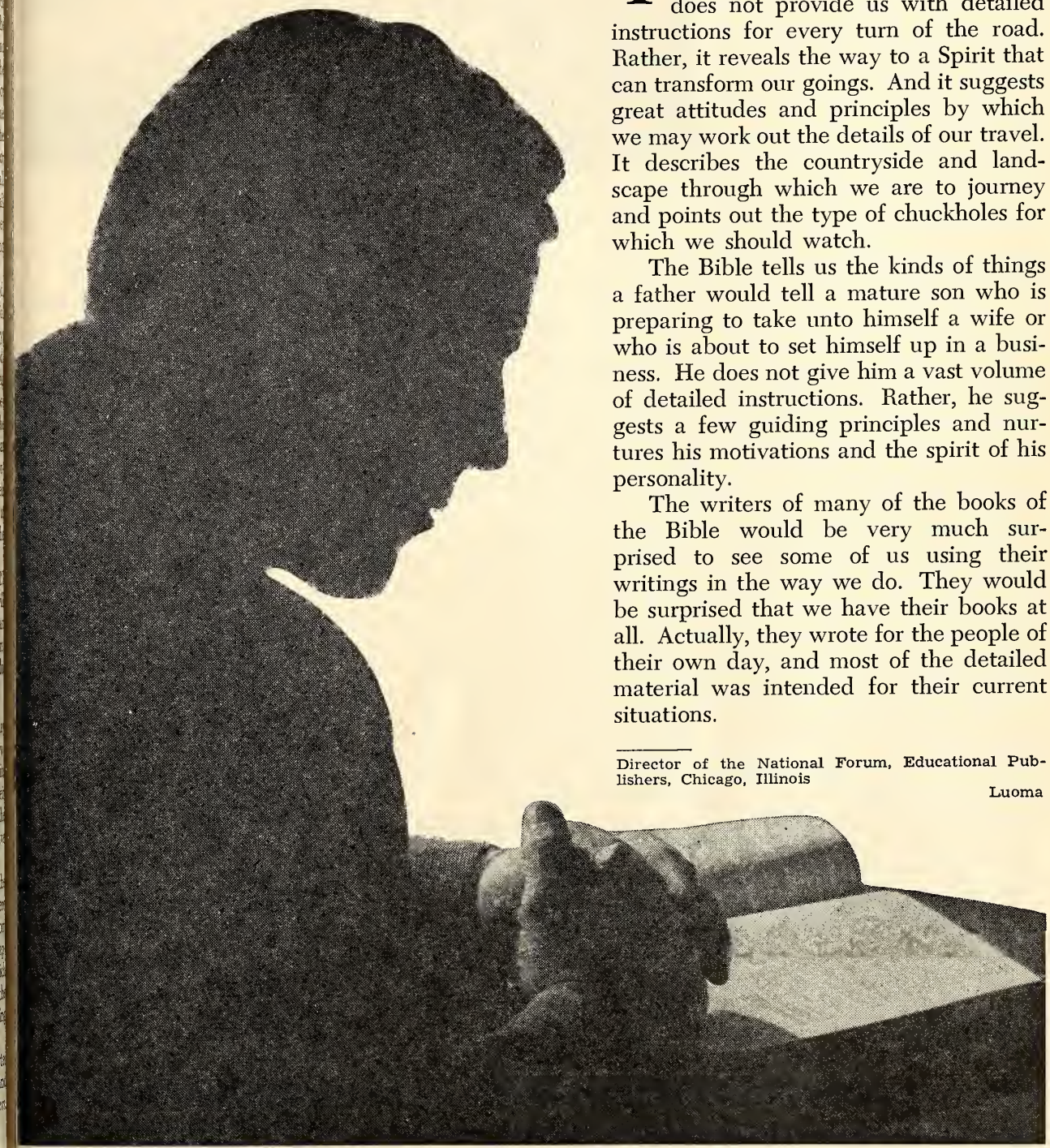
In the summer of 1957, after helping with the preparation and serving of a number of suppers,

Continued on page 19

THE BIBLE—

Finding God's Guidance

W. Russell Shull



THE Bible is not an Emily Post guide. It contains no blueprints. The Bible does not provide us with detailed instructions for every turn of the road. Rather, it reveals the way to a Spirit that can transform our goings. And it suggests great attitudes and principles by which we may work out the details of our travel. It describes the countryside and landscape through which we are to journey and points out the type of chuckholes for which we should watch.

The Bible tells us the kinds of things a father would tell a mature son who is preparing to take unto himself a wife or who is about to set himself up in a business. He does not give him a vast volume of detailed instructions. Rather, he suggests a few guiding principles and nurtures his motivations and the spirit of his personality.

The writers of many of the books of the Bible would be very much surprised to see some of us using their writings in the way we do. They would be surprised that we have their books at all. Actually, they wrote for the people of their own day, and most of the detailed material was intended for their current situations.

Director of the National Forum, Educational Publishers, Chicago, Illinois

Luoma

However, because they report so many firsthand experiences of God, their messages become very meaningful to us. They are alive! The Eternal Word is embedded in their pages. As Paul wrote to Timothy, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim. 3:16-17).

But the Scripture is profitable only if we learn how to use it. It is inspired for us only if we glean the inspiring truths from its pages. The real Word of God stays inside the covers of the Book, so far as we are concerned, unless and until we open its spiritual covers and begin to drink for ourselves of the water of life.

The immortal truths that sparkle forth from most of its pages are universal in their applicability to human living. Great characters are always universal. This is one of the greatest missions of the Bible. It provides us with many wonderful portraits — pictures of men and women in earnest search for God and for the will of God.

These pictures are very realistic. They are not retouched, as some of our photographers accommodate us. They show the full picture, the bad and the good. But this is what makes the Bible so helpful. We can identify ourselves with such human people. We can see ourselves in their struggles.

When studied from this point of view it becomes the greatest Book of all time as an aid for finding God. It is one of God's best ways of giving us his guidance. But we must do the reading and the interpreting, and



American Bible Society

The truths in the Bible are universal in their applicability to living

make the application to our own lives.

There are many things that might be said about how to use one's Bible — how we may garner God's guidance from it. Let me mention only three important things which I, personally, have found supremely important.

First, *read it yourself*, slowly, meditatively, but read it. All of it? Well, once or twice one may well read every word. But on most days, if one is hungry spiritually or if he is searching for a solution to a problem or trying to allay a negative mood, then he may benefit most by rereading some of the more appropriate chapters.

To me, some things in the Old Testament are almost as wonderful as the New. I refer to some parts of Genesis, and to a couple of the chapters of Exodus (3, 33, 40); now and then a chapter in Deuteronomy (6, 8, 28); Joshua 1; 1 Kings 8, 18, 19; Job 1, 38; Ps. 1, 8, 16, 19, 23, 27, 32, 34, 37, 42, 46, 51, 62, 63, 84, 90, 91, 95, 103, 119 (longest chapter in the Bible), 121, 127, 139; Prov. 2, 3, 14, 15; Isa. 6, 9, 11, 24 (some great poetry), 40, 53, 55, 60; Jer. 31; Daniel 1, 3; Amos 5, 8.

The New Testament as a whole is much more rewarding than many portions of the Old Testament. I will not point out particular chapters. Some books do more for me than others. Matthew, Luke, John, Acts, Romans, Galatians, Ephesians, Philippians — these are especially rewarding to me.

But, remember, this is entirely personal. What speaks to my heart may be entirely different from what speaks to your heart. This is one of the wonderful things about the Bible. It has the capacity to speak to almost all of the needs of each of us, if we read it and glean its guidance.

Second, *mark your Bible.* I have read at least three different Bibles through. All of these I marked freely. I use a soft blue pencil which does not tear the thin paper. (Black scarcely shows.) Then when I want to skim through a section in order

Continued on page 14

EDITORIAL

Congregations Need High Standards Too

DOROTHY THOMPSON, writing in a recent issue of the Ladies Home Journal, takes issue with a number of recent pleas for better salaries for ministers. The journalist says she is not opposed to better pay for the ministry, but she objects to some of the arguments that are set forth on their behalf. She reviews her own early years as the daughter of a minister, a time when she enjoyed a low "standard of living" but a high "standard of life."

There are many among our readers who can speak from experience of the values of plain living as realized in a parsonage home, whether as a minister or a member of his family. Most of us would agree with Miss Thompson that a higher salary does not guarantee a better minister. But we wonder if Miss Thompson, like some others who favor plain living for the pastor, are not overlooking important aspects of this question.

The journalist extols the values of "voluntary" poverty for the religious life. But if a pastor is underpaid, he has little to say about what he accepts or as to what he denies himself. His poverty is involuntary. He cannot deny himself what he never had. And surely if voluntary poverty is desirable for the pastor, it is just as desirable for all the members of his congregation since they also are called to a religious life. The pastors we know do not complain about their income as long as they sense a sacrificial and sharing spirit among the people they serve. But they do complain when they are expected involuntarily to accept a burden that their members will not voluntarily share.

The problem is not only one of the underpaid pastor. More serious is the spiritual condition of the underpaying church. Should pastors accept less than a minimum salary if their willingness to sacrifice merely makes it convenient for others to overlook their responsibilities? Is it fair to a congregation to allow it to go on, year after year, neglecting those whom it employs?

Miss Thompson is certainly right in emphasizing the importance of spiritual values in the lives of ministers and their families. But such priority applies also to the standards by which all Christians, not only ministers, are called to live. The congregation, as well as its pastor, cannot develop spiritually unless it learns to "seek first the kingdom and its righteousness." To do so will require a soul-searching that will reach into pocketbooks and transform budgets. — K.M.

Unnoticed in Life, Unclaimed in Death

NEAR a number of ancient cities there once were fields from which potters selected the clay for their pottery. Such fields became the last resting places of the poor, for whom no more suitable tomb or grave could be purchased. It was a field like this, near Jerusalem, which was bought by the blood-money Judas received for his act of betrayal and in which he was buried. The New Testament describes it as "a potter's field to bury strangers in."

The poor and strangers we have with us still. For those who apparently have no friends or kinfolk the city of New York, for example, provides a potter's field. Each year about 4,000 bodies are taken there for burial. There are no funeral services, no flags, no flowers, no markers for the unclaimed dead. They are borne to their final rest by prisoners from the city's workhouse nearby.

The thousands who pass away unnoticed in a large city were known to God, who continues to regard them as his own. But apparently they were forgotten and neglected by persons who call themselves Christian. Many of them, in life as well as in death, became convinced that no one really cared for them and they probably concluded that God was just as indifferent.

The unclaimed dead, carried without ceremony to a potter's field, were once the unnoticed living. Some of them lay wounded along roads where priests and Levites and Christians passed by on the other side. Others were like lost sheep, too easily ignored because ninety-nine others were safe in the fold. Some were prodigals who would have returned home if they had known a forgiving father would receive them. They never discovered that in the sight of God any man is of more value than a sheep or an ox or a sparrow or a dollar bill. In the sight of men, unfortunately, they were not regarded as having so much worth. We will continue to have potter's fields for the unclaimed dead as long as Christians remain unconcerned for the unacceptable. — K.M.

Songs for December . . .

A GENERATION before the Church of the Brethren began, a songbook published in Munster contained the words of a hymn that German Christians still sing and that American Christians enjoy in a literal translation. It is not a crusaders' hymn, as tradition has it, but rather a nature hymn such as devout peasants would sing in celebrating the beauty of the Savior. Its tune was once a Silesian folk song and was adapted and arranged in 1850 by Richard Storrs Willis. Many hymnals now include a stanza beginning "Beautiful Savior," made popular by the St. Olaf College choir. Though not often labeled as a Christmas carol, the hymn is appropriate for any season in which Jesus Christ becomes the center of worshipful attention.





IN 1865 a young preacher who had already earned a reputation for himself in Philadelphia made an extended tour of Europe and the Near East. It was natural that he should visit Bethlehem on Christmas Eve, see the field where shepherds once watched their flocks, and attend the worship services at an ancient church in the town. A few years later Phillips Brooks recalled his impressions of Bethlehem as he prepared for a Christmas service in his church. After he had written the stanzas of this familiar carol, he asked Lewis Redner, the organist of his church, to provide a musical setting. Although the new hymn was immediately popular in the churches Brooks served, it did not become universally known until 1890, when it was included in a hymnal.

Songs for December . . .

THE Christmas season in 1863 was a sorrowful one in many American homes north and south. It looked as if peace on earth was only a remote hope and that hatred and war would prevail. Henry Wadsworth Longfellow, whose son was wounded at Gettysburg, listened to the Christmas bells and pondered their message. He shared the mood of sorrow that filled many homes, but he had faith that in due time the message of the bells would be accepted, that right would prevail, and wrong would fail, because "God is not dead." The complete text of the carol (No. 133 in The Brethren Hymnal) must be sung in order to sense how Christmas, like Easter carries a message of triumph over pain and sorrow.





NEAR the end of the nineteenth century a popular poem throughout the British Empire convinced men that "East is East and West is West and never the twain shall meet." But shortly thereafter, in spite of the spirit of imperialism that still prevailed, a British businessman penned his own answer to Kipling. John Oxenham, whose business required that he travel extensively around the world and who turned to writing for relaxation, wrote a Pageant of Darkness and Light in which there appeared his affirmation of a Christ in whom East and West do meet. His words were prophetic of what has developed in Christian fellowship in recent years, as the universal lordship of Christ is increasingly accepted. But this vision of Christian brotherhood, which is implied in all that Christmas means, is still far from complete realization.

Photos by Three Lions

The Urgency of Jesus:

Future Things

Burton Metzler



Victor Delhez

Jesus' instructions to his disciples were to take heed, to watch, to pray, and to keep faithfully at their work, for only God knows the day and the hour when the end shall come

IT WAS the Tuesday evening before the Friday on which Jesus was crucified. It had been a trying day, full of controversy with hostile groups. As evening approached Jesus and his disciples left the temple, probably to go to their lodging place for the night. There the disciples called Jesus' attention to that wonderful building. A contemporary described it as a mountain of snow overlaid with gold and silver glistening in the sun. No wonder it took the attention of the disciples.

But do you know what took the attention of Jesus a few minutes earlier? It was a poor widow putting her gift of two mites into the treasury. But the disciples were interested in the temple. Massive and magnificent, it appeared to be indestructible, built for the ages.

Then Jesus made a startling announcement to the disciples. It was brief and stunning. The time was coming, he said, when not one stone of this temple would be left upon another.

Jesus' announcement apparently left the apostles dumbfounded. At any rate there is no record of further conversation until Jesus and the apostles have gone out of the city, crossed the brook Kidron, and are sitting on the Mount of Olives perhaps looking at the evening skyline of Jerusalem with the temple in the foreground. Then the disciples find their tongues and ask Jesus, according to Mark's gospel, a double question. When will this be? What will be the sign when this will happen?

But as the discussion goes on in Mark, and as Matthew and Luke record, the question is broadened to include also the date and the sign of Christ's coming again and of the end of the age. This makes a complicated question.

The apostles probably wished Jesus to give them a definite date, such as ten years, three

Professor of Bible and philosophy, McPherson College, Kansas



Three Lions

months, and five days from that very hour. But I do not find any dates in Jesus' answer. He does say some things which have a bearing on the question of time. He indicates that the course of history will go on, and he says that the gospel must be preached in the whole world. Evidently, therefore, the time would not be immediate. He calls upon them to endure to the end but he does not say when the end would be.

He says that that generation would not pass away before all these things would take place. (Jerusalem with the temple was destroyed by the Romans in the year 70 A.D.) Finally, he says no one knows the day or the hour, not even the angels nor he himself; only God knows the time. And after his resurrection when the apostles again asked him about the time he said it was not for them to know. God would decide the time.

When we seek to discover the opinions of the New Testament writers on this question of dates and times we find nothing concerning the destruction of Jerusalem. With regard to Christ's coming again and the end of the age, New Testament writers expected it to occur relatively soon. It was always imminent; however, at the midpoint of the first century Paul said it would not be immediately because some other things had to happen first. Later in his life Paul expected to die before Christ came again.

So on the question of time Jesus refused to set a date and left the disciples with much uncertainty.

With regard to a sign the apostles probably wished something quite definite such as the book of Second Esdras gives when the writer speaks of the sun suddenly shining at night and infants speaking. On previous occasions and on another point Jesus refused to give a sign. At the present time he said that the false Christs who would come would issue signs, but he himself did not seem to have much interest in signs as the apostles were thinking of them.

He does say that false Christs will come; there will be wars and rumors of wars, famines, earthquakes, pestilences, and persecutions. But these are only future events coming in the course of history, and I think Jesus does not regard them as signs. If these things are in any way a sign their characteristic as a sign is not emphasized. With regard to the destruction of the temple, according to Luke, Jesus simply says that when you see Jerusalem surrounded with armies then you will know that her destruction is at hand. With regard to his coming again, when they actually would see the Son of Man coming then they would know.

Almost brushing aside the disciples' request regarding a sign and a date Jesus proceeds to warnings and exhortations. These comprise the major part of his answer and he speaks with urgency. The future holds in store false Christs; therefore, they must take heed. It holds in store wars and rumors of wars, but they should not be alarmed.

I do not think Jesus' point here is that these wars are inevitable. They simply come in the course of history but should not be allowed to turn the disciples from their Christian work and duty. Persecutions will come also. Then the disciples should take heed, not be anxious, keep on preaching, and endure.

And when Jerusalem would be destroyed Jesus instructed his disciples to flee. This may sound like unpatriotic advice but the disciples had more important things to do than to decide the military fate of Jerusalem. And they had higher principles to follow. With regard to his coming again Jesus' instructions were to take heed, to watch, to pray, and to keep faithfully at their work.

After Jesus had finished his answer the disciples might feel that they knew very little about the time and the sign of the momentous things which were ahead, but they did know their present duty and that was enough.

Jesus' instruction to his dis-

Continued on page 14

Every man must make his own peace with the truth, and we who are conscientious objectors must believe in the right of other men to object conscientiously to our position. This means that we cannot say to someone else, "You've got to be a pacifist!" We do not catch any flies with that kind of vinegar anyway, but that attitude is basically incompatible with our belief that no organization, no institution, no state, no church, no man (not even a pacifist) has a right to coerce someone else's conscience.

This belief in freedom of conscience is particularly essential in view of the nature of the tensions within which we live. Our prospects will not be afraid of us if they know that we

PACIFIST EVANGELISM

Both ministers and laymen have a responsibility for carrying on pacifist evangelism

Robert W. Moon

TO THOSE of us who know that pacifism is an inherent part of the Christian gospel and of Christian history, the Christian church of today offers a challenging field of evangelism. Thoughtful people everywhere can see that the time has come to be rid of war, and thoughtful people in the churches are willing to explore the ways in which Christian love can be applied to world affairs. The great majority of our fellows know that war cannot bring peace, but they cannot quite believe that another way will work. This is the source of the tension of our times. We can help people find confidence in a better way than war.

Like all good evangelists the pacifist evangelist must be properly equipped. In addition to the orthodox requirements of personal conviction and a coherent theology, he must have certain other qualifications.

He must believe in freedom of conscience.

Minister, First Methodist church, San Leandro, California

are not going to insist that they believe the way we do. This attitude helps to keep the lines of communication open to those who disagree with us.

It will be helpful if the pacifist evangelist is thoroughly oriented in world affairs. He must be familiar with history and with the dynamics of the present historical situation. There are among us those who believe that we do not have to be able to prove that pacifism is politically practical. However, whether we believe that or not, we all have to be able to give some answers that will satisfy those who are misinformed and those who will ask, "What would happen if . . ." Some of our most fruitful prospects are among those who are already interested in world affairs. Our appeal will be stronger if we are well informed in this area of knowledge.

The pacifist evangelist must be pacifist in his methods. He should be an example of the loving method he is endeavoring to sell.

It helps if the pacifist evangelist can be well-rounded, mature, and fairly orthodox in other matters. His prospects may think that he is "schizoceramic" (a crackpot) with regard to pacifism, but if he is easily identified with other of their interests, he may more easily earn their interest and respect for his pacifism. He should be careful, however, that this orthodoxy in other matters does not lead him into compromises.

The pacifist minister has many precious opportunities to win converts to the cause, and he should use them well.

His preaching on this topic should be unequivocal. It should reveal his convictions and not his compromises.

A young pacifist minister once said to me that he could not preach pacifism until he got a larger church. He felt that it was easier for those in the larger churches to preach forthrightly on this and other topics. I am confident that with that attitude he will never earn the right to preach to larger congregations. It is just as certain that if he ever did get a larger church he would not preach pacifism there either. Pacifism is not easier to preach in larger churches. It is easier only for those who do it forthrightly and fearlessly from first to last.

Our preaching should be something more than just occasional potshots thrown in with a sermon on another topic. Regularly we should devote entire sermons to the subject of pacifism. The most satisfying preaching in this area that I have done was a series of three successive sermons on the church and war. The first sermon developed our pacifist heritage in the New Testament and in history. The second was concerned with what the church should and should not do today in a world headed for war's destruction. The third outlined a positive pacifist program for achieving peace. Fruitful sermon ideas can easily be found in the Sermon on the Mount, the events of Black Friday, Caesar's Coin and God's, etc.

We do not need to be cautious in our preaching just because there are servicemen in our congregations. They frequently are the most appreciative hearers we have.

The minister has another opportunity in his contacts with new church members. I deliberately tell the people at our training classes for new members that I am a pacifist. I tell them what that means. Then together we study some of the implications of applying *agape* to our daily lives. New members almost without exception are responsive and respectful to this approach.

We can organize study courses. When Robert Hutchins said a short time ago that we do not have time to educate children on how to live with the atom, that we must educate adults, he placed a large share of the responsibility for adult education on the churches.

The pacifist minister has another precious privilege in counseling young people. Teenagers are among the most earnest in their desire to find a way better than the way of war. There is much idealism in young people that can be counted on to support ideas that are morally and logically right. The new film, Alternatives, is helpful as a discussion starter.

These are some of the things a pacifist minister can do. I wish I could justifiably boast or promise that this kind of a program produces large numbers of converts to pacifism. It does not. The number of adults we win is small. But we consistently win tolerance and respect for the pacifist position.

The writer served for over eight years as minister of a church just four blocks from an elaborate army post at the Presidio in San Francisco. Aggressive pushing of the program outlined above led to his being labeled as a militant pacifist. Yet during that time the church steadily grew in influence and size, multiplying its membership five times. There are many people eagerly seeking a more hopeful and promising answer to international tension than our statesmen have found.

What can a pacifist layman do? One thing a pacifist layman can do is work with his minister. If your minister is not a pacifist, give him a book or two to read every year. Do not give him too many because he already has a heavy study program. Among the helpful books for this purpose are: Muste, Not by Might; Rutenber, The Dagger and the Cross; Jones, The Church, the Gospel and War; Mills, The Causes of World War Three; and the Quaker pamphlet, Speak Truth to Power. Ask him for a chance to discuss the book with him when he has read it.



Luoma

The statements of churches on The Church and War may be source material for study groups in the church

The Cry of the Rocks

HELENA B. KRUGER

Do you perceive the small,
The seething waves of the sea?
The soft thaw-wind
Carries it up the hills.
High on the mountain chain
You hear the cry of the rocks,
The cry of primeval sorrow.
The cliffs are whining and wailing,
Rejoicing and moaning.
You hear a shrill laugh,
A furious whistling of heavy gale.
You see the wonders of nature,
And you feel the nearness of heaven.
And the weakness of man
Is revealed to you
In the omnipotence of God.

Whether or not the minister is a pacifist you can undergird the good and constructive things he does. You will have many opportunities to support him. Get other lay people interested, build up support for study courses, encourage others to attend lectures.

Use the official pronouncements of the church. Most of the major denominations and the National Council of Churches have adopted significant statements concerning conscientious objectors and the church and war. These often provide good materials for study courses.

Surely this is a time for pacifists to stand up and be counted. Halfhearted witnessing and weasel-worded preaching will not do. Norman Cousins in Modern Man Is Obsolete put it this way:

"There comes to mind a scene from one of the old silent films. An outcast, lost somewhere in a mountainous forest, stands on the edge of a canyon. Behind him rages a forest fire, drawing ever closer. In front of him is a sheer drop of several hundred feet. But the gap across this canyon to the other side is only ten feet wide. Only ten feet! He has never jumped ten feet before. He has no way of knowing that he can jump it now. He has no choice but to try.

"Mankind today is involved in a somewhat similar predicament. It would be comforting to believe that we could leisurely build a footbridge across the gap. It would be comforting to believe that time is working in our favor or that the fire has changed its direction. But it happens that there is no time to build a footbridge. It happens that we cannot take just a step forward but must jump. It happens that the longer we delay the less space we shall have for a running leap. It happens that if we wait too long we shall face the disadvantage of jumping from a stationary position. Perhaps we have never jumped ten feet before. But under the circumstances that is the poorest of all reasons not to try."

The Bible: Finding God's Guidance

Continued from page 4

to find passages that will speak to my need, the markings are a marvelous guide.

Thus I find the rich parts, passages that mean much to me, popping out from the pages and quickly speaking their message to me.

I cannot recommend this procedure too highly. It makes my Bible truly personal and twenty times as practical and helpful.

Third, *memorize parts of it.* There are some portions of the Bible that are immediately worth memorizing. I shall tell you why. There will be hundreds of times through life when these memorized portions will arise from your subconscious to bless you. If you place them deep in your subconscious mind they will never leave you. Memorizing is the chief way to do this.

How I wish I could say this to all our young people! I did a lot of memorizing when I was in my late teens — I was not motivated until after my deeper religious experience at eighteen. Riding the plow on the farm, I carried a New Testament and memorized all of the Sermon on the Mount (Matt. 5, 6 and 7), the 12th of Romans, 1 Cor. 13, and dozens of other paragraphs and single verses. I memorized what seemed important to me; this made it easier.

If you desire to be able to get God's guidance from the Bible and get it when you need it most, then by all means memorize all of it that you can. There is supreme wisdom in being able to say with the first man who declared it,

I have laid up thy word in my heart
that I might not sin against thee.
I will delight in thy statutes,
I will not forget thy word
(Ps. 119:11, 16).

A chapter from a new booklet, How God Guides Us, published by Macalester Park Publishing Company. Used by permission of the author

Future Things

Continued from page 11

ciples regarding the future carries a strong note of urgency which is called forth by the momentous issues which he said the future holds in store. In addition to the future events which Jesus mentioned, we in our own case could list the overwhelming risks and opportunities of the atomic and space age. Before us also are death and eternal destiny, the threat of lukewarmness, the danger of secularism, and the magnificent possibilities of the kingdom of God. Jesus, therefore, speaks to us an urgent watch, pray, be not alarmed, preach the gospel, endure, be faithful. For to some extent we can shape our future.

This urgency is called forth also by the fact that time runs

ut. A young farmer was not nuch disturbed when a crop lid not do so well because he hought there would be many hances to try it again. But in ater years he became keenly onscious that the number of is chances was definitely lim-ted. The clock ticks off the ours and the calendar turns ver the months and years and ve realize that our time is run-ing out. Work grows more rgent in the light of the fact hat the night is coming when nan cannot work.

As we think about the urgency of Jesus as it is presented to us in the four scriptures we have considered in this series we are shamed by our easygoing attitude in our work for the kingdom of God, and we are challenged to greater faithfulness. Probably we will not be lacking in urgency; probably we will work hard and long and efficiently. The danger will be that while we will be urgent in secular matters we will be lax in our distinctively Christian duties.

Learn the Joy of Giving

Florence Jonas

COME little John Mark, get your pennies for church offering," mamas nd papas have urged over the ears. And so the Johns and Williams grew up continuing to hink that it is right and proper o take their pennies to church, eeling that their duty is well aken care of. They have given s they were taught to do; like-vise, they give of their time nd energies — if there is any ime left and if they are not oo tired after performing daily luties and obligations. Thus, heir Christian growth and ervice may well be in the penny" stage throughout their ifetime.

In the early history of our hurch a penny was a worthy gift from a child to his Lord nd it probably was with a great deal of pride and joy that ie made his offering, clutching t tightly as he trudged miles o church, or jogged on horse-back, eagerly anticipating his opportunity to share in the ervice with his gift when they took up the collection."

During the intervening years, we have come to teach that we bring our gifts of love to God or that we share as we make our offering. Also during this interval the penny has decreased in value until it is the least we can give; thus, the concept of giving to the Lord the smallest portion of our time, talent, and money continues from one generation to another.

It has been proved that where one's money is, there will his heart, interest, and energy be also. How right it is to appeal to adults to give more generously! The church must reason, challenge, and even urge adults to be aware of their responsibility as stewards of God-given possessions and talents.

Is it not possible that our future church can produce generations of members whose joy and fulfillment comes in contributing to the kingdom the first fruits of their labors as well as time and talent? If the children are taught that tithing is Biblical but that sacrificial giving brings completion of life's dedication to his kingdom, then the future would hold no problem of church finances nor will there be long rolls of inactive members.

With training and example, it becomes of tremendous importance to a child to bring his offering to share — not just a penny but money he may have saved, earned, or sacrificed to give. How earnestly and gladly he contributes and how sincerely he joins in the dedication of the gifts — for is not a part of it his! Thus his concept of worship includes the giving of his possessions to God.

There is currently favored a program of total commitment in the church. This would indeed be idealistic, having one hundred per cent of the members in total participation. In such instances no offering is received during the church school. If no gifts are received in the church school hour, has the child whose parents do not attend been denied the privilege of bringing his gift or of establishing the habit of giving?

It is the responsibility of the church to reach out and meet the needs of all mankind, adult and child — not only the number within the fold, but the timid, uncertain youth who falter uncertainly on the threshold.

Teach the children that giving of themselves, as well as of time and money, to the growth of God's kingdom is right and good for joyous Christian living. And as for those whose only opportunity for Christian teaching consists of forty-five minutes on Sunday or a week of Bible school, give them an opportunity to bring an offering and come into his courts and know the joy of giving.

KINGDOM GLEANINGS

A recreation laboratory will be held only in the Central Region this year. It will be at Manchester College, Dec. 27 – Jan. 2. The laboratory will be limited to seventy-five persons. Write the Regional Office, Manchester College, for registration.

World Day of Prayer Packets, 1960, may be ordered from Publications and Distribution, P. O. Box 320, Madison Square Station, New York 10, N. Y., at 50c each on orders of one or two packets, 40c each on orders of three or more. Prepaid orders are postage free.

S. J. Neher of R. 3, Box 20, Jasper, Mo., would like to secure six to ten used copies of Kingdom Songs No. 1 and a like number of Kingdom Songs No. 2. They are needed for church use. If any church has copies to dispose of, please write directly to Brother Neher.

McPherson College students enrolled for the first semester represent thirty-one church denominations. Of the 465 full-time students, 281 are members of the Church of the Brethren. The Greek Orthodox and Roman Catholic faiths and the Jewish and Buddhist religions are also represented in the student body.

M. R. Zigler will speak in a number of Pennsylvania churches in the early part of December. His schedule is: Dec. 5 and 6, Elizabethtown church; Dec. 7 Mechanic Grove church; Dec. 8, BVS-CPS-BSC dinner meeting and evening service; Dec. 9, a.m. Elizabethtown College chapel; Dec. 9, p.m. Annville church; Dec. 10 and 11, Juniata College.

The women's fellowship office is calling the attention of all persons who received a copy of the Workbook for a Special Study in Local Women's Work Cabinets that the reactions that were due by Dec. 1 will be accepted up to Dec. 15. Replies are to be sent to the Women's Fellowship Department, General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.

A new constitution "adapted to changes in the social order" is being prepared for the Hungarian Reformed Church, the largest Protestant body in that country. The Bishop of the Trans-Danubian District told a church meeting in Budapest that the new constitution is necessary because "the church is no longer a national church in a capitalist environment, and its task now is to give service in a state where socialism is being established."

The results of a pilot project of Scripture distribution in one of New York's trouble spots in East Harlem have resulted in a decision of the New York Bible Society to extend the venture to other crowded areas of the city. In an eight-day period, thirty volunteer workers from a dozen Harlem churches distributed more than 15,000 Bibles, New Testaments, and Scripture portions in English, Spanish and Italian. In many homes the volunteer workers were told they were the first to express any genuine concern for the occupants' spiritual welfare.

The Baptist Church in Germany has opened a seminary at Bad Buckow in the Soviet Zone to train preachers for the 35,000 members of the denomination in East Germany. There are about 100,000 active Baptists in the entire country.

The Methodist Church in Czechoslovakia recently voted to grant women "equality in all functions of the ministry" and ordained three as deacons and four lay preachers as lay deacons. Methodist adherents in the country are estimated at 6,600.

Eastern and Southeastern regions joined forces in a two-day training conference for church camp leaders at New Windsor, Md., Nov. 27-28. Camp site development was the main theme of this conference. Camp leaders from the Central Region gathered at Camp Mack, Milford, Ind., for a training conference on the same dates.

Dr. Edgar H. S. Chandler, head of the World Council Division of Inter-Church Aid and Service for Refugees, reports that Iraq has had all its refugees rehabilitated, and by the end of next year all displaced persons in Syria, Jordan, and Lebanon also will have been resettled. These displaced persons will be settled in small businesses either in countries in which they are presently located or abroad.

Home-coming

Hanover church, Southern Pennsylvania, will observe its sixtieth anniversary with a home-coming on Sunday, Dec. 13. Ralph W. Schlosser of Elizabethtown, Pa., will speak at the morning and afternoon sessions.

Daily Bible Readings

Dec. 7	Matt. 5:17-32
Dec. 8	Matt. 5:33-48
Dec. 9	Matt. 6:1-15
Dec. 10	Matt. 6:16-34
Dec. 11	Matt. 7:1-12
Dec. 12	Matt. 7:13-28
Dec. 13	Acts 10:30-48

The General Brotherhood Board Holds Fall Meeting

The twenty-five members of the General Brotherhood Board were not asleep. They were dreaming. But dreams had an official place on their crowded agenda when they met at the Elgin offices in November.

Members of the Board's special Committee on Goals and Program introduced three subjects for dreaming: peace education and action, church extension, and a new field program. This was the first time in many sessions that the Board could pause while dealing with immediate problems to take a long look into the future.

The agenda for the November meeting was just as lengthy as previous ones. It contained a full report on Brotherhood program in effect at present together with new proposals for consideration. At this meeting also the Board received a detailed financial report of the fiscal year ending September 30.

In presenting the financial picture Treasurer Robert Greiner pointed out that Brotherhood giving (see Gospel Messenger for Nov. 14) showed the largest increase in any one year since 1945. He reminded the Board

that on behalf of the church it carries responsibility for the wise use and investment of between five and six million dollars. In one area of financial aid alone — extending loans to churches — the Board is responsible for funds totaling $1,300,000.

The Board decided, after receiving a report on Anniversary Call giving, to approve the spending of $150,000 for new program items to implement the Call program. Funds will come from an amount of $69,361 given beyond expenditures last year and from almost $81,000 received in special gifts and lapsed annuities during the year. Amounts for specific purposes include the following: $40,000 for church extension at home; $20,000 for church extension overseas; $25,000 for the Castañer hospital in Puerto Rico; $25,000 for Bethany Seminary; $10,000 for support of Brethren colleges; $25,000 for the new General Offices building; and $5,000 to launch a program of leadership development and recruitment.

New members of the Board's Goals and Program Committee will be William Beahm, Paul Bowman, Jr., and Willard Powers. The new chairman is Calvert Ellis.

The Board approved the holding of a human relations laboratory in July 1960, and a district leaders conference in January 1961. A committee was appointed to make a special study of the church's ministry to the aging. The chairman will be Earl Mitchell. Other members are Moyne Landis, Paul H. Bowman, Sr., Paul S. Hersch, R. E. Mohler, Perry Rohrer, Harl Russell, and W. Harold Row.

The Board devoted most of one morning to reviewing the tentative proposals of the Annual Conference committee making a study of Conference. These were discussed with the Board in response to an action of Conference which asked the committee to seek the guidance of district conferences and the Board in furthering its study.

Approval was given to a proposal that the Church of the Brethren co-operate with the World Council of Churches' Division of Studies in a study of rapid social change in Nigeria. The Board will later nominate personnel to serve as consultants in the study if it is approved and sponsored by the National Christian Council in Nigeria.

The Board passed a special resolution urging the General Board of the National Council of Churches to "identify the council with the goal of universal and total disarmament" and to request the Department of International Affairs to propose ways in which churches can help the nation support disarmament proposals.

A new plan of "sponsorship through fellowship" was adopted by the Board as a means of enabling local churches to identify themselves more intimately with the work of missionaries.

The Foreign Mission Commission approved the return of Dr. and Mrs. Marvin Blough and the Charles Lunkleys to Nigeria. Mr. and Mrs. Ray Tritt will serve a three-year term in Nigeria, where he will work as a builder. Three alternative service workers assigned to Nigeria are Larry Weaver, Robert Mishler, and Maurice Flora. Paul Grisso will go to Nigeria for a few months on a volunteer basis as a mechanic.

The commission voted to offer the services of Dr. and Mrs. Wilbur McFadden to the National Council of Churches in Indonesia. The resignations of Dr. and Mrs. Lloyd Cunningham and Iris Neff were accepted.

Meeting with the Foreign Mission Commission were Dale T. Long of the Missionary Board of the Brethren Church, Dr. J. Reid Graham, principal of the United Theological School at Poona, India, and Ira W. Moomaw, secretary of Agricultural Missions, Inc.

Administrative visits to Nigeria and Ecuador in the next year were approved. A plan for providing medical coverage for retired missionaries was adopted.

The Christian Education Commission named two new members to the Music and Worship Committee (Vernon Stinebaugh and Byron Miller) and one new member to the Historical Committee (Wilbur Hoover).

Two assignments from Annual Conference to the Board were reviewed in the November meetings. The Finance Commission proposed plans for implementing Conference action regarding the distribution of the Gospel Messenger, and the Brethren Service Commission gave attention to a Conference action calling for plans to support projects of brotherhood and goodwill throughout the country. Details of these proposals will be announced later.

A committee appointed by Annual Conference to study ministerial salaries met with the Ministry and Home Mission Commission in a joint session to review their findings and discuss the development of their study so far.

The Church Calendar

December 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Standing by a New Convert. Acts 9:10-31. Memory Selection: Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Eph. 4:32 (R.S.V.)

Dec. 5 Brethren Service interpretation conference, Fostoria, Ohio

Dec. 6 Brethren Service interpretation conference, Chippewa church, Ohio

Dec. 10 Human Rights Day

Dec. 12 Brethren Service interpretation conference, Goshen City church, Ind.

Dec. 13 Brethren Service interpretation conference, Flora church, Ind.

Dec. 14 Brethren Service interpretation conference, Milledgeville church, Ill.

Dec. 25 Christmas

Dec. 27 — Jan. 2 Central Region recreation laboratory, Manchester College, Ind.

Jan. 3-10 Week of Prayer

Gains for the Kingdom

Twenty-four baptized in the German Valley church, Aughwick congregation, Pa. **Nine** baptized and ten received by letter in the Hanover church, Pa. **Two** baptized in the Hatfield church, Pa. Nine baptized and four received by letter in the Indian Creek church, Pa. **Forty-seven** baptized in the Pine Glen church, Pa. **Twenty** baptized and three received by letter in the Sugar Run church, Aughwick congregation, Pa.

News and Comment From Around the World

Dr. Fisher Commends Russian Disarmament Proposals

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has commended the disarmament proposals made by Soviet Premier Khrushchev during his U.S. tour. The archbishop told the British Council of Churches at its annual meeting that "no Christian could possibly put forward a better plan. Mr. Khrushchev asked for total disarmament and full control. I am thankful that our statesmen said they would receive the proposal with great respect and would investigate it."

Catholic, Orthodox Talks Postponed Indefinitely

Plans for discussions in Italy between Roman Catholic and Eastern Orthodox theologians preliminary to the forthcoming Ecumenical Council have been shelved indefinitely. The talks were to have taken place at Venice in the summer or fall of 1960.

The reason given for the postponement was that certain complications had arisen. According to two unofficial resources, two factors were chiefly responsible for calling off the projected talks in which ten representatives of the Catholic church and an equal number from the Orthodox churches were to have taken part. One was the excessive publicity given the proposed discussions; the other was a demand that Protestant representatives also take part in the Venice meetings.

Archbishop Iakovos, of the Greek Orthodox Archdiocese of North and South America, had declared that the Orthodox churches would never participate in conversations with the Roman Catholic church unless they had as their eventual aim "the inclusion of the Protestants."

First Latin American Christian Writers' Workshop Held

An Evangelical Writers' Fellowship for the Caribbean Area was organized at the first Latin American Christian Writers' Workshop held in Mexico City. The workshop was sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches' Division of Foreign Missions in co-operation with regional Christian literature organizations.

The purpose of the fellowship is to improve and increase all forms of Christian literature by national authors of the area. Courses were offered in writing children's literature, poetry, religious drama, Christian educational materials as well as devotional writing, fundamentals of journalism, novel and short story writing, poster making, and book illustration.

Quotes in the News

Evangelist Billy Graham: "It is quite evident to a visitor that to be an open Christian is costly in Russia. To be a member of a church is a great privilege and responsibility. The cost has been carefully calculated over many months or years. Preachers have to stick to the Bible; they do not make statements on social or political issues."

Dr. Andrew C. Ivey, head of the University of Illinois Department of Clinical Science: "Out of 110,000,000 adults in the U.S. 55 per cent drink alcoholic beverages and 45 per cent do not, representing a 12 per cent drop in drinking among adults since 1946. Although the number of persons drinking alcoholic beverages is decreasing, more of it is being consumed by fewer people."

Paul M. Limbert, secretary general of the World Alliance of YMCAs: "All of us — churches, YMCAs, and other Christian bodies — fall far short of bearing effective Christian witness to youth today. All of us need to get into the front of the struggle to make the kingdom of God as revealed in Jesus Christ a reality in the lives of individuals in our troubled society."

Rev. Ralph Moellering, former pastor of a racially integrated Lutheran church in Chicago: "Despite the fact that nearly all major denominations have now declared themselves in favor of integration, there has been little actual desegregation in the Protestant churches. And there is little evidence that these much heralded pronouncements of official bodies have been taken seriously on the local level. The record of the Christian church in its reaction to slavery and racial injustice is unspeakably abominable and a nauseating stench in the nostrils of God. The whole history of human servitude and imperialistic exploitation has been either tolerated, sanctioned, or blessed by ecclesiastical leaders."

Dr. N. Arne Bendtz, professor at Augustana Theological Seminary, Rock Island, Ill.: "It would be an invaluable asset to be able to send throughout the world colored church leaders, missionaries, teachers, doctors, and administrators to the colored peoples — men who already because of the color of their skin, preach the gospel of equality before God."

Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church: "As Christians our long-range hope is based upon what God can do through Christian congregations and others in Eastern Europe. In time, through them, the aims and ideology of the so far successful Communist revolutions will surely be modified."

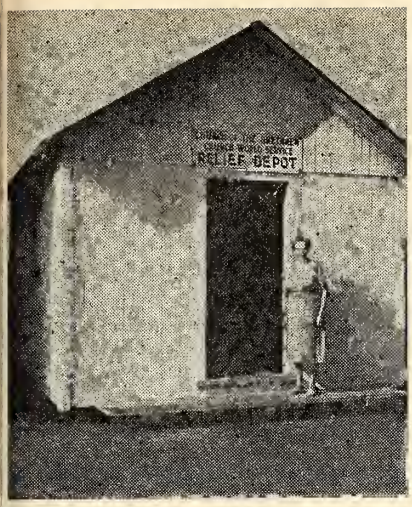
Dr. Ralph W. Sockman — "While church membership is at an all-time high in America, crime statistics, racial tension, moral laxity, and mental breakdowns are on the increase. We need to reform our religiosity."

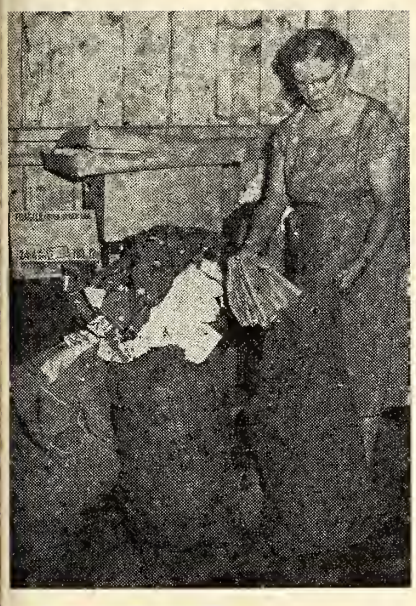
Ethel Riddle, general secretary of Youth Temperance Council — "Some 5,000,000 adults, mostly parents, are demonstrating a national weakness by permitting themselves to be alcoholics. They are, by example, a hazard to their own children and those of the community. Delinquency is not acquired by boys and girls; it is most often forced on them by influences their oldsters should and could correct."

Dr. John W. C. Wand, former bishop of London — "Men are men and women are women. The difference produces a mutual attraction between them. It is there in the nature of things, but involves precisely the kind of emotional reaction which the clergy would find completely alien to the spirit of their work in divine service."

Dr. John E. Skoglund, professor at Colgate-Rochester Divinity School — "The world is in a revolution and without question we can say that there exists today the greatest opportunity for the gospel in the history of the church."

Carlos P. Romulo, Philippine ambassador to the United States: "Our quarrel with racism is that it substitutes the accident of skin color for judgment of men as men."





WAYNE COUNTY WOMAN OF THE MONTH

Mrs. Grace Steiner of Wooster, Ohio, was named the Wayne County "lady of the month" for September. A member of the East Chippewa Church of the Brethren, Mrs. Steiner has always been keenly interested in the work of the church. She was chosen to head the Church World Service relief depot in the area. Through her efforts a permanent depot (see the top picture) was constructed by the men of four churches, East Chippewa, Chippewa, Paradise, and Black River. The second picture shows Mrs. Steiner packing into bags for shipping some of the loose clothing brought to the station. Mrs. Steiner, says the Wayne County Topics, "signifies the love of the Christian community for its world neighbors. . . . We honor her for her labor and faith." The Steiner family includes Harold, her husband, a wholesale distributor of gasoline, daughter Janet, a sophomore at Manchester College, and son Duane, a high school senior

D. Elton Trueblood: "Christians have an added incentive for intellectual integrity. Every good scholar wants to learn the truth, but the committed Christian has an added motive because his intellectual task is a sacred task. He is trying to think God's thoughts after him. The Christian conception of life with its many-sidedness is more conducive of wholeness than any other we know."

James C. L. Wong, rector of the Church of the Good Shepherd in Hong Kong — "There has been no easing of tension for Christians in Red China. The Communists say they believe in freedom of worship, but an important thing to remember is that they also believe in freedom of persecution."

Readers Write

Continued from page 2

lawn parties, etc., for the church and other organizations, suddenly a nerve and muscle of my neck sent me to the doctor and the emergency room of the hospital for X rays. The result: one week in bed, four weeks of treatment, and the doctor's orders not to help with the above-mentioned events in the future.

I think this was God's way of striking me down and awakening me to the real meaning of being a good steward.

During this time "Make Money and Kill Your Church," a reprint from the Gospel Messenger, Feb. 2, 1957, came into my possession through a dedicated Christian woman of the community. The books, Stewardship in the Life of Women, by Helen Wallace, and How to Become a More Effective Church Woman, by Mrs. Andrew Blackwood, came to me from several different sources and no one knew of my doctor's orders at that time.

Through divine guidance, prayer, Bible study, and the help and influence of devout Christian women I feel much stronger in the service of our Lord. I have spent hours in camp work, visitation, meetings, study, prayer, helping those in need, and various other ways of service without ill effects.

The preceding statement was made to point out that strength, wisdom, courage, and guidance will come into our lives if we let God use us in his way.

May the women of our Brotherhood see the great need to use their energies and strength in ways of Christian service and not waste time and talent on money-making projects in the church. May we all become better stewards in God's world. — Mrs. Hollis Arehart, Stuarts Draft, Va.

Expense of Annual Conference

I was first married over forty years ago and we have taken the world's best paper, The Gospel Messenger, all those years. It has been a constant help over the years. The article recently showing the expense account relative to our Annual Meeting was a real surprise to me. I had no idea of what the expense would be to carry on a meeting of this type.

I would have guessed that the cost would have been several times what it is. I do not know how anyone could do so much good for keeping church members knit so closely together as you are doing in the small investment of twelve to fourteen thousand dollars.

We are a couple with an income of $5,000 yearly and I know we have come home from conference every time determined to do more and give more than at previous times. I feel that our Brotherhood treasury has a wonderful return in cash as a result of its people going to the Conference.

If for no other reason, then, I would say we cannot afford to skip a year, thereby having it only every two years. — Arthur Wolford, Ligonier, Pa.

Laymen Have Troubles Too

The subject of retirement is well covered in a recent article. But I would say that part of it is misleading.

As to a minister not being able to save unless he has a salary of at least $6,000, the average man in the parish does not earn that much and he seems to save something. He may have a home at least partially paid for and also see to it oftentimes that his children go to college.

The article said that one out of every four pastors who are in their thirties are much in debt. You can check and also find out that more than one out of four laymen are much in debt.

You can also find that the average layman in his forties is still in debt. . . . Many laymen have troubles as well as the ministers. — Arthur Wolford, Ligonier, Pa.



1959 seminar participants, Mr. and Mrs. Carroll Lahman (r.) and Orlin Frey (l), and seminar director, Ralph E. Smeltzer, pause in the hotel lobby during the New York phase of the seminar

Howard Whitmer

SEEING OURSELVES AS CHRISTIAN CITIZENS

Hattie Simmons

SEEING ourselves as Christian citizens was the primary objective of the Brethren Adult Seminar which I attended in Washington, D.C., and New York last March. I cannot help but tell of some of the things I have seen and heard.

Highlights of a Highlight

One of the most interesting and enlightening discussions was given by Glenn Everett, Washington correspondent for Religious News Service, on the subject, A Christian Reporter Looks at Washington. He brought out that while there is a lot of drinking going on in Washington, one half of our Congressmen do not drink. He also stated that the majority of Congressmen vote their convictions.

Another of the highlights of the seminar was the afternoon the group divided into five separate groups and each visited an embassy. Those visited were the Pakistan, USSR, Indian, Israeli, and Jordan.

I think the most important event of the week was our personal interviews with our respective senators and representatives.

We had the privilege of listening in on the committee hearings on extension of the draft. The pastor of the Washington Church of the Brethren, Duane Ramsey, the National Council of Churches, and many other groups of individuals, among them Congressman Byron Johnson of Colorado, testified against the draft law being extended.

They stated that it is time that the nation, instead of merely challenging its youth to learn how to launch an intercontinental ballistic missile that may mean the end of civilization, challenges them to enlist for peace, to volunteer for peace-building activities the world around. They pointed out that our nation ought to be planning to wage war on man's ancient enemies, which are disease, hunger, misery, and poverty, for this is the only war in which all mankind can be victorious.

Purpose of the UN

On Thursday morning we went to New York to observe at the United Nations. The United Nations is an assembly composed of eighty-two nations which have drawn up a charter stating their aims as follows: "We, the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in equal rights of men and women and of nations large and small . . . have resolved to combine our efforts to accomplish this aim."

Many speakers emphasized the fact that our own America, a land with one hundred million people who are church members, has a foreign policy similar to that of non-

1960 SEMINAR DATES
Brethren Youth Seminar — Jan. 31 — Feb. 5
Brethren Adult Seminar — Feb. 28 — March 4

Christian nations. Instead of sitting down with a flexible attitude, both sides have built up obstacles. Speakers expressed amazement as to how many policies of government have been modified just by approaching the matter with an open, flexible, good-neighbor attitude, instead of the familiar "don't give an inch" attitude.

We became convinced that our statesmen who are endeavoring to negotiate on banning nuclear tests need to be encouraged by the American people to go on with their negotiations.

Alternatives to Arms Race

If we do not find good alternatives to stockpiling weapons too destructive to use, the arms race will end in death or something worse for much of the human race.

Will we ever get wise enough to build up public opinion solidly enough that the American people will demand a more constructive program of action which will tend to unite all peoples of the world? If the Christian people of America would insist and even demand that the attention of our legislators be focused on the real solutions of the world's problems, then we would have partly fulfilled our obligations as Christian citizens. What this world needs is not more military hardware, but more food, more love, more hope, more trade, more schools and medical care, more of all that Christ came to bring us.

On Friday we took a guided tour of the UN buildings. Seeing these magnificent buildings and furnishings, dedicated to the betterment of mankind, makes one feel indeed humble. There we listened to an address by Andrew Cordier, who is executive assistant to UN Secretary General Dag Hammarskjold. Andrew Cordier is a Brethren minister and a former chairman of the Brethren Service Commission. He was also executive secretary to Trygve Lie and has continued as executive secretary because of his vast knowledge of world conditions. He told us that it has become quite clear that the white nations of the world will have to learn to respect and even esteem the colored races of the world. He said that our economic aid is too closely associated with military aid to be effective. We defeat the good of economic aid when we give military aid, he told us.

Conscience First

A. J. Muste, missioner for Church Peace Mission, suggested that in the event of war it would be better to surrender on the enemy's terms than to be guilty of using even one of the nuclear weapons on them. It would be better, he said, to surrender militarily but not spiritually. He said that we must put conscience first and save our souls whatever the consequence may be. All speakers did not agree with that, however.

Are the American people spiritually prepared for a reaction like this? In spite of the fact that there are one hundred million Christians in America, is America spiritually disciplined to take such action? "There has been no time in preceding history when pacifism has been so practical, but where are the pacifists?" asked one speaker. Other speakers said that we must use conventional weapons rather than nuclear weapons in case of war. They all seemed to imply that America must not throw the first nuclear weapon.

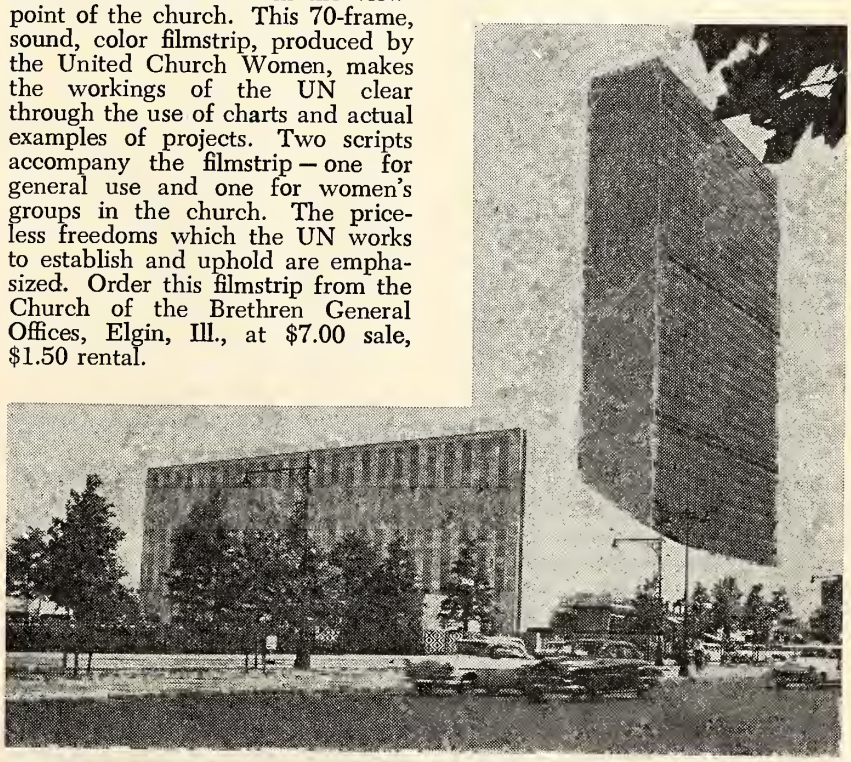
A Christian Answer?

Maybe there is not an entirely Christian answer at this time — but since good and evil are both present, maybe there is an alternate answer. Keep faith in God. He asks us to do the best we can with the information we have. We need to appreciate the difficult task which is faced by our government leaders. Most of them are trying to find the right answers. Their life is a hard one, for they live, in a sense, in a fish bowl — all eyes are on them. Many of them are Christians; many consider public life as their calling — they need our constructive criticism.

We came home from the seminar aware that we are all involved in politics whether we realize it or not. Plato said long ago that the penalty that people pay for not being interested in politics is to be governed by people worse than themselves. God is concerned about all of life; yea, he may be more concerned about political life than any other phase. The important role then of the Christian citizen is to be alert, informed, responsible, and not even afraid to run for office if he is capable.

Do You Understand the UN?

It is a pretty complicated organization, isn't it? **The UN Way to Freedom** is a new tool to help you and your congregation study the manifold agencies and activities of the United Nations from the viewpoint of the church. This 70-frame, sound, color filmstrip, produced by the United Church Women, makes the workings of the UN clear through the use of charts and actual examples of projects. Two scripts accompany the filmstrip — one for general use and one for women's groups in the church. The priceless freedoms which the UN works to establish and uphold are emphasized. Order this filmstrip from the Church of the Brethren General Offices, Elgin, Ill., at $7.00 sale, $1.50 rental.



Christian Education Hymns

AT THE invitation of the International Journal of Religious Education, and in co-operation with the staff of that periodical, the Hymn Society of America sought new hymn texts on Christian education for the observance of the Thirty-fifth Anniversary of the Journal. It was suggested that such hymns might express (1) the personal dedication of a teacher to his task; (2) recognition by a congregation of the place of Christian education in the total life of the church; and (3) a call to recruitment for the teaching ministry. The dominant note was to be Christian consecration to the educational responsibilities of the church.

From the nearly four hundred entries in the hymn-writing contest, fifteen hymns were selected to be used in a booklet of Christian education hymns. Well-known hymn tunes have been designated for each of the new hymns.

Copies of the booklet, Christian Education Hymns, may be secured from the Church of the Brethren General Offices, Elgin, Ill., at the following prices: less than ten copies, 20c each; ten or more copies, 15c each; fifty or more copies, 12c each.

These hymns may appropriately be used in special Christian education services, at teachers' meetings or workers' conferences, for the dedication of the Christian education staff, and at any other gathering where Christian education is the dominant theme.

DISCOURAGEMENTS

Missionary success stories are not uncommon. But in truth it must be said that missionaries also have their failures and days of discouragement. The following incidents help to round out the picture.

■ After a year of thrilling response at Uba, the Robert Bischof family is meeting with disinterest at Gulak. Bob says, "The work at Gulak is the same type, but the people here just do not seem to be interested in the gospel. In fact, it reminds me of the places in The Bridges of God, by McGavran, that it seemed better to leave and move to another place. There is fair attendance at church, but mostly of the teachers, dispensers, and schoolchildren. The adults just do not come out.

"The Church Committee, since Irven Stern was here with the mobile Bible school, has been having services Sunday evening in the surrounding hamlets. But even there mostly children come."

There is a ray of hope, however, which may be the seed from which further success will come.

"The outvillage evangelistic work is moving along, though. A new Class of Religious Instruction was started at Midlu, a village about ten miles northeast of the station. The people gave a compound to the evangelist and came to help carry his loads to the village. In the class he has about forty children and the church services have been well attended with quite a few adults."

Another kind of discouragement is experienced at the leprosarium.

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

How does the giving of the Church of the Brethren compare with other denominations?

Each year the Department of Stewardship and Benevolence of the National Council of Churches publishes the statistics of giving which lists per member contributions from living donors of bodies with 100,000 membership or more. The following is for the year 1957-58:

Denomination	Total Contribution Per capita
1. Adventist, Seventh Day	$203.97
2. Church of the Nazarene	133.77
3. Church of God (Anderson, Ind.)	106.29
4. Presbyterian, U.S.	92.03
5. Reformed Church in America	91.10
6. Lutheran, Missouri Synod	85.16
7. Presbyterian, U.S.A.	77.06
8. Presbyterian, United	74.24
9. Lutheran, Augustana	72.09
10. Evangelical and Reformed	69.56
11. Lutheran, American	68.80
12. Congregational Christian	64.87
13. Church of the Brethren	**64.43**
14. Lutheran, Evangelical	61.95
15. Lutheran, United	61.89
16. Evangelical United Brethren	60.57
17. Lutheran, Wisconsin	56.10
18. Protestant Episcopal Church	53.48
19. Baptist, Southern Convention	49.99
20. United Church of Canada	49.91
21. Presbyterian Church in Canada	49.43
22. Methodist Church	48.70
23. International Four Square	48.13
24. Baptist, American Convention	46.23
25. The Anglican Church of Canada	42.44
26. Disciples of Christ	37.94

A recent study of stewardship trends among the above denominations also revealed that the Church of the Brethren had the greatest gain in all-purpose giving with an increase of 385% for a 30-year period beginning with the year 1926. The per capita giving in 1926 for the Church of the Brethren was $13.04. — *Donald E. Rowe.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

Mbursa P. Mshelbwala, a Nigerian registered nurse working with Dr. Petcher, tells this story.

"Dr. Petcher and I went to see the leper patients in the dispensary at Gulak. Lepers in that area are given medicine twice a week. Because some of them try to take the medicine and sell it to others, they have been told to take the medicine immediately when they receive it.

"On this occasion, one man who was dangerously affected by the disease, received the medicine gladly. He pretended to take it, but he hid it in his hand. None of us present noticed it, except the doctor.

" 'You have been instructed to take your medicine at once,' Dr. Petcher told him. 'Since you have attempted to deceive us, I have cancelled your name out of the book. You will have no more medicine.'

"If people will take chances with their bodies which they can see and feel, it is not surprising that they also take chances with the health of their souls."

Out of the Mailbag

DURING the first week in May we had a very new experience. A series of fires were set in our local village in which our station employees live. It seemed as though the arsonist preferred noon and four o'clock in the afternoon as the times to set the fires. A fire is serious anywhere, but in a village in which the houses are built close together and all of the houses have grass roofs that are dry and will burn in a few minutes, it is a war of nerves to wait to see which will be the next house. All of the people in that part of the village put their possessions outdoors and even slept outdoors for a number of nights. Some of their best things they put into our storerooms.

You are saying, "Why didn't they catch the arsonist?" They refused to believe that it was a person doing it. Superstition took over and all of them said that it wasn't a person but Satan. We told them that Satan works through people, that he couldn't set fires without a person getting it for him, but all our talk fell on deaf ears. They were all terrified and even the policemen who were on duty two nights and a day were also terrified. Well the person wasn't caught but there is enough evidence for us to know almost with certainty who the person is that did it. — *Sara Shisler, Waka, Nigeria, West Africa.*

THE KRAFTS AND THE BISCHOFS

report to the Annual Conference of the Brethren Church:

THE evangelistic work in this area (Mbororo) is quite encouraging. The church leaders are beginning to take nearly all of the responsibility for getting the gospel out to their people. I have become an adviser to them rather than having to lead them — this is as it should be. We were able to see new work in ten outvillages really get going this year (an eleventh was started but, so far, it hasn't panned out). One whole area near our station which previously had been closed to mission work, has been opened and we have two outvillage preachers working there now.

We are still plugging away at learning the Higi language. . . . Recently we've been recording folktales and native songs for use in analyzing the language while we're on furlough.

. . . Lately Meg has been helping to organize a young girls' club. They've just recently had their first meeting — after spending several weeks visiting in the village and contacting girls to see if they would come. They are very encouraged after this initial meeting and hope this will prove to be an effective way of promoting the gospel work here. . . .

The Krafts.

The Church in Nigeria is moving forward with ever increasing zeal and we praise God for this. Since your last conference four new churches have been organized in the mission area. One of these four was among the Higi people. This new Higi church has a membership of 205. During the past year there have been fifty baptisms in this church and eighty-four who have taken the covenant and are preparing for baptism. During this past conference year it was my privilege to welcome into the Christian fellowship 221 persons in the Uba station area. I am sure you all are as overjoyed as we here on the field are at the increase and the way the Word of God is reaching out.

We thank you for giving us the privilege of working here for God and for the Brethren Church. We thank you for your prayers, your many letters, and for your financial support. The African Brethren every prayer meeting thank God that you all have sent missionaries to them and ask that more might be sent out.

As you meet and make plans for the next year, we pray that in the plans will be considered additional staff for the African field. Much work is still to be done. . . .

The Bischofs.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

America's First Trained Nurse. Rachel Baker. Julian Messner, 1959. 186 pages. $2.95.

This is a fascinating historical biography. Linda Richards nurses both parents and her fiance till their deaths from tuberculosis. Although she is forced into teaching as the only means available to support herself, her strong feeling for nursing asserts itself, and she rises above the horrible conditions of that time, to become America's first trained nurse.

All girls interested in nursing as a career will find this an inspiring biography. — *Helene Crill, Elizabethtown, Pa.*

The Treasury of Inspirational Anecdotes, Quotations, and Illustrations. E. Paul Hovey. Revell, 1959. 316 pages. $3.95.

The compiler, E. Paul Hovey, has done a worthy service in this book of 1875 entries of varied length quotes from many of the great writers and thinkers of all time. They come from the past in such voices as Seneca and Aristotle and from the great living personalities of today.

The quotes are well arranged topically and are the solid sort of thing that the minister or educator can

well turn to for interesting and meaty material for his discourses.

Charles L. Wallis has well said of this book, "With Catholicity of taste and judgment the editor has chosen memorably expressed and always pertinent items which will enliven a speaker's ideas, nail down his arguments, drive home his points of emphasis, and elevate the hearts of his audience. It is hard to imagine a speaking situation in which this book would not be a useful companion."

The book is exceedingly free of the stuffiness most such books have. — *Charles E. Zunkel, Port Republic, Va.*

***I Think About Jesus.** Kate Smallwood. Rand McNally, 1958. 40 pages. 75c.

A lovely book for children, ages three to seven years, that offers a simple interpretation of what Jesus may mean to a child. Its colorful and joyous pictures of child life suggest the young child's response to Jesus. — *Hazel M. Kennedy.*

Youth Guide on Africa. Rowena McCutchen. Friendship, 1959. 48 pages. $0.65.

This is a study booklet for youth on the mission study unit on Africa, to be used with the two books — This Is Africa South of the Sahara, and Jungles Ahead. It contains program and study techniques, worship and activity suggestions, and a rather complete list of resource materials. Suitable for use in church, community, and summer conference groups. — *Ed Crill, Elizabethtown, Pa.*

John A. Broadus. Vernon L. Stanfield. Harper, 1959. 147 pages. $2.75.

Here is a veritable gold mine from the hand and mind of John A. Broadus, who has been termed "an olympian of the pulpit." Eight of these sermons and twelve sermon briefs have not been previously published. This book furnishes a remarkable insight into the stimulating sermonizing of one whose ideas have shaped American preaching for half a century. — *Dean Frantz, Chicago, Ill.*

I Found God in Soviet Russia. John Noble. St. Martin's, 1959. 192 pages. $2.95.

This book by one who spent many years in the Soviet labor camps gives us much more than a picture of what those camps are like on the inside. Here we see what the Christian faith looks like inside modern catacombs. The book is also inspiring for the glimpse it gives us of what might also be on the inside of the souls of even hardened Communists as they live in the presence of Christian witnesses. The book's easy style and vivid illustrations make it hard to lay it down without finishing. Here one also senses the unity of the faith under stress and persecution. — *W. Glenn McFadden, Elgin, Ill.*

Rural Churches in Transition. Carl A. Clark. Broadman Press, 1959. 145 pages. $2.25.

This is a well-written book, based not only upon good scholarship and keen insight, but ten years of executive experience working with rural churches and their pastors of the Southern Baptist Church in Texas.

Dr. Clark so well points out the sociological changes taking place in rural America and in each chapter deals with these as they relate to the program, leadership needs, and vision of the rural churches affected by them.

The study is very helpful in that each chapter is opened by the story of one or more churches, the problems they faced, the procedures adopted, the kind of leadership employed, and the results achieved. One is impressed with the great hope for the development and growth of rural churches, even in the face of diminishing rural population, the ease of modern transportation, and the historic resistance to change in program to be found among rural people in the past.

Here is a very encouraging, illuminating, and readable book that any pastor, executive, or church can profit by. — *Charles E. Zunkel, Port Republic, Va.*

Talks for Children on Christian Ideals. Julius Fischbach. Abingdon, 1959. 126 pages. $2.25.

The illustrations which Mr. Fischbach uses in his book of story sermons are taken from biographies, from the mission field, from nature, and even some from the adventures of a junior church school class. Aimed directly at the needs and interests of boys and girls of junior and primary age, these stories seek to translate abstract ideals, such as love, kindness and obedience, into simple and concrete images the child can easily comprehend. Where there is an occasion when such talks can be used effectively, this book would be of value and help. Each story is based on a verse of scripture and illustrates a Christian idea and applies it to everyday living. — *Glee Yoder, McPherson, Kansas.*

Caught in the Middle. Glora Wysner. Friendship, 1958. 116 pages. $2.95.

Caught in the middle are the youth of your country and mine who see the struggle of man against Mars for a place to live. "In the middle" for this book are the youth of the Middle East. This book discusses many of the facets of life among the Arabs and the Jews, who struggle for existence in the Middle East countries. Education is considered the key to unlock the doors of ignorance and a chance to resolve the dilemma of the Middle East countries.

No one would want to predict the future course of events for these countries, but a look at its young people give some possible clues. Read the book for a fair and accurate picture of the Middle East problem. — *Ed Crill, Elizabethtown, Pa.*

***I Believe in the Church.** Elmer G. Homrighausen. Abingdon, 1959. 108 pages. $1.50.

This is an admirable member of the Know Your Faith series, written by one of America's outstanding professors of practical theology about a subject on which he feels strongly and writes effectively. The book is a comprehensive statement, suitable for individual reading or class use. Particularly in these days when varied concepts of the church are vying for acceptance and our own denomination is planning a study conference on the church does this brief but telling volume on the nature and function of the church make significant reading. It should find its way into both private and church libraries for use on every level above the children's department. — *Chalmer E. Faw, Chicago, Ill.*

This Holy Estate. Herbert F. Reichart. Christian Education, 1959. 56 pages. $1.00.

The title of this book is taken from the wording of the much used marriage ceremony. The author takes various phrases from the traditional ceremony and uses them as the outline for counseling with couples planning marriage. Though the cere-

mony is traditional, the subject matter of the book is very modern in its approach and understanding in regard to the areas of need which ought to be covered by the pastor-counselor. The book is a helpful addition to the literature in this field. — *W. Glenn McFadden, Elgin, Ill.*

***The Creative Years.** Ruel L. Howe. Seabury, 1959. 237 pages. $3.50.

The author has scored again as he did in his earlier book, Man's Need and God's Action. Directed primarily to middle-age adults with families who are buffeted by the pressures of modern life, one should find excellent reading here. Many adults will come to see themselves in the mirror of this book. And seeing themselves they will recognize familiar scenes and discover new paths toward intelligent dealing with their situation. Howe writes frankly and with insight. This book will be read widely and quoted much. All pastors should read it. So should parents, family counselors, youth advisers, and teachers. This book brings together the insights of the social and medical sciences with the insights of the gospel. It is not difficult reading. — *Rufus B. King, North Manchester, Ind.*

***I Believe in Man.** Frederick Keller Stamm. Abingdon, 1959. 75 pages. $1.50.

This new addition to the valuable Know Your Faith series maintains the same high quality of comprehensiveness, readability, and soundness of outlook. As is true of the other slim volumes in the series, it does not deal exhaustively with the details or profoundities of the subject at hand, but is sufficiently specific and well illustrated to be useful for pastors, laymen, teachers, students, adults, and youth. Dr. Stamm believes in the essential goodness of man, as he believes Jesus himself taught, but is very realistic about sin and evil, just as he is hopeful of man's ability through Christ to win the battle with evil. — *Chalmer E. Faw, Chicago, Ill.*

The Power of God in a Parish Program. Joseph E. McCabe. Westminster Press, 1959. 164 pages. $3.50.

This book was born out of experiences in World War II. In the preface the author tells of being on an aircraft carrier in the South Pacific, sitting with the men at night as they talked "about women, home, liquor, gambling, life, death, and religion." Some were quite bitter about their experiences in their home churches; others were deeply aware that the centrality of Christ had become real to them there. So they often talked of how they might revitalize one church, as a result of a serious attempt to make its life, pastoral ministry, and work vital.

In chapters discussing calling, counseling, receiving members, visitation, weddings, funerals, baptisms, prayer meeting, and fellowship, the author states the problem and what they attempted to do about it, and reports the fine results. Any pastor can receive significant help in making his church program and his ministry much, much more effective. This is practical, down-to-earth, and easy to get hold of. — *Charles E. Zunkel, Port Republic, Va.*

***Enriching Family Life.** Bess B. Lane. Public Affairs, 1957. 121 pages. $3.25.

This book is full of excellent ideas and concrete suggestions for planning and gives wonderful insights into family living. It was written because of a request made to her to produce something that was brief and practical for parents. It takes the parent's eye view and helps him to see himself, his child or children, his home, his school, and his community. As Bess Lane says, "Parenthood by the yard is very hard; but by the inch it is a cinch," and "Each parent has within him, or at his disposal enough resources to make parenthood interesting, successful, and downright fun." In the introduction, Lyman Bryson writes: "If parents who take their parenthood seriously, but not themselves too seriously, can grasp the simple, wise, deeply humane spirit in which this book is written, they will find their best efforts well repaid." It is very natural and homely in its illustrations and advice. You will enjoy this book immensely. You will feel "at home" with it. — *Glee Yoder, McPherson, Kansas.*

Main Street, U.S.S.R. Irving R. Levine. Doubleday, 1959. 408 pages. $4.50.

Some tourists like to take a guided tour of a new country and see mostly those places of historical interest. Others might like to sit in discussion groups and forums and exchange ideas with the people who know their nation and its basic philosophy. Still others like to ride the trolley cars and buses or walk the streets, gazing into show windows and shopping, taking note of prices and quality. Levine's book takes the latter group down Main Street of Russia, letting the reader look into the show windows, into the places of business, into the homes, to get glimpses of the details of life on Main Street. Conversation, wit and humor, some pictures, and vivid illustrations make the book interesting reading. — *W. Glenn McFadden, Elgin, Ill.*

***God in My Life.** Lloyd C. Wicke. Abingdon, 1959. 128 pages. $1.00.

Bishop Lloyd Wicke of the Methodist Church here gives us his "testament of devotion." A very personal unveiling of a search for true piety, it begins with a paraphrase of Paul's statement in Rom. 1:20, "Look about you and within you and discern his power and his divinity. It is clearly evident."

With penetrating insight, illuminated by many illustrations from everyday life, he discusses the meaning of faith, prayer, the Bible, the church and community, closing with a stirring assurance of the Christian hope of immortality.

A book that can bless any life. — *Charles E. Zunkel, Port Republic, Va.*

Obituaries

Allbaugh, Willard, son of George and Metta Eikenberry Allbaugh, was born in Carroll County, Ind., and died Oct. 2, 1959. On Feb. 20, 1913, he was united in marriage to Bertha Mae Allbaugh. He was a member of the Bachelor Run congregation and served as deacon for several years. Surviving are his wife, three children, five grandchildren, one sister, and one brother. The funeral service was held in the Flora church by the undersigned assisted by Bro. Dolar Ritchey. Interment was in the Maple Lawn cemetery. — Charles Dumond, Flora, Ind.

Baker, Howard H., son of Henry and Annie Baker, was born at New Enterprise, Pa., Jan. 16, 1887, and died Oct. 17, 1959. His wife, Martha Snyder Baker, preceded him in death. He was a member of Memorial church, Martinsburg, Pa. He is survived by a sister. The funeral service was conducted by Bro. Roy S. Forney in the Holsinger church. Interment was in the Holsinger cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Beydler, Mary Helen, daughter of John J. and Alice Masters Fisher, was born July 29, 1881, and died Aug. 23,

Christmas Gifts for Special People



COMMUNION WITH YOUNG SAINTS

E. Ashby Johnson reports on man-to-man talks with his sons. Humorously, but incisively, he comes straight to the heart of some of the problems parents and teachers face as children grow to maturity. A book designed to help parents enjoy their children. The perfect gift for Dad—or Mother. **$2.00**

MY HEART AN ALTAR

Margaret Hoyt and Eleanor Hoyt Dabney give you resource material for worship services for over 40 themes and occasions. Each story, poem, Scripture, and prayer adds depth to the worship experience. For young people and their families and leaders. **$3.50**

KITCHEN COMMUNION

Cornelia Renfroe knows the harried life of a housewife and mother. In this brightly decorated book of Bible verses, prayers, and meditations, she shows you how to talk to God in your own kitchen and find the help He gives. The ideal gift for Mother. **$1.50**

ask your bookseller

JOHN KNOX PRESS

Publishers of the LAYMAN'S BIBLE COMMENTARY

Five volumes now available

1959. On Feb. 25, 1903, she was married to Jess M. Beydler. She was a member of the Rossville church, Ind. Surviving are her husband, one daughter, one granddaughter, and two great-granddaughters. The funeral service was held in the Rossville church with Bro. A. P. Wenger in charge. Interment was in the Rossville cemetery. — Mrs. Ferris Hylton, Cutler, Ind.

Burkholder, John Wenger, was born June 8, 1870, and died Sept. 1, 1959. He was a member of Springville church, Pa. Surviving are one son, two grandchildren, six great-grandchildren, one sister, and one brother. The funeral service was held in the Middle Creek church with Bro. John L. Myer officiating. Interment was in the adjoining cemetery. — Lorraine Heffley, Stevens, Pa.

Carter, James Howard, son of Isaac and Mary Hoffmaster Carter, was born at Yarrowsburg, Md., Oct. 12, 1892, and died Sept. 16, 1959, in Hagerstown, Md. He was a member of the Brownsville church, Md. On Jan. 31, 1921, he was united in marriage to Ellen Naomi Himes. Surviving are his wife, two sons, one daughter, and seven grandchildren. The funeral service was held at the Brownsville church by Bro. Newton Poling. Interment was in the adjoining cemetery. — Norma Jean Shelby, Keedysville, Md.

Cohick, Willis E., was born Jan. 12, 1887, and died Oct. 10, 1959. He was a member of the Huntsdale church, Pa. The funeral service was conducted by the undersigned. — Kenneth R. Blough, Carlisle, Pa.

Davis, Joseph Alexander, was born March 16, 1869, and died Dec. 18, 1958. He was a member of the Upper Conewago congregation, Pa. His wife, Annie Pifer Davis, preceded him in death. He is survived by four daughters, one son, and a number of grandchildren. The funeral service was conducted by Bro. George W. Hull at the Latimore meetinghouse. Interment was in the cemetery adjoining the church. — Frances E. Shaffer, East Berlin, Pa.

Faulkner, C. Frank, son of Nelson and Jennie Faulkner, was born in Denton, Md., May 16, 1886, and died Aug. 29, 1959, in Phoenix, Ariz. He was united in marriage to Mable Replogle, who preceded him in death. He was a member of the Ambler church, Pa. He is survived by three daughters, one son, five grandchildren and three great-grandchildren. The funeral service was held at the Moyer funeral home at Souderton, Pa., by Reverend Rupp. Interment was in the Hillside cemetery. — Mary E. Haring, Lansdale, Pa.

Peters, Herman William, son of William and Eva Peters, was born May 13, 1874, and died July 15, 1959. He was united in marriage to Grace Harader, who preceded him in death. He had been a faithful member of the Church of the Brethren since young manhood and a deacon for more than forty years. He is survived by his wife, Clara Snow Peters, three daughters, two brothers, three sisters, eight grandchildren, and twenty-three great-grandchildren. The funeral service was conducted by the undersigned. Interment was in the Delta cemetery. — Delbert Hanlin, Wauseon, Ohio.

Church News

Colorado

Haxtun — On Sept. 13 the quarterly council meeting followed a basket dinner at noon. Sunday school promotions were held during the church service on the last Sunday of September. Bibles were also presented to the children going from the primary into the junior department. An installation service was held for the new officers and teachers of the church. The Women's Fellowship has been quilting, tying comforts, and doing relief sewing. — Mrs. Charles F. Edwards, Haxtun, Colo.

Middle Iowa

Cedar — The McPherson College quintet presented a program of instrumental and vocal music. Phyllis Flory was honored at a family night gathering. A skit, This Is Your Life, was given by the girls of the Sunday school. The CBYF was in charge of the lunch served at the close of the evening. Our pastor, Bro. Merrill Branson, and Sister Branson conducted the vacation Bible school in June. At the annual council meeting all officers of the Sunday school and church were elected for one year. Glen Flory and Alvah Morphew were the elected delegates to district meeting. Bro. Charles W. Lunkley was the speaker for our evangelistic meetings. In addition to the evening services, Brother Lunkley shared with us slides and movies of his work in Africa. The CBYF sews and rolls bandages for the hospital at Garkida. Sixteen pounds were sent this year, for which Sister Beryl McCann expressed the appreciation of the staff and stressed the great need for the bandages at the hospital. Baptismal services were held in the afternoon and communion in the evening of Sept. 20. One new member has been added to our roll. — Mrs. Leo Fisher, Stanwood, Iowa.

Southern Missouri and Arkansas

Shoal Creek — We were without a pastor for some time but Bro. William

H. DeBerry of Hazelton, W. Va., began as part-time pastor on June 1. We co-operated with the Carthage church on the fifth Sunday services. Bro. Earl Dietz of Brandonville, W. Va., held a series of meetings, Sept. 27 to Oct. 4. We had our love feast on Oct. 3. We are now having weekly Bible study. Four of our members attended district conference at the Broadwater church. We had installation services for the new church officers. — Mrs. Wilbert Erisman, Fairview, Mo.

Nebraska

Enders — Two babies have been dedicated. Our elder, Dallas G. Wine, has accepted a call to the Antelope Valley church, Okla. At the quarterly council meeting Bro. George Oltman was elected moderator. Sixteen members attended district conference at Omaha. Our congregation is participating in the stewardship phase of the Call program. — Mrs. Inez Lehman, Enders, Nebr.

North Dakota and Eastern Montana

Cando — Our new pastor, Bro. Ernest Walker, and his family have arrived. Mrs. Lester Burkhart directed our vacation Bible school. Delegates to district meeting at Surrey, N. Dak., were Ruth Beck and Mary E. Smeltzer. Brother Flora represented us at Annual Conference. A leadership training camp was held at Camp Mon-Dak. Bro. Paul Weaver, national camp director, was the leader. Our church had a float in the Cando seventy-fifth anniversary celebration. Bro. Ed Duncan, a former pastor, delivered the morning message one Sunday. Our pulpit has been filled by Brethren Mark Emswiler, Byard Snyder, and Jesse Smeltzer. At the church business meeting Byard Snyder was re-elected elder. Members of the women's fellowship attended the rally at Surrey. Rev. J. G. Sortland, pastor of the Methodist church, was the speaker for our harvest meeting. — Mrs. L. R. Maust, Cando, N.D.

Grandview — Our church was well represented at the children's workshop in Minot, at which Mary Spessard was the leader. We were also represented at the district conference at Surrey. Our pastor, Mark Emswiler, resigned this year after being connected with this church for some twenty-two years to take over the work at the Prairie View church in Western Kansas. Two men were baptized on Sunday afternoon prior to his leaving. Bro. Harry Swank, Jr., was elected moderator for the coming year and an interim program is being carried on with Fay Crusch, a layman, bringing the morning message twice a month. Bro. Walter Miller of Minot conducted our communion service on World Communion Sunday. — Mrs. Harry Swank, Jr., Poplar, Mont.

Oklahoma

Thomas — We held our vacation Bible school in May. Our pastor, Bro. Byron E. Dell, served as a delegate to Annual Conference. Freeman Ankrum of St. James, Md., visited our church and told of his trip to Europe. Several of our primary and junior children attended day camp and the juniors and junior highs attended district camp. Our pastor and six others attended the

Every Brethren Should Know

How to be "rich toward God"



LUKE 12:15-21

Edward K. Ziegler
Moderator, Church of the Brethren

"While serving our church in various posts, I have talked with many hundreds of Brethren who are deeply dedicated to Christ's program through the church, and who would like to help carry it forward. Also, I have had the opportunity of seeing the great open doors before the church in America and overseas. I have seen new churches rise and grow into responsible and mature congregations. I have seen churches bloom with new life and enthusiasm as a new pastor stirs them to serve and to witness.

"At the same time, all of us are aware of two terrific pressures: the pressure of the world around us, seeking to force us into the mold of materialism and pagan practices, spending our money on that which is not bread; and the pressure of world events, with their sinister forces of cold war and preparation for hot war, hatred and racial strife in America and abroad.

"When we Brethren discern the claims of Christ on one hand and feel the pressures of paganism and doom on the other, we seek for those things which really endure.

"If day by day we use our lives and possessions for Christ and the church, and thoughtfully plan for the enlargement of our Christian influence through the right use of accumulated possessions, we can be sure we are on the right side of God's balance.

"The 1957 Annual Conference spoke forthrightly on the stewardship of accumulated possessions. Why not acquaint yourself with the various means of expressing your Christian faith through providing substance for the far-reaching work of the Kingdom?"

(Clip and Mail)

ALL THAT I HAVE IN TRUST

GENERAL BROTHERHOOD BOARD
CHURCH of the BRETHREN
1451 Dundee Avenue, Elgin, Illinois

Harl L. Russell, Director of Special Gifts

Dear Brother Russell:
Please provide information, without obligating me in any way, on the following means of expressing my faith and my interest in advancing Brotherhood work.

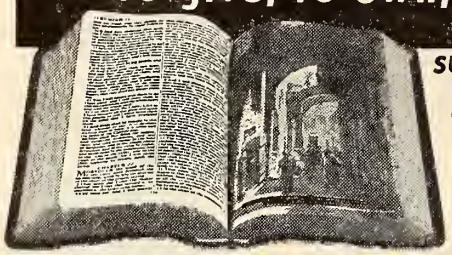
- ☐ A Life Income Plan
- ☐ A Real Estate Deed (reserving life use and income)
- ☐ A Bequest in a Will
- ☐ A Transfer of Stocks or Bonds (reserving income for life)
- ☐ An Assignment of Life Insurance
- ☐ A Gift Annuity (providing substantial income benefits)
- ☐ A Living Memorial

Name .....

Street, RFD. .....

City ..... Zone ..... State .....

A BEAUTIFUL GIFT BIBLE
to give, to own, to cherish!



SUPREMELY READABLE— *new Collins Iona type*
GENUINE LEATHER— *black or red, gold stamped*
CONCORDANCE, HELPS— *nearly 200 pages*
RED LETTER— *Christ's Words in red*

ILLUSTRATED RED LETTER EDITION
KING JAMES VERSION

A Bible designed to serve the whole family . . . compact, readable . . with all the most wanted features: 15 color and gravure illustrations, maps, study helps, family record and presentation page. Self-pronouncing text. Size 7⅜ x 4⅞ inches.

5591RL (Black); **R5591RL** (Red)—only **$6.25.**
1591—Same Bible without concordance and family record, NOT Red Letter. **$5.75**

Thumb index on any Bible, $1.25 extra.

AT YOUR BOOK STORE

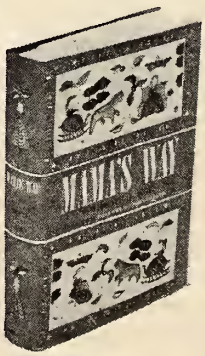
COLLINS CLEAR TYPE PRESS, New York, N. Y.

MAMA'S WAY

Thyra Ferre Bjorn

Thyra Ferre Bjorn's moving tales of faith, *Papa's Wife* and *Papa's Daughter,* have provided inspiration to thousands. Now Mrs. Bjorn has written a book about her simple prescription for faith and happiness through positive prayer.

Warmly and humorously told, *Mama's Way* is the story of a family and a woman devoted to the service of God. It tells of the help and inspiration she has been able to give in reform school, to friends in trouble, and to strangers.



$3.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

district conference. The district secretary and his wife, Brother and Sister Archie Patrick, were guest speakers for promotion and rally day. — Mrs. James Hamar, Custer City, Okla.

Northern Illinois and Wisconsin

Rockford — Since our last report nine have been baptized and four babies have been consecrated. A two weeks' vacation Bible school was held. Bro. Paul Haworth, a former pastor, and his family, were our guests at a pot-luck supper during the summer. Communion on one Sunday in the summer was held following morning worship. Our pastor, Bro. Grant McGuire, was our delegate to Annual Conference. Lorrel Eikenberry, Carl Smucker, Ralph Fry were guest speakers while our pastor was at Conference and on vacation. We had an every-member enlistment in September. The women's fellowship had an installation of officers and a mite box opening. At the fall council meeting Ralph Fry was elected moderator for another year. We had our love feast on World Communion Sunday with Brother Eikenberry officiating. A district leadership institute was held in our church on Oct. 10. The women's fellowship is making comforters and processing clothing for relief. — Mrs. Guy W. Andrews, Rockford, Ill.

Southern Illinois

Canton — We had our communion on World Communion Sunday. Our church was host to the community vespers one Sunday evening. The women's fellowship is sending magazines and print dresses to the state hospital. Bro. R. C. Wenger, the district executive secretary, spoke on Oct. 11, since our minister was conducting a week's preaching mission in Constantine, Mich. Junior church is conducted each Sunday except for the first of each month, when the children have an opportunity to worship with their parents. — Mrs. Anna Mae Dare, Canton, Ill.

Middle Indiana

Manchester — For the summer months we joined other churches of our town in union Sunday night services. Newly elected church officers and committeemen convened for an inspirational retreat at Lake Wawasee. A large group attended our fall love feast. The services of S. Loren Bowman and Galen Ogden, with the assistance of Richard Meyers, have been secured to study our church situation and to give assistance with reference to expansion and future ministry. October was our stewardship emphasis and enlistment month and was climaxed with church loyalty and commitment Sunday. On this day, members went to the church during the afternoon and evening to make their financial commitments for the coming year. We are looking forward to a school of discipleship and missions for four Sunday nights during January and February. — Mrs. Chas. S. Morris, North Manchester, Ind.

Northern Indiana

Blue River — Brother and Sister Jesse Whitacre resigned to devote all their time to evangelistic work; they make their home in Keyser, W. Va. Our new pastor and his wife, Brother and Sister Oliver Dearing, began their pastoral duties on Sept. 1. On Sept. 6, we had an installation service for the pastor and a harvest meeting. Dean Shearer went into BVS for two years. Our revival was conducted by Howard Bernhard. Four young people were baptized. Our love feast was held at the close of our meetings. Bro. Robert Swank, a former missionary to Africa, spoke at the morning and evening services on Oct. 4. — Mrs. Esther Shearer, Columbia City, Ind.

Elkhart City — Our pastor, Foster B. Statler, Victor Stine, and Lowell Metzler were our delegates to Annual Conference. Martin Gauby was our intern pastor for the past year. He, with his wife and daughter, have returned to Bethany, and Dale Shenefelt is our new intern pastor. We opened our evening services for the year with a carry-in supper and reception for the Shenefelts. During the past year nineteen have been added to the church by baptism and four by letter. On World Communion Sunday, we had our fall communion service. — Mrs. Arthur Becker, Elkhart, Ind.

English Prairie — Our fall communion vas in charge of our pastor, H. H. Hendricks. At the harvest meeting and homecoming Bro. Blair Helman was he speaker for the forenoon and afternoon services. The sectional youth onference was held in our church. Our vomen's fellowship has been making omforters and baby clothing. We are ooking forward to our revival with Bro. Jesse Whitacre in charge. — Mrs. ydia Walters, Howe, Ind.

Ft. Wayne, Lincolnshire — Forty-hree members have been received into ur fellowship in one year. These were ur honor guests at a reception on the pening Sunday evening service follow-ng our summer vacation. The CBYF ad a week-end tour at the Dunes, wor-hiping at First church in Chicago and n to Camp Mack for youth night at istrict conference. At our regular amily night service, Herbert Gilmer howed pictures of the 250th Anni-ersary observances at Schwarzenau, Germany. We held our love feast in October. The women's fellowship sent wenty-four comforters and one thou-and pounds of clothing to relief and ook twelve health kits and three undred forty-five bandages to district neeting. At our last council meeting wo deacons, Francis Barr and Eldo Miller, were elected. — Mrs. Quinter E. Hollenberg, Fort Wayne, Ind.

LaPorte — Mr. and Mrs. Howard olster one Sunday evening showed ides and told of their work in Puerto ico. Sally Zook and Mrs. Victor ensberger were delegates to district neeting at Camp Mack. The Bible chool was well attended. The women's ellowship canned fruit and vegetables or the Mexico Home. Some of our oung people attended the fall confer-nce at the Union Center church. Some eachers attended the school of religion t Mishawaka, Ind. We had a com-nunion service on Oct. 4. — Mrs. Del-ert Shank, LaPorte, Ind.

North Liberty — District youth work-r, Bill Gordon, spent an evening with he youth of the church in an informal iscussion of vocations and the church. The evangelism and fellowship commis-on put forth a special effort to en-ourage members to participate in the isitation program of the church. Mrs. ylvia Netzley was guest speaker for he women's fellowship meeting on issions. Our pastor, Bro. Melvin S. itchey, along with a number of other rethren pastors, attended a seminar or ministers put on by Purdue Univer-ty extension. Bro. Guy West was ith us for a week of inspiring evan-elistic services climaxed with com-nunion services on Sunday night. Some f the women of the church have been anning extra quarts of fruits and egetables for the Brethren Home at lexico, Ind. Bro. Charles C. Cripe was peaker for our harvest meeting. The chool of religion at Mishawaka, Ind., as attended by several of our teachers. The two junior classes of the children's epartment have purchased new song-ooks for the church school department. The worship center is being supplied ith flowers by individual members. — irgil Houser, North Liberty, Ind.

Plymouth — Several of our youth and he counselor attended youth camp at amp Mack. Our men's work pur-hased a heifer for the heifer project. wo of our men, Floyd Leeper and Fred Neidlinger, went with a shipment of cattle to Germany. We had a dedication service for five babies. The youth and their leaders had a retreat at Culver. A number of our youth attended the fall youth conference at the Union Center church. At the annual tea officers of the women's fellowship were installed and prayer pals were revealed. During Christian education week the teachers of the children's department visited in the homes of their pupils. Eight were received by letter. We had dedication service for all church school leaders. Miss Ruth Graham of North Manchester was the guest leader for the children's workers' retreat at

NEW! BRETHREN BOOKS



Handbook on Brethren Hymns

Ruth B. Statler and Nevin W. Fisher

Since the publication of the Brethren Hymnal in 1951, there has been a continuing and often-expressed need for some kind of a handbook which would provide users of the hymnal with information concerning the hymns written by Brethren authors and the hymn tunes composed by Brethren musicians. This handbook has been published in part to meet that need.

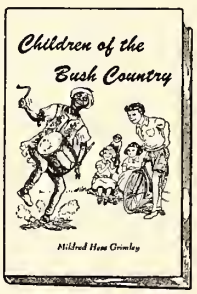
Each hymn written by a Brethren author and each hymn set to a tune by a Brethren composer is discussed by Mrs. Statler as to its spiritual implications and, in many cases, as to its origin and history. Following each such discussion is a set of suggestions, written by Mr. Fisher, for the song leader in order that the most effective use may be made of the hymn.

A brief biographical sketch of each author and composer is also given.

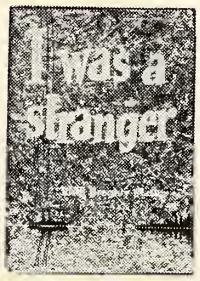
$1.50

Children of the Bush Country

Mildred M. Grimley



Lively, real-life stories of the experiences of the three Grimley children and their parents in the bush country of Nigeria, where the Grimleys are in charge of a one-family Brethren mission station. Illustrated by John B. Grimley. For juniors and younger junior highs. **$2.00**



I Was a Stranger

Ruth B. Statler

Readers of Mrs. Statler's two other novels, *Whither Thou Goest* and *House of Clay,* will welcome this third one. Centered, as were the other two, around an interest of vital concern to the Church of the Brethren, *I Was a Stranger* carries forward the same penetrating insights into the human personality and into the social milieu in which that personality is shaped and in turn finds expression.

Plotted in simple fashion, this novel tells the experiences of a German girl from the time she first hears about the high school student exchange program, through her weeks of competing for a place in the program, her voyage to America, and her year in this country, on to her return to her home. During her stay in the States she was the foster daughter in a Brethren home in Pennsylvania.

Although centering about the experiences of a teen-age girl, the book will be read with interest, enjoyment, and a widening of horizons by readers of any age from junior on up. To be published middle of December. **$3.00**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

The Shepherd Psalm of Palestine

G. Frederick Owen

Beautifully illustrated with full-page photographs, this refreshing devotional study of Psalm 23 will delight every Christian reader and bring strength and comfort in times of trouble and grief. **$3.00**

Church of the Brethren
General Offices
Elgin, Illinois

Camp Mack. Mrs. David Stewart, teacher of weekday religious education, was the speaker at our morning worship on Oct. 11. Our pastor, Bro. Homer Kiracofe, attended an interdenominational institute for advanced pastoral studies at Detroit. The Good Samaritan and the Loyal Friends classes are landscaping the hospital grounds. — Mrs. Raymond Ullery, Plymouth, Ind.

Rock Run — Bro. McKinley Coffman was installed as our pastor on Sept. 6 by Bro. Chas. Light. Our church and Sunday school officers and teachers were challenged to do their best at a consecration service. Reverend Hunt of Goshen was the speaker at a father-son meeting. The women's fellowship meets one day each month to sew or can food for others. The debt on our new parsonage has been paid. We have started a building fund and are looking forward hopefully for a new addition to our church. Some of our church fellowship attended the regional conference at North Manchester. — Mrs. Clarence R. Cripe, Goshen, Ind.

Northeastern Ohio

Center — We had a vacation Bible school in June. We have received two by letter and ten by baptism since we dedicated our remodeled church last March. The women's fellowship sent relief clothes, comforters, and packets to New Windsor. The CBYF are possessors of a plaque for winning second place in the district drama contest. An all-church farewell dinner for Brother and Sister Harlan C. Grubb was held. Brother Gordon Bucher, our district secretary, officiated at our love feast, assisted by Bro. John Johnson. On Oct. 18, Bro. Gordon Bucher brought the morning message and installed our new pastor, Bro. John Blough, and his wife. A covered dish dinner was followed with a short program of fun and devotion in the afternoon. Guest ministers during the interim were Rev. Harry Zachman, Dr. Amos Henry, Rev. Ora Lovell and Rev. Winston Smith. — Mrs. Florence Royer, Canton, Ohio.

New Philadelphia — Our daily vacation Bible school was held in July. Brother and Sister Stehman attended the Annual Conference. A number of our young people attended the regional youth conference at Camp Mack and the fall youth rally at Camp Zion. A farewell party was held for Brother Stehman and his family, who have moved to Marion, Ind. Our regular business meeting was held Sept. 8. On Sept. 20, Bro. Gordon Bucher installed our new minister, Bro. Alvin Kintner. — Marjorie Landes, New Philadelphia, Ohio.

Northwestern Ohio

Pleasant View — Four babies have been dedicated. The Bluffton College a cappella choir gave a program of sacred music. Kathryn Kiracofe, missionary to India, was our guest speaker one Sunday. Five new members have been received by baptism, and one by letter. Two weeks of vacation Bible school was held. Dale Lee Wampler was licensed to the ministry by the district secretary, Bro. A. P. Musselman. Our laymen conducted the service on Father's Day. A district women's fellowship rally was held at our church. Four days of day camp were conducted in August for the children who had completed grades 1 to 4. Our CBYF recently purchased a guest book for our church vestibule. Dale Huber served for six weeks in a work camp in Quito, Ecuador. Installation services were conducted by our pastor for all our church and Sunday school officers. — Mrs. Paul Rusmisel, Columbus Grove, Ohio.

Ross — We had a business meeting at which Elder A. P. Musselman presided. Both the elder and the pastor, Walter Binkley, were re-elected. Since our last report two members have been added by baptism and four by letter. Our delegates to district meeting are Mrs. Billy Schwarck and Mrs. Herbert Crouch. Some repair work and additions to the interior and exterior of the church have been completed. Brother Farringer of Lima conducted a Call service on a Sunday evening. — Frances E. Bendure, Spencerville, Ohio.

Southern Ohio

Beech Grove — Bro. H. H. Helman brought the morning message on July 26. Twelve of our women attended the district workshop at the Bear Creek church, and eighteen of the CBYF a retreat at Camp Sugar Grove. The fellowship mass meeting at Ludlow Falls had Martin Luther King, Sr., as the speaker. Our pastor gave us a number of interesting items from Annual Conference. The men's fellowship had their four-church fellowship at our church. Harvest home day was observed on Sept. 13; Bro. C. Ernest Davis was the speaker. Our church had a communion service on World Communion Sunday. We were represented at the three-day training session for leaders with older adults held at North Manchester. — Mrs. Everett Druley, Hollansburg, Ohio.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 424. Needed: Woman to care for invalid mother in modern farm home while sons work. Would pay salary in addition to room and board. A married couple would also be considered. Contact: Link Brothers, R. 6, Butler, Mo.

No. 425. Needed: A middle-aged married couple to work as house parents in intermediate boys' (ages 12-15) department. Also a middle-aged woman to work as house mother in girls' department. Maximum of 12 children per department. Maintenance and comfortable living quarters provided, regular salary increments and a two-week vacation with pay, plus other benefits. Near Ft. Wayne Beacon Heights Church of the Brehren. Contact: The Ft. Wayne Children's Home, Box 2038, Station "A," 252 Lake Ave., Fort Wayne 3, Ind.

No. 426. Needed: A Christian woman to be a companion to a semi-invalid woman. Room, board, and wages provided. Contact Mrs. Ernest Gilbert, 511 Clinton Ave., Effingham, Ill.

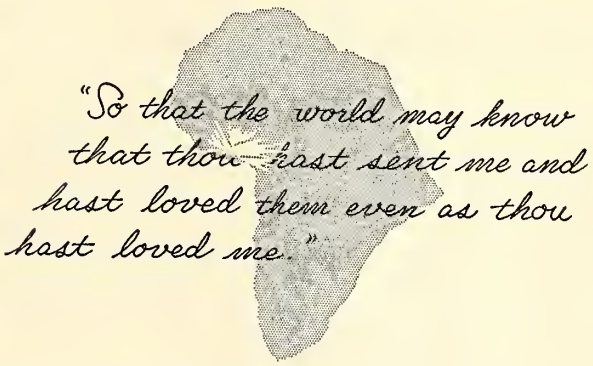
No. 427. Wanted: Registered ASCP medical technician to operate laboratory for group of four physicians. No holiday or night work required, 44-hour week, 2 weeks' paid vacation. Starting salary $500 per month. Contact: Freeport Medical Clinic, 324 W. Galena Ave., Freeport, Ill. Phone Ad 2-4100

No. 428. A married man, 36 years old with 5 children from 10 to 16 years old is seeking a position on a stock farm or ranch, or operating any type of earth-moving equipment. Also has experience in pipe fitting and welding. Would like to relocate near a Church of the Brethern. Contact Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 429. Urgently needed at once a husband and wife to serve as superintendent and matron of Brethern Home. Contact C. I. Alger, R. 1, Dola, Ohio. Telephone 2671.



That the WORLD may know



"I always knew there must be a God like that!" exclaimed a woman upon first hearing the story of Christ.

The scene was Africa. It could have been India, Ecuador, Germany, Austria, Greece, Puerto Rico, Canada, or the United States. It could happen anywhere the church is reaching out to unchurched peoples, conversing, in the fullest sense of the word, with the world.

For the good news is intended for the world. It was this African — and countless other persons like her — for whom Jesus prayed that God's love would be made known. Surely it was she as well as we for whom He gave his life.

Because of Him, this African woman counts. She calls God Father and you brother. Aware that she is a child of God, she joins in the witness of the church by sharing the good news with others that they too may know.

That's what you are doing through your regular offerings to the church — sharing the good news. These offerings, backed by your daily witness, by your participation in the church, your prayers for the world Christian mission, and by your growing acceptance of God's power over your own life, evidence that you believe the greatest life-giving and life-saving force in the world is the Christian message.

Together with African Christians and Christians the world over, you help the church fulfill her Lord's prayer: *that the world may know.*

CHURCH OF THE BRETHREN

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Eastern Pennsylvania

Chiques — The BVS unit from New Windsor conducted a Sunday morning worship service. Guest ministers have been Brethren Roy McAuley, Robert Faus, Glen Faus, Norman Patrick, and Olen Landes. The women's fellowship sent two delegates to Camp Swatara. Brethren Robert O. Hess and Becker Ginder were our delegates to Annual Conference. The children and Brother and Sister Glen Crago of the Neffsville Children's Home attended our service one Sunday morning; Brother Crago brought the message. They were entertained by the Homebuilder's class at a fellowship meal. Brother and Sister Kenneth Horst had charge of our Bible school. Bro. Clyde Weaver officiated at our love feast, assisted by Bro. Daniel Kettering and Bro. Michael Olivieri. One has been baptized. — Mrs. John K. Stauffer, Lawn, Pa.

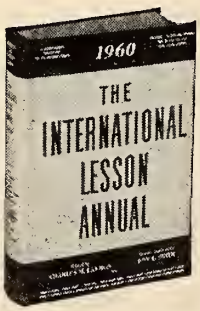
Hatfield — Our church choir rendered a program for the patients at the Norristown state hospital. Some of our members help in the volunteer work there once a week. Several from our area attended the annual barbecue and inspection tour of the Brethren Home at Neffsville. A special musical program was given by a group of young people from the local Mennonite school, and one of their teachers conducted an inspirational hymn sing. Bro. Ellis Powell of Allentown spoke at our harvest home service. Half of the offering was donated to the Neffsville Children's Home and the balance to our two local hospitals. Alfred Nyce and Betty Lou Stoneback represented our Sunday school at the Labor Day Christian education conference. A two-week series of evangelistic meetings was held by Bro. James D'Amico, of Brooklyn, N.Y. Three of our young people left for alternative service work. Five have been baptized and one has been received by letter since our last report. Our pastor, Bro. Ralph Jones, was re-elected for a three-year term as moderator. — Mrs. Mary A. Nyce, Lansdale, Pa.

Middle Pennsylvania

Dunnings Creek — Prof. Harold Douty, Methodist layman, was a guest speaker, representing the Pennsylvania Temperance League. Doris Benna showed slides on the work in the West Side Parish, Chicago. At the Holsinger home-coming Bro. Fred Driver was speaker in the morning and Elmer E Ebersole in the afternoon. Evangelistic services started in the evening with Bro. Harold Bowser as our evangelist Seven were baptized. The council wa held on Oct. 1. — Thelma Wentz, Alum Bank, Pa.

Spring Mount — We had one week of special services, preceding our love feast. Our delegate to Annual Conference was Mrs. Grace Goodman. We sent two delegates to district meeting at Martinsburg. The Children's Day service was also a dedication service for five babies. We had two weeks o evening vacation Bible school. Our fal evangelistic services were conducted by Bro. William L. Gould, of Lebanon Pa., they were followed by a love feast. — Mrs. Stuart Chronister, Warriors Mark, Pa.

LESSON COMMENTARIES



The International Lesson Annual, 1960

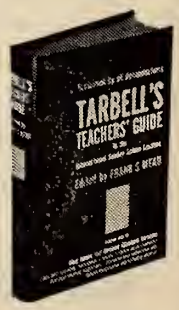
edited by Charles M. Laymon; lesson analysis by Roy L. Smith

A comprehensive commentary on the International Sunday School Lessons, using both the King James version and the Revised Standard version. Explanations of the texts are based on the more recent Biblical scholarship. Practical, specific suggestions and outlines are given for the teacher. A special feature added this year is the subject index. $2.95

Tarbell's Teachers' Guide for 1960

Frank S. Mead, editor

Included in this book are illustrations, practical teaching suggestions, lesson outlines, useful Scripture-based comments, explanation, and helpful biographical, geographical and historical background data. New feature this year is the addition of the Revised Standard version of the Bible. The lesson text is now printed in both RSV and the King James version. $2.95



CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
DECEMBER 12, 1959



Three Lions

A young Nigerian proudly displays the globe he has fashioned from a gourd. He invites everyone to consider the future of a continent where new nations are being born. . . . The official badge of Northern Nigeria, where Brethren churches are located, combines symbols representing continuity and unity

Africa's Newest Tribe: The Church

"Always Something New

THE first man to say it out loud – at least for the record – was Pliny the Elder, a Roman writer who lived shortly after the time of Christ. But it could have been said at the dawn of history, when some of our earliest civilizations flourished along the Nile or elsewhere in Africa; and it is true today, perhaps more often and more surprisingly than ever before – there is "always something new out of Africa."

Perhaps this is why missionaries of a generation ago referred to Africa as a dark continent in the shape of a question mark. No one quite knew what to expect next from a land where there was still so much that was mysterious and strange. This aura of mystery added to the charm of Africa but it offered a misleading picture of a continent that had nourished civilizations even while it held on to the most primitive ways of life. George H. T. Kimble put this viewpoint on Africa in its proper perspective when he observed, "The darkest thing about Africa has always been our ignorance of it."

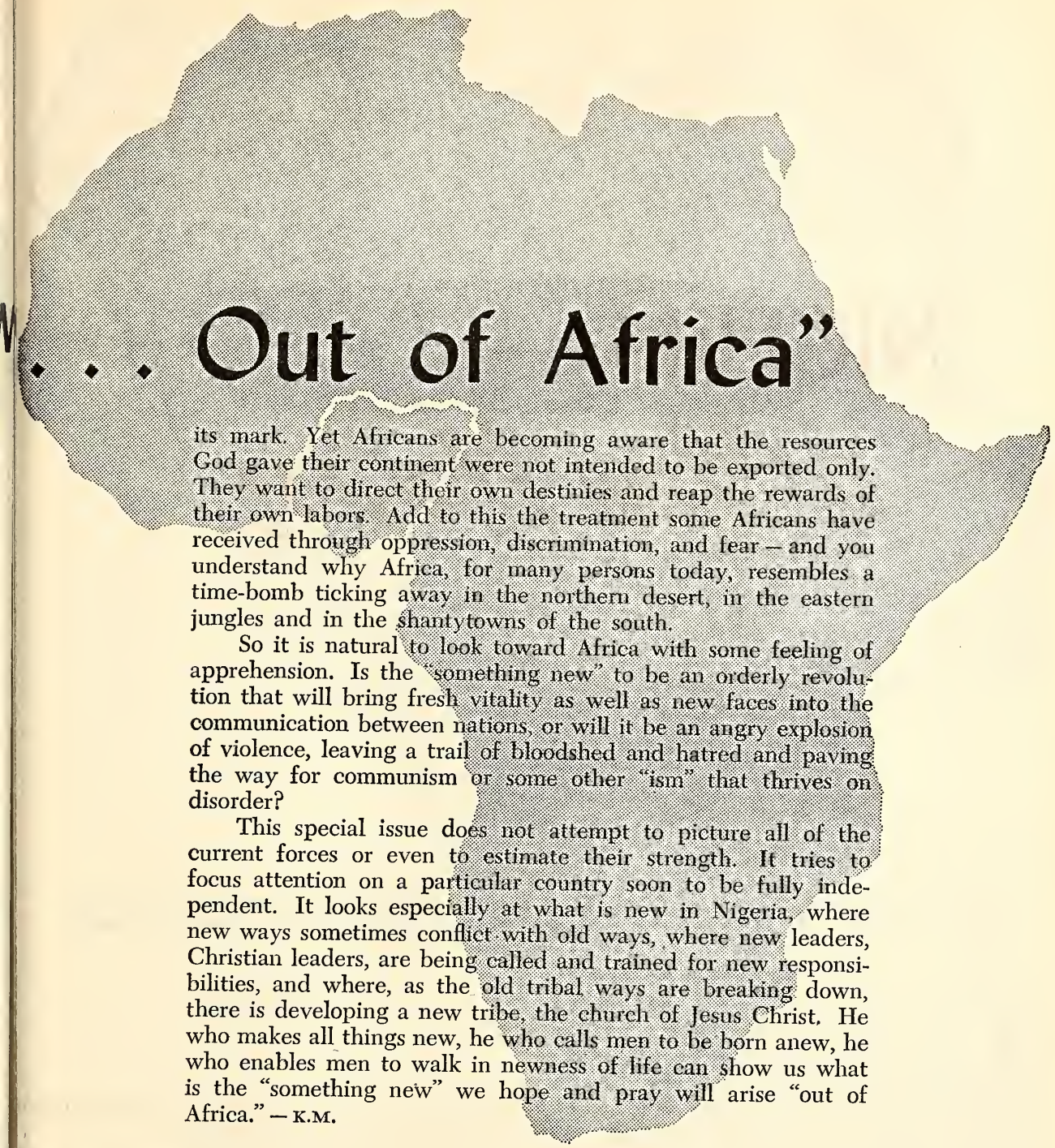
A more enlightened way of viewing the continent is to regard it as a fascinating picture puzzle, a pattern of contrasts in color and shading, in climate and culture. Here, side by side, can be found paganism and Christianity. Here is poverty amid plenty. Many times through the centuries the dominant nations of the world have tried to rearrange the map of Africa so that it would reflect their own balance of power. But colonialism, though still holding a grip on areas of the continent, is giving way to nationalism. The lines on the picture puzzle must be studied anew.

In parts of Africa today the greed of the white man has left

GOSPEL MESSENGER Volume 108 DECEMBER 12, 1959 Number 4

Editor: Kenneth I. Morse
Editorial Assistant: Elizabeth Weigle
Member: Associated Church Press
Subscriber: Religious News Service
Ecumenical Church Press

Official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918. Printed in U.S.A.



. . . Out of Africa"

its mark. Yet Africans are becoming aware that the resources God gave their continent were not intended to be exported only. They want to direct their own destinies and reap the rewards of their own labors. Add to this the treatment some Africans have received through oppression, discrimination, and fear — and you understand why Africa, for many persons today, resembles a time-bomb ticking away in the northern desert, in the eastern jungles and in the shantytowns of the south.

So it is natural to look toward Africa with some feeling of apprehension. Is the "something new" to be an orderly revolution that will bring fresh vitality as well as new faces into the communication between nations, or will it be an angry explosion of violence, leaving a trail of bloodshed and hatred and paving the way for communism or some other "ism" that thrives on disorder?

This special issue does not attempt to picture all of the current forces or even to estimate their strength. It tries to focus attention on a particular country soon to be fully independent. It looks especially at what is new in Nigeria, where new ways sometimes conflict with old ways, where new leaders, Christian leaders, are being called and trained for new responsibilities, and where, as the old tribal ways are breaking down, there is developing a new tribe, the church of Jesus Christ. He who makes all things new, he who calls men to be born anew, he who enables men to walk in newness of life can show us what is the "something new" we hope and pray will arise "out of Africa." — K.M.

n This Number . . .

Always Something New . . . Out of Africa 2
Nigeria — A New Nation. Ayo Bello 4
These Christ Called 8
As Old Ways Meet New Ways 12
Africa's Newest Tribe: The Church 16
Castle Mountain. John Grimley 17
Ready to Go 18
The Challenge of Success. J. Henry Long 20
A New Venture in Leadership Training. Irven Stern 22
Missions' Newest Boon 24



The Western, Eastern, and Northern Regions of Nigeria, with the Northern and Southern Cameroons, will become an independent nation known as the Federation of Nigeria, on October 1, 1960

Ayo Bello

AFRICA, once referred to as the "Jungle" or "Dark Continent" is fast becoming the center of world attraction. It is no more a dark continent; it is flashing with a bright light sending its beacons to all parts of the world. Well did George H. T. Kimble say that the "darkest thing about Africa has always been our ignorance of it." The ignorance is being overcome today as Africa emerges with vigor and vitality, like a giant, to run its race.

Africa has been likened to yeast by the well-known journalist, John Gunther. Its fermentations, he added, are not merely political and economic, but social, cultural, and religious. All the countries of Africa, and there are over forty of them, are seeking for a way out of the shackles and superstitions of the past. They want to be free and to enjoy abundantly the resources of Africa and to have their rightful share in the good things of life.

They want to be free to choose their own way of life without let or hindrance. They want the help of the civilized world without strings attached. They want to be free, not only politically, but economically and spiritually as well. Some like Ghana and Sudan, have achieved independence without bloodshed, thanks to the foresight of the British government which had guided such countries through their transitional stage. In other parts of Africa the story is different. Some countries, out of desperation, resort to violence. Some are finding their white overlords not prepared to grant them a say in the administration of their countries.

Physically Africa covers about 12,000,000 square miles, which is about a fifth of the entire surface of the earth. The population is roughly 200,000,000. Most of these people are animists, a goodly number Moslems, and some Christians.

In the opening and development of Africa, different forces were at work. There was the urge to explore the unknown; there was the desire to trade; there was the desire to win Africa for Christ; and there was also the desire to find room for people from Europe. The last point is true of South Africa and that explains to some extent the attitude of that country to the Africans there. With all these conflicting backgrounds, it might be possible to catch a glimpse of the magnitude of the task confronting a writer trying to picture the political trend of events in Africa.

What obtains in one part of the continent does not obtain in another. For example, the European population in West Africa is such that the granting of self-determination to countries there presents no difficulty. With countries like Kenya, Tanganyika, Nyasaland, and Southern and Northern Rhodesia, where there are Europeans as permanent settlers, the problem becomes more complicated. The same thing is true of Algeria and the Congo. In South Africa, the Europeans, in spite of their being in the minority, have decided to make that country their home.

And so, while it is possible for political parties to thrive in the West, their growth is being controlled in East and Central Africa and the Congo, while they are not even tolerated in the South. But with all these difficulties in the ways of Africans, the march to self-determination in every section of the continent is gathering momentum. World opinion against colonialism and the oppression of a weaker race by a stronger is growing, and the days of colonialism are numbered.

Colonialism, despite its obnoxious connotation, has definitely done some good in the preparation of Africans for assuming the responsibilities of self-government. It has brought in its trail education, orderly government, and the maintenance of law and order. The worst critics of colonialism accept this good in that system of administration. Its introduction in some parts of Africa is synonymous with progress and stability. John Gunther was definitely right when he wrote in his book, Inside Africa, that colonialism was a good thing and that it was dying.

Christian missions, despite the fact that they have concerned themselves with the spread of the gospel, have done much to arouse the spirit of nationalism. It is difficult to keep a Christian under subjection indefinitely. As more and more Africans found freedom from fear and sin, they began to look and yearn for political freedom. Freedom and Christianity are so connected in Africa today that it is difficult to mention one and leave the other. This is more so in Nigeria, the most populous country in Africa.

Nigeria, with a population of well over 35,000,000, will become independent on October 1, 1960. Most of the political leaders today are products of Christian missions, at least to the extent of their primary education. Dr. Nnamdi Azikiwe, the premier of the Eastern Region of Nigeria, and Chief Obafemi Awolowo, the premier of the Western Region of Nigeria, are both professing Christians.

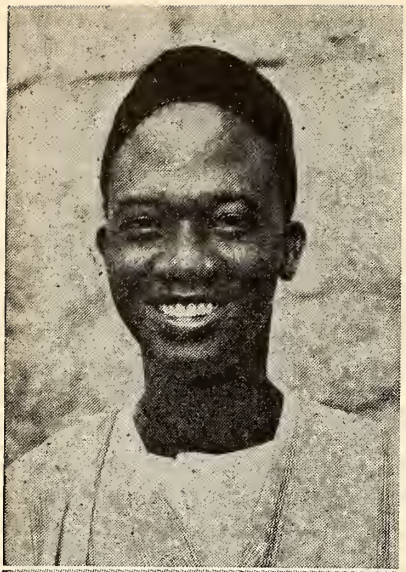
Nigeria, like the rest of the countries in Africa, is undergoing a political bloodless revolution, thanks to the foresight and tactfulness of the British government. With independence, it will take its rightful place among the freedom-loving nations of the world. In order to understand the political setup of Nigeria, it is



Three Lions

A city in Northern Nigeria has its signposts pointing many ways along roads in a developing country. But some of the means of transportation are centuries old

Kome Dadin Talala saki ya fi shi
However pleasant the tether, being loose is better — Hausa



Ayo Bello is assistant publicity officer of the Northern Region Information Service in charge of local press services. He is a Christian convert from the Muslim town of Ilorin and was educated in Baptist mission schools there and in Kaduna. He has been a teacher, trained for the ministry, and is currently an active church member

necessary to know something of its history.

One hundred years ago it was made up of different independent states, often at variance with one another. Today, the Federation of Nigeria is made up of three regions following the three main linguistic groups in the country: Northern Region with Hausas in the majority; Eastern Region with an Ibo majority; and western Region with a Yoruba majority. Each region has its governor and legislature. Lagos, the seat of the governor-general and the federal legislature, is a federal territory. The federation also includes the Northern and Southern Cameroons, whose continuous association with Nigeria is being debated at the United Nations.

The Richards' Constitution of 1946 is a dividing line in Nigerian constitutional development. It made more than adequate provision for the diversity within the country. The nationalist attack on the new constitution was that it divided the country into three separate regions and was more of a divisive factor than a unifying one. But politicians in Northern Nigeria welcomed it as the best means of allaying their fears of domination by Eastern and Western Regions' politicians. Much as it was criticized, the system has come to stay.

With progress in education came a rise in nationalism. The first political party with a national outlook was formed in 1944 by Dr. Nnamdi Azikiwe and a number of Nigerian compatriots. This party, the National Council of Nigeria and Cameroons (NCNC for short) marked the beginning of militant nationalism, not only in Nigeria, but in West Africa as a whole.

The Action Group (AG) led by Chief Obafemi Awolowo and the Northern Peoples' Congress, led by Alhaji Ahmadu, Sardauna of Sokoto, emerged in the 50's to exploit the introduction of the Richards' Constitution, which was superseded by the McPherson Constitution in 1954. Under this constitution, Nigeria became a federation consisting of three states, each with its own executive powers, although certain powers which covered them all were reserved at the Center.

The most important decision of the London Conference of 1957 was the granting of internal self-government to the Eastern and Western Regions. The office of prime minister of the federation was also established. At another conference held in London in 1958, internal self-government was granted to the Northern Region, the largest of the three regions and a tentative date fixed for the completed independence of Nigeria in 1960.

Before this article is published, Nigeria will have gone to the polls to elect its representatives who will pass a resolution early in 1960 asking for independence. Britain's colonial secretary says, "Her Majesty's government would agree to that request and would introduce a bill in Parliament to enable Nigeria to become a fully independent country on October 1, 1960.

Of the 312 seats for the Federal House, 174 have been allocated to the Northern Region,



Nigerian Information Service

SIR AHMADU BELLO, Sarduna of Sokoto and premier of Northern Nigeria, said, on the North's self-government day, March 15, 1959: "We are determined to be a free and united people. I know we have differences, but such differences should not be the occasion for disagreements, but be merely a variation which adds more color to the picture. We must ensure that if we differ it is only in the means we follow in pursuing a single purpose of making this nation great. We can then benefit by the greater variety of ideas that can result from differing viewpoints. . . . Our peoples will go forward in co-operation and equality, each making their due contribution and receiving a just share of the fruits of our joint endeavor"

the largest and the most populous of the three regions. The Northern Peoples' Congress, which is mainly a Northern party, is trying very hard to form the next government. The AG and NCNC with their national outlook are also asking the voters to vote them into power.

From the present position of things, it is difficult for only one party to form the first government of an independent Nigeria, and a coalition will be the probable solution. The NPC is exploiting this possibility by entering into alliances with minor political parties in each of the three regions. With the uncertainty facing the different political parties, one thing is certain, and that is the continued influence of Christian missions in the development of Nigeria, especially in the Moslem North, where the opportunity for missions was never as bright as it is now.

The more Nigerians are won to Christ, the more God-fearing the country will become. Nigeria can be great only if its leaders are filled with the spirit of Christ. With its size and population, a God-fearing Nigeria should become a vital force to be reckoned with in the building up of Africa as a great nation.



Northern Nigeria Information Service

The coat of arms of Northern Nigeria bears the motto, Work and Worship. Sir Ahmadu Bello says of the motto: "This motto . . . embodies that sense of individual effort and faith, without which nothing of value in this world can be accomplished. Guided and inspired in all our actions by this motto, we all of us, chiefs and people, rich and poor, can go forward in confidence"

Magana ba iko maganar banza — Hausa
Talk without authority is useless talk

* * *

Da karfin kasa sama ke zaune — Hausa
By the firmness of the ground, that which rests on it rests secure



KWAME NKRUMAH, prime minister of Ghana and one of the most energetic of Africa's non-European leaders has maintained friendly relations with British officials, though once imprisoned by them. Educated in America and England, he has declared, "I stand for no racialism, no discrimination against any race or individual, but I am unalterably opposed to imperialism in any form." Few Africans, however emancipated, can shake off their tribal heritage overnight. Nkrumah shows few signs of inferiority. He has substituted nationalism and independence for the tribal fetishes of his fathers

Wide World

National Anthem of Nigeria

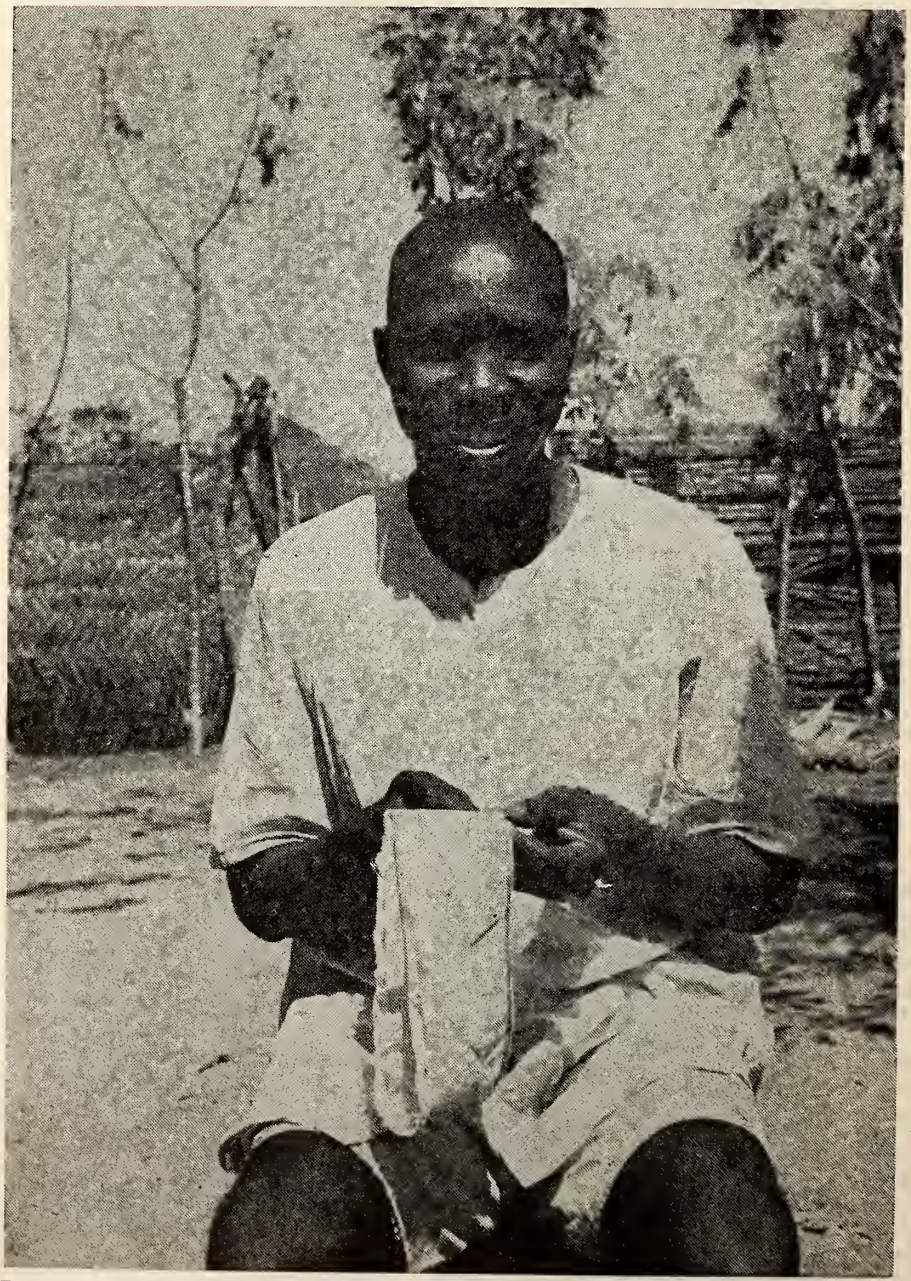
Nigeria, we hail thee,
Our own dear native land,
Though tribe and tongue may differ,
In brotherhood we stand,
Nigerians all, and proud to serve
Our Sovereign Motherland.

Our flag shall be a symbol
That truth and justice reign,
In peace or battle honour'd,
And this we count as gain,
To hand on to our children
A banner without stain.

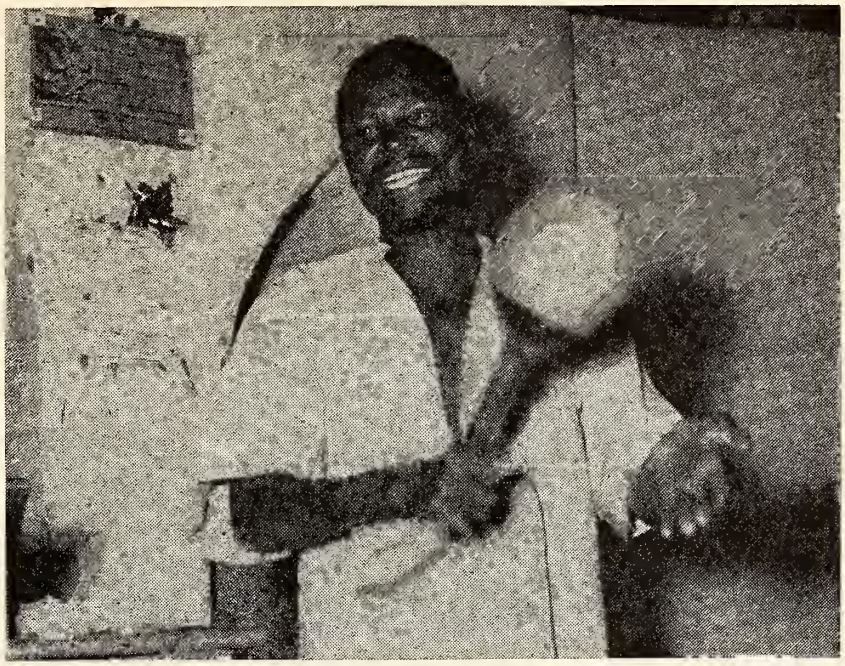
O God of all creation,
Grant this our one request,
Help us to build a nation
Where no man is oppressed,
And so with peace and plenty
Nigeria may be blessed.

These Christ Called

PERSONALITIES OF THE CHURCH IN NIGERIA



LINUS TEMBI, spiritual counselor. Though he has been confined to his Garkida home by tuberculosis for more than a dozen years, he manifests a calm, radiant faith. From him countless others take counsel for the way



MAI SULE BIU, son of royalty. Pastor and moderator of the leprosarium church, his dramatic personality shines through his sermons, his original Christmas plays and songs, and his song leadership



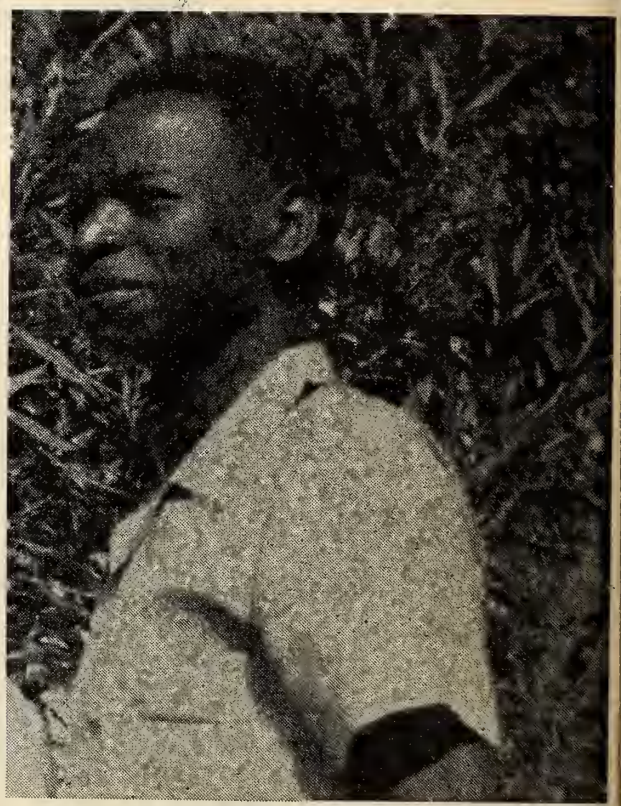
IBRAHIM MDIRIZA, schoolman. Principal and district leader from Chibuk, Ibrahim has inspired the confidence of the Brethren both locally and district-wide. He is a member of several district committees. An ordained minister, he is deeply concerned for the spiritual welfare of others

Fada ma makiya, Allah ya fi su
Tell your enemies, God is greater than they — Hausa



RISKU MADZIGA, elder statesman. He was one of the first four Nigerians baptized in 1926. He is a councillor to the provincial head of government and the unofficial voice of the Christian community. An evangelist in the Moslem-pagan town of Mubi, his home is a Christian oasis

PAUL BASSI, educator-athlete. Trained at Waka and Gindiri, he is now principal of the Garkida senior primary school. An Olympic hopeful for 1960 in middle distance runs, he runs to and from all his appointments



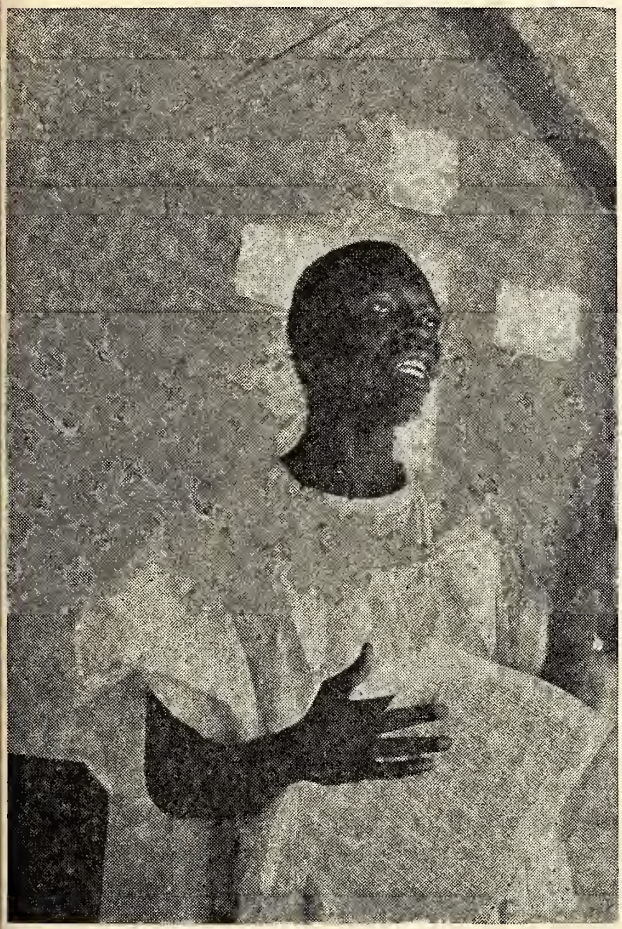


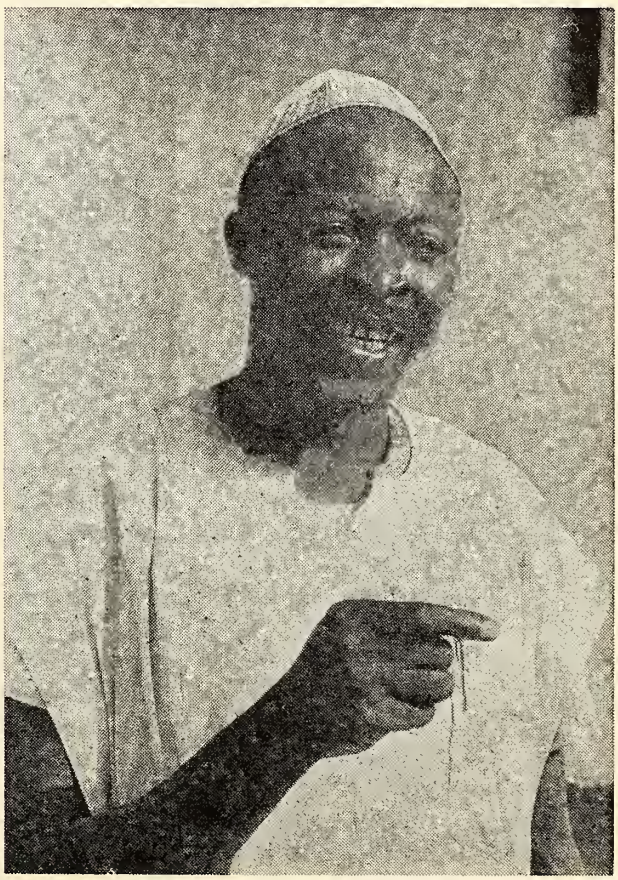
YAKUBU ZOAKA, rural teacher-preacher. Assigned two years ago to teach school at the important village of Zuwa, where Christian effort had been almost completely unsuccessful, he now directs a young fellowship of twenty-five Christians, with a Sunday worship attendance of one hundred fifty



NGAMARIJU KELIRI, registered nurse. He is employed in the Lassa hospital and is a licensed minister. He symbolizes the determination of the church to be self-supporting, vigorously opposing paternalism in the church. He says, "This is our responsibility"

KARBAM MAMZA, pastor. This Margi Christian was the first Nigerian to be ordained to the ministry by the Church of the Brethren. In addition to being moderator of district meeting, he serves the Lassa parish, which in ten years has given birth to seven new congregations





MADU MSHELIA, minister at Marama. He was the first Nigerian to moderate district meeting. He resigned his position as head dispenser for political activity because of a concern that Christians take their place among political leaders. His is the voice of the Brethren in ecumenical gatherings

Missionaries and African Christians face problems

As Old Ways Meet New Ways



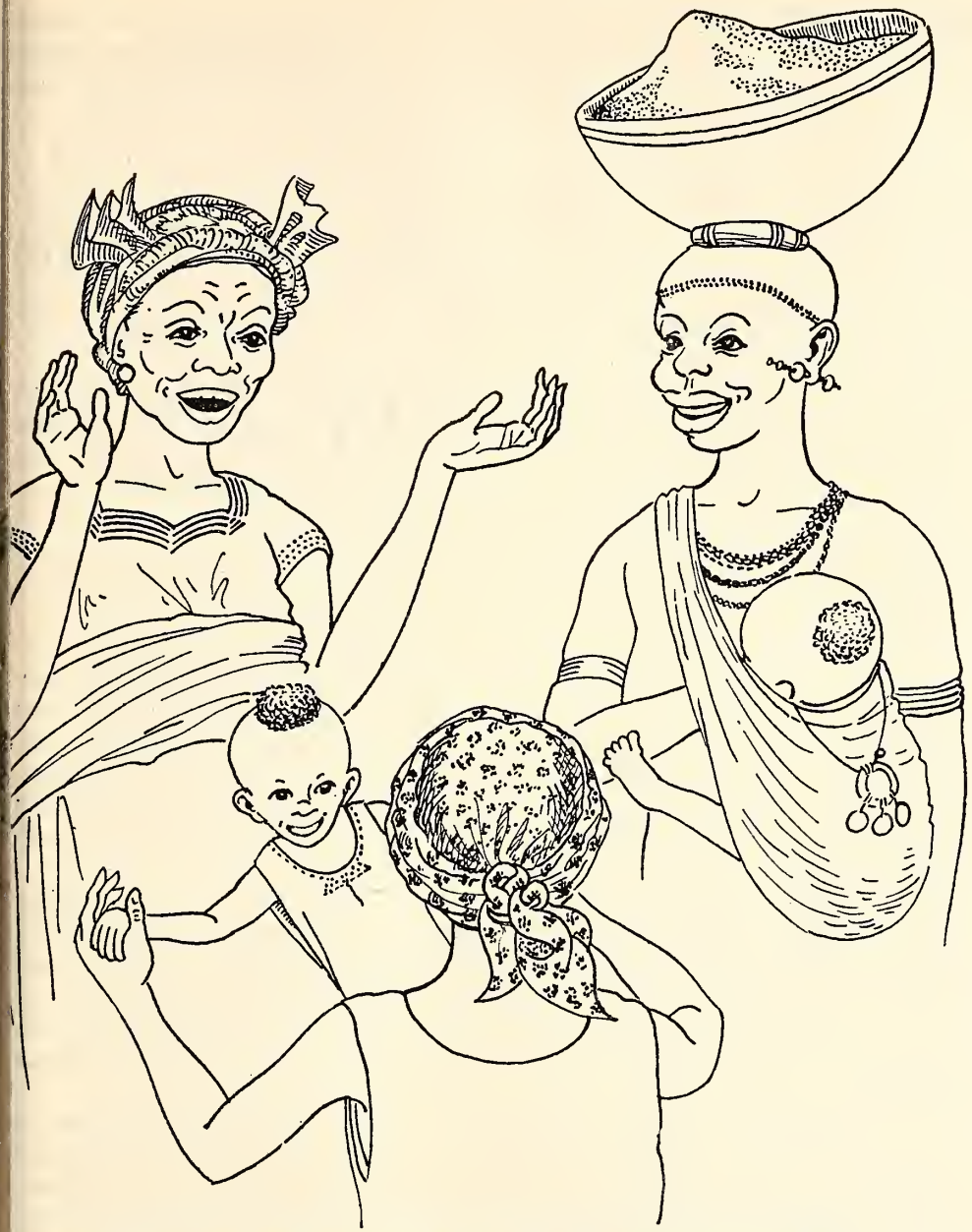
A Lesson in Faith

Pattie Stern

THE day had been oppressively hot and I felt unusually tired. After supper I snatched a few moments to lie down to rest before the evening meeting began. We were traveling from village to village with the Mobile Bible School and were now in a village where our mission had worked for some years but where there had been discouragingly little visible success.

As I lay with closed eyes, there came to my ears the myriad sounds of the African night. This had been market day in the village, and the sounds that I heard were sounds of drumming and dancing, singing of pagan songs, and drunken arguing and carousing. I wondered, "Is Christianity really making any impression on these people? Are our efforts really worthwhile, or would it be better to pull out and go somewhere else? What about the missionaries who have worked here so valiantly – was their work wasted? The school attendance is small, the church attendance not even halfhearted, the daily order at the dispensary consists of arguing over paying a few cents for medical care. The chiefs are persecuting the teachers of religion in the outvillages. What about it, Lord? Are the people really more hardhearted here than at other places, or how are we failing them?"

Just then I heard a lone soprano voice raised in song drawing nearer and nearer, and as it approached, I recognized the words, "Lo, a gleam from yonder heaven breaks upon our starless night . . ." As it drew near and passed by the compounds of



Mothers laugh and talk together about their children. The childless woman is excluded

Drawing by John Grimley

several Christian teachers, voices from the compounds swelled out to join it. As children and adults from several compounds came out to join this person on her way to church, the singing voices raised in a hymn drowned out the former sounds of the evening – the sounds of dancing and drunken singing.

I felt suddenly uplifted, and very ashamed. "O Lord, strengthen my faith, help my unbelief. Forgive my concern over success, Lord. Help me not to think in terms of numbers. Help me to remember that my purpose in coming to this land is not to achieve success; our command is to witness – you will give the increase if it is your will. Haven't you said that one person is more important than a sparrow, but the Lord knows even the fall of the sparrow? And thank you, Lord, for speaking to me so clearly just now in my need."

As I went to church that evening, I thought the sight of lanterns held in the hands of Africans as they came along the footpaths, each making its little spot of light, one of the most beautiful sights I have experienced. We thank thee, Lord, for each life that has been touched.

• • • •

But, the battle is not over. As each individual life is touched, the change from the old ways to new ones brings with it problems. Decisions must be made which missionaries or Nigerians have never faced before. Many of these problems revolve around the Nigerian Christians' marriage and family life. The following sketches are based on cases of real life struggle of real people where old ways meet new ways and do battle.

A Reproach

Mildred Grimley

THUS the Lord has done to me in the days when he looked on me, to take away my reproach among men." The joyous cry of Elizabeth is filled with poignant meaning when put in an African setting. No one is more unwanted, more pushed around, more reproached than the childless African woman.

David has been married to Kwata for eight years. No children have blessed their home. Great has been their "reproach" among men.

"Take another wife who can give you a child," the people remonstrate. "Keep her for working in the farm, if you must, but get another one who will carry on your name. No man has to put up with a childless wife!"

"I am a Christian," David answers sincerely. "I shall not take another wife."

"Go to another husband," protests Kwata's mother. "Your husband is worthless; he gives you no children."

"I am a Christian," answers Kwata in anguish. "My heart cries out for a child, but I cannot leave him."

"Foolish! Idiotic! Worthless! Stupid!" cry the people.

Condemned by her people, Kwata feels guilty within. "It is my fault," she cries, "that we have no children."

Her days are filled with misery. To compensate for her own wretchedness, she finds fault with her husband, locks him out of her room, at times refuses to cook food for him.

"Adopt a child," we urge.

"No," is their sad reply. "That we cannot do. Every time the people would see the child they would laugh and say, 'Poor Kwata could have no children of her own; she's taken a waif to raise!"

"Perhaps you could work in the hospital," we suggest.

"No, the people would say, 'Poor Kwata can't have any children so the missionaries have felt sorry for her and given her a job.'"

"Surely, the Christians don't add to this barrage of criticism," we say hopefully.

David lowers his head and answers, "Some of them don't."

But God understands and gives patience.

A Fugitive

Marianne Michael

LOOKING up from the peanut patch where she was hoeing, Sajo's mother saw her coming, gilded like an angel, as she came out of the evening sunset.

"You've come home," were her only words, but tears of relief fell on her dusty cheeks.

A week ago the man to whom Sajo had been promised when she was a child claimed his bride and carried her away, a virtual prisoner. For a week, under constant guard, she had been unable to communicate with family and friends.

Sajo's decision to slip away and return home meant a complete break with the traditions of her people. The path to the new life was not clear. But her vision of a Christian marriage won, and she returned home.

Handing her hoe to Sajo, the mother started home with her daughter—two generations, two worlds apart, yet close and warm in their affection for each other. The mother is the bridge, echoing the past as she knew its security, but encouraging her daughter into the uncertain future.

In Two Worlds

Marianne Michael

HER whole heart and soul in her husband's life and work, Mala made every household task a joy to please Kindu. "Let me warm your porridge again." "See, I have found this fat chicken for your dinner."

They had met ten years before at the mission leprosarium, each tall and handsome, and had secured their families' consent for a Christian marriage.

But no children had been born, despite their joy in each other.

"Must you journey in the rainy season? Take warm clothes and let me fill your food box well." Did Mala suspect the reason for Kindu's leaving, or did love and faith assure that all was well?

What her heart told her as she knelt grinding the grain for his return will not be known. But he did not come back. Giving up important work, heavy responsibility in the church, the life and friends they had known together, Kindu never returned.

Eventually, in government work with a new wife and a child, he found a certain rest for his troubled heart. The stigma of having no son was removed. But, unable to fit himself again into the Moslem pattern and having separated himself from the Christians, he lives, an island unto himself.

Mala, alone in a way no outsider can ever comprehend, cut off from relatives by religion, from her own family by childlessness, from casual friends by



Drawing by African artist, David Chituku
Courtesy of Lit Lit

What if the Christ Child Had Been Born in Nigeria?

Charles Bieber

I have wondered . . . and I wonder again as dawn of another Christmas draws near:
What if the Christ Child had been born in Nigeria, with skin of soft brown velvet, hair of kinky black, and bright eyes shining like stars in a dark heaven?

I have wondered . . .
As I have noticed that stars shine brighter in Nigeria (perhaps because the darkness is so much darker),
What if the star of the east had led wise men to a manger a few hundred miles farther south?

I have wondered . . .
As I have watched little lads herding their sheep and goats and as I have seen the tenderness with which Fulani herders tend their cattle,
What if the angel song had been to them, of "peace on earth, goodwill to men"?

I have wondered . . .
And especially as I saw the joy in the eyes of a dark-skinned young mother;
What if God, who is color-blind, had chosen a dark-skinned Virgin Mary to bear his Son?

I have wondered . . .
What if the Christ Child had been born in Nigeria, with skin of brown velvet,
And we whose skin shines lighter had been left in the darkness?

---

the scars of her earlier disease, comes and goes in a world apart.

Do you know . . .

* That Northern Nigeria has a larger population than three other important members of the British Commonwealth combined (Australia, New Zealand, and Malaya)?
* That Northern Nigeria is nearly six times larger than England and is larger than Texas?
* That there are 1,400 miles of railways and more than 18,000 miles of roads in Northern Nigeria?

Deserted

Irven Stern

SOMETIME after Kwalgha's engagement at twelve years of age, her husband-to-be went off to the city to look for work and to learn the ways of the world. At sixteen, Kwalgha became of marriageable age, but her boy friend did not return to claim her. She wanted very much to marry and have a family just as all other Margi girls.

After a while, a Christian youth who was in love with Kwalgha's cousin, but unable to pay the bride price demanded by her father, asked Kwalgha to marry him.

Kwalgha agreed and went to live with him in his village. When her cousin's father heard of this, he was insulted that the young man had given up so easily and went to offer his daughter to him on easier terms. He was successful, and Kwalgha, after nineteen days of marriage, found herself driven from her husband's home and back to her father's compound on the pretext that she was lazy and refused to do the work that a Margi wife is expected to do.

Kwalgha did not wish to leave her husband, whom she loves. The choice was not hers but her husband's.

Now the young man to whom she was engaged has returned from the city to claim her in marriage. She no longer cares to marry him, believing that a Christian ought to marry a Christian. According to the customs of her people she is a divorced woman. She is aware of the passage of scripture in 1 Corinthians which says: "To the married I give charge, not I but the Lord, that the wife should not be separated from her husband (but if she does, let her remain single or else be reconciled to her husband)."

But what can a divorced woman in her early twenties do in Margi land? How can she live? Her very existence depends upon her finding a husband to care for her and to be the father of her children.

Africa's Newest Tribe:

THE CHURCH

AFRICA'S drums echo new rhythms. The beat that reverberates across plains, jungles, mountains, and valleys, breaking the barrier of 500 languages, is a cry for literacy and schooling. It is the grind of hydroelectric turbines industrializing a colossal continent, the second largest on the globe. It is also a call to Christian worship. With certainty the new rhythms mean different ways of life, *changed* life, for a people whose thinking has remained virtually the same for aeons.

Cutting deepest at the core of society are those forces that alter the African's dependence upon his community. Traditionally, the individual sought to be inconspicuous. Personal worth was measured in terms of the individual's value to the group. Apart from family, clan, or tribe, life held little meaning.

Now new ideologies challenge old communal ways. Economically, politically, socially, the African is finding among other things that he is important as an individual. But all too hastily he has tended to sever his life with the community leaving a devastating lostness in his heart.

Quite undeniably, Christianity has figured in Africa's upheaval. It has preached a revolutionary gospel. It has emphasized individual faith and salvation. But it dare not stop here. It must offer the Christian church. And in this is Africa's most creative hope for a new society.

Not a society founded as was the old on mistrust and fear, but a fellowship drawn together by love for both neighbor and self.

Not a tribe enslaved to local spirits that dote on ignorance and superstition, but a people bowing before the universal God who bids them follow "the way, the truth, and the life." Not even a mission dominated or controlled by foreigners, but a movement rooted in the culture of the new people of faith.

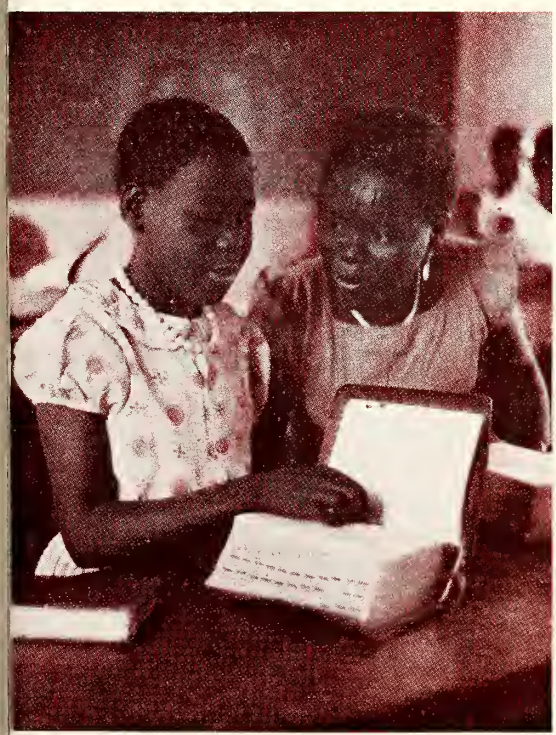
This is the church which 200,000 Brethren in America represented by 73 missionaries and more than 5,000 Brethren in Nigeria work together to build.



Tsakiyar Duwatsu calls worshipers to the Higi church with a drum that once announced superstitious rites



"I bring you good news of a great joy . . ."



Above. Wherever Christians come together to worship, the story of Jesus' birth is recounted, especially at Christmas

Left. "What does this passage mean?" a searching mind inquires of a more understanding one in a daily Bible class

Below. Co-laborers Daniel Gadzama, headmaster, and Mrs. James Bowman, missionary, evaluate new materials



A NEW PEOPLE

Work, food, shelter, and technical know-how are not sufficient for man's needs. Nigerian Christians are keenly aware that man is more than body, that he does not live by bread alone. With a recognition that man without Christ is not fully man, they labor for a harvest of new people in Christ. Even as a young church they are a missionary people, confronting their countrymen with the saving activity of Jesus Christ and proclaiming the kingdom of God.

Missionaries advise Nigerian churchmen on matters of polity, but official decisions are voted in district meetings





"I came that they may have life, and have it abundantly"
John 10:10

This year 20 congregations baptized 1,305 Nigerians and gave the covenant to an additional 1,422 persons. Usually national leaders preside at baptisms

Below. A young Marama family, sensing today's tensions, has daily devotions. Right: the brotherhood of service





Wherever the church goes, Christians are called to give and to witness that others may know Christ



Comfort in these pews? That's a mud-plaster finish women are patting and smoothing by hand



First Fruits Sunday, a festival of Thanksgiving. Funds for erecting all the church buildings and for support of most national leadership is given by Nigerians

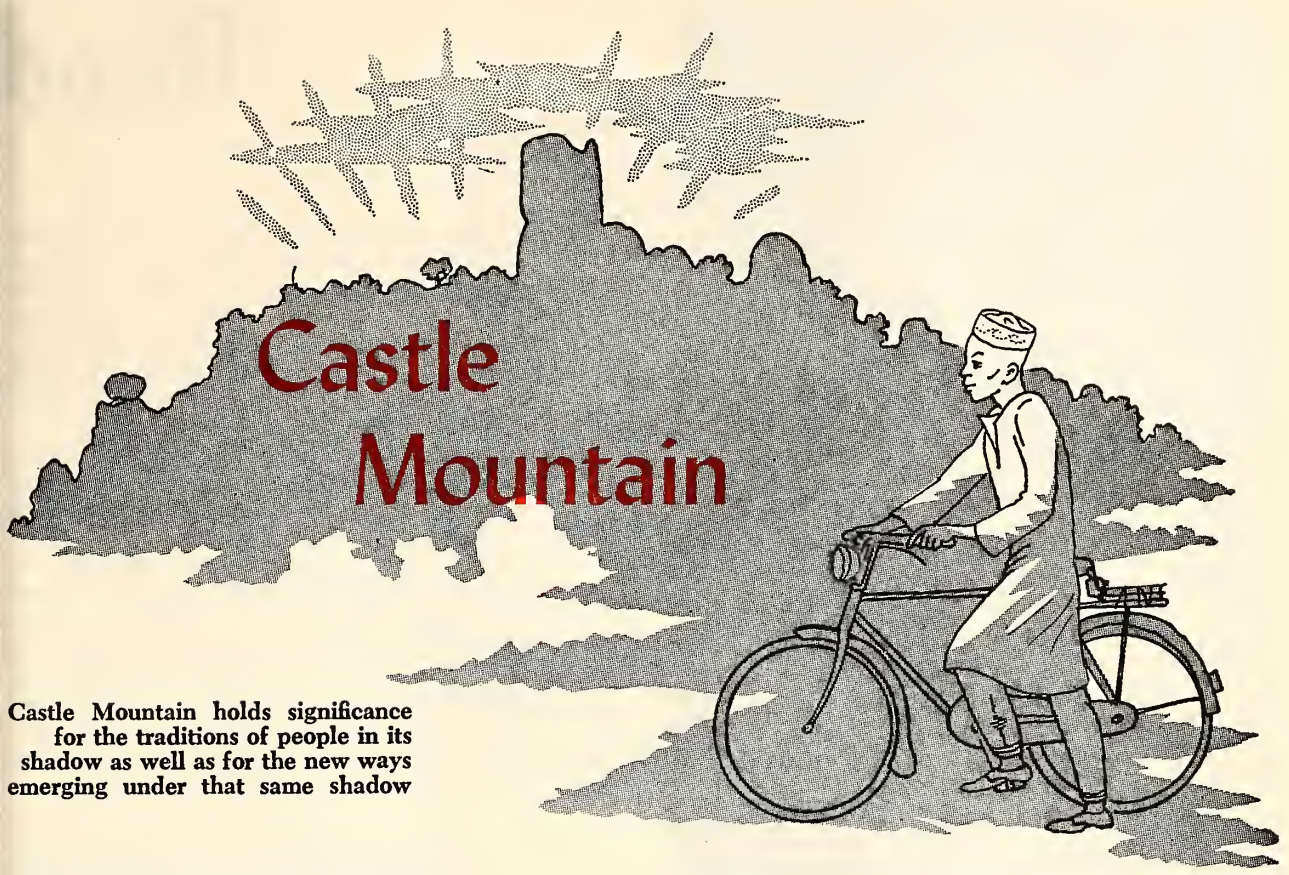
Revolutionists of a kind the world needs. Here Nigerian laymen gather for Bible study and to team up for evangelism calls



A NEW SOCIETY

Born amid revolution, the church in Nigeria needs to discern the signs of the time. Among these signs are urgent indications that the church must make itself felt in the warp and woof of the fabric of life. The church must minister to a whole people and a whole society.

To claim the revolution in Africa for Christ is a giant undertaking. As a community of mission and of hope, the church of Christ can seek nothing less than to point toward a new order for a new day.



Castle Mountain holds significance for the traditions of people in its shadow as well as for the new ways emerging under that same shadow

John Grimley

Drawing by the author

IN THE shadow of Castle Mountain, the Christian community built its house of worship. In the same shadow, the village elders meet to maintain the practices of their fathers. The paths of these two groups cross and recross within the shadow, but seldom run together. The Christian community, overshadowed by the traditions of infanticide and spirit worship, is sorely put upon to make a total break with the village elders and the sacred mountain. However, Castle Mountain is a symbol to the Christians, not only of pagan life, but also of the country which is their country and of the people who are their own people.

Thus it pleased Mandara, leader of the Christian community, when he was called to a certain meeting of the village elders. The British government officer had come to investigate the discrepancy between the number of people in the village paying taxes and the number registered to vote in the first democratic election to be held in this part of the world. The former figure was much larger than the latter.

The village elders were too frightened to give a truthful answer, but Mandara, who had experienced something of the truth of Christ, answered, "The reason for the discrepancy is simply that our Moslem overlords, contrary to the law, write children into the tax list, thus receiving a higher amount of tax money. But the registration team allowed only adults to register." When the officer accepted this explanation, the village elders felt that Mandara had truly saved them from being swept off to a long prison term.

The Christian community had received a bright new feather in its cap! However, the only reason Mandara had been called to the meeting with the British officer was that one of the new political parties had chosen him as their "secretary" for his village. Being an enthusiastic leader of both church and party, the impression soon became strong that one could hardly be a Christian and belong to any other party than Mandara's.

Here in Nigeria, tribal lines have been the cutting edges of disunity. There is serious danger that new political party lines may become a modern equivalent of the same. Brothers have been separated from brothers, and strained re-

Continued on page 27

Read

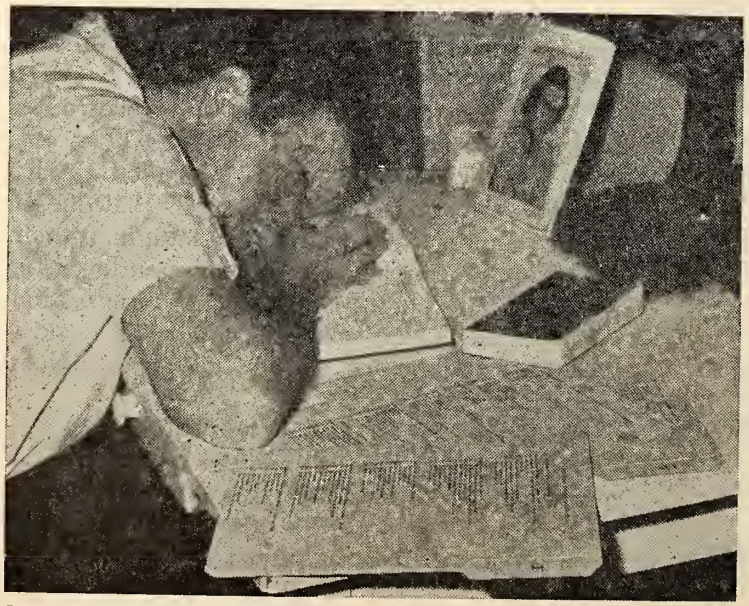


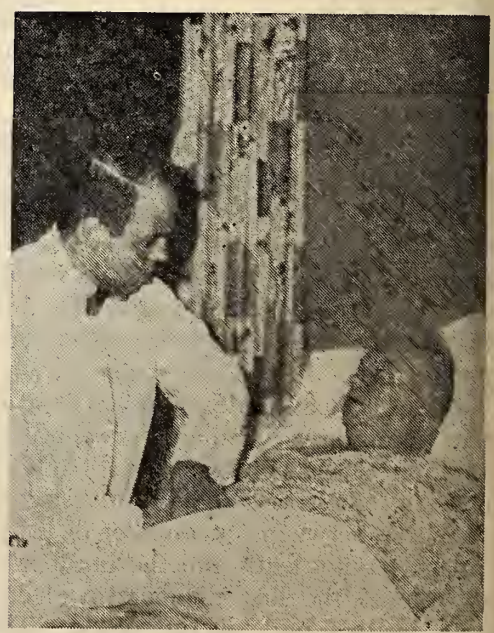
David McFadden asks, "Why Africa? Why not India?" Prepared to serve wherever they are needed most, the McFaddens feel the time is ripe to assist in training nationals to take their place in the world

AS EARLY teen-agers, both Joyce Snyder and Wilbur McFadden dreamed of serving the church in full-time missions. After college together and marriage upon graduation, it seemed only natural to continue aiming for this goal. Wilbur's enthusiasm for the healing arts led him to medical school, then two years of necessary surgical training beyond his internship. Joyce's interests in homemaking and teaching equip her well for her dual role of mother and missionary.

Now, after seven years of study and work beyond college, the McFaddens feel surer of God's call than ever before. They are ready for service. Whether in Africa, Ecuador, India, or Indonesia, the time is excitingly ripe for sharing the good news of the gospel with people that clamor for training to help them take their places as responsible citizens in today's world.

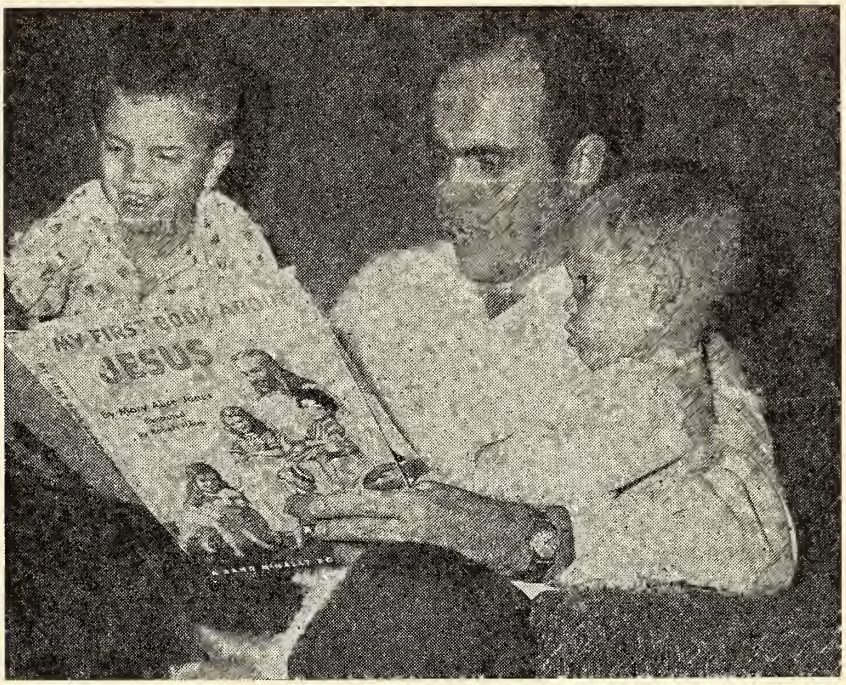
Eagerness to get on the job gives way to weariness sometimes during the seven years of study, work and family responsibility, leading to the M.D. degree and preparedness for the task





Skill and personal interest in the patient must develop together. The missionary doctor, though a missionary, is no less a doctor

o Go



Family worship is informal and spontaneous as it fits the age needs of David and Danny. Daily worship must be ingrained in the family habit pattern of the missionary. Crossing the water does not magically change ordinary persons into saints!



Photos by Wilbur McFadden

Will it fit three years from now? Missionary mother, Joyce McFadden, also trained as a teacher, is faced now with transplanting a family, spiritually, psychologically, and materially to a community many miles from the nearest department store. Outfitting starts early as items are found on sale. But it is hard to predict a family's needs three years hence

Churchmanship is a requirement for both religious and technical missionaries. Candidate McFadden counsels members of the CBYF cabinet in his local church at Detroit, Michigan



The CHALLENGE of Success

When the mission becomes the church, one which is prepared to carry on the ministries expected of every church, then the work has been truly successful

J. Henry Long

THE primary purpose of the Brethren mission in Nigeria is to bring the good news of Jesus Christ to Nigerians who have not as yet received this priceless gift of God. As Nigerians in ever larger numbers accept the Lordship of Christ his church is established in a new place. From this newly established church the circle of witness and service will begin afresh, and new communities will hear the message of God, not only from churches which send missionaries, but from the church in their midst.

With each passing month this dream becomes more real. The Church of the Brethren baptized 3,362 Nigerians during the past three years. At the present time more than 1,000 await baptism. With these statistics it must be remembered that those who join the church do not do so simply on the basis of a confession of faith. The confession is followed by a year, sometimes more, of covenant membership during which time the new disciple prepares for his great day of church membership.

Without a doubt, the Nigerian district is growing faster than any other part of our Brotherhood. Membership has now reached 4,818, where five years ago it was only 1,715. To the statistically minded American this is the picture of success. To the follower of Christ this is reason for great rejoicing!

But beyond *success* and *rejoicing* what reaction does this forward march bring to the mind of the serious observer? For me Nigerian growth is a gigantic challenge!

It is a challenge, in the first instance, to keep pressing forward to double and to triple the response. Missionaries who have worked in Nigeria for many years feel that it is quite possible to see the church reach a membership of 10,000 within the next five years. Certainly the people are there! In the area where Brethren witness there is a population of approximately 600,000. The great majority of these people are, as were their ancestors, animists. But today, as the fast movements of the world press in upon the quiet rural life of the area, these people are turning to either Christianity or Islam. Within a generation, it is safe to predict, the masses of the area will have left their ancient religions. This is a tremendous opportunity for Christ and his church.

The people are there and they show strong interest in the gospel. On an average Sunday, 16,000 worship in Brethren churches. This is almost four times the total membership of the district. Areas heretofore unreached by the Christian preacher or a program of Christian service are asking for an aggressive program of Christian witness in their communities.

It is fair to say that the first challenge of the day is to keep pressing for more followers of the Way. But make no mistake about it, the forces of Islam are formidable. This is no time to relax.

The second challenge of the Nigerian boom is that of deepening the Christian experience of a fast growing church. More than half the members of the Nigerian district have acknowledged Christ as Lord within the last three years. While one thrills to the thought of a fast growing church one is sobered by the fact that baptism does not establish Christian character and without the solid devotion of disciples the church does not become a strong force in any place.

There are numerous forces which work to-

gether to deepen the Christian faith. A daily hour of Bible study in the mission-operated school affects more than 4,000 young Nigerians. Some of these are already members of the church. For others this course of study is preparation for church membership. For all it is a source of inspiration and insight which is ploughed back into the community as a whole.

Weekly periods of worship on the Lord's Day are well attended. The preaching in these services lays heavy stress on Christian nurture.

There are two or three areas of Christian nurture which need bolstering. As a people learn to read they are very eager for literature. Literature for new literates is entirely too limited — almost nonexistent. In fact, some parts of the New Testament have not yet been printed. The Communist forces of this generation have demonstrated the power of attractive pamphlets, tracts and books. It is a minor tragedy that Christian forces working in areas where masses of people are expressing a strong interest in Jesus Christ have not been more foresighted in producing literature.

The development of the church school has not kept pace with the development of the church. Granted there may be more useful methods of Christian education in a Nigerian culture, but in view of the fact that no working substitute for the church school has been developed one wishes that strong motivation could be uncovered for the development of a program which would provide a continuing program of religious instruction for the adult members of the church. The fact that Christian teaching is so important in the church-operated school system makes this need less pressing for children, but for adults some way must be found soon to provide a steady feeding of gospel teachings.

The home has held a powerful place in the Christian scheme of things. As hostile forces direct attacks on the open institutions of the church one sees afresh the significant role which the home will need to play in maintaining a steadfast witness for Christ. But in a culture where men and women, even in the home, maintain great barriers against fellowship with each other one can grasp something of the void created in the lives of children who rely largely on the community for their orientation to life. Family discussions, family fellowship, and family devotions are largely unknown. One of the challenges of the great growth of the church in Northern Nigeria is for the church to come to terms with the concept of the family which will be both acceptable to the Nigerian and Christian in its foundations.

The third challenge of the growing church in Nigeria is no doubt the most difficult of all to surmount. When a process is highly efficient in the production of desired results, in this case the winning of men to Christ, it is a temptation to become complacent and to proceed on the assumption that it will continue for a long time to bring about the desired results.

The Brethren mission, like other missions in Northern Nigeria, has been successful in establishing a program of Christian service and education which is meeting significant needs in the lives of a great people. With this ministry has gone the testimony first of missionaries and then of Christian Nigerians of the saving message of God which has compelled them in joy and gladness to serve men and women in need.

The message has been preached effectively. The truth of its power has been demonstrated in the lives of believers. Congregations have been born. Worshiping fellowships have sprung up in several hundred locations. Wherever the school has been set up a church has followed soon thereafter. Where schools have not been founded classes in religious instruction have served to bring basic education and enthusiastic witness for the Way to Nigerian communities.

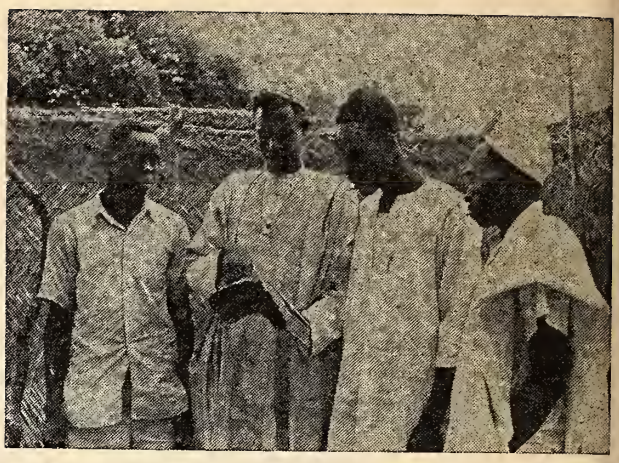
The Nigerian mission focuses on three main points: education, direct evangelism, and medicine. Education holds perhaps the dominant position in the program. And this emphasis is very effective in teaching the Christian gospel and in developing an educated leadership which combines professional schoolteaching with a lay ministry. But what of the future in education? Modern history indicates that when a nation gains her independence she is usually quick to include education in the program of governmental services for the nation. To a large degree this is a victory for Christianity.

Nigeria gains her independence in October 1960. Is the mission in Nigeria prepared to see its schools, and thus one of the primary forces for evangelism, move under governmental operation? What alternative for evangelism will take the place of the schools if this develops?

Continued on page 27

In ka ga mutum a rana ka gaishe shi
If you see a man working in the sun, salute him — Hausa

Mobile Bible School—



A New Venture in LEADERSHIP TRAINING

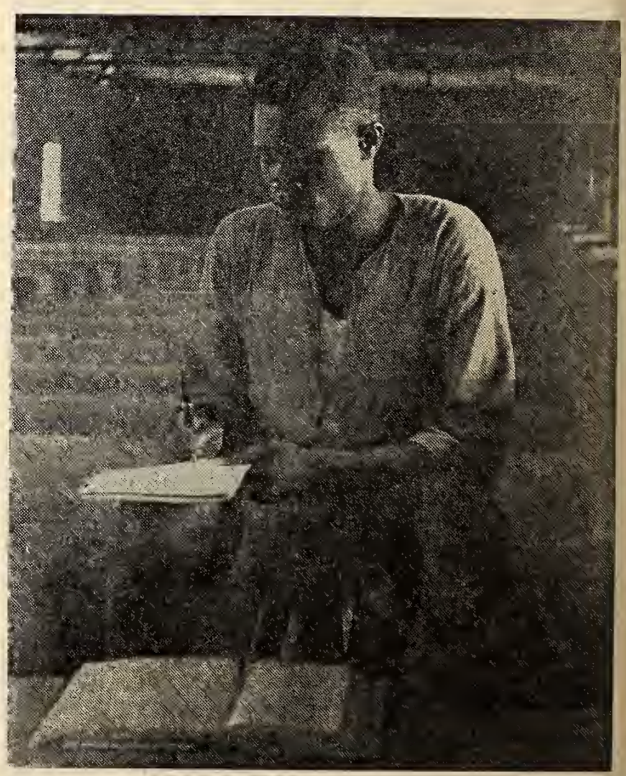
Irven Stern

Photos by the author

AS THE church and mission in Nigeria assess their future, they become concerned about a shortage of leadership. Various means are being attempted to train leaders to keep abreast of the rapidly growing membership. One of the major efforts recently has been through the two Mobile Bible School teams that began working in February of this year.

The plan of the Mobile Bible School was to select four Nigerians and one missionary for each of two teams. They had no central headquarters. They traveled from village to village, spending ten to fourteen days in each village. Before beginning their travels, the two teams got together for a two-week retreat to study and prepare themselves for the months of village visitation that lay immediately ahead. In the village, the missionary continued to conduct study classes with his team as was done in the retreat. The Nigerian members of the team, in turn, conducted classes for the village people. In the late afternoon, the teams divided into four or five parts and went into the local compounds to greet the people and invite them to their meetings. In the evenings mass meetings and song services were held.

The Mobile Bible School is a co-operative effort of the indigenous church and the Church of the Brethren mission in Nigeria. Its approach is different from any previous programs of leadership training for the church. Previously, there have been more formal programs of leadership



Wambursa is taking notes during a class for training team members. The classroom is the Kaurwatikari church. For public meetings 750 persons crowded into it

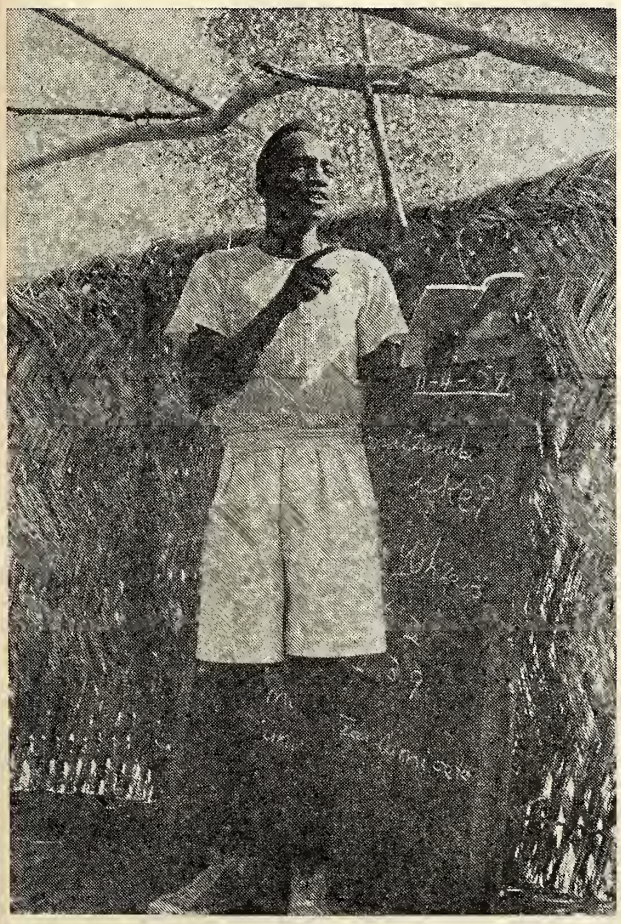
At top of page: the four Nigerian team members of the Eastern area Mobile Bible School, Dzugwahi (Andrawus), Wambursa, (Samson), Musa, and Stephen (from the left)

training but they have not been a continuing thing. For three years Ira Petre conducted a ministers' class in Chibuk. Five of the six men he trained are now ordained ministers. A couple of Bible schools have been conducted in Garkida, utilizing as teachers mission staff who often had other heavy responsibilities. None of these have continued to the present.

Waka Teacher Training Center has always given a significant place in its curriculum to Bible and the Christian faith, although its primary purpose is the training of schoolteachers. Many of its students have made an impressive witness for Christ in the villages where they teach.

The purpose of the Mobile Bible School is to give in-service training to a selected number of lay church leaders who would in turn assist in training a second group, and so on. Its secondary aim was to reach many people in the outlying villages with the Christian message.

The two teams of the Mobile Bible School have been working in the two areas of the mission — the east and the west. Ira Petre was the missionary working with the Western team until he went to the U.S.A. recently for furlough. Irven Stern has been working with the team in the East. Each team was to include as the Nigerian members a pastor, a former Garkida Bible school trained man, and two untrained men. The team in the East could find no pastor to join their team so they added a second Garkida Bible school man in his place.



Stephen is conducting a class on salvation in Mida

The Nigerian members of the team taught all of the classes for the village people, led singing, conducted the worship, and did the preaching. They also sold Christian literature in each village to those who wished to purchase it. The missionary's role in the team was to be chiefly behind the scenes. His work included seeing that the arrangements were made and all was in order before the team reached the village where they would live and study and teach and preach for a ten- to fourteen-day period. He was to teach the team members for two or three hours each day and advise and counsel them in their work.

While the chief objective of the Mobile Bible School in the village was to train the members of the team, it also had important secondary objectives. While in the villages, the teams chiefly concerned themselves with the task of teaching the Bible to people who had already accepted Christ. This was done through daily classes on various books of the Bible and classes in theology. Separate classes were often held for the women and children.

The Mobile Bible School has concluded its work for one season. It is not in operation now because of the rainy season when all of the people are busily engaged in growing food for this next year. An evaluation session has been held and everyone is happy about the things that have been accomplished. No one wants to give up the idea of going into the various villages to teach and preach.

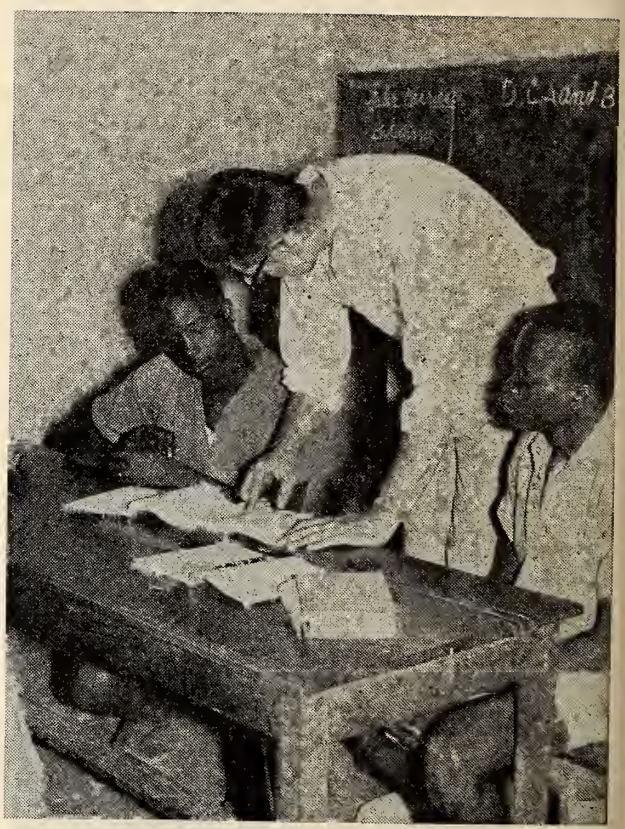
There is concern over the fact that the Mobile Bible School failed to give as much help and training to the Nigerian team members as was hoped. The heavy schedule of teaching and preaching in the village and the constant demands of the village people to learn more about the Christian way encroached on the team members' time for study and preparation. As an evangelistic arm of the church, the Mobile Bible School plan as it was carried out could be rated very high. But as a method of training leadership for the church in the future, it did not accomplish what was hoped.

Thus the church in Nigeria, through its evangelistic committee, is currently making plans for

Continued on page 26

Missions' Newest Boon

Brethren youth are writing a new chapter in foreign missions and in volunteer service. Since 1953, volunteers have been serving on Brethren mission fields for terms of two years, usually as an authorized alternative to military service. Of those twenty who have completed their assignments or are now on the fields, seventeen have gone to Nigeria to work as teachers, mechanics, or builders.



TEACHERS. More than half the volunteers have gone to work side by side with Nigerian teachers, sharing the same books, school facilities, schedules, problems, discouragements, and satisfactions — working as equals and, at times, under the supervision of Nigerian principals.

In Nigerian schools all classes above fifth grade are taught in English, which is looked upon not only as the language of old colonial days, but also as the language of opportunity where new independent nations are taking their place politically and economically in one world.

Thus volunteers have helped to shoulder the load of a vigorous, fast developing educational system for which there are not enough Nigerian teachers to go around. While serving, they have become convinced that Nigerian youth are capable and deserving of the best education that can be offered.





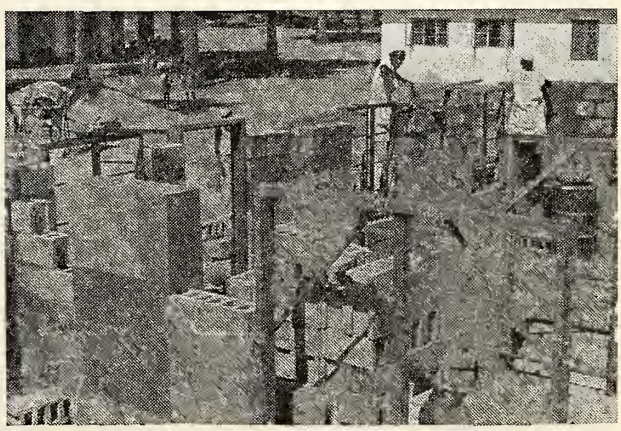


MECHANICS. The fleet of jeeps, trucks, cars, motorcycles, and bicycles are used in the far-flung program of service and evangelism in Nigeria. Volunteers have been assigned to keep the fleet rolling as well as to keep electric-light generators, pumps, hospital equipment, locks, plumbing, plows, and implements of all kinds working. All this has added to the efficiency of schools, medical centers, and the agricultural and church program. At the same time, friendships have developed and Nigerians have been trained to do the same work.

Work and Worship

BUILDERS. Several have gone as builders' assistants. These have worked under the supervision of trained missionary builders to construct schools, hospitals, offices, and residences required by the expanding program in Nigeria. The results include the development of improved materials such as concrete blocks, the establishment of friendships among fellow crew members, a growing patience and sympathy in Nigerian and American for each other's problems and peculiarities, and an increase in the total building output of the Church of the Brethren mission in Nigeria.





Hannu daya bashi daukar daki
One hand will not lift a house — Hausa



A class for Christian leaders at Mida

A New Venture

Continued from page 23

a Christian Rural Bible Center, to utilize the values of the Mobile Bible School and still provide ample time for classroom instruction and private study. It is trying to secure a tract of land from the government where it can build a classroom and a model village in which the students will live, and where there can be farms to support the students who come to study and prepare for leadership in the Nigerian church. During certain seasons of the year the students and the staff would become a Mobile Bible School and extend itself into many of the villages to teach and to preach and to give the students some in-service training.



Stephen (left) displays Mobile Bible School literacy material

The primary emphasis of the Christian Rural Bible Center will be that of training the team members or students in Bible and for church leadership. But there is also to be a strong secondary emphasis of in-service training as the Mobile Bible School has had. The African church solicits your prayers in behalf of this new undertaking.

The Challenge of Success

Continued from page 21

One of the great challenges of the situation in Nigeria is to be constantly alert to new developments so that the rise and fall of the church is not dependent upon a single way of witnessing.

I believe the missionaries and the Nigerian church itself are becoming increasingly aware of this challenge and are searching for ways to develop a greater evangelistic power within the church rather than relying so heavily upon schools financed by government and operated by the church.

Nigerians, almost from the beginning, have carried responsibility in the life of the church. Of necessity this responsibility was light in the early years of the work. But today with a few men of the community receiving education in England, with one man in theological training, a large number being educated for teaching, the leadership capacity of the Nigerian church has been greatly increased. This is a blessing and a challenge. The blessing is obvious.

The challenge is for the Brethren of North America and its missionaries to give these men responsibility as fast as they can carry it but not so fast as to force on them loads which they are not yet prepared to carry. Generally speaking missions have not often erred on the side of giving responsibility

too early. With nationalism the mood of the masses in many places, Nigeria included, it is imperative that missionaries and mature Nigerian churchmen as rapidly as possible give new leaders an opportunity to serve.

This procedure will bring disappointments. Untried leaders of the church will move in haphazard fashion at times. There will be moral and ethical failures to plague the church. But with all the risks the mission which has founded a church in northeastern Nigeria must place great faith in specific persons to do big tasks for the Lord. Only by accepting this challenge can the mission move to make the church fully indigenous — a church of Christ belonging to the people who make up the membership. And until the church is in the hands of the local believers it is only a mission. When the mission becomes the church the work of missions has been truly successful. The church is then planted and prepared, to a greater or lesser degree, to carry on the ministries expected of every church.

Continuing our look to the future, against the backdrop of a fast growing, fast maturing church, it becomes readily apparent that one of the most compelling needs is to step up an emphasis on the training of church leaders. The launching of a rural life Bible center early in 1960 will be a major step in providing the program whereby lay leaders will be encouraged to give themselves to some months of training in churchmanship. Coupled with courses and practical experience in rural community development these laymen, with their wives and families, will be confronted with the urgency of witnessing for Christ when they return to their home communities. Bible study, courses in doctrine, emphases on the Christian family, and training in the methods of Christian education for Nigerian communities will go some way toward providing the Nigerian church with a lay ministry so urgently needed during the second generation of the church in their midst.

Previous experimentation in this type of training and recent decisions by the district council indicate that the Brethren of Nigeria are ready to give themselves to heavier responsibility in the work of their church. Two missionary families and limited funds from the Brotherhood in America will team up with Nigerian students and Nigerian funds to make the rural life Bible center a most significant training ground for the church of the future. It will, I believe, be a program which may continue an evangelistic momentum that could be lost if the independent Nigeria would, in the near future, decide to place basic education under the supervision of the government.

An honest look at the Brethren situation in Nigeria brings to mind two words: *success* and *challenge*. Success produces good feeling and joy; challenge brings uncharted courses and the desire to scout them out and conquer them. To accept the challenges facing the Christian in northeast Nigeria is to move toward the establishment of a strong church of Christ. To reject the challenge, to relax in the joy of current success is, I believe, to allow a potentially strong church to become a cut-flower church, content in the beauty of today's bloom but unprepared for tomorrow.

The challenges are great, solutions will not easily be found, but I am confident that the Brethren in Nigeria will be a church in the most vigorous sense of the word.

Castle Mountain

Continued from page 17

lationships have crept into the church as a result of the new parties. Should Christians belong to NEPU or AG and Moslems to NPC? The District Council of the church decided, "No, for there are no solidly 'Christian' or 'Moslem' parties." They also decided that pastors and church leaders should not be active politicians.

Thus confusion and struggle arose in Mandara's heart. Opportunities to serve his village in his party were evident, but to do so and also be a church "pastor" clearly posed questions of propriety. Though the church is not a political organ, it is nevertheless greatly interested in the "new day" which is fast coming upon Nigeria. The church is concerned with the part Christians must play in it.

Mandara's present decision is that he will leave the work of politics to those who choose it as a "livelihood" and center his attention upon the church's righteous influence upon all parties. But the shadow of Castle Mountain is still very long on Mandara's soul.

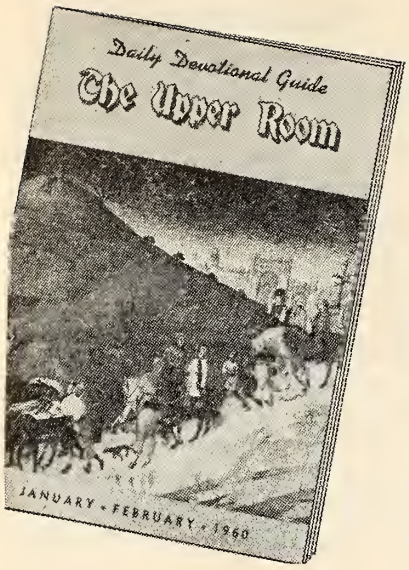
ABOUT THE PEOPLE

Nigeria is inhabited by a number of diverse tribes which have been brought together by historical circumstances. The people cling to their own traditions and customs.

One of the three large groups is the Hausa. These people are largely farmers, raising groundnuts and cotton for money crops. The Hausa are noted for their generosity.

Another large group is the Fulani, whose origin is a mystery. They are largely herdsmen and until recent years moved about in search of pasture for their cattle. Today many adults till the ground and grow part of the food they require. The Fulani supply dairy produce and beef for market.

The third large group is neither Moslem as are the Hausa and Fulani, nor Christian, but pagan.



Give The Upper Room for Christmas!

Special Offer

Here is the perfect Christmas gift for everyone on your list, especially for those individuals or families who "have everything": *a gift subscription to The Upper Room.*

Containing devotionals with a meditation, Bible reading and prayer for every day in the new year, The Upper Room will be a daily reminder of the giver's thoughtfulness.

Under the special Christmas rate, you save one-third by ordering three or more yearly subscriptions at one time — three subscriptions for $2.00, six for $4.00, etc. Send payment with order.

Attractive gift announcement folders will be sent free in your name. (Be sure to show how the folders are to be signed.) Send your order TODAY to

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVE. NASHVILLE 5, TENN.

They worship their own gods in their own way. Many tribes make up this group. Though they differ in languages and customs, they all have in common a capacity for hard work and a love of joyous celebration. These tribes produce crops which feed other people and they buy in turn from the Hausa and Fulani traders.

Obituaries

Fretz, Bertha, was born March 1, 1881, and died March 26, 1959. Surviving are one sister and one brother. The funeral service was conducted by Bro. Donald Kline at the Deep Run Mennonite church, Plumstedville, Pa. Interment was in the adjoining cemetery. — Mary E. Haring, Lansdale, Pa.

Gilbert, Eldon T., son of George and Maggie Gilbert, was born at Union, Ohio, and died June 24, 1959. He was united in marriage to Catherine Seibel. He was a member of the Salem church, Ohio. Surviving are his wife, one son, his mother, one brother, and one sister. The funeral service was conducted by Bro. John Fidler. Interment was in the Warner cemetery. — Hazel Brumbaugh, Union, Ohio.

Goings, Mary J., daughter of William and Sarah Stonerock Fox, was born April 19, 1880, and died near Bradford, Ohio, Sept. 8, 1959. On Dec. 28, 1897, she was united in marriage to Charles Edward Goings, who preceded her in death. She was a member of the Harris Creek church, Ohio. Surviving are two daughters, three sons, ten grandchildren, and twelve great-grandchildren. The funeral service was held in the Harris Creek church by Bro. John C. Martin. Interment was in the Highland cemetery. — Vineta Sargent, Bradford, Ohio.

Grady, William Thomas, son of Mr. and Mrs. James Grady, was born in Virginia, July 11, 1875, and died near Polo, Mo., Oct. 11, 1959. He was a member of the Church of the Brethren. His wife preceded him in death. Surviving are one son and one grandson. The funeral service was conducted in the Alspaugh-Clayton funeral home by the undersigned. Interment was in the Wakenda cemetery. — Harold G. Correll, Hardin, Mo.

Hamsher, Mary Etta, was born Aug. 13, 1869, at Marshall, Ill., and died Sept. 14, 1959. On Dec. 25, 1917, she was married to Joseph A. Hamsher. She was a member of the Parsons church, Kansas. She is survived by one daughter, one son, six grandchildren, and four great-grandchildren. The funeral service was held at the Blossom funeral home by Bro. Charles Cochran. Interment was in the Elston cemetery. — Mrs. Blanche E. Milks, Parsons, Kansas.

Harbold, Ervin Levi, son of George and Sue Trimmer Harbold, died Dec. 27, 1958, at the the age of fifty-three years. He was a member of the Upper Conewago church, Pa. He is survived by his wife, Nellie Gardner Harbold, his parents, twelve children, six grandchildren, one brother, and two sisters. The funeral service was held at the Pittenturf funeral home by Rev. Calvin Cole, Rev. Norman L. Bortner, and Bro. Bruce Anderson. Interment was in the Sunnyside cemetery. — Frances E. Shaffer, East Berlin, Pa.

Hartman, Daniel E., son of Adam and Emaline Hartman, was born Sept. 28, 1895, and died in Loganville, Pa., Sept. 2, 1959. He was a member of the Codorus church, Pa. Surviving are his wife, Laura Stump Hartman, a stepson, and one sister. The funeral service was held at the Codorus church by Bro. David Wilson and Rev. Roger Keech. Interment was in the Otterbein E.U.B. cemetery. — Ruth B. Hartman, York, Pa.

Hinson, Louella F., daughter of Charles and Mary Blackburn Miller, was born May 12, 1901, and died Oct. 6, 1959. She was a member of the New Paris church, Pa. Surviving are her husband, Harry E., five children, twelve grandchildren, one brother, and three sisters. The funeral service was conducted at Mickle's funeral home by Bro. Fred Driver. Interment was in the Fishertown cemetery. — Thelma Wentz, Alum Bank, Pa.

Holsinger, Ward E., son of John and Mary Yates Holsinger, was born Sept. 19, 1907, in Rockingham County, Va., and died Oct. 17, 1959. On Dec. 24, 1928, he was married to Ruth Irene Gochenour. He had been a member of the Valley Pike church, Va., since his youth. Surviving are his wife, two daughters, two grandchildren, his parents, three brothers, and two sisters. The funeral service was held at the Valley Pike church by Bro. Cecil O. Showalter. Interment was in the church cemetery. — Mrs. Glenna Showalter, Woodstock, Va.

Hoover, Henry M., son of Mr. and Mrs. Jacob Hoover, died Oct. 5, 1959, at the age of ninety-two years. He was a member of the West Greentree church, Pa. Surviving are a son and a sister. The funeral service was conducted in the West Greentree church by Brethren Abram Eshelman and Robert Eshelman. Interment was in the West Greentree cemetery. — Ruth Brownsberger, Mt. Joy, Pa.

Huber, Benjamin, son of George and Alma Huber, was born in Lancaster County, Pa., May 10, 1937, and died March 27, 1959. Surviving are his father and one sister. The funeral service was conducted at Felty's funeral home by Bro. Donald L. Kline. Interment was at the Whitemarsh Memorial park. — Mary E. Haring, Lansdale, Pa.

Karns, John Lester, son of John and Mary Wells Karns, was born July 7, 1886, near West Milton, Ohio, and died July 4, 1959. He was a member of the East Dayton church, Ohio. Survivors include his wife, Velma B., four sons, four daughters, one sister, two brothers, twenty-three grandchildren, and eleven great-grandchildren. The funeral service was conducted by Bro. Edgar Petry, assisted by Bro. Henry Barnhart. Interment was in the Happy Corner cemetery. — Mrs. Elmer W. Seifer, Dayton, Ohio.

Metzger, Cora, daughter of Allen J. and Louise Samuels Troxel, was born Sept. 25, 1878, and died July 18, 1959. She was a member of the Rossville church, Ill. On Oct. 11, 1903, she was married to Ira Metzger, who preceded her in death. Surviving are two sons and two grandchildren. The funeral service was held in the Johnson funeral home by Bro. A. P. Wenger. Interment was in the Rossville cemetery. — Mrs. Ferris Hylton, Cutler, Ind.

PICTURE CREDITS

Page 16, African with drum, Irven Stern; inside of insert: baptism, Max Baughman; young family, Leland S. Brubaker; feet washing, Charles Bieber. Page 4, plastering pews, Dorris Blough; First Fruits Sunday, Max Baughman; Bible study, Leland S. Brubaker.

Church News

Southern Pennsylvania

Chambersburg — Our church has joined with the other churches in this area to form an interdenominational council of churches. We have five delegates to this council. Our women's fellowship sponsored a family life institute for three consecutive Sunday nights. Our vacation Bible school children prepared scrapbooks for the children's ward of our local hospital, and the offering was divided between the Carlisle Children's Home and Camp Eder. Our adults have spent a total of forty-six days at New Windsor. Several of our children's workers attended the district fellowship dinner. Our women's fellowship was well represented at the district workshop. Our CBYF held a retreat to plan for the coming year. Our first year on the unified budget has proved quite successful. Our new pastor, Bro. Ervin F. Block, has begun his work with us. — Mrs. Frank Hull, Chambersburg, Pa.

Codorus — Four babies and their parents were dedicated. One of our former ministers, Bro. Daniel Lehman, a graduate of Bethany Biblical Seminary, is now serving as pastor of the Yakima church, Wash. Bro. Lawrence Hartman and Bro. Emore Lehman served as delegates to Annual Conference. Guest speakers in our church have been Brethren John Krape, Harold Bowser for our vesper service, Charles E. Weaver for a temperance address; and Eugene Hartman, a BVSer who showed pictures of his work in a migrant camp in California. Our church and Pleasant View shared a service at the Cross Keys Old Folks Home. The women's fellowship of our church spent a day each at New Windsor and at the Old Folk's Home. The film, Alternatives, was shown by our pastor. Bro. Norman Reber of the New Fairview church officiated at our fall love feast. — Ruth B. Hartman, York, Pa.

Upper Conewago — Our revival meeting was conducted by Bro. Harold S. Martin of Spring Grove, Pa. Eight have been baptized as the result of these meetings. Bro. Russell Martin of Welsh Run brought us the message one Sunday morning. Bro. Donald E. Miller of Shady Grove, Pa., was the speaker at a young people's meeting recently. Our love feast was in October. Our Bible conference was held at the Mummert house near East Berlin. One was received by letter and two were received on former baptism. — Frances E. Shaffer, East Berlin, Pa.

Welty — In connection with the Call program a service of membership renewal was held. We heard Bro. James Renz of Elgin, Ill., who was here in behalf of the temperance program. For three Sunday evenings the Meaning of Church Membership was studied by three different age groups. Six of our young people, along with our pastor, Bro. Glenn A. Heckman, attended campus day at Juniata College. Six children were consecrated. The play, It Takes a Heap o'Livin, which was sponsored by the women's fellowship, was given one evening. The worship service on Children's Day was given by the children. DeWitt L. Miller of Hagerstown, Md., was the speaker for the father-son banquet. Two have been received by baptism. The women's fellowship col-

Every Brethren Should Know

How to be "rich toward God"



LUKE 12:15-21

Edward K. Ziegler
Moderator, Church of the Brethren

"While serving our church in various posts, I have talked with many hundreds of Brethren who are deeply dedicated to Christ's program through the church, and who would like to help carry it forward. Also, I have had the opportunity of seeing the great open doors before the church in America and overseas. I have seen new churches rise and grow into responsible and mature congregations. I have seen churches bloom with new life and enthusiasm as a new pastor stirs them to serve and to witness.

"At the same time, all of us are aware of two terrific pressures: the pressure of the world around us, seeking to force us into the mold of materialism and pagan practices, spending our money on that which is not bread; and the pressure of world events, with their sinister forces of cold war and preparation for hot war, hatred and racial strife in America and abroad.

"When we Brethren discern the claims of Christ on one hand and feel the pressures of paganism and doom on the other, we seek for those things which really endure.

"If day by day we use our lives and possessions for Christ and the church, and thoughtfully plan for the enlargement of our Christian influence through the right use of accumulated possessions, we can be sure we are on the right side of God's balance.

"The 1957 Annual Conference spoke forthrightly on the stewardship of accumulated possessions. Why not acquaint yourself with the various means of expressing your Christian faith through providing substance for the far-reaching work of the Kingdom?"

(Clip and Mail)

ALL THAT I HAVE IN TRUST

GENERAL BROTHERHOOD BOARD
CHURCH of the BRETHREN
1451 Dundee Avenue, Elgin, Illinois

Harl L. Russell, Director of Special Gifts

Dear Brother Russell:
Please provide information, without obligating me in any way, on the following means of expressing my faith and my interest in advancing Brotherhood work.

- ☐ A Life Income Plan
- ☐ A Real Estate Deed (reserving life use and income)
- ☐ A Bequest in a Will
- ☐ A Transfer of Stocks or Bonds (reserving income for life)
- ☐ An Assignment of Life Insurance
- ☐ A Gift Annuity (providing substantial income benefits)
- ☐ A Living Memorial

Name .....

Street, RFD. .....

City ..... Zone ..... State .....

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.



Choir Robes

More Impressive Christmas Programs

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-163 (Choir Robes and Accessories); J-163 (Children's Robes); P-163 (Pulpit Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
NEW YORK 1, N. Y. 366 Fifth Ave. | CHICAGO 1, ILL. 228 N. LaSalle St. | LOS ANGELES 28, CAL. 1634 N. Cahuenga Blvd.

Classified Advertising

BRETHREN TRAVEL: Leaving July 6, 1960, for a 44-day bus tour of Europe. Visiting 8 countries, highlighted by visiting Schwarzenau and various Brethren Service centers and projects, and attendance at the Oberammergau Passion Play, Salzburg Music Festival, and a Shakespearean play at Stratford-on-Avon. Write: European Friendship Tour, Elizabethtown College, Elizabethtown, Pa.

---

lected receiving blankets for relief and canned peaches for the children's home at Carlisle and Brethren Home at Cross Keys. The offerings of the Bible school were divided between the children's home and Camp Eder. Guest speakers have been Ronald Vinson of Waynesboro and Ronald Morgan of Hagerstown. Our pastor attended the Bethany summer extension school at Juniata College. Gareth Lease, who served in BVS spoke and showed pictures of his work in India. Bro. Cyrus Bucher of Biglerville was the guest speaker on rally day. Bro. William Longenecker of Mt. Joy, Pa., was our evangelist. — Mrs. Maurice Miller, Waynesboro, Pa.

Western Pennsylvania

Mount Joy — Sister Sophy Blough was guest speaker at our annual mother-daughter fellowship dinner. Our daily vacation Bible school was held in the evenings. Both the young people and the adult leadership training classes have completed a year's course of study. Gifts of food, displayed at the annual harvest home service, were given to the Windber Church of the Brethren Home. Reports of Annual Conference were presented by the delegates, Brother and Sister J. M. Geary. Brethren Maynard Shetler, Paul Erb, and Ewing Jones were guest speakers during the absence of our pastor. The new children's hymnals were dedicated on Sept. 6. A number of our youth attended Camp Harmony this summer and one youth, Duane Krepps, entered Brethren service. Bro. Donald Miller served as our evangelist for two weeks in September. Eleven were baptized. Our love feast was held Oct. 4. — Lois Horner, Mount Pleasant, Pa.

Rummel — Our pastor, Bro. A. Jay Replogle, represented our church at Annual Conference and attended the United Nations Seminar in New York. We had an enrollment of ninety-five in our vacation Bible school this year. Mrs. Ernest Statler of Johnstown showed pictures of her trip to Europe. Bro. L. D. Rose of Elizabethtown College was speaker in July. A number of our children and young people attended Camp Harmony this summer. Bro. Robert Mock of New Windsor, Md., spoke recently in our church. We observed our harvest home and homecoming services in September, with Bro. Dale Detwiler of Roaring Spring, Pa., as our guest speaker. The Eppley Sisters of York, Pa., gave a special program of sacred music in our church. Sister Faye Koontz Benaloazar, missionary to Ecuador, with her husband and son, paid a visit to our church. Bro. L. John Weaver of Potsdam, Ohio, was with us for a week of precommunion services. Four were baptized. Bro. T. F. Henry spoke at our church on Oct. 11. — Mrs. L. Ernest Ott, Windber, Pa.

Sipesville — The CBYF sponsored a vesper service on the John Dodson farm. Following the vespers, Fred Bernhard showed pictures and told of his experience as a seagoing cowboy. Our delegates to Annual Conference were Earl Brubaker, Diana Bisel, and Donna Harkcom. Brother Brubaker was elected moderator for the church at our last council. As part of the anniversary Call program we had an all-member visitation. Bro. John D. Ebersole was our evangelist this fall. The meeting closed with a love feast. Thirteen have been baptized and three received by letter. The women's fellowship is sponsoring three guests at the Church of the Brethren home at Windber. We have held installation services for officers of the church. — Mrs. A. G. Maust, Sipesville, Pa.

Florida, Georgia and Puerto Rico

Ft. Myers — Lillian Grisso, returned missionary to India, spoke at our church. Five persons were received by letter and three by baptism. We held our first vacation Bible school Aug. 3-7. The Sunday school has elected officers. Our communion was held on Nov. 22. — Alberta C. Comer, Tice, Florida.

Eastern Virginia

Newport News — Bro. Forrest O. Wells arrived in September to assume the pastorate here. Our parsonage is being enlarged and remodeled. Brother and sister Minor M. Myers are now doing pastoral work at Stuarts Draft, Va. An every-member canvass of our church was made in October. Vacation day camp held this summer for the first time instead of the usual Bible school was a great success. The theme was Learning to Live Together in God's World. Twenty-two new members were

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 430. Needed: A superintendent with experience in central heating and general and mechanical maintenance and construction of buildings, with a genuine liking for people and the ability to supervise the maintenance personnel. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 431. Wanted: Young family to work on a dairy farm. Modern house, pleasant place to live. Close to Church of the Brethren. Good schools with bus service. Contact: Orion Stover, Chairman of Placement Committee, Milledgeville, Ill.

No. 432. Needed: Woman to do practical nursing and homemaking during mother's convalescence from surgery. Family consists of parents and two children, 11 and 8. Home within two blocks of Church of the Brethren. Assistance would be needed for at least 6 months from Dec. 1. Contact Mr. Jesse Fridley, Mt. Morris, Ill. Phone 337-M12.

---

received by baptism and by letter last year. The council has authorized our church board to name a committee to study the long-range future development of our church. The men of our church are in the process of reorganizing the men's fellowship. — Mrs. Mary Anne Wilcox, Newport News, Va.

Southern Virginia

Brick — Five children have been consecrated. Our pastor, assisted by the church choir, had charge of morning devotions on the local radio station one week. Bro. Eugene Lenker and Bro. Marshall Flora were delegates to Annual Conference. Bro. Harold Daveler, Christian education field worker, visited and worked with various leaders of the youth groups. Brother and Sister Kermit Flora represented us at the regional conference at Bridgewater College. New officers for the year have been elected and installed. We have entered the second year of the Call program. Our women's fellowship had a loud speaker system installed. We celebrated our love feast in October. — Mrs. L. T. Angle, Wirtz, Va.

Brethren Materials on AFRICA



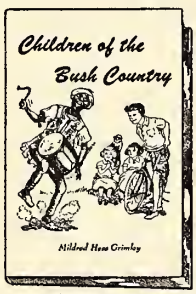
WHICH WAY IN NIGERIA?

IVAN EIKENBERRY
Drawings by John B. Grimley

The exciting news in missions today is that the church has been born. To this church in Nigeria God has granted remarkable success in recent years. It is of this church, of its leaders, its people, its triumphs and problems, its hopes and its despairs, that Ivan Eikenberry reports in this 36-page illustrated booklet. This fresh, vivid, frank, fact-filled account is a "must" for mission education of adults and youth. Paper *35c*

CHILDREN OF THE BUSH COUNTRY

MILDRED M. GRIMLEY
Illustrated by John B. Grimley

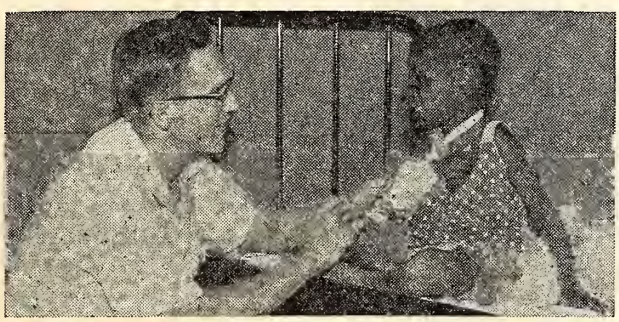


Mildred Grimley, who has lived in Africa with her family for fifteen years, now writes a story about the country and the people among whom they have lived and reared a family. The censorship of the children helped the writer to stay by the facts! Learn more about Africa and the people who live there through the reading of this 96-page book. Cloth *$.200*

NIGERIA MOVES AHEAD

a new filmstrip

A study filmstrip, Nigeria Moves Ahead, has been produced to assist in interpreting the Church of the Brethren in Nigeria.



Witness, through this beautiful photography, African ways of living and the work of the Church as it endeavors to meet the physical, intellectual, and spiritual needs of its people.

83 frames. Color. Utilization guide.
Sale *$4.50* Rental *$1.00*

RESOURCE MATERIALS

THE WHOLE WORLD SINGING

Edith Lovell Thomas

A collection of 96 songs and music of every description, which are sung in many lands. Included are work and play songs, hymns, psalms and chanteys, from 40 different countries. Paper *$1.95*

CHILDREN'S GAMES FROM MANY LANDS

edited by Nina Millen

A treasure chest of fun and play packed with 262 games from 55 different countries. Included are the words and music to 26 games and easy-to-follow directions. Paper *$1.95*

MISSIONARY STORY HOUR

edited by Nina Millen

The 30 stories in this book are based on true events and relate to children the idea of a church whose life and work go round the world. Stories from Africa, India, China, Japan, Latin America, and the United States. Paper *$1.95*

HERE'S HOW AND WHEN

Armilda B. Keiser

A stimulating book on ways the teacher can help the child express himself creatively. Contains source material for games, puppetry, gift-making, dioramas, and dramatization. Paper *$1.95*

FRIENDS WITH ALL THE WORLD

Edith F. Welker

Carefully planned and delightfully illustrated, this book tells how successful missionary education of children is achieved in both the home and the church. Included are ideas for service activities and organization for mission education in the church. Paper *$1.95*

THE WORLD FROM OUR HOUSE

This pamphlet is helpful to parents and teachers alike. Written by parents, it illustrates the many and varied ways parents can develop a world Christian point of view in the home. Paper *60c*

IN ONE SPIRIT

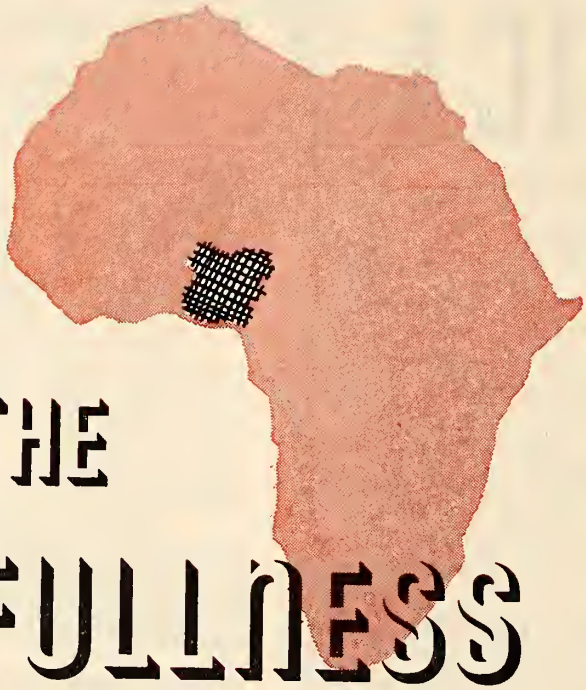
D. Campbell Wyckoff

How does an adult leader help senior high youth understand the world mission of the church? This book gives the answer to this and other related questions. It describes varied approaches adapted for this age group. Paper *$1.95*

WIDE AS THE WORLD

Louise B. Griffiths

This resource book for leaders of junior highs uses a unique "living method" technique. The author shows how various projects were developed, steps taken, principles followed, materials used, and values achieved. A book to meet specific needs of leaders of youth in local churches. Paper *$1.95*





THE FULLNESS OF TIME

By H. STOVER KULP

In Nigeria, 1,305 were baptized in the year ended September 30, 1959. In the previous year the number was 1,043; in 1957 there were 1,020. These statistics are indicative of a stirring and challenging opportunity.

In many parts of Africa, tribes of all sorts and sizes are leaving animism. They are going to accept something, Catholicism, Protestantism Islam or secularism. Our mission is in one of those areas.

To whom shall they turn? "Whosoever shall call upon the name of the Lord shall be saved." They have heard and they are calling.

Only a few weeks ago a man called on me. He told me that we had met before. I had entirely forgotten. It had been 15 years ago that I had given him a lift in a car. He said we had talked about bringing the Gospel to his village and that I had told him someone would come to his village to teach. They are still waiting. They do not always wait.

There are villages like Wamdeo where only a few years ago there were a few who came to the Sunday service. Now the Sunday morning attendance is between 400 and 500. A few weeks ago 90 were baptized and more than 100 others confessed Christ and entered the catechumen class. One is amazed at the ready harvest.

Africa is strategic. It may be true, as stated that "whoever controls Africa will in the future control the world." Will Christ control Africa? Part of the answer depends on *you*.

Church of the Brethren
Gospel MESSENGER

DECEMBER 19, 1959

Rest on the Flight



Foxes had holes
and birds their nests,
but the Son of man
found no room in the city
nor a home under a tyrant.
He had only a covering of stars
and the love of God.

What do the homeless see
who wait today as refugees,
barefooted, hungry, shivering?
A star of hope
and rest on their flight?
Or never a light
to pierce their night?

Drawing by Fritz Eichenberg

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

DECEMBER 19, 1959

Volume 108 **Number 49**

In This Number . . .

Editorial —

Rest on the Flight 1
A Door of Humility 5
Another Way 5
As Long As Need Continues 5

The General Forum —

Christmas in a Time of Tension. John Sutherland 3
This Is Christmas. Elma Waltner 6
Folksongs at Christmas. Helen Eshleman 8
Where Is Christmas? (verse). Paul Mohler 8
"For Unto Us a Child Is Born" (picture story) 9
The Everlasting Light. Joseph R. Sizoo 12
Christmas (verse). William Robert Miller 13
Today's Needs (verse). Edna Hamilton 13
Our Christmas Song (verse). Ora W. Garber 14
The Bible in Hawaii 15
The Burro (verse). Enola Chamberlin 15
Reviews of Recent Books 25

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 30

Toward His Kingdom —

Where Will You Serve Next Summer? 22
Tax Benefits 23
Christmas for Export 24
The Problems of Small Churches —Two Views 25
Brethren Want to Know 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Leaving Nets

After fully reading the article, "When Will Women Leave Their Nets?" of Oct. 3, I turned on through the Messenger to discover that there was no real incentive for women or any group to leave their nets. On the back page was an ad by a Brethren firm wanting groups to inquire as to fast money-making methods. I could not help recalling another Brethren firm who had written to Brethren pastors, inviting church groups to join the "money-making" mania of our day.

Frances Bowman is to be commended for her article and the uplift in sight presented to our churches. Indeed, the hours spent in visitation with our elderly people, who appreciate assistance in writing to some loved one or having the weekly lesson read to them, and many other aids to real Christian fellowship, would be far better than to see multiplied hours spent in committee planning to make a few dollars with a supper or bazaar. . . .

However, the church can be a challenge to the community when the gospel of Christ is carried out through the doors. Let each of us take our vows of the Christian faith seriously and use our talents to minister to the real needs of people and not their stomachs. — John E. Thomas, Lanark, Ill.

Radio Voice

A few weeks ago you had a news item in the Messenger about the Radio Voice of Tangier being taken over by the Moroccan government, thus curtailing the work being done. And that much is true. Nobody knows yet exactly what attitude the Moroccan government will take to that work now being done. But that is only part of the story.

This is the other part. A new transmitter, much more powerful, located at Monte Carlo in Monaco has been made available to the Voice of Tangier. Programs will be sent from that location after May 1960.

And since September the Church of the Brethren has a representative on the staff of Voice of Tangier. Marjorie Ann Metzger, member of the Donnels Creek church near Springfield, Ohio, has been working at the home office in New Jersey. On Nov. 12 she and several other workers sailed on the S. S. Independence for Tangier, North Africa. —Mrs. Robert Metzger, R. 2, Springfield, Ohio.

Roll Up Our Sleeves

I also read the letter by David Barclay in the Gospel Messenger of May 30. It appears to me that his thinking is all of the ills of the church. Remember, that Jesus died because of sinners, and you will find many of them in the churches of today; most of these are inactive. Some people claim they do not need God; I hope you are not one of them. Will you read these scriptures, Ps. 37 and Phil. 4:8?

The best way is to ask, Does your life and mine portray anything that is basic or concrete? Can the world see Jesus in me or in you? It should! D. L. Moody said, "It does not take much of a man to be a Christian, but it takes all of him." Jesus said in Luke 18:13, the publican's prayer, "God be merciful to me, a sinner." As he said, let the dead bury the dead, and let us roll up our sleeves and get to work. — O. B. Bosserman, 2816 New Haven Ave., Ft. Wayne, Ind.

Deny Rights and Privileges

I, too, am in agreement with what Bro. Lyle Klotz said in regard to the thought of a Roman Catholic for president.

It is interesting to note that in 1302 Pope Boniface VII in his Imperial Edict said that the church has ultimate authority in both temporal and spiritual realms and that Roman Catholics are responsible to the church over the state. This edict of 1302 was addressed to Roman Catholic rulers. In 1885 Pope Leo XIII in his letter, called The Christian Constitution of the State, reaffirmed this.

Do we as Protestants understand what this means? It means that if this is really implemented in government it would deny the rights and privileges of certain kinds of Protestant and non-Catholic groups.

Read, if you will, Dr. John A. Ryan's and Dr. Francis Boland's writings in their volume called Catholic Principles in Politics. Here these men reiterate these claims.

Let us truly exercise our franchise when it is time to vote. And by the way I certainly am not anti-Roman but rather pro-Protestant. — Joseph F. Piesen, Lanark, Ill.

The Babe of Bethlehem, crowded out of the inn, born in sorrow and poverty, is known and loved by millions of men, women and children around the world today



Courtesy of the Augsburg Publishing House

CHRISTMAS in a Time of Tension

John Sutherland Bonnell

ONLY an author with a flair for history would have begun the story of the Nativity as does Luke, the Greek scholar and physician: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed."

This sentence, "a decree from Caesar Augustus," literally flings us into the heart of Roman history. Every high school student knows that Caesar Augustus had waded to the throne of the Roman Empire through a sea of blood. After the brutal assassination of Julius Caesar, a struggle for power broke out among three claimants to power — Lepidus, Mark Antony, and Octavius. Finally, they settled their quarrel by forming a triumvirate and divided the empire into three parts, each one of them ruling a section.

The three conspirators then perpetrated one of the most ghastly crimes in history. In their greedy desire for wealth they drew up by common agreement a list of 300 senators and 2,000 Roman knights. These proscribed persons were all assassinated, and their property was confiscated. Later Octavius eliminated one of his rivals, Lepidus. Five years thereafter he defeated the combined forces of Mark Antony and Cleopatra. Thus by the year 30 B.C., Octavius had become master of the whole Roman world.

The minister of New York's Fifth Avenue Presbyterian church; he recently completed twenty-five years of service in that pulpit.

Disregarding his crimes the Roman senate gave to Octavius the honorable title of Augustus, that is, "venerable," "majestic." The senate also decreed that the sixth month of the Roman calendar should be known as Augustus, hence the month of August in our present-day reckoning. Then for forty-five years this man Caesar Augustus ruled with absolute power an empire that stretched from the Euphrates River in the east to the Atlantic Ocean in the west, and from the British Isles in the north to the cataracts of the Nile River in the south.

According to Luke, the decree of Augustus proclaimed, "that *all the world* should be taxed." Here is a proud Roman boast — *orbis terrarum,* the circle of the earth. It was this "taxing" or "census" decreed by Augustus in the thirtieth year of his reign that sent Joseph and Mary on a three-day journey from Nazareth to Bethlehem.

In reality it was not the decree of Caesar Augustus that set in motion the events that led to the birth of Christ in Bethlehem. Rather, it was the decree of the eternal God. High above the throne of the emperor who so proudly ruled amid the seven hills of Rome was the throne of him who is King of kings and Lord of lords.

This is how God's decree reads: "But thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose (goings forth) origin is from of old, from everlasting." How strangely and wonderfully this prophecy was fulfilled in a cattle shed behind the inn of Bethlehem.

In a History of Rome, by P. V. Myers, for college students appears this sentence: "In the midst of the reign of Augustus, when profound peace prevailed throughout the civilized world, Jesus was born in Bethlehem of Judea. The event was unheralded at Rome." What a triumph of understatement: "The event was unheralded at Rome." The event not only was unheralded but unknown at Rome. Caesar Augustus, strutting in his palace that night in the long ago, little dreamed that in an insignificant outpost of his empire and at the heart of a subject and despised race an epoch of history was being enacted.

How could Augustus know that a little child, born in poverty and obscurity, without the aid of pen or sword, would divide the history of mankind into segments: before and after his birth? How could he know that three centuries after he had uttered his decree one of his successors to the throne of the empire would lower his proud eagles in deference to the cross of Christ?

Just as oblivious to these momentous happenings were the merchant princes feasting in the inn at Bethlehem, the Roman officers busily enrolling the people as they arrived in the city, and the stolid soldiery who made up the garrison. Once again God had hidden these things from the wise and prudent and revealed them unto babes, for yonder, where the lad David had often tended his father's sheep, this holy mystery was revealed to a band of shepherds.

Far off in the mystic east a little group of astrologers had been intently watching the heavens. When a new star was discovered shining brightly in the western sky, these Magi, or religious seers, believed that this was a portent of some great happening. It could scarcely be less than the birth of a king. So they set forth, perhaps from Babylonia, on their long quest to find the newborn babe.

What was the reaction of the Magi when arriving at Bethlehem they found not the royal wealth and pomp and power they had anticipated, but a helpless little babe sleeping in a manger? Were they disappointed and disheartened? These reverent watchers of the sky heard a whisper in their souls that told them that this babe was worthy of their adora-

Continued on page 14



Rudolf Konopa — Three Lions

The birth of Jesus, hidden from the wise, was revealed to the lowly

EDITORIAL

A Door of Humility

VISITORS to Bethlehem today look forward to seeing the ancient Church of the Nativity, a building that was begun as long ago as the fourth century after Jesus' birth. It is located around a hillside cave where, according to tradition, Jesus was born.

The only front entrance to the church is a small door only four feet in height. Though other reasons can be given for its miniature size — to keep out invading soldiers or stray animals, for instance — the common viewpoint is expressed in naming this entrance "the door of humility." Here every worshiper, no matter how regal or how prominent in ecclesiastical circles, must bow down before he enters.

The shepherds who first came in to the city from their fields to behold the Christ child in a manger needed no such door to bid them bow their heads. The wise men who came from the east might have been reluctant to prostrate themselves before a child born "king of the Jews" after seeing him in such unlikely surroundings, but they too did not hesitate to kneel.

The birth of Jesus itself was a call to humility. It contradicted the dreams of grandeur that men usually associate with a king, even one newly born. Far from palace halls, far from wealth and prominence, far even from middle-class comforts, the eternal prince of life was born. He was first welcomed by humble folk and even today "where meek souls will receive him still, the dear Christ enters in." If we would understand the meaning of Christmas at all, we must look through a door of humility in order to perceive God's glory. — K.M.

Another Way

BUT will Christmas last? This is the question that many persons ask. Is the wonder of Christmas a seasonal phenomenon like the charm of quiet snow? Will the spirit of "peace on earth, goodwill to men" vanish as rapidly as gifts are packed away and carols forgotten? Must we wearily turn away from something that seemed so sensible in the atmosphere of angels and stars, only to revert to bloodthirsty headlines and the competition of daily life? Will Christmas last?

For many the answer must be negative. If Christmas is only a season, it soon gives way to another. If it is only an atmosphere or a melody, the air shifts quickly and the tune fades away. If it is only a vague lifting of one's spirits, if it is no more than a good intention, it will certainly not last.

But the answer can be a resounding Yes. Think for a moment of those ancient dreamers and astrologers who followed their guiding star to the home of the newborn king. Perhaps it is only incidental that having come by way of Herod's Jerusalem, they were impelled to go home by another way. Could it have been that, once having seen Jesus, they must change the course of their lives, they must seek another way?

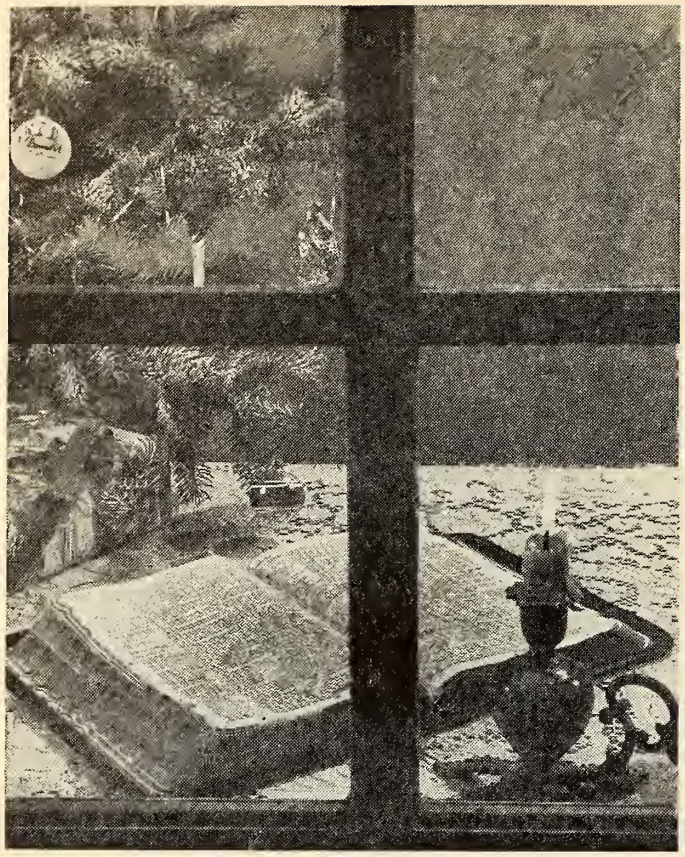
Christmas will last far beyond the end of December if we face our Lord in such humility and devotion that we permit him to change the direction of our lives. He has been the transforming power for thousands of the faithful through the years. He can radically transform a wise man or a fool into a disciple even yet. But we cannot come casually into his presence, as if determined in advance that Christmas should not shake us out of our selfishness. We can be shaken, we can be changed, we can be directed to return from the manger — but by another way. — K.M.

As Long As Need Continues

UNTIL a few weeks ago there were supplies of powdered milk from government surplus available for distribution to undernourished children overseas. Now the voluntary agencies have been told that milk is no longer a surplus commodity in this country and therefore they cannot continue to distribute government-donated milk.

The World Council of Churches has issued an appeal for help from milk-producing countries. Church World Service needs some 40 million pounds of milk to meet its commitments for distribution to 7,200,000 persons in 22 countries.

We hope that the Christmas scenes which place a tiny child at the center of our concern will remind us sharply this year that children in refugee camps, children in underdeveloped areas, children who may be neglected for any reason, are still the responsibility of all of us. As long as their need continues, our sharing must continue. The most valuable gifts we can present this year may be our offering from our abundance for those who are still hungry and thirsty. — K.M.



This Is Christmas

Elma Waltner

THERE are those who insist that Christmas has lost its true meaning. They say it is commercialized, a time for spending more than we can afford on gifts for folks we do not really care for and who do not appreciate them anyway; a time for enduring the desecration of once lovely carols being blared from loud speakers a month before the holiday; a time of too much hustle and bustle causing tempers to grow thin; a time of gluttony. All blessedness is gone from the season, they say.

A basis for truth may be in their contentions but Christmas is still the best loved, the most blessed of all holidays. Christmas is so many little things that linger in our memories and in our hearts: the wonder of a small child; packages smuggled into the house and safely hidden; secret conferences and gifts fashioned by loving hands; a magnet of spicy smells drawing all to the kitchen. Christmas is the singing of carols; the preparation of gifts for folks whose holiday might otherwise be meager, with no thought of recognition or reward. It is college students coming home and love and warmth and laughter as the family is all together again.

This is Christmas! And more than this is the realization, once again, that this is the birthday of the Babe of Bethlehem, the most perfect gift, and that his star shines as brightly and meaningfully now as it did on that glorious night when angels sang and shepherds and wise men alike came to worship the infant Savior of mankind in his lowly manger bed.



Christmas cookies are a triumph of sugar and spice, decorated by eager little hands "helping" grandma at this delightful task

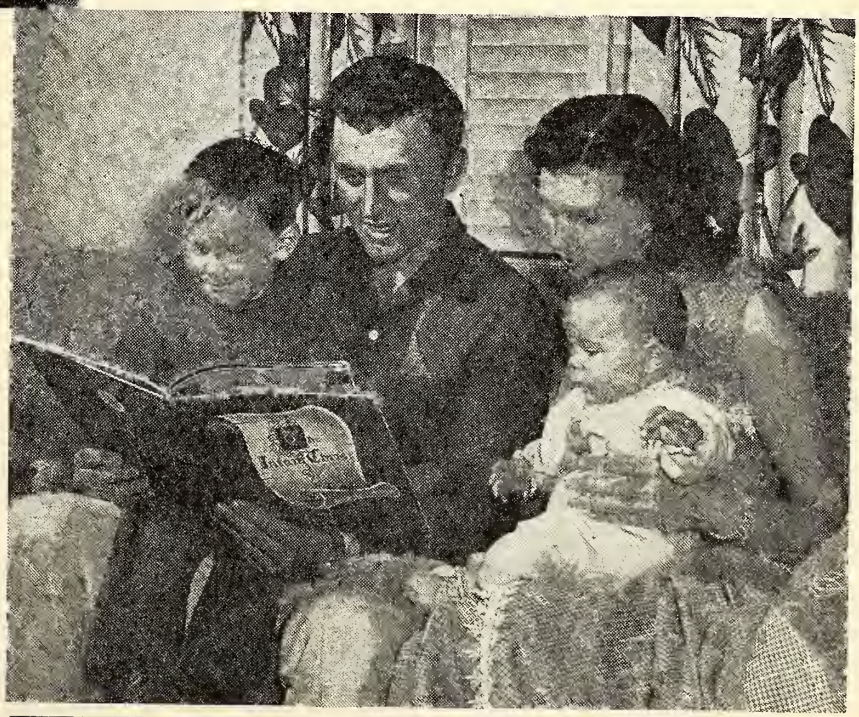
"It is more blessed to give than to receive" is a truth that is learned at this season as inexperienced hands wrap parcels with more love than skill and change their hiding place a dozen times





The time comes when the family is scattered. Then a part of the season is the thought and planning and packing of the boxes and baskets for those who are away from home, with loving thoughts and memories tucked in among the gifts and goodies, invisible to all but loving and understanding eyes

Photos by Waltner



Christmas is foremost the birthday of the Christ Child for whom there was no room in the inn, but who has found a place in the hearts of mankind for two thousand years. This is Christmas — reading again and again the beloved story as the family gathers. Some listeners may be too young to understand, but they can sense the love that surrounds the day

Folk Songs at Christmas



Three Lions

Helen Eshleman

OF ALL festivals, sacred or national, Christmas is richest in song and story. Its appeal is immediate and universal. It centers in a baby born in poverty, announced by angels, and visited by kings and shepherds. All lands and peoples understand its peculiar significances.

Old pagan practices were given new treatment when they came under the light of Christian teaching. So various countries have incorporated their own particular festivities into the great Christian festival. Such a curious intermingling of sacred and secular has produced songs of matchless melody and an imagery few poets could ever conceive.

From England, surrounded by seas, comes the song, I Saw Three Ships, telling of boats sailing into Bethlehem, bearing Jesus, Mary, and Joseph.

The English and French borrowed the holly and ivy of their Roman conquerors. To the Romans, these greens were symbols of fertility. In Christmas they represent Mary's birthing and a presentiment of the thorns on our Lord's brow. Oh, the Holly and the Ivy, goes the old folk song.

In Spain, gypsies attend the manger. Comes to Bethlehem a donkey, bearing a cart of chocolates, driven by a young man wearing a sombrero. The refrain goes, "Mary, come quickly! The chocolates are being eaten, the gypsies are stealing the swaddling clothes, and the donkey is eating the sombrero!" A bit farfetched, to be sure, but not as foreign to the real Christmas story essentials as Rudolph or My Two Front Teeth!

Our black brothers in the deep South have given us a very simple, but reverent question-and-answer spiritual, Mary Had a Baby.

The Germans took their Tannenbaum, an old love song which extols the evergreen as a symbol of earthly love, and shifted the analogy to divine love.

In this day of quick communications and hi-fi recordings these immensely worthwhile and lovely-to-listen-to songs are available to everyone. They are not only for educated music lovers, but for everyone. For they were never composed; they sprang from the hearts of simple people. They had been sung, in some cases for centuries, before anyone was educated enough to copy them. Compared to these folk songs, most of the consciously composed Christmas literature is ephemeral, pedantic, or inarticulate.

Rank and file television programs will not carry the best of Christmas music. Careful selections will find them on the radio. And, of course, the record shops will have all kinds. Discrimination here will reward the sincere music lover with new joy and appreciation of what the Christ Child means to the world at this season. Let us celebrate Christmas anew with really good, really old songs.

Where Is Christmas?

PAUL MOHLER

What and where can Christmas be?
Is it ever where all can see?
Is it shown for sale in stores?
Can it ever be shut indoors?
Christmas is not a thing to see.
Christmas is ever where we may be.
Christmas is moving the world around.
Christmas rings ever a joyful sound.
Christmas is found in loving hearts.
When Christ moves in, then Christmas starts.

"For Unto Us a Child Is Born"

There is hardly an artist of prominence in any period of Christian history who has not, at some time, represented the universal figures of the Madonna and her child. Perhaps the painter's interest was merely to portray a relationship so human that it belongs in every home. But the artists saw Mary as far more than a typical mother just as the child in her arms was far more than a typical infant. Ever since the fifth century there has been an ever-increasing number of canvases that picture the mother of Jesus tenderly caring for the child whose name should be called Wonderful Counselor . . . Prince of Peace.

Photos by Three Lions



Among the many Madonnas painted by Raphael, Italian artist of the Renaissance period, none is more widely known or beloved than the Sistine Madonna. Even if only a portion of the entire picture is included, the viewer can sense that the context was intended to be heavenly rather than earthly. Mother and child look serenely independent of other creatures, as if aware that they are objects of worship for saints and angels

Italy — Sixteenth Century
Sistine Madonna
Raphael Santi



Germany — Sixteenth Century
Madonna and Child Under Apple Tree
Lucan Cranach the Elder

France — Seventeenth Century
Madonna and Child
Pierre Mignard

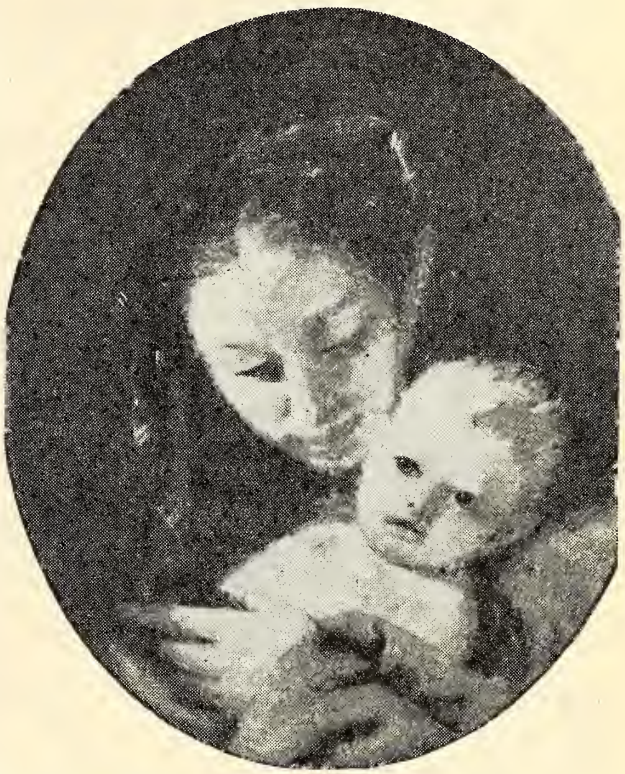




Holland — Seventeenth Century
Mary and the Christ Child
Jan van Bylert



Spain — Seventeenth Century
Madonna and Child
Bartolome Esteban Murillo



Italy — Eighteenth Century
Mary and Jesus Child
Giovanni Battista Tiepolo



Germany — Nineteenth Century
Madonna of the Grotto
Carl Muller



THE EVERLASTING LIGHT

Joseph R. Sizoo

THERE are two things the Bible never takes into consideration: geography and time. It leaps across the barriers of the nations and disregards the frontiers of peoples. It is at home in every land and language. Written thousands of years ago, it is as relevant today as when the words were first recorded. It is meant for all lands, all languages, and all times. The Bible belongs to the ages.

The Bible lights up the road to significance. Almost every page is aflame with the story of what man can do when he is willing to let God take possession of him. It is always saying, "Look what you can do with life when it is God-guided."

Moses may have thought himself inadequate for the responsibilities which confront him, but when he placed his hands in the hands of God he became one of the five great men of history and the founder of a great nation. A supplanter becomes a prince of God; a plowman in Tekoa becomes a prophet of social justice; a man of unclean lips becomes a herald of a righteous Redeemer; a tax collector, never a popular man, becomes the writer of the first gospel; a fallen girl by the well becomes a city missionary. A slave girl becomes the instrument through which a general is cleansed of leprosy; a boy's noonday lunch becomes a feast for thousands; an intolerant bigot becomes a preacher of the universal gospel of love. The stone which the builders reject becomes the headstone of the corner.

Beneath the thin surface of the humblest are inestimable values. Deep in the human heart are talents which grace can transform and glorify. In spite of what you say, man is

Professor of religion, George Washington University, Washington, D. C.



Christmas

WILLIAM ROBERT MILLER

A star fell out of night
blinking into holy morn.
For an instant
the earth listened:
hush, hear the rapture
for Hope is born this day.

---

made a little lower than the angels, capable of thinking God's thoughts after him. "What can a man give in exchange for his soul?" If you ever doubt the worth of life, go to Calvary and read the story of Christ dying for you. To an age overwhelmed with frustration and insignificance the Bible calls out, "Put yourself in the hands of God and leave yourself there." There are no iron curtains to keep the power of God from lifting the humblest and weakest to places of influence and power.

When Evangeline Booth returned from a world tour for the Salvation Army, she told me of a little village in India where lived the families and members of the robber caste. The village was full of robbers, thieves, and thugs. Every attempt by the government to stamp out the wrong failed. Then the government resolved to destroy the village entirely and scatter the people. The Salvation Army asked if it could have a chance to do something to save the village before the decree was carried out; so a little band of Salvationists preached on the street corners and in the fields.

The redeeming grace of Christ began to work in the village. The chief of the robber caste was converted, and the entire village population was baptized. Strangely enough, stealing stopped; not a complaint was made against them. The village had been made over. The government police thought this was too good to last, and sure enough robbers broke out in the next village.

The police sent a secret agent to shadow the leader. They saw him late one evening, slinking down a narrow trail with a bundle under his arm wrapped up in a newspaper. They were sure he was at it again. They followed him to his home, and then they watched through the window as he entered his house, closed the door, gathered his family about him, and unwrapped the bundle.

They expected to see loot tumble out of the package. To their surprise they saw that the bundle was a Bible which he had borrowed from a neighbor in another village. The children gathered about him near the light, and through the open window they heard a clear voice reading: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This is the Book which pierces the darkness of sin and offers redemption.

Some years ago, early in my ministry, I came to know and to befriend a man who was later convicted of murder. I stayed with him through his long trial and his imprisonment in Sing Sing. I visited him often in the death house. One day I asked the guard who was always with me when I talked with him if I could give him a copy of the New Testament. The guard looked the book over carefully and handed this New Testament to this condemned man through the steel screen which separated us.

I remember well the last visit I had with him a week later. It was his last night on earth; the following morning he paid the penalty. As I walked through the corridor with the guard, he heard me come and walked to the door of his steel cage and said to me, "That man Luke wrote a great story." His face shone with a light and a peace that I have never seen before.

It would be Luke: the gospel of redemption for all those who have lost their way; for sheep that are lost; for lilies that fade; and of prodigals who step across the pathway of indiscretion. "Make merry; for this my son was dead, and is alive again; he was lost, and is found." This is the Book which sheds a light which no darkness can dim.



Courtesy, Augsburg Publishing House

Today's Needs

EDNA HAMILTON

Today we need the guiding Star . . .
We need to tread the Three King's road,
We need God's love to tender hearts,
To lessen each and every load.

We need the joys of Christmas morn
To instill love in all mankind,
To join all nations hand in hand,
True love of fellow man to find.

Our Christmas Song

ORA W. GARBER

What glad new song can we, God's children, sing
Unto our world by fear and hatred bound
As once again the Christmastide comes round?
What glad new note pluck from the vibrant string?
To those now drinking from sin's lethal spring
What new philosophy can we propound
Which men throughout the ages have not found?
What life-renewing word is there to bring?

It is no new philosophy we need,
And no new note or song as yet unheard.
Our thoughts, our notes, our songs, now sadly blurred,
If clarified and backed by life and deed,
Will cause our brothers to observe and heed
As we exalt our Christ, the Living Word.



Religious News Service

Christmas in a Time of Tension

Continued from page 4

tion and their most precious gifts.

Martin Luther in a tender and beautiful poem sings the praises of the Bethlehem Babe:

Our little Lord, we give thee praise
That thou hast deigned to take our ways,
Born of a maid — a man to be
And all the angels sing to thee.

What the globe could not enwrap
Nestled lies in Mary's lap,
Just a baby very wee
Yet Lord of all the world is he.

What a change the centuries have wrought! All that remain of Caesar Augustus today are a few crumbling columns in the Roman Forum, and the rubble of what once had been lordly temples, with an occasional mention in Roman history texts — all pitiful relics of a glory long departed. But the Babe of Bethlehem, unnoticed by and unknown to the great of the earth, crowded out of the inn at Bethlehem, born in sorrow and poverty, hated and hunted by Herod the king, is remembered and loved today by millions of men, women, and children around the world. At the very mention of his name human hearts grow more tender everywhere.

While Augustus was emperor universal peace brooded over that ancient world. For the first time in two hundred years the doors of the temple of Janus were closed, doors which always were kept open in times of war. But it was the *pax Romana*, an enforced peace, like the peace of an internment camp where a gun is pointed at every man's head.

The world before Christ was a world without love. In Rome the appetite of the people for the cruelties of the arena steadily increased. Caesar Augustus pandered to their cravings by providing battles to the death between large bodies of gladiators. Here is how Augustus himself describes these contests: "Three times in my own name, and five times in that of my sons or grandsons, I have given gladiatorial exhibitions in which about ten thousand men fought."

Although among Rome's many altars there was one altar to pity standing at the heart of Rome, yet it only served to accentuate the prevailing inhumanity of man to man. The fate of helpless old age and unwanted childhood was exposure and death. There was not even one hospital or one orphanage or one place of refuge anywhere in the empire or a single thought given to the unbefriended and the poor. Life for millions of people was only a long silent night relieved by the shuffling feet of those who stumbled in the dark. It was like the dream of a delirious patient who tosses on his bed of suffering and cries out, "Would to God it were morning."

Then a lone star shone in the Syrian sky, a star that betokened the coming of the dawn. Suddenly the darkness of that long night was riven by celestial light and the angel's voice proclaimed, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord."

O wonderful Babe of Bethlehem, little Boy of Nazareth, divine Christ of Calvary, come back from the long ago and kindle in our hearts the vision you saw: that this world can yet be made God's world, where all little children will be loved and protected, where every man will see in his fellows the features of a brother and a friend, a world where peace shall find a permanent home.

The Bible in Hawaii

WHEN the first Hawaiian New Testament was published by the American Bible Society in Honolulu in 1832, Queen Kaahumanu seized a copy on her deathbed, kissed it tenderly, lifted it high in the air and exclaimed "*Maikai* (good)." Her late husband, King Kamehameha, had also been interested in the white man's God. Before his death, idolatry and heathenish customs were abolished. The people were responding to the teaching of the missionaries who had come to Hawaii in 1820.

This group of seven married men and their wives had been sent out by the American Board of Commissioners for Foreign Missions. They found the people without a written language or a religion, yet responsive and willing to learn. First the missionaries had to become familiar with the language and reduce it to writing. The simple sounds of Hawaiian, represented by five vowels and seven consonants, made learning to read and write comparatively simple, after the spelling was settled.

Dr. Hiram Bingham, one of the missionaries, had set himself to the task of providing Scriptures in Hawaiian. The first publication was a part of St. Luke's Gospel translated in 1827 and published in Honolulu. Then followed other parts of the Bible, with a group assisting Dr. Bingham with the translation work, resulting in the complete New Testament in 1832 and the entire Bible in 1839.

The Commandments were adopted as the basis of laws in 1825. Schools were established as one of the earliest results of missionary effort. Within 35 years, after the arrival of the missionaries, 35,000 natives had accepted Christ and one third of the entire population had become members of the Christian church. Today, totalling about a half-million people, from North and South America, Asia, the Pacific Islands, and elsewhere, the people speak a score of languages. The American Bible Society has provided Scriptures for these various groups, most of whom today are rapidly turning to the English language.

The Bible Society's work in Hawaii is under the supervision of its office in San Francisco. The city of Honolulu today is a great metropolitan area, but at the same time there are isolated communities where spreading the good news is still a pioneer missionary effort. Added to this program the society receives constant calls for help — for the leper settlement on the Island of Molokai; for hundreds of Filipinos who need the Bible in their own language; for a newly organized church that needs Bibles and Testaments; and for copies of both the Christmas and Easter Gospels that find a ready reception in mission work and for hospital visitation.

One of the most interesting programs the Bible Society has recently been promoting in Hawaii is the Bible reading and sharing program, which was conducted on the Island of Maui. This project, according to the Rev. Dean S. Collins, who is responsible for the society's work in Hawaii, caught the imagination of almost every church, minister, and church member on the entire island.

Because of the nature of the population with its mixture of nationalities and creeds, the emphasis was centered around the Sermon on the Mount. The young people of the various churches distributed a copy of this pocket-size Scripture portion to every home on the island. It is estimated that through this method more than 32,000 persons were reached.

The radio and television station co-operated by reading the Sermon on the Mount over the air. Newspapers published it on their front pages. Business establishments offered their windows for exhibits from the American Bible Society and for displays of unusual Bibles and Testaments supplied by the people of the island. The Ministerial Association, which sponsored the project, reported that it was a great event which began with the presentation of a Bible to Mayor Eddit Tam and which ended with the majority of the people better acquainted with the Word of God.

By permission of the American Bible Society

THE BURRO

ENOLA CHAMBERLIN

He has no need for any praise or blame;
He lives his hours serenely set apart.
No thing we do or say can match the flame,
The fire that once was kindled in his heart,
When, wearing weariness, a diadem,
He tenderly, as fast her time drew near,
Brought Mary safely into Bethlehem.



May the everlasting light
that once shone forth in Bethlehem
now fill every heart with hope
and bring the world to a dawning of peace...

The General Brotherhood Board and your co-workers in the General Offices extend their greetings to all members and friends of the Church of the Brethren at this Christmas season.

KINGDOM GLEANINGS

Dr. William G. Willoughby, professor of philosophy at Bridgewater College, was named president of the Virginia Philosophical Association at the organization's fall meeting. He had served as secretary of the organization last year.

Thirty secondary school teachers are enrolled in the in-service institute in science and mathematics being conducted at Bridgewater College each Tuesday evening. The institute, sponsored by a grant from the National Science Foundation, is to improve the quality of the teaching of mathematics and science in rural schools by providing the teachers in these fields the opportunity to continue their study while on the job.

Andre Trocme, French pacifist, was the featured speaker when the Bethany faculty and the Elgin staff met in their annual retreat. He spoke on Tensions in North Africa and the Peace Witness of the Church. At the evening convocation Bethany conferred an honorary degree on Mr. Trocme. Since World War II Mr. Trocme has been leader of the nonviolent resistance movement in France. Pastor of a small church during the war, he was instrumental in the rescue of many Jews.

Thirty-nine southern California high school and junior college counselors registered for the recent Counselors Day on the campus. The annual event is designed to acquaint these persons with the college's admissions policies and scholarship opportunities.

La Verne College will be featured on television on Sunday, Dec. 20, on the regular weekly program, Foundation for Judgment, sponsored by the Independent Colleges of Southern California. Visiting professor of Asian studies, Dr. Charles J. Miller, will present authentic dances from India. The program, India — Dance as Religious Expression, may be seen in southern California on NBC channel 4, KRCA TV, Los Angeles, at 3:00 p.m.

Daily Bible Readings

Dec. 21	Isa. 53:1-12
22	Isa. 55:1-13
23	Isa. 61:1-11
24	Jer. 31:31-37
25	Matt. 2:1-12
26	1 Cor. 15:15-38
27	Acts 12:1-17

Brotherhood Theme: Brethren Under the Lordship of Christ

Medford D. Neher, pastor of the new Pompana Beach church, Fla., would like to contact Brethren who are spending or who expect to spend some time in southern Florida this winter. The church is located at 641 Northeast 40th St., Pompana.

Six places are available yet in the 1960 Brethren tour of Europe, L. W. Shultz, the director, informs us. Special emphases of this tour will be the highlands of Scotland, Shakespeare's Stratford, the Oberammergau Passion Play, and a trip through Spain. Holland, Germany, Italy, and France will be included. Any one interested in this trip beginning June 17 should write the director at North Manchester, Ind.

The Brotherhood Program

Never has the task for building world Christian fellowship been greater. Never were your prayers more needed for witnessing to the uttermost and for strengthening Christian churches in other lands. As you contemplate the message of Christmas and measure the task of proclaiming the gospel, of making disciples of all people, and of teaching all things commanded by our Lord, you may wish to share in this work through your local church for the Brotherhood program.

Change of Address

Arthur Scrogum, from 797 Hamilton Blvd., Hagerstown, Md., to 8 W. Irvin Ave., same city.

Missionaries Everett and Joy Fasnacht should be addressed at Vyara, Surat District, Bombay State, India, after Jan. 15.

Mr. and Mrs. Ray L. Tritt will leave for Nigeria, West Africa, on Dec. 29, where he will assist in the building program of the mission. Their address will be Waka, P.O. Biu, via Mubi and Yola, Nigeria, W. Africa.

Maurice Flora left New York on Dec. 12 for Nigeria, West Africa, where he will be doing alternative service work as a teacher. His address is the same as the Tritts'.

The Irven Sterns have moved from Mbororo to Mubi, and their address is now Mubi, via Yola, Nigeria, W. Africa.

H. Stover Kulp's address after Christmas will be Garkida, via Mubi and Yola, Nigeria, W. Africa.

Radio and TV Programs

National Radio Pulpit (NBC, Sundays, 10:05-10:30 a.m., ET). Dr. Ralph Sockman will speak on the Mystery of the Manger, Dec. 20 and on Is There a Future in It? Dec. 27. The Madrigal Singers of Chapman College, Orange, Calif., will provide the music.

The Art of Living (NBC, Sundays, 9:15-9:30 a.m., ET). Dr. Norman Vincent Peale's topics for Dec. 20 and 27 are: A Heart Full of Christmas and Let Hope Work for You. For January his topics will be: the 4th, The Greatest Year of Your Life; the 11th, How to Handle That Difficulty; the 18th, Think Your Way to Successful Living; the 25th, How to Enjoy Your Life.

A Festival of Seven Lessons and Carols will be telecast by the NBC-TV network from Washington Cathedral in the nation's capital on Friday, Dec. 25, at 10:00 — 11:00 a.m. ET. Through readings from the Scriptures and singing of carols the festival proclaims the fall and redemption of man.

Standing Committee Delegates

Eastern Pennsylvania: Frank S. Carper, Graybill Hershey, Nevin H. Zuck; alternates, Carl W. Zeigler, J. Herbert Miller, Howard A. Merkey.

Northern Virginia: Donald Glick, Olen B. Landes, James Moyers; alternates, T. J. Clayton, John F. Graham, D. W. Huffman.

Anniversary and Dedication

Cherry Grove church, Northern Illinois and Wisconsin, will celebrate its one-hundredth anniversary on New Year's Eve. There will be a pageant of the history of the church, a time for fellowship, reminiscing, recreation and refreshments; the climax will be a service to usher in the new year and to rededicate the church to greater service in the future.

Burnham church, Middle Pennsylvania, will have services on Saturday and Monday evenings and all day Sunday, Dec. 26-28, in celebration of the dedication of the new house of worship. Saturday night is designated family night; Monday night will have a community emphasis, and the message will be brought by the regional secretary, Harold Z. Bomberger. William M. Beahm, dean of Bethany Biblical Seminary, will preach on Sunday morning and give the dedicatory address in the afternoon. On Sunday night J. Donald Plank will speak.

The Church Calendar

December 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Good News for the World. Luke 2:8-14; Acts 11:19-30. Memory Selection: I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. Luke 2:10-11 (R.S.V.)

Dec. 25 Christmas

Dec. 27 — Jan. 2 Central Region recreational laboratory, Manchester College, Ind.

Jan. 3-10 Week of Prayer

Jan. 17-23 Church and Economic Life Week

Jan. 24-31 Youth Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Russell G. West of Wiley, Colo., in the Collinsville fellowship, Va., Jan. 24-31.

Gains for the Kingdom

Seven baptized and nine received by letter in the Yuba City Community church, Calif.

One baptized and two received by letter in the New Hope church, Ind. **Three** baptized in the Piqua church, Ohio.

Four baptized in the Albright church, Pa. **Five** baptized and nine received by letter in the Hollidaysburg church, Pa. **Fourteen** baptized and three received by letter in the Leamersville church, Pa. **Two** baptized in the Quakertown church, Pa. **Ten** baptized and two received by letter in the Ridge church, Pa. **Six** baptized in the Sugar Grove church, Pa. **Thirteen** baptized in the White Oak church, Pa.

Three baptized in the Midland church, Va. **Six** baptized in the Spray church, N. C.

News and Comment From Around the World

American Baptists to Accept Southern Churches as Members

The General Council of the American Baptist Convention has voted to encourage the acceptance of Baptist churches in southern United States who wish to affiliate with the denomination. Historically, the American Baptist Convention has been represented mainly in the Northern and Western states. The denomination was formed in 1907 and was known as the Northern Baptist Convention until 1950.

Although the southern area of the country has been predominantly the sphere in which the Southern Baptist Convention has operated, American Baptist officials point out that an increasing number of churches in the South and a large number of American Baptists living there fail to find fellowship within local Baptist groups.

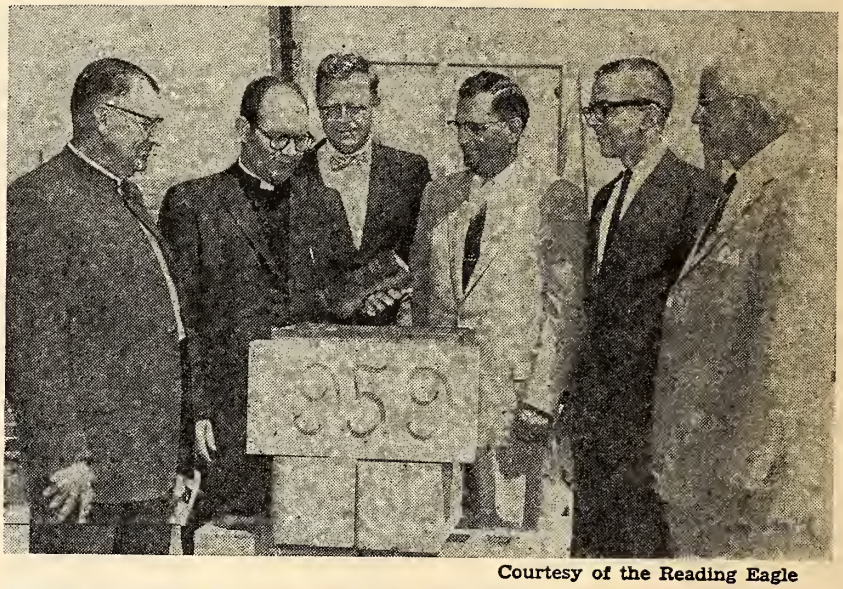
Meanwhile, Southern Baptists have been crossing traditional boundaries and opening new work in the Northern states.

Bishop Dibelius Defies East Berlin Communists

Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, preached a Reformation Sunday sermon in East Berlin's St. Mary's church, in defiance of Communist threats to bar him from the Soviet sector. The threats were made after the bishop had published a controversial booklet in which he contended that neither the East German Republic nor any other totalitarian regime constitutes a "supreme authority" to which Christians owe allegiance in any Biblical sense. Preaching on the history of the Reformation, Bishop Dibelius took as his text, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." He said that an uncompromising spiritual freedom and firmness in faith was Martin Luther's great heritage to the Evangelical Church.

Communists Facing Defeat in Kerala Elections

India's Communists are facing what seems certain defeat in Kerala, the only state in which they have succeeded in gaining control, when general elections are held at the end of January or early in February. The Congress Party and three other political bodies in Kerala have come to an agreement regarding contests for seats in the state assembly. One understanding is that there will be only one candidate from the various parties for each of the 126 elected seats. This formula reduces the Congress Party's chances of winning a single party majority. But Congress leaders agreed to surrender some seats in the interest of securing democratic unity and ensuring the defeat of the Communists.



Courtesy of the Reading Eagle

Taking part in the cornerstone laying for the new Reading Church of the Brethren on July 26 were, from the left: S. Clyde Weaver, moderator of the congregation; Harold L. Bowser, pastor; Carl Longenecker, a member of the congregation; Henry G. Bucher of Manheim, who was the principal speaker; Robert Knappenberger, a member of the congregation; and Clayton E. Weber, the contractor in charge of construction. The new church is being built in the Wyomissing Hills community, in which there is no other church and which is a rapidly growing new development. Prayerfully considering how the church might fully serve the religious needs of the community into which it is moving, the congregation voted to receive members on former baptism and to have one communion service yearly in addition to the two love feast services. The congregation planned to move into the new sanctuary by Thanksgiving

Plans for American Baptist Headquarters Approved

Architectural plans for the new national headquarters of the American Baptist Convention have been approved by the denomination's General Council.

Ground breaking at the 55-acre site at Valley Forge, Pa., is set for next spring, with occupancy scheduled in the spring of 1962.

Radiating outward from a three-story circular office unit will be one-story wings housing a printing plant, cafeteria and conference center. A chapel will rise from a central court in the circular unit. The total cost of the structure, land, and moving of equipment and personnel will be about $5,500,000.

At present the Convention has national offices in five buildings in New York and two in Philadelphia.

Missionaries Return to Posts in Iraq

Five Protestant missionaries have returned to their posts in Iraq after an absence of several months, following political disturbances in the country.

The missionaries returned to the American School for Girls in a Baghdad suburb. They found the modern, new school building and property intact, the enrollment high, and the spirit good.

In April 1959 fourteen Protestant missionaries were forced to leave Iraq. That left an estimated eight or ten American Protestant missionaries in the country.

Four co-operating denominations have sent missionaries to Iraq. They are the Presbyterian Church in the U.S. (Southern), the United Presbyterian Church in the U.S.A., the Reformed Church in America, and the United Church of Christ.

Ecumenical Council Not Due for Three Years

The Ecumenical Council summoned by Pope John XXIII last January will not be held until the end of 1962 or the beginning of 1963. This was announced at a press conference by the Vatican secretary of state, who heads the special committee set up to prepare the general council at which bishops from all over the world will be present.

Cardinal Tardini, the secretary of state, said the council will be an "internal affair" of the Catholic Church and thus any "giving and taking" with Protestant negotiators in an effort to unite Christendom will necessarily be precluded. Nevertheless, the pope has assured a warm welcome to observers of other churches who might want to come to Rome for the council.



Mrs. Anna Southard, a member of the North Baltimore church in Eastern Maryland, was named the most worthy mother of the year by Station WBAL in Baltimore. Mrs. Southard came from Germany and was baptized in 1905. A great believer in family life, she looks forward to the yearly reunion of her family of twelve children, eighteen grandchildren, and thirty great-grandchildren. Though eighty-seven years old, she is in her pew each Sunday morning unless she is visiting her children

Orthodox Bishops Refuse to Approve Fourth Marriages

The Assembly of Bishops of the Orthodox Church in Greece recently concluded a two-week meeting without having found any solution to the much debated problem of permitting fourth marriages. An estimated 75,000 divorced persons in Greece seeking fourth marriages have been awaiting passage of a bill to legalize their union. The Bishop's Assembly rejected a suggestion that fourth marriages be approved for persons divorced a third time, even though the party asking to get married was not the guilty party in any divorce.

German, Czech Theologians to Step Up Exchange Visits

Exchange visits of Evangelical theologians and pastors will be stepped up between Germany and Czechoslovakia.

As a result of a visit by a delegation of the Evangelical Church in Germany to Czechoslovakia, an agreement has been made with Czech Church leaders to increase the ecumenical contacts officially established between the German and Czech churches in 1955.

Recently, fourteen Berlin Evangelical pastors returned from a ten-day visit to the Soviet Union as guests of the Russian Orthodox Church. They reported they had "very cordial and frank discussions" with their hosts.

In Moscow, the Berlin pastors attended worship services of various denominations, including the Baptist Church, which they said conducts "a most active religious life."

Nobel Prize Winner Is Militant Quaker Pacifist

Philip John Noel-Baker, British winner of the 1959 Nobel Peace Prize, is a Quaker who, spurred on by his religious pacifism, has fought for world disarmament and peace for some forty years.

A Labor Party member of the British Parliament since 1929, Mr. Noel-Baker recently celebrated his seventieth birthday. During World War I he was awarded a number of decorations for helping to organize the Friends' ambulance unit in France, Belgium, and Italy.

On being notified concerning the Nobel Peace Prize, he said, "War is a damnable, filthy thing and has destroyed civilization after civilization — that is the essence of my beliefs. If the opinion of the people could be mobilized into an active movement I believe we could have disarmament in a week."

Mr. Noel-Baker speaks seven languages and has written a number of volumes on international affairs. His latest book, published in 1958, was called: The Arms Race, A Program for World Disarmament.

The pacifist said that he would use the prize money, valued at $42,000, to further the cause of peace and disarmament.

Acute Bible Shortage Reported in Yugoslavia

Churches and religious communities in Yugoslavia are beginning to suffer from a serious shortage of Bibles. They blamed the situation on difficulties experienced by the Belgrade office of the British and Foreign Bible Society in procuring Bibles from Great Britain.

The society is the only supplier of Bible texts in Yugoslavia, where the printing of Scriptures has been forbidden since the war.

The number of Bibles received by the Belgrade office has fallen off considerably since 1957, when new government regulations restricted imports, and it has never exceeded 500 to 1,000 copies a month.

The Yugoslav government has disclaimed any responsibility, but is said to have ordered an investigation.

Pope Setting Up Institute for Study of Protestantism

Pope John XXIII has decided to set up a special Roman Catholic institute in Rome for the study of Protestantism. The institute will be open to priests who already possess degrees in theology, and its courses will last three years.

The institute will be conducted by priests of the Society of Jesus (Jesuits) and its inauguration will be timed to coincide with the Ecumenical Council summoned by Pope John.

Church-sponsored Disarmament Conferences Planned in Australia

A series of Australian church-sponsored public conferences, lectures, and discussions on disarmament have been announced by a Methodist leader in Australia.

The disarmament discussions are designed to help strengthen church leadership in the peace movement and also the Australian and New

Zealand Peace and Disarmament Conference, which has been denounced as being a tool of Communist propaganda.

Lutherans Seek Additional Funds to Aid Refugees

Member Churches of the National Lutheran Council have been urged to raise an extra $500,000 during the Lutheran World Action financial appeal to be earmarked for the World Refugee Year.

The Lutheran World Federation has asked member churches to support special refugee projects in Western Europe, Jordan, Hong Kong, and elsewhere.

Week-long Celebrations Climax Japan Protestant Centenary

Nearly 15,000 people packed Tokyo's Metropolitan Arena for a major united worship service climaxing week-long celebrations of the 100th anniversary of Protestant missions in Japan.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, was one of the speakers at special centennial services held throughout the capital area.

Danish Free Churches Consider Merger

The merger of the Danish Free Churches under the name of The Danish Confessional Church has been proposed and will be discussed at an assembly of Free Church ministers next year.

Involved in the proposed union would be the Baptist, Methodist, Mission Covenant, Evangelical-Lutheran Free and Apostolic Churches in Denmark, which comprise a total of about 15,000 members.

Unitarians, Universalists Agree on Merger

Representatives of the American Unitarian Association and the Universalist Church of America officially approved the merger of their two denominations at a joint session held in Syracuse, N.Y.

To be known as the Unitarian Universalist Association the new church body will combine some 100,000 Unitarians and 75,000 Universalists.

In separate business sessions, first the Universalists and then the Unitarians approved a compromise constitutional amendment which contained a disputed statement of purpose for the new denomination.

In its final form, it reads: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and love to man."

The new association will come into being in May 1961 if ratified by the autonomous local churches in parish meetings and by assemblies of both denominations by next May. The intervening year will be used to solve consolidation problems for which the constitution and bylaws do not provide.

The union plan does not call for local church merger. Unitarians and Universalist churches will retain their identities unless they decide otherwise.

The Unitarian movement came to America in 1794 with the preaching of Dr. Joseph Priestley of Philadelphia. In 1825 the American Unitarian Association was organized.

Universalism was first carried to America in 1741 by Dr. George DeBenneville, a French Huguenot. Other leaders of the movement were the Rev. John Murray, a chaplain with the Revolutionary forces in Rhode Island, and Dr. Benjamin Rush, a signer of the Declaration of Independence.



The Decatur church, Southern Illinois, dedicated a new bulletin board in memory of the former pastor, Wilbur Bantz, on Sept. 20. Brother Bantz died in 1957. During his eleven years at Decatur the new church building was erected

News Briefs

Membership in the American Baptist Convention reached a total of 1,555,460 last year, representing an increase of 8,233 over the year before. At the same time, the number of congregations in the convention decreased to 6,245.

Roman Catholics throughout the world totaled 527,643,000, as of last June 30. This represents an 18.3 per cent of the population. The regions of most rapid Catholic growth are West, Central and East Africa, the African Islands, and North America.

Four Mile Church Celebrates 150th Year

FOUR MILE CHURCH, the oldest Church of the Brethren congregation in Indiana, observed the 150th anniversary of its organization on July 25 and 26.

Speaking on Saturday evening and Sunday morning, David Wieand, a member of the Bethany Biblical Seminary faculty, looked at the one hundred fifty years of service given by the church and considered the challenge of the future.

On Sunday afternoon Calvin Cheek, the pastor of the Douglas Park church, Chicago, Ill., gave his recollection of Four Mile. He had been licensed to the ministry by this congregation.

One who had been a member since 1878, Maggie Brower, in her recollections particularly recalled the big "Dunkard meeting" on the occasion of the annual love feast. These meetings began on Saturday morning and lasted until after lunch on Sunday. The food for the love feast as well as for the other meals served was all donated except for the meat. She also described the building as it was when she first saw it and then gave in some detail the preparations for the love feast.

Calvin Bright, the executive secretary for Southern Indiana, brought the greetings of the district. Twenty-one congregations, eight of which were Brethren, were represented. — *Albert Brown, Liberty, Ind.*

Quotes in the News

Dr. Lowell B. Hazzard, professor at Wesley Seminary, Washington, D.C.: "We need to turn our eyes from ourselves and our concerns to God and his concerns as the ancient Book presents them. When we do we will find that we are brought back to solve our problems on a deeper level. We will meet the

world's needs with a new power, because in our church school classes God has spoken to us."

Dr. Henry Pitney Van Dusen, president of Union Theological Seminary: "Unity is laid upon the churches as an inescapable obligation, because none of their greatest problems can be adequately met, none of their most clamant tasks can be effectively discharged by individual congregations or separate communions – but only by the total resources of the whole church of Christ."

Mrs. Geneva Mathiasen, executive secretary of the National Committee on Aging of the National Social Welfare Assembly: "Church members as an act of Christian citizenship may become informed about matters of public policy affecting older people and help to bring about change where change is considered desirable. Above all, the church itself can be a place where older people feel welcome, where they may have warm human relationships, find opportunities for service and stimulation to continue throughout life growth in grace and the knowledge of God."

Dr. Arthur S. Flemming, Secretary of Health, Education and Welfare: "We must see Christ in our brother, regardless of race, creed, or color, and then we will treat our brother as if he were Christ."

Dr. Edgar M. Carlson, president of Gustavus Adolphus College, St. Peter, Minn.: "The more we invoke the political order to do for us those things which it is to our advantage to do together the more carefully we must guard against the tendency of government to extend its powers beyond our intention."

Doré Schary, author and motion picture producer: "It is not enough to speak of brotherly love and then fail to express indignation when it is not practiced. I cannot one day check into a hotel where my brother may not be permitted. The loss of indignation is, to me, the first step in a true moral collapse."

Dr. Ray Gibbons, director of the Congregational Council for Social Action: "As a soldier must be trained, so people must be trained for peace. Public opinion cannot control the day-to-day decisions of the Pentagon or State Department, but American public opinion sets the limits to our foreign policy. In the long run we shall not have a more peaceful world than we are prepared to support and strengthen in our own homes, our churches, and our free institutions. People and their opinions are the ultimate determiners of U.S. foreign policy."

Dr. Robert E. Van Dusen, Washington secretary of the National Lutheran Council: "As the conscience of the state, the church must have a solid background of factual knowledge and must be willing to express approval of constructive governmental policies as well as disapproval of those which are morally inadequate."

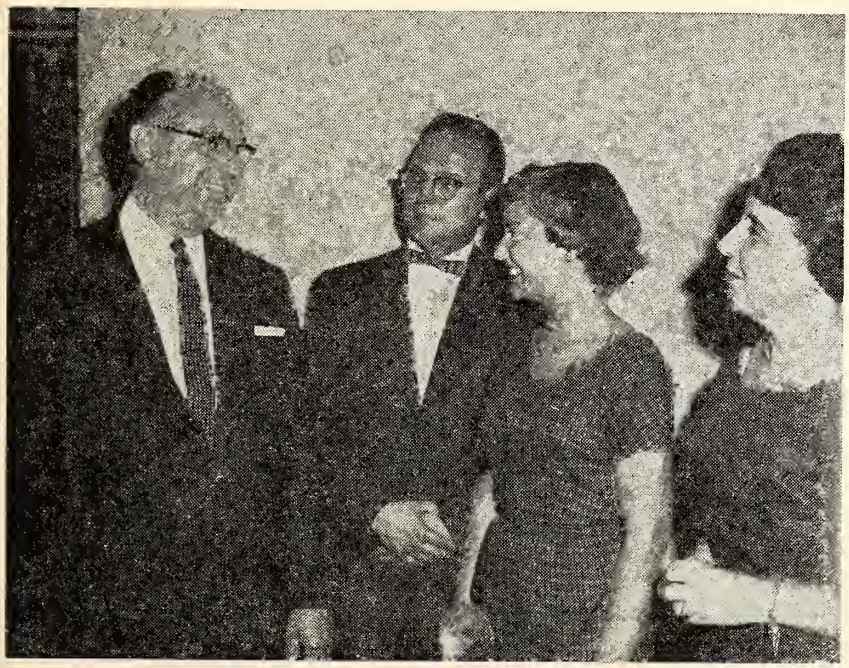
George Seaver, professor of the University of Dublin: "To engage in war can never be to act within the sphere of the ethical but only within the sphere of the expedient. The question should never be whether it is right to go into war, but whether a war in the past ever has been justified on the ground that its successful issue resulted in a general welfare greater than would have been the case if the war had not been entered into. A condition has now been reached when any war would not be only unethical but also inexpedient."

Dr. Jaroslav Pelikan, professor at the University of Chicago: "As we move into the 1960's, I believe that the relations among the major faiths in America are ready to move from conference to confrontation. Conference has to come first. The prerequisite for significant conversation between men or traditions is a habitable planet. Before there can be any real confrontation of Christianity by Judaism or of Protestantism by Roman Catholicism, we must bring our attitudes toward one another from sufferance to politeness, and from politeness to the beginnings of justice."

Dr. Ivan Krivilov, Soviet Communist philosopher: "The co-operation of science and religion is impossible. Some clergy are progressive in their public activities and we esteem their contribution to the cause of peace. But it cannot and never does destroy the fundamental differences which separate us and those who support religion."

Billy Graham: "I am convinced that our international problems are only reflections of ourselves. The same is true on the social issues in our communities. The heart of man must be changed before we can change society."

U. S. Secretary of Agriculture, Ezra Taft Benson: "I believe very firmly in prayer. It is possible to reach out and tap that unseen power which gives us such strength and such an anchor in time of need."



Paul M. Robinson chats with Rex Hershberger, president of the Middle Pennsylvania men's fellowship; Jeanne Mock, president of the district CBYF; and Mrs. Beulah Replogle, president of the district women's fellowship (from left). They were among the 490 age-group representatives from fifty congregations present at a banquet at Juniata College, which Brother Robinson, president of Bethany Biblical Seminary, addressed

California — Maryland — Poland
Sardinia — Japan — Ecuador

Where Will You Serve Next Summer?

Drawings by Kermon Thomason

VOLUNTEERS are needed for summer programs around the world. Summer service in the States can provide a challenging and satisfying experience for you. Also experience in state-side camps is needed to enable one to make the best contribution in overseas camps.

If you have already participated in a state-side camp, why not plan now to serve overseas in 1960? The Brethren Service summer program offers both of these opportunities, as well as some opportunities to earn while you serve.

Consider one of the following opportunities:

Baltimore, Maryland

A work camp in city slum rehabilitation will be held at Baltimore. The work will include leading children in recreation, crafts, and religious instruction. The dates are June 20 — Aug. 20. The cost is $1.20 per day. Contact the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Fresno, California

The community service project at Fresno involves work with an established community center program of playground supervision, club work, center maintenance, and Bible school. The dates are July 10 — Aug. 20. The cost is $1.00 per day. Contact the Brethren Service Commission, at address given above.

International Work Camps

Poland, Greece, Sardinia, and Ecuador are to be the locations of international work camps during the summer of 1960. The experience of living in one of these countries for several weeks and working with young people from many other countries provides excellent possibilities for intercultural understanding and goodwill. The programs planned include tours and transportation from the United States to the countries indicated. The dates are June 18 — Aug. 19. Contact the Brethren Exchange Office, Brethren Service Center, New Windsor, Md., for information on costs and other items.



WORK CAMPS

International Peace Seminars

Germany, Austria, and Japan will be the locations of international peace seminars during the summer of 1960. Under the leadership of such persons as Warren Groff, Donald Durnbaugh, and Albert Huston, you can



COMMUNITY SERVICE

share face to face with those of different national, cultural, and religious backgrounds your own ideas, experiences, and convictions about peace in our troubled world. The program includes tours and overseas transportation. Contact the Brethren Exchange Office, New Windsor, Md., for further information.

Chicago Day Camp

In Chicago, Ill., campers will make possible a day camp program for community children. They will provide leadership in crafts, recreation, and religious instruction. The cost is $1.00 per day. Dates: June 27 — Aug. 6. Contact the Brethren Service Commission.

Bethany Hospital

Girls are needed for assistance to nurses and for other hospital duties at Bethany Hospital in Chicago. The dates are June 1 — Aug. 26. Wages are paid. Contact the Personnel Department, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.



INTERNATIONAL SERVICE



Elgin State Hospital

The program at Elgin, Ill., offers opportunities for an interracial group-living experience at the Brethren Fellowship House and for earning wages at the Elgin state hospital for the mentally ill. Also it provides an excellent opportunity for becoming acquainted with the problems of the mentally ill and with institutional care. The dates are June 7 — Sept. 5. One or more years of college is required in order to participate. Contact the Brethren Service Commission.

For further general information on summer service opportunities contact the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill. For information on a specific project, contact the office indicated under that program.



INSTITUTIONAL SERVICE

Tax Benefits

■ Tax benefits can be obtained by those who are aware of our government's provisions which encourage giving. In the new ten-cent pamphlet, *Contributor's Income Tax Deduction Guide* the following topics are clearly presented: How Much Can You Deduct? Property Contributions; You Benefit Double by Giving Securities That Have Increased in Value; Premiums on Life Insurance That Are Tax-free; Gifts of Real Estate; Gifts With Retained Interest Advantages. A copy will be sent free of cost to those who request it. Write to Harl L. Russell, Director of Special Gifts, 1451 Dundee Ave., Elgin, Ill.

• • •

Dr. Edwin T. Dahlberg, president, National Council of Churches: "It is a sin and disgrace for the church to let an unbeliever like Nikita Khrushchev run away with such great words as *peace, disarmament,* and *world friendship*. The premier should not be permitted to talk of peace while in the church we are content to be the echoes of the State Department and the Pentagon. Jesus told Christians to be the light of the world, but he did not mean they were to be the taillight."

Christmas for Export



An Indian madonna and child depict the Christmas story as faithfully as a mother and child in any other land

Andrew Holderreed

TO MISSIONARIES falls the task of sorting out from the commercialized Christmas customs of the United States the essential Christian aspects of Christmas to export to the countries they serve.

In Nigeria and India and Ecuador, regretfully, they must do without snow and evergreen Christmas trees, ornaments, lights, Santa Claus and reindeer, sleigh bells, holly, Christmas pudding, turkey and all the trimmings, mountains of gifts gaily wrapped. Is any Christmas left?

Yes! The heart of Christmas, stripped of all its often pagan wrapping, is left to speak to the hearts of humanity the world around. Where is the human being who does not respond to the birth of a baby? Universally, mothers understand the singing of angels and the shining of stars. Humble folk and exalted alike understand the promise of a new life. And this one birth in all the world contained the hope for a life that never disappointed that initial promise. "Glory! Glory to God in the highest!" springs spontaneously from men's throats at the wonder and fulfillment that God wrought.

Ever new, ever touching, the dramatization of the Christmas story strikes no false note when performed by black Nigerians, brown Indians, tan Ecuadorians, or white North Americans. Culture, national customs, economic conditions, even different religious background cannot alter the simple, universal, thrilling story of the birth of God's Son. The glory and simplicity of it makes us wish we could get back to the essence of Christmas and forget the overlay of worry and hurry that threatens to kill the real Christmas message in this country.

What a joyous time it is for missionaries helping their friends dramatize a story so true, so right that no complicated theological questions need be answered, no doubt allayed. Joy, pure and radiant, surrounds the day wherever the story of the birth of the Christ Child is allowed to speak for itself. To hear the Christmas story is to worship spontaneously this holy Babe.

If Christmas in the United States keeps us from hearing this story, we are exporting to mission lands our greatest treasure and keeping none of it. Just as the first Christmas was the beginning of God's revelation of himself, so each Christmas can be the beginning of a year when men of goodwill, with renewed inspiration, tackle the hard tasks he asked of us. To worship and adoration of the Babe of Bethlehem must be added obedience to the commandment of Jesus of Nazareth, "Follow me!"

O holy Child of Bethlehem,
Descend to us, we pray,
Cast out our sin, and enter in,
Be born in us today!



Religious News Service

African children captured by the Christmas story sing carols to the newborn King

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Later Herods. Stewart Perowne. Abingdon, 1959. 216 pages. $6.50.

This living picture of the Eastern Roman Empire in the colorful years of the first century is a fitting sequel to Mr. Perowne's The Life and Times of Herod the Great.

The significance of this book reaches beyond the important goal of portraying the political background of the life of Jesus and of the early church to the ever-pressing problem of harmonizing the demands of the state with the claims of God. The author sees the best of the Herods as making a notable attempt to solve this dilemma.

Thirty-nine well chosen photographs, several maps, a genealogy of the Herods, and a chronological table of the times help the reader visualize this history.

Minister, Sunday school teacher, and laymen could profit much by reading this book. — *David J. Wieand, Chicago, Ill.*

Songs of Triumph. Grace Noll Crowell. Harpers, 1959. 52 pages. $1.00.

Grace Noll Crowell in her latest book of poems, Songs of Triumph, assures the reader victory over troubles and hardships, if he will but keep faith in God. As always she speaks to the heart in a heart-warming and delightful fashion. She says regarding this book, "Should some work of mine bring a clearer sense of eventual spiritual triumph, I shall be grateful." It will do just that for all who read it. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Sing to the Lord. Christian Education Press, 1959. 400 pages. $2.50.

The preface in the new hymnal, Sing to the Lord, recently published by the Christian Education Press, states its purpose as: "This hymnal invites families, as well as church groups, to declare and to celebrate the good news of the Christian gospel."

More than one hundred pages in this hymnal are devoted to worship suggestions and resources to be used in the home or in church groups. The resources, including Bible readings, prayers, devotional poetry and prose, are carefully selected. Many families will find this book an excellent guide as they plan for family worship periods. The collection of nearly 300 hymns is quite complete in including children's hymns, prayer hymns, seasonal hymns, in addition to the scores of great hymns of Christian faith. — *Mildred M. Etter.*

***Stories of Christmas Carols.** Ernest K. Emurian. Wilde, 1958. 139 pages. $2.00.

In this popularly written account of the origin of twelve familiar carols a minister-author offers interesting information that will enrich the worship values of Christmas hymns. Eleven of the twelve hymns described here appear in The Brethren Hymnal. Song leaders and others responsible for selecting and interpreting hymns will find the book quite useful at the Christmas season. — *Kenneth Morse.*

Let's All Sing. James F. Leisy. Abingdon, 1959. 176 pages. $2.95.

This collection of songs will meet the need of many groups who desire to have fellowship songs and serious songs combined into one book. The book is divided into six sections:



folk songs from our land; songs of the sea; folk songs from other lands; songs of the heart; hymns and spirituals; and Christmas songs.

In addition to the title and first-line indexes, there is a program index which lists the songs under particular subjects or program ideas. A leader will find this index and the brief notes of introduction or background of many of the songs very helpful.

The one drawback in this collection is that the melody line alone is provided with each song. Accompanying chords are indicated on numerous songs, but the lack of harmonization will limit its use for some people. — *Mildred M. Etter.*

The Problem of Small Churches — Two Views

ONE DAY in 1923 a farmer-preacher in Ohio said rather wistfully, "If I could find a church that would pay me $500 per year I would give up farming." At about the same time it became seminews that a very great city minister told his official board that he would never accept a salary of more than $10,000. Anyone familiar with situations would know that it would have been far easier for that city church to pay its minister more than $10,000 than for a small church to pay $500.

A recent series of articles in the Messenger has set forth some rather startling conclusions about the life and living of the minister. It is not the intention here to question the conclusions reached in the articles. It is rather to say that not many small churches can raise the money which seems to be essential.

Any group responsible to secure a new minister soon runs into conditions which indicate that this is a minister's market. Far more churches are seeking ministers than there are qualified ministers seeking pastorates. If you are fortunate enough to know someone whom you think might fit effectively into your situation you are likely to learn that he is already being paid considerably more than your budget allows. You then decide to turn to the seminary only to learn that some church with more money and greater appeal has employed the seminarian before he reached graduation.

It seems only fair to ask how many churches with one hundred members or less can begin to provide the minimum requirement now coming to be accepted. The minister seeking to change positions has a very practical answer to your statement that you cannot pay those minimums, "There are others who can and are glad to do so."

A cursory study of the Yearbook

shows a startling number of congregations with less than one hundred members. What is their answer for leadership? The quick reply is often that one hundred members can meet the suggested minimum, maintain their local plant and program, and give to all good causes beyond the local church if they are really stewards. This answer seems open to serious questions in many average congregations. And what about those congregations that number fifty members or so, what is to become of them?

There is small comfort in the fact that some churches with a far lower minimum for their ministers are growing much faster and reaching more people than our church and others who seem to be under the illusion that a well-paid, well-housed and well-autoed minister will result in a growing and effective church.

These small churches seem to be a problem which Protestant leaders leave unfaced. They have long since abandoned, for most part, overlapping in foreign fields but look the other way here at home. One does not have to look far to see numerous little churches without any real basis for believing that they will ever be any larger or more effective. They all listen to threadbare sermons and serve a few people through their church and church school. There was a time when they were separated in doctrines but that no longer continues to be a problem.

This is a day of merger, combination, and consolidation. Not many country districts have their little red school houses. Few small towns have more than one creamery. Most people buy their groceries in chain stores or stores united with other stores to have greater buying power and effective advertising. Even farms are tending to become bigger. This is not the day for a little church close by many other little churches none of which can expect to become a large, effective church. — *Chauncey Shamberger, Idaho.*

* * * *

IT SEEMS to me that we need to study the relationship between inadequate pastoral salaries with the resultant frequent pastoral changes discussed by the R. Miller articles along with poor commitment and cooperation on the part of many members, and the failure of the many small churches in the Brotherhood to grow significantly if at all.

Could it be that we have many small churches that stay small because they think small, and have in many many cases thought little at all? They do not plan, and in faith and trust look to God and the future. A businessman, to be a success, must think, plan, and in faith move on to serve the community, or his business stays small, indeed may cease to exist. The small church must soon do this or meet the same fate.

Accurate surveys in the Chicago Church Federation Department of Planning and Research show that in our day a church must have a Sunday school of sixteen classes averaging ten per Sunday to have an active church that can meet a minimum budget of $20,000 per year. And the survey shows that a church must have this minimum to serve adequately today in the urban area. If it does not it will not long operate unless out of the goodness of some few the bills are paid, or the pastor and his family pay the bill because of his poor income.

I believe many pastors move because their churches are too small in membership and in thinking to be effective evangelists in the community and to be effective in Christian education as well as other pro-

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

Rather than just a "stopgap" measure, is not the joint preparation of church school materials a positive good, furthering our ecumenical witness and "cross-fertilization" of Christian ideals such as peace and service? Should we ever hope to take an isolationist approach to our publications?

It is difficult to reply to a question with the dimension of "should we ever"! One cannot foresee what the Protestant church scene will look like in the distant future. For the present, independent production of all our materials would seem unwise. Both practical and idealistic considerations favor our participation in the co-operative curriculum process.

The isolationist approach would entail a great deal of preliminary work by our editors in the areas of curriculum theory and study outlines. Currently, the results of much of this basic work comes to us through the co-operative process. To go it alone would require a considerably enlarged staff, with a competent research section. Much of the "spade work" would be repetitious and a waste of energy. Naturally, a completely Brethren custom job on all materials would increase our costs significantly.

As the question implies, there are some real values in the sharing involved in the co-operative process. Our editors do make their testimony. . . they do get some of our values in the co-operative materials . . . they do get opportunity to involve Brethren in writing some of these materials. There is much that is positive in this "cross-fertilization."

Perhaps these are the crucial questions: Are the values in the co-operative process more important in the long view than those we would receive from producing our own materials? Does the co-operative process reduce the possibility of our distinctiveness? Or can we keep a sharp focus on our basic Brethren values while receiving from and contributing to the ecumenical witness? Do we have any responsibility to the large Protestant witness in the world?

These are the questions that need continuous thought, prayer, and discussion throughout the Brotherhood. Many feel that there is more to gain in the co-operative approach. But the issue should be kept open, and not settled now "forever." — *Loren Bowman.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

grams. Therefore, the pastor sees his hands tied, and so he moves on to another field. One layman said to me, "The pastor is hamstrung." He is tied up and cannot serve as his calling demands. This creates conflict between his ideals and experience and the job he is expected to do. The conflict is resolved by moving to another field where he hopes for greater fulfillment.

The small church loses out in many cases because it has not been faithful. "He took the one talent from him and gave it to the one who had ten talents. To him that hath more shall be given, and to him that hath not that which he hath will be taken away" (Matt. 25:28-29).

The people in a church must think, grow, serve, and dedicate themselves to God and the tasks at hand, or they will lose what they have to another who is alert and busy in the Lord's work. Or worse than this, many who should be won for Christ will be lost because of the church's small attitudes and service. — *James L. Houff, Naperville, Ill.*

Anniversaries

Brother and Sister Harry H. Blough, of Central City, Pa., observed their golden wedding anniversary on Sept. 20, 1959. They are members of the Berkey church, Pa. — Mrs. Robert L. Berkebile, Windber, Pa.

Mr. and Mrs. Joe Broyles celebrated their golden wedding anniversary with open house on October 25, 1959. They have three sons, five daughters, fourteen grandchildren, and one great-grandchild. — Nettie Bosserman, Peace Valley, Mo.

Brother and Sister W. B. DeVilbiss of Ottawa, Kansas, celebrated the sixty-fifth anniversary of their wedding on Nov. 8, 1959. They have three daughters, nine grandchildren, and eight great-grandchildren. — Mrs. Roy Gerhard, Ottawa, Kansas.

Mr. and Mrs. William M. Gilbert celebrated their fifty-fifth wedding anniversary on Oct. 15, 1959. Both are members of the Roxbury church, Johnstown, Pa. — Viola Rummel, Johnstown, Pa.

Mr. and Mrs. Warren D. Hendricks celebrated their golden wedding anniversary, Oct. 2, 1959, with an open house. They are members of the Hatfield congregation. They have eight children, twenty-nine grandchildren, and ten great-grandchildren. — Mrs. Mary A. Nyce, Lansdale, Pa.

Elder I. C. and Virginia Wine Snavely celebrated their sixtieth wedding anniversary on Nov. 4, 1959. They are members of the Sunfield church, Mich. They have three sons, two daughters, eleven grandchildren, and eight great-grandchildren. — Mrs. Snavely, Vermontville, Mich.

Obituaries

Beckwith, Harry A., was born Sept. 22, 1883, at Buchanan, Mich., and died Oct. 12, 1959, in Boise, Idaho. He was married to Ada Pratt on Dec. 26, 1906. He was a deacon for many years. He is survived by his wife, two sons, two daughters, two brothers, twelve grandchildren, and twelve great-grandchildren. The funeral service was held at the Alsip chapel, with Bro. W. David Albright officiating. Interment was in the Cloverdale cemetery. — Ottie DeCoursey, Nampa, Idaho.

Faust, Clark S., son of Jacob E. and Fannie M. Berkebile Faust, was born July 24, 1893, and died Oct. 7, 1959. He was a member of the Berkey church, Pa. He is survived by his wife, Mabel Ott Faust, one daughter, three sons, three grandchildren, two sisters, and two brothers. The funeral service was conducted at the Berkey church by Bro. Wayne J. Eberly. Interment was in the church cemetery. — Mrs. Robert L. Berkebile, Windber, Pa.

Fishbaugher, Mrs. John O., was born June 24, 1867, and died Nov. 2, 1959. On Dec. 13, 1888, she was united in marriage to John O. Fishbaugher, who preceded her in death. She is survived by two sons, eight grandchildren, sixteen great-grandchildren, and five great-great-grandchildren. The funeral service was held at the Root River church, with Bro. Warren Hoover officiating. Interment was in the church cemetery. — Mae Fishbaugher, Preston, Minn.

Grove, Myra, daughter of Mr. and Mrs. Irvin Ferverda, was born Feb. 26, 1905, and died Feb. 25, 1959. On Feb. 26, 1925, she was united in marriage to Gerald Grove. She was a faithful member of the New Salem church, Ind. Surviving are her husband, her mother, two daughters, one son, seven grandchildren, and two brothers. The funeral service was held in the New Salem church, with Brethren Paul Lantis and Howard Kreider officiating. Interment was in the New Salem cemetery. — Mrs. Edna Tom, Milford, Ind.

Kagarise, Nancy, daughter of John and Mary Kochendarfer, was born Sept. 1, 1875, and died Oct. 12, 1959. She was a member of the New Enterprise church, Pa. Surviving are two daughters, eighteen grandchildren, seven great-grandchildren, and a brother. The funeral service was held by Bro. D. I. Pepple at the New Enterprise church. Interment was in the Koontz cemetery. — Mildred Davis, Loysburg, Pa.

Kennedy, Winifred Daryle, daughter of Harry and Blodwen Ellis Ober, was born May 6, 1931, in Johnstown, Pa., and died Sept. 28, 1959. She was a member of the Roxbury church, Pa. She is survived by her husband, Ray E., one daughter, two sisters, and three brothers. The funeral service was conducted at the H. M. Picking Sons mortuary by Bro. Clarence R. Bowman. Interment was in the Ligonier Valley cemetery. — Viola Rummel, Johnstown, Pa.

Kindig, John H., son of James R. and Catherine Kindig, was born Feb. 22, 1893, and died Sept. 25, 1959. He was a long-time member of the Mt. Vernon church, Va., in which he served as a deacon for thirty-five years. Surviving are his wife, Mabel R. Kindig, three daughters, two sons, two sisters, one brother, and ten grandchildren. The funeral service was held at the church by Bro. Minor C. Myers. Interment was in the Mt. Vernon cemetery. — Mrs. Earl Houff, Waynesboro, Va.

Kramer, Herbert J., son of Charles and Emma Fouts Kramer, was born April 10, 1892, in Pendleton, Ind., and died Sept. 12, 1959, in Canton, Ill. He was an active member of the Canton church, Ill. Surviving are his wife, three daughters, eight grandchildren, one great-grandchild, three brothers, and three sisters. The funeral service was held in the Canton church by Bro. Paul Thompson. Interment was in the Greenwood cemetery. — Mrs. Anna Mae Dore, Canton, Ill.

Kreider, Alice B., wife of Benjamin Kreider, died at the age of seventy-one years, Oct. 26. She was a deaconess and a member of the Mechanic Grove church, Pa. She is survived by her husband, three sons, four daughters, twenty-three grandchildren, and one sister. The funeral service was held in the Mechanic Grove church by Brethren Ivan Walker, Charles Hevener, and the undersigned. — Murray L. Wagner, Quarryville, Pa.

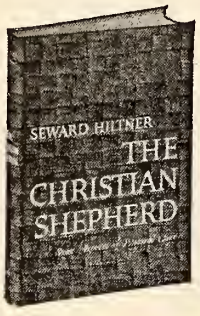
Lake, Gertrude Scoffield, was born Feb. 14, 1874, in Rochester, N. Y., and died Oct. 28, 1959, in Gladwin, Mich. On Nov. 24, 1895, she was married to William Lake, who preceded her in death. She had been a member of the Church of the Brethren for many years. She is survived by one son, three daughters, thirteen grandchildren, and twenty-seven great-grandchildren. The funeral service was held in the Beaverton church, with Brethren Carl Hilbert and Arthur Whisler officiating. Interment was in the Dale cemetery. — Mrs. Chas. E. Ward, Beaverton, Mich.

Lemons, Carrie, daughter of John and Anna Huber, was born July 30, 1880, near Girard, Ill., and died July 24, 1959, in Los Angeles, Calif. In December 1906, she was married to John Lemons. She was baptized into the Church of the Brethren in 1913. She is survived by her husband, two daughters, and five grandchildren. The funeral service was held at the Pierce funeral home by Brethren I. James Eshleman and Kenneth Brown. Interment was in the Inglewood cemetery. — Ruth Forney, Los Angeles, Calif.

Livengood, Frank L., was born May 25, 1885, and died Aug. 31, 1959. He was married to Verna Honberger, who preceded him in death. He was a member of the Milledgeville church, Ill., and served as a deacon of the church. He is survived by two sons, one daughter, a sister, and five grandchildren. The funeral service was held at the church by Bro. Karl Baldner. Interment was in the adjoining cemetery. — Mrs. L. W. Kreider, Milledgeville, Ill.

Longnecker, Amos F., son of John F. and Elizabeth Forney Longenecker, died at the age of eighty-two years, in Lititz, Pa. He was a deacon in the Lititz church. Surviving are his wife,

FOR PASTORS



some aspects of pastoral care

The Christian Shepherd

Seward Hiltner

An analysis of certain areas of concern in Christian shepherding, with explicit attention to both the theological and the psychological dimensions of pastoral care.
$3.00

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Susie Landis Longenecker, one daughter, and a foster son. — Mrs. Eugene Ludwig, Lititz, Pa.

Macy, Charles, son of Frank and Emma Macy, was born near Phillipsburg, Ohio, Feb. 24, 1886, and died Aug. 11, 1959. On Oct. 23, 1909, he was united in marriage with Ethel Ditmer, who preceded him in death. He was a member of the Salem church, Ohio. He is survived by three sons, one sister, one brother, four grandchildren, and one great-grandchild. The funeral service was conducted at the Salem church by Brethren Donald E. Miller and Earl Gorrill. Interment was in the Bethel cemetery. — Hazel Brumbaugh, Union, Ohio.

Manuel, Essie T., daughter of Thomas B. and Margaret Flaganan Welsh, died Aug. 16, 1959, at the age of sixty-five years. She was a member of the Martinsburg church, W. Va. She is survived by two children, two grandchildren, and one brother. The funeral service was held at the Martinsburg church by Bro. Robert L. Byrd. Interment was in the Elmwood cemetery.— Blanche Sponaugle, Martinsburg, W. Va.

Martin, Carrie, wife of George E. Martin, died at the age of seventy-six years. Surviving are two daughters and two sons. The funeral service was held on Sept. 30 in the Champaign church, Ill., by the undersigned. — H. W. Eshelman, Champaign, Ill.

Metzger, Mertie, daughter of Daniel and Harriet Slayback Martz, was born May 27, 1891, and died Aug. 20, 1959. On Oct. 22, 1911, she was married to Harry Metzger. She was a member of the Rossville church, Ind. Surviving are her husband, two sons, three daughters, ten grandchildren, four great-grandchildren, and one sister. The funeral service was held in the Rossville church with Brethren A. P. Wenger and Ralph Petry officiating. Interment was in the Rossville cemetery. — Mrs. Ferris Hylton, Cutler, Ind.

Miller, Earl, son of Isaac and Kathryn Maurer Miller, was born Aug. 19, 1890, in Darke County, Ohio, and died Oct. 31, 1959. He was married to Olive Wogaman on Nov. 1, 1914. He was received into the Oakland church, Ohio, by baptism in 1912. Surviving are his wife, three sons, nine grandchildren, two brothers, and one sister. The funeral service was conducted in the Oakland church by the undersigned. Interment was in the Harris Creek cemetery. — J. Earl Hostetter, Gettysburg, Ohio.

Miller, Sadie Etter, was born Nov. 1, 1875, near Kinross, Iowa, and died Sept. 4, 1959, at Sigourney, Iowa. On Feb. 28, 1897, she was married to Albert W. Miller, who preceded her in death. She was a member of the English River church, Iowa. She is survived by five children, twelve grandchildren, sixteen grandchildren, one sister, and two brothers. The funeral service was conducted in the English River church by the undersigned. Interment was in the church cemetery. — Jay J. Johnson, South English, Iowa.

Miller, Samuel Elroy, was born in Lima, Ohio, and died in Fruitdale, Ala., Aug. 25, 1959. Surviving are his wife, Alice Miller, two sons, one half sister, one half brother, and five grandchildren. Interment was in the Fairhope cemetery. — Linna Replogle, Fruitdale, Ala.

Miller, Sue, daughter of Samuel Levi and Mary Catherine Gish Shaver, was born May 20, 1880, and died Oct. 8, 1959. She is survived by her husband, Oscar S. Miller, pastor of the Moscow church, Va., three sons, and nine grandchildren. The funeral service was conducted by Bro. M. R. Wolfe, assisted by Bro. Simon D. Glick. Interment was in the Oak Lawn cemetery. — Mrs. Alice Gardner, Mt. Solon, Va.

Mitchell, Katherine L., was born Jan. 22, 1923, in Okaloosa County, Fla., and died July 3, 1959, at Lake Wales, Fla. She is survived by her husband, Jewell Roy Mitchell, two daughters, her mother, one brother and four sisters. Interment was in the Pinecrest cemetery, Sebring, Fla. — Mrs. Joseph Eckstadt, Sebring, Fla.

Mock, Harry G., son of James E. and Nancy Replogle Mock, was born at Curryville, Pa., March 9, 1891, and died at Altoona, Pa., Sept. 11, 1959. He was married to Grace Norking on Aug. 18, 1915. He served as a deacon and secretary of the church board in the First church, Altoona. Surviving are his wife, a son, a daughter, and two sisters. — Sulia H. Eyer, Altoona, Pa.

Mohler, John, son of Levi and Magdalena Bitzer Mohler, was born in Ephrata Township, Pa., and died Sept. 21, 1959, at the age of ninety-seven years. He was united in marriage to Jane Dinger, who preceded him in death. He was a member of Springville church, Pa. Surviving are two daughters, three sons, thirteen grandchildren, and eighteen great-grandchildren. The funeral service was held from the Miley funeral home with Bro. John L. Myer officiating. Interment was in the Mohlers cemetery. — Lorraine Heffley, Stevens, Pa.

Mohler, Richard Ellsworth, son of Robert E. and Velma Mohler, was born in Wichita, Kansas, on Sept. 5, 1922, and died Aug. 10, 1959. He was a member of the McPherson, Kansas church. The funeral service was conducted by Bro. Dale Brown. Interment was in the McPherson cemetery. — R. E. Mohler, McPherson, Kansas.

Moler, Emma Virginia, daughter of James and Nancy Gordon, was born at Burkittsville, Md., March 13, 1873, and died at Brunswick, Md., Aug. 12, 1959. She was a member of the Brownsville church, Md. On April 20, 1892, she was married to J. Frank Moler, who preceded her in death. She is survived by one daughter. The funeral service was held at the Gladhill funeral home by Bro. Newton Poling. Interment was in the Pleasant View cemetery. — Norma Jean Shelby, Keedysville, Md.

Pletcher, Sadie, was born Aug. 23, 1884, at Stoystown, Pa., and died Oct. 14, 1959, in Avon Park, Fla. Her husband, Irvin Pletcher, preceded her in death. She had been a member of the Church of the Brethren for sixty-three years. She is survived by three sons, one daughter, eleven grandchildren, nine great-grandchildren, and one sister. Interment was at Hill Grove cemetery, Connellsville, Pa. — Mrs. Joseph Eckstadt, Sebring, Fla.

Rothrock, Horace Mann, was born in 1878, in Kansas, and died near Tonasket, Wash., Aug. 25, 1959. In 1903 he was married to Alice Stiverson; to them were born two daughters and three sons. He was elected to the ministry early in the 1900's and ordained to the eldership in 1911. He served in the free ministry in the Tacoma, Loomis, Whitestone, and Ellisforde churches. His wife, two daughters, and two sons survive. — Hazel Rothrock, Tonasket, Wash.

Ruthrauff, J. Seymour F., son of John B. and Catherine Foreman Ruthrauff, was born Feb. 8, 1884, in Waynesboro, Pa., and died Oct. 11, 1959. He was a member of the Waynesboro church. He is survived by one sister. The funeral service was conducted at the Grove funeral home by Brethren George L. Detweiler and Theodore E. Whitacre. Interment was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Ryman, Sally Mae, daughter of Mr. and Mrs. Harry Ryman, was born Sept. 13, 1952, and died Sept. 28, 1959. The funeral service was conducted at the Dellinger chapel by Bro. Cecil O. Showalter. Interment was in the Valley

Pike cemetery, Va. — Mrs. Glenna Showalter, Woodstock, Va.

Saylor, Annie L., daughter of Andrew and Mary Ann Hummer, died Aug. 21, 1959, at the age of seventy-seven years. She was a member of the Chiques church, Pa. She is survived by her husband, Harry W. Saylor, two sons, two grandchildren, and two great-grandchildren. The funeral service was held in the Chiques church by Bro. David Gibble, assisted by Brethren Robert O. Hess and B. G. Stauffer. Interment was in the adjoining cemetery. — Mrs. John K. Stauffer, Lawn, Pa.

Schechter, Minnie A., daughter of Charles A. and Mathilda Wallin Sundberg, was born Jan. 17, 1874, in Nobles County, Minn., and died Sept. 30, 1959. In 1898 she was united in marriage to Joshua Schechter, who was later ordained a minister. The rest of their lives was spent in the ministry in the Worthington church except for nine years at Brooklyn, Iowa, and four years at Bethany Seminary. Her husband preceded her in death. She is survived by one son, one daughter, three grandchildren, two great-grandchildren, and three sisters. The funeral service was conducted by Bro. Charles Nettleton. Interment was in the church cemetery. — Mrs. Buell Adolph, Worthington, Minn.

Seehorn, Dellie Deter, daughter of George W. and Elizabeth Catherine Wine Deter, was born Nov. 8, 1901, at Spring Creek, Va., and died Oct. 7, 1959, at Lincolnton, N. C. She is survived by her husband, one daughter, three sisters, and one brother. The funeral service was conducted by Bro. Robert L. Sherfy at Lindsey funeral chapel, Harrisonburg, Pa. Interment was at Oak Lawn cemetery. — Mrs. John E. Moore, Bridgewater, Va.

Shaffer, Zelma, daughter of Harrison and Bertha Train Lindsey, was born Aug. 2, 1926, in Indiana County, Pa., and died Sept. 20, 1959, in Johnstown, Pa. She was a member of the Berkey church, Pa. She is survived by her husband, Ralph Edward Shaffer, one daughter, two sons, her parents, four sisters, and three brothers. The funeral service was conducted at the Geisel funeral home by Brethren Clyde Carter and Wayne J. Eberly. Interment was in the Berkey cemetery. — Mrs. Robert L. Berkebile, Windber, Pa.

Shearer, Fannie G., daughter of Daniel and Catherine Graybill Becker, was born in Lancaster County, Pa., and died Sept. 14, 1959, at the age of seventy-nine years. She was united in marriage to John M. Shearer. She was a member of the Florin church, Pa. She is survived by her husband and three sons. The funeral service was conducted by Brethren Abram N. Eshelman and Jacob Horst. Interment was in the Mt. Pleasant cemetery. — Mrs. Mae E. Greiner, Columbia, Pa.

Shearer, Minerva J., was born March 22, 1875, and died Oct. 4, 1959. She was the widow of Amos Shearer, and served with her husband for a number of years in the office of deacon. She is survived by her one son, three daughters, thirteen grandchildren, and nineteen great-grandchildren. The funeral service was held from the Bowser funeral home with the undersigned officiating. The interment was in the Spring Creek cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Stauffer, Lydia, daughter of Anna and Elias Stauffer, was born March 17, 1875, near Pitsburg, Ohio, and died on Sept. 18, 1959, at Sebring, Fla. She attended Manchester College and Bethany Biblical Seminary. She was a graduate of Kellogg Sanitarium School of Nursing. Interment was in the Pinecrest cemetery, Sebring, Fla. — Mrs. Joseph Eckstadt, Sebring, Fla.

Stemple, Elmina, daughter of William Lindsey and Dora Fike Teets, was born April 21, 1905, at Eglon, W. Va. In April 1932, she was united in marriage to James B. Stemple. She had been a member of the Maple Spring church, W. Va., since she was twelve years of age. Surviving are one son, her parents, and five brothers. The funeral service was conducted at the Maple Spring church by Brethren Allen D. Pugh and Galen Fike. Interment was in the Maple Spring cemetery. — Chas. E. Arnold, Eglon, W. Va.

Stuckman, Catherine, daughter of Daniel and Christina Bigler, was born Aug. 25, 1873, and died July 2, 1959. On Oct. 4, 1889, she was united in marriage to Charles Stuckman. She was a member of the Syracuse church, Ind. She is survived by her husband, six children, thirteen grandchildren, and sixteen great-grandchildren. The funeral service was held in the Syracuse church by Bro. W. Harlan Smith, assisted by the undersigned. Interment was in the North Webster cemetery. — G. Lovan Symensma, Syracuse, Ind.

Thompson, Birdella, daughter of Marcellus and Minerva Spring Printz, was born Oct. 19, 1875, and died Oct. 20, 1959. Her husband, George Arthur Thompson, preceded her in death. She was a member of the Church of the Brethren. She is survived by one son, two grandchildren, and two great-grandchildren. The funeral service was held at the William Thompson and Son funeral home by Brethren Alvin Kintner and Wayne Harmon officiating. Interment was in the Fultonham cemetery. — Ella Weaver, Zanesville, Ohio.

Tice, Elizabeth Martin, was born Nov. 22, 1875, in Naperville, Ill., and died July 17, 1959, in Grandview, Mo. She was united in marriage to Harry R. Tice in September 1898. She was a member of the Richland Center church, Kansas. She is survived by six children, sixteen grandchildren, and five great-grandchildren. The funeral service was held at the Richland Center church by the undersigned. Interment was in the Richland Center cemetery. — Robert A. Teegarden, Summerfield, Kansas.

Trenary, Manuel Walker, son of James Marshall and Ellen Whissen Trenary, was born Jan. 12, 1909, in Winchester, Va., and died Oct. 8, 1959, at Harrisonburg, Va. On Sept. 7, 1947, he was married to Ada Kiracofe, who survives him. The funeral service was conducted by Bro. Robert L. Sherfy at the Harrisonburg church. Interment was at the Rest Haven Memorial Gardens. — Mrs. John E. Moore, Bridgewater, Va.

Trostle, Ella M., widow of Harvey C. Trostle, died March 16, 1959, at the age of eighty-five years. She was a member of the Upper Conewago church, Pa. She is survived by six children, twenty-two grandchildren, thirty-one great-grandchildren, one great-great-grandchild, one stepbrother, and one stepsister. The funeral service was conducted by Bro. J. Albert Cook at the Mummert meetinghouse. Interment was in the adjoining cemetery. — Frances E. Shaffer, East Berlin, Pa.

Widdowson, Sudie K., daughter of William H. and Catherine Dayhoff Stevenson, was born July 13, 1882, at Ringgold, Md., and died Sept. 30, 1959, at Waynesboro, Pa. She was a faithful member of the Waynesboro church, where she had served as director of children's work. She is survived by her husband, William L. Widdowson, one daughter, one son, six grandchildren, and one sister. The funeral service was held in the Waynesboro church by Brethren George L. Detweiler and Theodore E. Whitacre. Interment was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Wilson, Mary, daughter of Daniel and Martha Osborne Burger, was born May 13, 1892, and died Aug. 22, 1959. Surviving are her husband, Pierce Wilson, one daughter, four grand-

For superintendents

Superintendent's Guide 1960

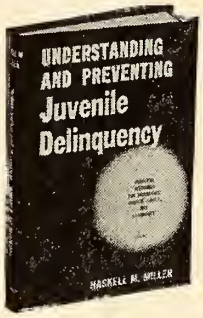
85c

This handy guide offers for each Sunday all the lesson references and additional references for the home study of the Sunday school lesson; prayer suggestions; a suggestion for the superintendent's desk lesson, the appropriate type of hymns, a weekly quiet meditation. There are also timely monthly suggestions, a program for the monthly workers' conference, quarterly orders of service, and special features such as suggestions for reference books and maps. Blank pages are provided, too, for the superintendent's statistical records.

Church of the Brethren
General Offices
Elgin, Illinois

UNDERSTANDING and PREVENTING

JUVENILE DELINQUENCY



HASKELL M. MILLER

An authoritative account of one of society's most complex problems — and a plan for solving it.

The opening chapters survey the findings of sociology on the problem of juvenile delinquency. The latter half of the book discusses the treatment and prevention of juvenile delinquency—what others are doing and what the reader can do. There are guides for parents and references to specific steps which may be taken by churches and communities.

Paper, $1.25; cloth, $2.75.

Church of the Brethren
General Offices
Elgin, Illinois

children, three sisters, and a brother. The funeral service was held at the Wiley Church of the Brethren with Bro. Carl Beckwith officiating. — Nellie L. Miller, Wiley, Colo.

Wineland, David C., son of William L. and Susanna Camerer Wineland, was born Aug. 8, 1875, near Martinsburg, Pa., and died Nov. 4, 1959, at Roaring Spring, Pa. On Nov. 13, 1904, he was married to Susie A. Detwiler Treese, who preceded him in death. He was a member of the Martinsburg Memorial church. Surviving are three sons, a stepson, two daughters, nineteen grandchildren, nineteen great-grandchildren, one brother, and four sisters. The funeral service was held in the church by Bro. Roy S. Forney. Interment was in the Fairview cemetery.— Mrs. C. O. Beery, Martinsburg, Pa.

Young, Mary B., widow of Abram K. Young, was born April 25, 1875, and died Oct. 5, 1959. She is survived by her two daughters, four grandchildren, eight great-grandchildren, and a sister. The funeral service was conducted from the Miller funeral home by the undersigned. Interment was in the Greentree cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Church News

Southern California and Arizona

Glendale — Bro. Glenn M. Harmon, formerly pastor at Modesto, Calif., was installed as pastor of our church. Bro. Stanley Keller, district executive secretary, was in charge of the installation and consecration service. Before his leavetaking, Brother Coffman directed the institution of the commission plan of church organization. A director of music, Keith Maves, has been employed. The Harmons were honorees at a church reception. — Mrs. Don Heatwole, Glendale, Arizona.

LaVerne — We met in quarterly council with moderator, Paul Hersch, presiding. We closed the financial fiscal year with a substantial balance. Plans are to sponsor a refugee family for our community. The every-member canvass led by Bro. Lynn Blickenstaff, was successfully conducted. An installation service for our pastor, Harry K. Zeller Jr., was conducted by Brethren Stanley Keller and J. H. Mathis, with Bro. Harold Fasnacht bringing the message. We have received seven by letter and nineteen new student members. Dr. Gerald A. Lauree, associate professor of the department of religion of USC, presented a series of addresses for church workers. Recent pulpit guests have been Harold Royer, Gladys Muir, LeRoy Doty, Jr., and Bob Richards — H. M. Brubaker, LaVerne Calif.

Washington

Seattle, Olympic View Community — On Sept. 13, Bro. Dewey Rowe started a series of sermons on the theme, Relationship to Our Personal Lives. The women's fellowship enjoyed a talk given by Brother and Sister Dewey Rowe about their trip East this summer. The peacemakers are again taking the Lybrook Indian mission school as their responsibility, making clothes for the children for Christmas. The evening interest group is raising money to send a worker into the migrant camps in Washington this coming summer. On Laymen's Sunday, Bro. Mark Whiteside was guest speaker. Two identical services were held on World Communion Sunday; this was the time for our special fall offering for reducing our church indebtedness. One Saturday the young people had a work party at the district camp. — Mrs. Calder Muirhead, Seattle, Wash.

Florida Georgia and Puerto Rico

Sebring — We sponsored a two-week vacation Bible school which closed with a public program. The project offering was sent to the Prentiss Negro school in Mississippi. Our women's fellowship has divided into four interest groups: reading, sewing, study, and missionary. Our love feast was observed on World Communion Sunday. We sent a special offering of money to the Japanese people suffering from the tornado. Each Tuesday morning the ladies meet for an hour of fellowship in prayer. We co-operated, during the summer months, with the churches of the city in services one Sunday night each month. The youth sponsored the programs which included vesper, campfire, and Galilean services. During the quarter four people were received into the church by letter. Bro. James Renz, director of social welfare, presented the film, A Place to Live. — Mrs. Joseph Eckstadt, Sebring, Fla.

Middle Maryland

Brownsville — The eight new deacons elected at the spring council meeting have been installed. The address at the mother-daughter banquet was given by Miss Dorothy Emerson. Mrs.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 430. Needed: A superintendent with experience in central heating and general and mechanical maintenance and construction of buildings, with a genuine liking for people and the ability to supervise the maintenance personnel. Contact: Brethren Placement service, Church of the Brethren General Offices, Elgin, Ill.

No. 431. Wanted: Young family to work on a dairy farm. Modern house, pleasant place to live. Close to Church of the Brethren. Good schools with bus service. Contact: Orion Stover, Chairman of Placement Committee, Milledgeville, Ill.

No. 432. Needed: Woman to do practical nursing and homemaking during mother's convalescence from surgery. Family consists of parents and two children, 11 and 8. Home within two blocks of Church of the Brethren. Assistance would be needed for at least 6 months from Dec. 1. Contact: Mr. Jesse Fridley, Mt. Morris, Ill. Phone 337-M12.

Jerome Stambach gave the morning message during the absence of our pastor at Annual Conference. Vacation church schools were held at the three churches. At the council meeting it was decided to begin the construction of the educational building and fellowship hall as the first unit of the new church. A ground-breaking service was held on the church farm. Plans are being made to merge the three Sunday schools and church programs by next year. The house on the church farm is being remodeled for a parsonage for our pastor and his family. The CBYF had Bro. John Gosnell as speaker at their banquet. The new Sunday school and church officers were installed. The love feast was observed Oct. 10. Mrs. Ira Petre, a missionary on furlough from Africa, was guest speaker at the annual missionary meeting sponsored by the women's fellowship. The moderator of the congregation is Bro. Lester Fike, pastor at Pleasantview and Sharpsburg. — Norma Jean Shelby, Keedysville, Md.

Western Maryland

Western Port — Bro. C. H. Cameron was moderator at our council meeting. Eight deacons were elected and we adopted the commission plan as a revision of our present organization. Pastor Levi J. Ziegler was in the Pocono Mountain training camp for two weeks, one week at Camp Galilee and one week holding evangelistic services in Moorefield, W. Va. During his absence we had as guest speakers Brethren C. F. Trimmer, C. H. Cameron, Galen Fike, and C. E. Hickerson. The eight deacons and their wives were installed. A sum of money was sent to the typhoon victims in Japan. — Mrs. Ruth Liller, Western Port, Md.

Tennessee

Bristol — Sister Olive Wise, on furlough from India, Bro. Ray Showalter, Bridgewater College representative, and Bro. B. J. Wampler, new executive for the Tennessee district, have been our guest speakers. On our annual homecoming day Bro. B. J. Wampler brought the morning message; special music from neighboring churches was enjoyed during the afternoon. At our regular council meeting, officers for the new year were elected; Bro. Butler Sizemore was retained as our pastor and Bro. Rhett Petcher was elected elder. We had our fall love feast in October. — Mrs. S. H. Garst, Bristol, Tenn.

First Virginia

Blue Ridge — Bro. R. W. Schlosser, of Elizabethtown, Pa., held our spring revival. Three were baptized. The men of the church served the mother-daughter banquet, and the women served the father-son banquet. Janet and Annie Foster were delegates to Annual Conference. A reception was given for Bro. Emerson S. Fike and his family; he began his pastorate here Sept. 1. Installation services were conducted for Brother and Sister Fike by Bro. O. S. Garber. The women of the church tack quilts and collect clothing for relief. — Hallie M. Foster, Blue Ridge, Va.

Oak Grove — John Sayre and Henry Spangle served as delegates to the Annual Conference. Delegates to the

A BRETHREN BOOK



by WILLIAM M. BEAHM

Professor of Christian doctrine at Bethany Biblical Seminary, moderator 1959 Annual Conference, member of General Brotherhood Board, minister and church leader

Studies in Christian Belief

Dr. Beahm is one who by training and experience is qualified to set forth the basic elements of Christian belief. Writing from his own pietistic background, he has nevertheless interpreted Christian doctrine with the clear understanding of the best theological thought from the time of the early church until the present day. With his remarkable gift for expression, and his unfailing sense of humor, he has been able to present profound ideas in simple and understandable language. $3.50

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

SALE

We want to close stock on 50 copies of No. 1900 American Standard Version Bible

Printed in very legible Brevier type on fine Bible paper. Excellent for pew and study use. Size of page, 5⅛ x 7¼" Black cloth over boards; square corners; red edges.

Regular price $3.00. Special to you at $1.00 plus 15c postage

Order now! All sales final.

Name .....

Address .....

City ..... State .....

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.



FOR NON-SMOKERS ONLY!
PROPERTY INSURANCE
FOR CHRISTIAN PEOPLE

Fire and Allied Lines. Legal Reserve, Non-Assessable. Rated A+ by "Best's Insurance Guide". Founded 1917. We insure Churches, Christian Schools, Dwellings, Household Contents, Farms and Mercantile. A unique Company with never a court claim.

CHRISTIAN AGENTS WANTED: In Indiana, Ohio, Michigan, Illinois, Kansas, S. Dakota and Florida. Part time Agents solicited. Serve your Christian friends and earn commissions. Write for information.

BROTHERHOOD MUTUAL INSURANCE CO.
1615 VANCE AVENUE, DEPT.
FORT WAYNE, INDIANA

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

district conference were Ida Mae Eller, Howard Broyles and Dewey Webb. On Sept. 27 we had installation of all church officers. Our church had an evangelistic meeting conducted by Bro. Harry M. Gardner. We had an anniversary and birthday supper in September, and love feast on World Communion Sunday. — Amelia M. Nicar, Roanoke, Va.

Oakvale — We have recently established a choir under the leadership of Mrs. Jackie Brown and Mrs. Fannie Boothe. The weekly prayer meeting is led by laymen. Five new members were baptized as a result of the revival held by Bro. Charles Rhinehart of Greenville, Tenn. The love feast on Oct. 11 was preceded by the installation of Eugene and Jackie Brown into the office of deacon. Bro. Raymond Boothe, moderator, and Bro. Russell O'Neal, pastor, officiated at both services. — Louise Brown, Oakvale, W. Va.

Northern Virginia

Pleasant View, Wakeman's Grove — Our delegate for the district conference was Sister Betty Estep. We had a ten day revival conducted by Bro. Cecil O. Showalter. Three were baptized. Our church met in council with Bro. Joseph Mason as our moderator. Bro. Robert Estep was elected as Sunday school superintendent and Sister Ida Barrick Messenger correspondent. The various organizations of the church are active in raising money for an addition to the church to be used as an educational building. Bro. Glenn Garner of Broadway, Va., was chosen to hold our revival next July. — Ida Barrick, Edinburg, Va.

First West Virginia

District Meeting — On Oct. 16-17 the First West Virginia district conference was held in the Morgantown church, with George Jeffrey as moderator. The guest speaker for the conference was Ora Huston, who recently returned from a ten-month world-wide tour. Twenty-four of the twenty-seven congregations were represented by sixty delegates. The following were elected to serve for the coming year: Galen Fike, moderator; Laurean Smith, assistant moderator; Miss Blanche Hinkle, reader; and Mrs. Ruth Whitacre, writing clerk. Elected to Standing Committee for 1960 were Robert Bane and W. Owen Horton; alternates are George Jeffrey and Mrs. Helen Slaubaugh. The 1960 conference will be held in the Sunnyside church on Oct. 14-15. — Melvin Slaubaugh, writing clerk, Kingwood, W. Va.

Keyser — In a special council meeting it was decided to increase the board of Christian education from three to five members, serving five-year terms. At the same meeting the trustee board was increased to five members, serving five years rather than six. The church board is considering the appointment of two understudy members for each governing board within the church. The board hopes that this will lead to a broader acquaintance with church operation. Our Builders class is studying the matter of transportation to and from church services. Our church is also looking into the future, for we realize that our present church site has limitations; therefore, a committee will be appointed to investigate a more suitable location. A church constitution is also being drafted, and it will be presented at a future council meeting. Seventy-three members have been added to our church membership and several have been accepted by church letter. — Mrs. Minnie Dantzic, Keyser, W. Va.

Sandy Creek — A district children's workers' conference was held at our church. New officers for the church were elected at the council meeting. We had our loyalty dinner and much interest was shown in signing commitments and making plans. New carpet has been purchased and plans for painting the interior of the church are being made and a double bulletin board ordered for the church lawn. Thirty-nine people have been baptized since our pastor, Earl Dietz, arrived in April. Brother and Sister Dietz were our delegates to Annual Conference. — Mrs. Mae Darby, Bruceton Mills, W. Va.

MINISTER'S BOOK OF THE MONTH

SELECTION
FOR JANUARY

The Preacher's Calling to Be Servant

D. T. NILES

The Preacher's Calling complements Dr. Niles' widely praised Lyman Beecher Lectures on preaching. In this new work he discusses the vocation of the preacher — what he is and does.

Regular price, $2.50; to members $1.75 plus postage and handling

Notice mid-December Pastor's Packet for more information regarding this book and other club selections

CHURCH OF THE BRETHREN GENERAL OFFICES . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
DECEMBER 26, 1959

Fitly Framed Together



Devaney

LOOKING about for figures of speech to describe the church, the apostle Paul thought of a household, a building, a body, and a bride. Undaunted by the limits of language Paul did not hesitate to mix his figures so that members of a body were at the same time citizens of a household and part of a structure raised on a foundation with a cornerstone. Describing the church in terms of a structure, the apostle insists that it is "fitly framed together"—an image made real in our time by the steel girders that find their place overhead—but he continues in the same breath to say that it "grows into a holy temple." Sometimes in the life of the church today it seems that the mechanical aspects of our structure overshadow its organic nature. The building, knit into its solid foundation and firmly grounded in Jesus Christ, should grow also as a body grows, with pulse and breath, with stretching and straining, with rest and recovery. Our framing, whether of bone or steel or spirit, is to give us strength for growing up in service and witness.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MEMBER: The Associated Church Press

SUBSCRIBER: Religious News Service, Ecumenical Press Service

DECEMBER 26, 1959

Volume 108 **Number 50**

In This Number . . .

Editorial —

Fitly Framed Together 1
Jericho Road Revisited 5

The General Forum —

Wanted: Gadflies. Kermit Eby 3
Guidance Through the Inner Voice. W. Russell Shull 6
Through the Pantry Keyhole. Frances Bowman 8
If Any Are Wise. Marianne Michael . 11
A Better World Begins at Home. Irene Bittinger 12
Opening the Gate to 1960. D. Conrad Burton 13
Reviews of Recent Books 14

News —

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 25

Toward His Kingdom —

September BVS Unit. Kermon Thomason 22
Christian Belief and Race Relations .. 23
Need Some Soul Searching on Race Relations? 23
Brethren Want to Know 24
The 75th Anniversary of Organized Women's Work. Anna Warstler .. 24

Index for Volume 108 26

Joseph W. Merchant, secretary for urban church work for the Congregational Christian churches: "I am fearful for our souls if we tend to become a chaplaincy to the status seekers, counting our Ph.D.'s as though these were our pearls of great price."

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Informed About the Church

Please renew my subscription for another year. Through the media of the Messenger I feel that I keep informed regarding the policies and feelings of the church as well as world-wide church news. — Esther E. Kreps, Meadowbrook Hospital, Hempstead, N. Y.

Rule of Faith and Practice

Recently in Readers Write the question was raised concerning objectionable passages and the lesser importance given to the Old Testament. Some of the same kind of reading can be found in the papers of our time. But in the Old Testament there are passages of the highest merit and value. The plea that Judah made before the prince of Egypt (Joseph) is a masterpiece of oratory second to none in any court. The plea melted the heart of Joseph and he "could contain himself no longer." The short story of the Book of Ruth is one of the best and finest short stories in any language. There are the great poems of David. The Ten Commandments are still the basis of human law and order in the world.

Let us leave the Old Testament where it is and use it in its rightful place as Jesus did. He said, "It was said of old time, an eye for an eye and a tooth for a tooth, but I say unto you, love your enemies." He built on it and above it. Let us as Brethren stand by our long cherished and often repeated declaration: "We take the New Testament as our rule of faith and practice." — John Heckman, Polo, Ill.

Used King James Version

An article in the Messenger under date of Nov. 7 by Chalmer E. Faw prompted this letter. Fifty-seven years ago at an evangelistic meeting conducted by Bro. I. N. H. Beahm, I united with the Church of the Brethren, using the King James Version of the Bible and declaring it to be the infallible word of God. All these years I have been studying the teaching from the King James translation.

To me and many more the RSV does not convey the same meaning as the King James translation, but is only a commentary. — Frank E. Hoffman, 404 Jefferson Ave., Pottstown, Pa.

Answer to Answers

I have just been reading some of the answers to the letter of Bro. Frank Miller of Modesto, Calif.

I hope Bro. Edwin S. Chrisman of San Diego, Calif., reads our lessons of this quarter and takes to heart the attitude of the apostles in telling and teaching the word of God to the people. I am wondering just what part of the Bible the apostles would consider to be a myth. — Mrs. Ruth Wilhelm, 715 W. 34th St., Baltimore 11, Md.

Keep Most Essential

In answer to Bro. Ray Mummert's request to keep all, and he means all, the advertisements out of the Gospel Messenger, the members need to know where they can get helpful leaflets and books for their own enlightenment as well as help in their church work. But there must be a line drawn and only what is most essential put in, like the Brethren Placement Service and good books for children as well as adults. A short notice about other items could be mentioned briefly, especially where to get additional information. — Mrs. Ollie F. Benjamin, 608 W. Jefferson St., Monticello, Ind.

Church Does Not Approve

In James S. Flora's article, "Trends of the Brethren," of Sept. 19, 1959, I think he surely must have meant to use the word *conformities* instead of *transformations* in his first paragraph.

I have never been led to believe the Church of the Brethren approves of smoking or drinking. Yes, some church members (not Christians), even Sunday school superintendents, Sunday school teachers, have been guilty of smelling strongly of tobacco on Sunday mornings but this does not mean that the denomination approves.

I feel sure that our local church here is only one of many Brethren churches who still follow the belief that smoking and drinking are not a part in any shape or form of a true Christian.

May we as members continue to prove what is that good and acceptable and perfect will of God. — Mrs. Myrtle Walls, 9 Elm St., Fairchance, Pa.

Wanted: Gadflies

who can add their voices and affirm their beliefs concerning the issues which face our country and upon which a person must make a moral choice

Kermit Eby

AS I sit in my office, students come to me with all kinds of troubles — both academic and personal. They want me to straighten out their programs and their problems. Sometimes this is possible, sometimes not. There are many questions that even a professor cannot answer!

During the presidential campaign of 1956, a student of mine came to see me in my office. She was troubled and we talked. What she said was essentially this:

I'm twenty-three years old. Being twenty-three does not usually carry with it too much significance in and of itself, but this year this is not the case. For being twenty-three this year means that for the first time I can vote for a President of the United States.

Ever since I entered school it has been impressed upon me that one of our most valuable freedoms is this right to exercise our choice for the kind of government that we want in power and the kind of men that we want to represent us. Not only is this our right, but it is also our responsibility, as citizens, to make our voice heard, our preference known. So I look and listen and I try to make my choice. But the more I look and listen, the more I wonder how much choice there is to be made.

I am a registered Democrat, but I honestly must admit that it is more from necessity than from inclination. One cannnot very well be a registered member of a party that does not exist. I feel more in sympathy with the tradition of the Democrats, but still feel that there is so much lacking, so much more that could be said, so much more that could be affirmed. But where? How? I feel somehow that I am not given freedom — of my right to choose. I feel that I am not given the facts. I do not see any real discussion of those issues which are most basic, most real.

Her point was well taken. Where today can one really practice his citizenship? One of the most startling facts in our country today — shown up more clearly in presidential election years — is that for the first time in our history there is the lack of any place in our political life for the otherwiseminded. There is no party of reform, no party of dissent, no means through which those of opposing political beliefs can work for that in which they believe. Such forces as the Populist Party of the late nineteenth century, Teddy Roosevelt's Bull Moose Party, La Guardia's American Labor Party — all have disappeared from the American political scene.

Today there is no recognized protest group through which those differing in approach and concept can add their voices and affirm their beliefs. Political campaigns have come to be based more and more on personalities; issues are kept more and more in the background. We are asked to choose between Stevenson's eloquence and Eisenhower's smile; a Harriman and a Rockefeller, more alike than different and both multimillionaires by inheritance; and such party-trained politicians as Nixon, Truman, and others.

Are the platforms for the two parties so different as to make them the basis of decision? If they were, would there be such a need for the concentration on personalities? One party stresses balancing the budget and the other wants more money for military purposes. What moral choice does a man have? What choice does a moral man have?

This concentration of attention on personalities seems to be fundamentally escapism. Personality differences have come to be accepted as party differences. There has developed a great fear of facing the issues involved. President Eisenhower has been called the "Great White Father," sometimes in jest, and sometimes in seriousness; this re-creation of the father image personality is identified with national symbols by which he, and thus we, are smiled upon. Years of "peace and prosperity" are what we expect and accept as our due.

Where Roosevelt was liked, loved, and hated as a human being — as a man — Eisenhower has transcended humanity; he is outside of criticism. He represents the maturity of the middle class. If we live right, rewards will be both tangible and now. We are God's special charge. God has become "the man upstairs" by whom our conventional religiosity is accepted. Can anyone deny that we have fallen short?

Fewer issues are dealt with today, perhaps because so many of the real issues are too explosive to be discussed. A political party that would deal

with issues would have to realize that economic choices are moral choices, not how much we spend but what we spend it for.

Among the issues I would like to see discussed is the overall state of the American economy. What does it mean in our relations to the world and in our relations to the domestic economy? Have defense expenditures become a stabilizer — a sort of built-in gyroscope — for our economy? Can this transition be made without another disastrous depression? (Even some unions have asked for government contracts to offset unemployment!)

I would also like to have a real discussion of the impact of modern corporations, especially the big and powerful ones like U. S. Steel and General Motors, on our country — not only economically, but culturally and spiritually as well. And I suppose this goes for big unions too. What are the effects of the monopolistic position of such big corporations to our total economy? How big is big enough? Is the bureaucratization of unions a result only of their own internal workings? Or is it also due to the nature of those companies with which they must deal? What happens to the worker when he pickets only symbolically?

Today there is a steel strike. Industry says the issue is inflation — but what about prices, automation, unemployment? The consumer public has been conditioned to accept the fact that a steel strike will affect steel prices, which in turn will affect automobile prices. It is thought to be inevitable.

But is it really? There seems to be no concern or concept of the possibilities of controlling these trends through voluntary action. Walter Reuther once demanded that wages must be looked at in their relationship to prices and profits, that the profit picture should determine the wage structure. That demand seems to have been forgotten. The steel strike exemplifies it.

What is the relation of consumer expenditures to the debt structure? Capital expenditures are expanding, yet consumer purchases are declining and personal debt has increased alarmingly. Short-term loans have now reached a total of $46.7 billion. Today no one questions the price but rather wonders whether the payments can be met. In the Bible there is a concern about usury, about its immorality. There was the belief that there should be a limit on the amount you make on the other fellow's necessity. Today there is no such concern and interest rates are fantastically high.

What does this do to the people involved in terms of human pressures? What happens to a man whose salary is already spent before he has earned it? How much is left of the man? We seem to have forgotten that in Germany it was inflation that gave Hitler a selling point and that it is inflation that threatens now so many unstable countries.

Also, there are moral issues

Continued on page 10



Devaney

Questions concerning the change in agriculture caused by technological development raise questions about the size and problems of our cities

EDITORIAL

Jericho Road Revisited

A CERTAIN refugee went down from Jerusalem to Jericho. (Actually he was a very uncertain man as, together with his wife and children, he set out to find a new home. And while he can still be found in the vicinity of Jericho there are many of his counterparts in Berlin, in Holland, in Hong Kong, in Calcutta, and in many other parts of Europe and Asia.)

Uprooted from his homeland as the result of war and revolution, he was often at the mercy of enemies who seized his personal property, stripped him of his possessions, forced him into a shelterless, homeless existence. Often he crossed a border in the middle of the night, running with his loved ones toward a land that promised freedom and hope.

Along his way he encountered many priests and levites, many military and governmental officials, many common citizens who seemed unable to help him. To some of them he was a problem because he got in the way of the orderly movement of troops and supplies. To others he was an annoying statistic who must be added to other statistics, crowded into already crowded camps, moved along in already crowded trains, fed from the short supplies available in a war-torn country. To other refugees he appeared as a competitor for favors, as a drag on their own progress toward freedom and security.

To many others whom he never saw, especially those in nations relatively untouched by the dislocations of war, he was the cause of strange fears. He had to qualify for immigration under a rigid quota system that had been devised years ago to keep out certain groups. He had to prove that he could get a job, find a place to live, maintain steady health, lest he become a burden upon their society. If he had tuberculosis, if he was physically or mentally handicapped, he faced the prospect of an indefinite stay in camps along the way.

In due time the priests and levites welcomed the declaration of a World Refugee Year and attended dinners to make it better known. But they did little to support the agencies that sought a permanent home for refugees and they were unwilling to revise their discriminatory immigration laws. A few of them, in the warmth of their homes, prepared packages of used clothing and sent gifts at Christmas, but made no effort to sponsor a refugee family in their own community.

Meanwhile there were certain Samaritans who journeyed along the roads where uncertain refugees were stranded and where uncertain priests and levites passed by on the other side. They came in the person of relief workers, government officials, youthful volunteers, as well as experienced Protestant ministers and Roman Catholic priests. They set up temporary quarters in churches and schools, adapted old factories and drafty old palaces for a dwelling place for refugees. They arranged for classes and playground for children, nurseries for babies, and places of worship for everyone. At the same time they made a persistent effort to cut red tape, secure visas and assurances, change immigration laws, and persuade Christians to open their homes. They worked with churchmen and politicians to find money for building new homes and they provided hostels to protect some refugees from the moral dangers of enforced idleness.

But these good Samaritans, some of whom are well known to our readers, have not been able to move all of their charges from the temporary inns to which they were first taken. And when they come near to completing their work in one area, new dislocations increase the number of refugees elsewhere. One year, however well publicized, cannot begin to solve the problems of refugees, but it can, perhaps, stir the conscience and the compassion of those priests and levites (including American Christians) who so easily pass by on the other side.

Now which of these, do you think, proves neighbor to the refugee who can still be found on many Jericho roads? We still have opportunity to show mercy to the homeless. Some good Samaritans have shown the way. Jesus says, "Go and do likewise." — K.M.

• • •

The bread that giveth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,
I'm sure I shall not pass again this way.

— W. R. Fitch
Brethren Hymnal, No. 380.

Guidance Through

W. Russell Shull

WHEN Helen Keller, at twelve, was told about God, she exclaimed, "Why, I've known him all my life, but I did not know his name." Many of us, probably most of us, have an inner sense, a sort of immediate awareness of God. This is the basic and original revelation, for without this in the heart reports of revelation by others have no meaning to our souls. If we are obtuse to God, we will be obtuse to his guidance.

But most of us are not obtuse to God. As Sheldon Cheney contends in the Preface to his wonderful book, Men Who Have Walked With God, we are all to a certain degree mystics. He states that the essential thing in mysticism is to see constantly eternal values in everything about us and in every aspect of life.

Now if a mystic is one who senses God in all of life and believes that we can and do hold communion with him, then most of us are mystics. (Understand, this word has nothing to do with magic, nor with things mysterious.)

Why should we be reluctant to admit that we are mystics? Of the modern type, of course. Along with being men of affairs, yes. With insistence on practicability and realism, indeed. Yet, mystics.

Is not God everywhere and in everything? My whole philosophy goes out the window if God is not involved in all that we are and do. Then guidance goes out the window, too. Our religion becomes peripheral, an appendage.

We believe that God is always guiding us. He is always tugging at our heart strings. We may not be always responsive, always following, always heeding the inner voice, but the voice is there.

Careful study shows that a very large percentage of the records of divine guidance appearing in the Bible — and there are thousands of them — are in terms of the inner voice, by which we mean: God making his impression on the mind and soul of a person.

Often he speaks through angels, frequently through dreams, sometimes in visions, but more often the scripture says simply: "The Lord said to Abraham." "God said to Jacob," and "God appeared to Jacob." "The Lord said to Moses" (repeated a hundred times). "The Lord said to Samuel." "The Lord appeared to David." "David inquired of the Lord . . . and the Lord said." "The word of the Lord came to Jonah." "The word of the Lord came to Micah." "An angel of the Lord appeared to Joseph." "Jesus was led by the Spirit." "An angel of the Lord said to Philip"; "The Spirit said to Philip." "It had been revealed to Simeon by the Holy Spirit." "The word of God came to John."

It is a valid conclusion, I believe, to say that the story of "the still small voice" dramatizes God's most common way of dealing with his people, his most common way of giving guidance: "Behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice (1 Kings 19:11-12).

We may think that Paul is an exception to our point, but I believe not. Indeed, he had some marvelous visions. In one of these he seemed to have been taken up into the seventh heaven. He tells of an acquaintance who had been lifted up into the third heaven ("whether in the body or out of the body I do not know").

Paul says of his own experiences: "To keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness'" (2 Cor. 12:1-9).

Paul pleads with the Corinthians to keep their practices on a sane practical basis; and I think he would plead thus with us. We have plenty of realistic, practical problems without going off the deep end in espousal of visions, ecstacies, trances, and the like.

In a wonderful way, in Paul's

the Inner Voice

letter to the Ephesians, he portrays the kind of inner experiences we want and in a pattern we believe most acceptable: "I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (Eph. 3:14-21).

This is the kind of inwardness in religion that is universally approved. If the kingdom is within us, as Jesus says, then all this is true. Even the psalmist said, "Thou desirest truth in the inward being; therefore teach me wisdom in my secret heart" (Ps. 51:6).

For this, the true saints of all the ages have pleaded. Actually, they have not pleaded for it so much as they have lived it.

Meister Eckhart, one of the soberest and steadiest of the mystics, says, "There is a capacity in my soul which is unreservedly open to God. Of this I am as sure as that I live. Nothing is as close to me as God. He is nearer to me than I am to myself. His presence is my being" (from Men Who Have Walked With God, p. 195).

Augustine, in his famous Confessions, speaks in a manner that brings these deeper mystic experiences and guidance together: "Where hast Thou not walked with me, O Truth, instructing me what to beware, and what to desire? . . . Thou art the abiding Light, which I consulted, and I heard Thee directing and commanding me. . . . Nor in all these matters can I find any safe place for my soul except in Thee . . ."

This is guidance, the heart of guidance! Truth comes inside of us. Light comes to abide within us.

Coming down a little closer to our day, J. Trevor, in his book, My Quest for God, said, "These highest experiences that I have had of God's presence have been rare and brief — flashes of consciousness which have compelled me to exclaim with surprise — God is *here!*"

William James, in his great classic on the psychology of religion, entitled Varieties of Religious Experience, quotes David Brainard, the great missionary, as saying, "As I was walking in the thick grove, unspeakable glory seemed to open to my soul. I do not mean any external brightness, nor any imagination of a body of light, but it was a new inward apprehension or view that I had of God, such as I never had before. . . . I had no particular apprehension of any one person in the Trinity, either the Father, the Son, or the Holy Ghost, but it appeared to be divine glory. My soul rejoiced with joy unspeakable, to see such a God."

These words by the great missionary suggest those of the Master. Jesus is certainly the greatest and sanest of all the mystics. And of all the biographers of Jesus, John comes nearest being a mystic. John quotes Jesus as saying: "I am the light of the world, he who follows me will not walk in darkness, but will have the light of life" (John 8:12).

It is the Christ within who enables our souls to walk in the light. This is a bit of God in us, says Jesus. It is the Holy Spirit, says the author of Acts. It is the Christ, says Paul. "The Christ" has always signified the great fact of God coming into a man. But we must ever keep in mind that the light is God. We are not little gods. The true God visits us.

Yet it is more than a visit. He is within. *God dwelling within* is what makes possible our hearing the inner voice. He is the ground and substance of soul illumination.

Take a look at an international work camp

Through the Pantry Keyhole

Frances Bowman

5:00 a.m.: I hear water running in the kitchen . . . I hope no one pours coffee in the salted porridge water again . . . or makes up our powdered milk using cistern water, or . . . oh, well. . . . I think I can eat fried tomatoes for breakfast again this morning . . . I think . . . Oh, let's go back to sleep; it's not time for us to get up yet. If only those boys on the cooking crew would remember to whisper . . .

6:30 a.m.: Last gong for breakfast. Will someone check the bulletin board to see who's praying today? Anne? If she's here we'll go ahead and not wait for the rest of these sleepy heads . . . Poached egg on green beans. What, no fried tomatoes? I wish my egg were done. I'll bet I never forget English Dave and his vegetables for breakfast . . . Worship time . . . Scripture in English and then in Italian . . . A hymn sung in English and German. A prayer in slightly broken English.

7:10 a.m.: Off to work. Everybody's repairing the road again today . . . "Somebody find Jim. He's on dishes. . . . Yes, I know the Italians always rinse in cold water . . . Yes, I know the English don't always rinse dishes. But here we rinse in hot water — a health measure" . . . Just a quaint old American camp custom. Why won't Werner lather up his bar soap? I guess soapsuds is just another queer American habit. I hope Alvise can forgive Dave for burning the porridge . . . and letting the coffee boil over. What a mess!

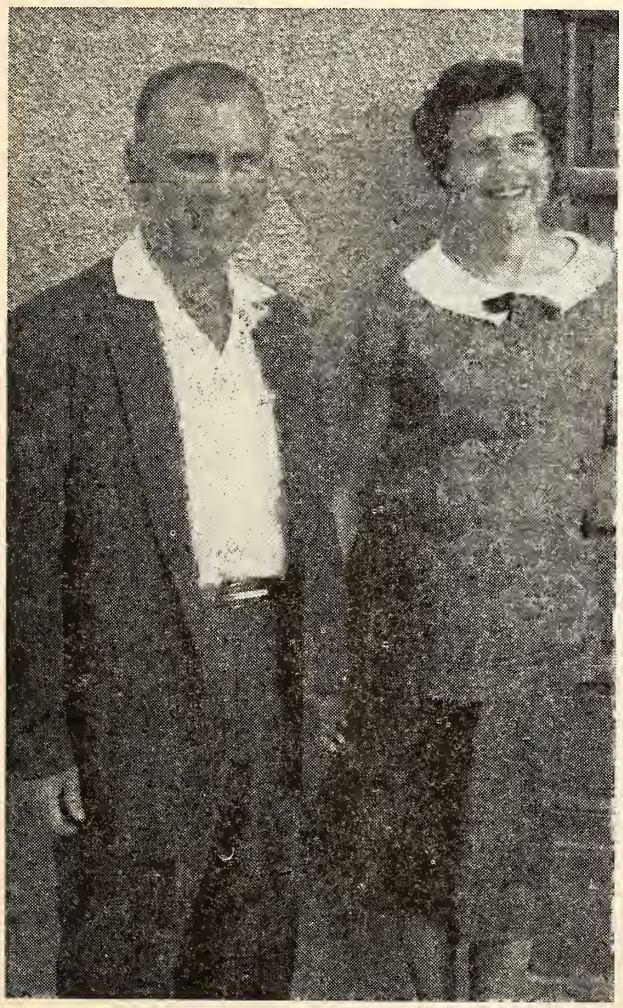
7:40 a.m.: Now if I can just find those new cooks so we can make out today's menus and grocery lists. "Tina and Jaap, let's have a small conference here in our pantry-bedroom. We've ordered liver for tonight. I'll bring home another sack of potatoes and some green beans for supper. What do you need for your soup this noon? [Will I ever get used to European weights and measures?] Yes, I know the metric system is more sensible. Okay, okay, I'll try to forget about pounds and ounces . . . Jaap, I think Dutch sausages for breakfast would be lovely too, but if we eat all our meat ration for breakfast, what about the other meals?"

8:30 a.m.: Where is that project car? There's the market, the bank, the butcher, the hardware store, the pharmacy — a list a mile long. We'll never make it to town and back by noon.

9:30 a.m.: A vehicle! But how in the world will we ever get all our groceries home in this little car? Faye can sit on top of the potato sack . . . Why on earth they put the railroad crossing gates down fifteen minutes ahead of train time I'll never know! "Keep beeping the horn — oh, they're going to raise the gates for us! Cross your fingers — only three more railroad crossings to town!"

10:00 a.m.: I'll walk clear around the market first to see what they have and the prices they're asking in the various booths. I wonder how much she'll come down on her grapes. "I'll pay only 100 Lire a chilo, Signora . . But I'm buying for thirty people — twenty-five young people from eight different countries have come to help the Homeless European Land Program (HELP) refugees in Simaxis for five weeks . . . You know, at the American movie star's hacienda — it is Don Murray's resettlement plan for hard-core refugees. The United Nations and the Brethren Service Commission are helping . . . Oh, we have six Dutch, three Americans, four Germans, two English, five Italians, one Danish, one Swedish, one Austrian . . . Well, we've been cleaning their irrigation canals, repairing their road, and helping harvest their crops . . . seven hours a day, five and a half days a week . . . Oh, we don't get paid anything! In fact, it costs us plenty — both to get here and to pay for our own food besides . . . But we can only pay 500 Lire a day (85c) per camper for food. So you see I can only pay 100 Lire per chilo for your grapes . . . Not too ripe — we have no refrigeration" . . . How will I ever get all these bags to the car? Rush, rush . . on to the doctor. Blame Faye's toe and a cactus thorn. I hope some day our campers will learn to wear shoes.

12:10 p.m.: Everyone's grim, grimy, sweaty, and ravenous today. "Pass the potatoes, please." Road work in this heat is no snap. I could drink the whole water can dry. "Pass the water, please." At least it's wet, even if it is warm. I wish the kids would stop drinking that cooler cistern water. At least this water we bring from the railroad via the wheelbarrow is safe. That's about all you can say for it. "Let's sing a while before dishes." Will it be in French, German, Swedish, or Italian today? . . . "Remember gang, we scrub the floors after noon dishes! Will somebody tell Willem to remove his soaking laundry from our scrub bucket? Well, he'll just have to soak them in a wash basin." Oh, what beautiful hours — one to three — when it's too hot for road work, but wonderful for sleeping (if you can stand the flies and the noise) and swimming in the river — provided you're not on dishes and scrub duty. "Hey, somebody go out and pump — the cistern water tank is dry again." Somebody's not pumping his ten minutes a day or our water tower wouldn't be empty again. "Nab Rolf. 'Man that pump, man!' "



Walter and Frances Bowman, directors of the work camp were once Brethren Service workers in Italy

3:00 p.m.: There goes that gong again. I can hardly bear to go in and waken Anne. "Two and a half more hours of work this afternoon, Anne." . . . "Back to the road, crew." Why is it that some of our campers are never ready to go to work till quitting time? "I don't like body work." . . . "But this is my vacation." . . . "But I am a student and a scholar! . . ." So it goes. And then there are the valiant second milers — the ones who are seldom late to work and do not loaf on the job . . . "Tina, that's an awful pile of potatoes . . . I mean, don't you think you may have too many potatoes?" She understands, finally. Poor Tina is positively exhausted by day's end trying to understand our slangy and sometimes sloppy American English.

5:30 p.m.: Here comes the road gang to wash up. Oh, look, Len's not only scrubbing face and hands at the pump but she's soaping up the blouse and slacks she's wearing as well. There seems to be nothing like a shower at the pump where you can wash both yourself *and* your clothes in one simple operation. The way that hot wind is blowing she'll be dry — and dusty again — in one half hour. I see Dirk is out there in his swim trunks and Helen in her rain coat — probably they are washing everything else they own.

6:00 p.m.: Chow time . . . "Who salted this stuff?" "Now you don't ask what it's called; you just eat it, and don't ask any questions. Pass the bread and marmalade to Livia and Pia." This Dutch cooking is causing a revolution in our Italian kids' stomachs. "Here's salt, sugar, or ginger for your watermelon." Dutch Tina consistently uses the celery tops for soup and throws the rest away. How well I remember the day our Italian cook, Angelina, nearly collapsed when our German camper, Anne, *sliced* the carrots for her ministrone instead of dicing them. . . . But all of us here seem to be about equally "set" in our ways. "Now only our way is the right way!" . . . May the good Lord forgive us all — his arrogant, stubborn children.

7:45 p.m.: Hey, I thought the refugees were throwing a party for us tonight!

8:30 p.m.: Here comes Serena — I guess she is the first of our refugee friends. She is bringing these cold pancakelike things for refreshments . . . Here come the others . . . soda pop and all. This is truly a big step for the refugees — to be on the giving end instead of the receiving end. Perhaps our long weary hours of work-

ing with them are bearing fruit after all if we can help this kind of faith and sharing to develop where only emptiness and futility were found before. Why Martines has even mustered up enough faith in himself and in the world to take unto himself a wife! He brought all those cookies as prenuptial treats.

9:30 p.m.: Speeches . . . Albino is saying for the refugees that the presence of the work campers has been like an oasis in the desert for them and when we leave they will feel lost and saddened. "But next year shall come others who will become equally dear to us." Say, this is real spiritual progress — to be able to look ahead a year and believe in other international youth he has never seen.

How we long to say, "Albino, the world is not all evil as you have seen it in your twelve years in refugee camps. There are good people who care about you — who do not wish to rob, cheat, hurt you, and lie to you." Misty eyes and a catch in our throats . . . and then music and dancing and informal chatting.

"Yes, Mario, I know that life has hurt you more deeply than I from my sheltered protected American shell can ever comprehend . . . But try to replace those former bitter memories with the thought that *here we care.* Don't you see, we wouldn't be here at all if we didn't. . . . If you can't believe in God, then believe in our love and concern for you. God is love." Gently now; here is a crushed life . . .

11:00 p.m.: It's been a wonderful evening . . . But we do have to work tomorrow. Goodnight all . . . and thank you again for everything . . .

11:30 p.m.: Lights are put out in the house from the central switch, keys click and the doors are locked for the night, and our girls go reluctantly to bed. I hope the boys in the tents won't run off to the river to swim tonight; night swimming is forbidden, but what if. . . . I'll check to make sure all the girls are in.

That nightmare night when Alvise broke his arm in the motor scooter accident is still far from a dim memory! Especially since that same night we discovered Margit was missing from her bed and Alfred from his tent. It was so late — tensely, anxiously, we waited. Youth, entrusted to our care: vivacious, impulsive, boundless in energy, inexperienced, careless, adventuresome, trusting.

Two untimely accidents in one evening, on scooters borrowed without our knowledge and permission . . . Margit's small head wound, Alfred's tender anxiety, concern, and care for her . . . a gallant German-speaking lad and a brave Swedish girl in an Italian-speaking land, searching for a doctor, a hospital, in the blackness of the Sardinian night . . . Guido's shattered scooter, his, "I don't care as long as Alvise is all right." Alvise's remorse: "I shouldn't have been going so fast; what have I done to my friend Guido and his scooter!"

Concern, pain worry, forgiveness . . . recovery, deepened human relationships, tested by shared suffering . . . Memories, memories, memories . . . but it's time to get to sleep . . . I'll go unlock the door for Anne. At last everyone is in. All is well . . . safely rest . . . God is nigh . . . and another international work camp day is brought to an exhausted but triumphant close.

Wanted: Gadflies

Continued from page 4

and value questions concerning the changed agricultural scene caused by the technological evolution. Farms today are little more than industrialized sources of food. This in turn presents the question of the size of our cities. How big do we want them? And what problems are involved in controlling their size if that is deemed desirable?

What do we mean by a way of life? What is the American way of life at this point? How far have we moved towards the goals set before us by our forefathers? Or do we even want the same goals? If we do not — in what direction do we want to move? These are the larger issues. On these our concern should be vested and our energies, at least partially, expended.

But how many of our concerns are self-determined? What part do the hucksters play in determining those things about which we care? None of us can possibly underestimate the powers of accomplishment that mass communication possesses. The face of the whole world has been changed since its very inception. And yet how are these means of mass communication realized?

Where does the demand come from, for instance, for American automobiles? How big and powerful can an automobile become before it becomes a menace and a threat instead of a means toward a productive end — be it in a work situation of for pleas-

ure? And is the fact that there are more appropriations for roads than for schools an outgrowth of this? Is there even any concern whether it is or not? Are our concerns as easily manipulated as our tastes in cars or clothes? And if they are, is this a state that we would wish to perpetuate?

Another issue, one of the most explosive facing our country today, is integration. It has been so nebulously handled by both parties that we never see its real implications. What will integration mean in our total picture – economically and socially? What does it mean when taken out of terms of expediency and put into moral terms? What are the adjustments that would have to be made? Are these the things that are discussed by the two men who want us to place in them our trust and faith for the next two, four, or six years?

The question of integration is, most outstandingly of all, a moral one. It was decided by the Supreme Court on that basis. It was viewed by the world on that basis. And yet we are told that we must integrate because of our "reputation." I still hope, however, for some person, some party, which will affirm, in our Judeo-Christian tradition, the universality of man and his right to equality.

Another issue is the militarization of America. Today its wisdom is no longer questioned. Must the militarization necessary to national security also permeate every facet of our daily lives? Even to the militarization of our thoughts, no matter how vehemently we may deny the validity of such a statement? Have we had any honest discussion or debate on the relation between the corporation and the army? The danger that America faces today from new weapons and means of destruction never known before?

We cannot continue to be treated as children, protected from the facts, and still be expected to assume adult responsibilities in political life. It is the age-old choice between being a man or a mouse. And yet it has come to where we must demand our manhood and not just assume that we have it.

Foreign policy, militarization, integration, inflation, unemployment – the most important issues of all to the American people and the ones on which we have been most defeated. We must know about these things. We must know so that we can, each one of us, make our own personal and moral choices. We must not be forced to back into positions either because of shortsightedness or from lack of necessary information. We must accept that in a nation whose government is based on the free choice and preference of its governed body, that body must know on what it is deciding.

We talked, my student and I, for a long time. We sought answers and found none. We shall keep on seeking, and when we find the answer we will sting the complacent into action.

If Any Are Wise

Marianne Michael

Missionary in Nigeria, West Africa

TREMBLING ever so slightly like a giant gull descending to its nest, our plane brought us from the late afternoon sunlight of Italy down into the city whose twinkling lights make up the golden scimitar that is Rome. Pausing briefly for the modern equivalent of a fresh mount for the remaining journey, the passengers filed into the air terminal.

Within the hour, moving out again into the dusk we were surprised by the brilliance of the lights which envelop a modern airport at night. The thrill of being in that city whose culture antedates ours by centuries reminded me to look at the people with a curiosity that seemed to expect something different here. A city which had produced a Paul, the Caesars, a Mussolini, a Maria Callas . . . this could be no ordinary place. What makes a generation great? Why does a city rise and fall? From where do our leaders come?

Outside on the edge of acres of white concrete, my mind still pondering the imponderables, I looked up and saw low on the horizon the evening star.

Oblivious of the myriad lights below by which we reckoned our transient times and places, serenely it shone. There it had been for centuries past. There it would be when we could see no more. There shone the answer which man could not give.

The same God who set the evening star in its place had created man to love and to serve him. True, there had been times when the stars were clouded over and there were times when men closed their eyes to the heavenly light. Yes, there were times when man had disappointed his Maker.

But patiently, unendingly, our minds search, unresting until they feel that presence with them. Men have done it in every culture; they do it in primitive groups whose times are most realistically "in his hands." They search with the best minds that earth has produced but each must make within himself that peace that will satisfy his inner need. "God looks down from heaven upon the sons of men, to see if there are any that are wise, that seek after God" (Ps. 53:2).

Irene Bittinger



Religious News Service

A Better World Begins at Home

A JOYOUS memory goes with me through the years — the happy activity in our home during the years of my childhood. Every Friday and Saturday our house was filled with the aroma of baking pies and cakes, salad preparations, pickles, meats, and all kinds of good things to eat. This was accompanied by the cleaning inside the house and around the yard so that we would be "all ready for the company on Sunday."

As I think of the grand parade of people who were that "company" in our home I am more than ever aware of what a priceless heritage my parents gave me. The church leaders, evangelists, children's day speakers with their mysterious little black bags, the missionaries from China and India who dressed us up in intriguing costumes and showed us the idols people worshiped, families from the opposite end of the congregation who lived too far away to get home for dinner, and then the special girl or boy friends who came to spend the day — all these formed the groups of ten to thirty who gathered there as our Sunday company.

Our little village was just an ordinary one far from the railroad and many of the wonders of the world. But there in our home, as in many other such homes through all the years, was the beginning of a better world. Many times did our parents speak of wanting better things for us as children.

It is evident that every parent in every age wants a better world for his children. We need only to look about us at the many gadgets and inventions in all fields to recognize the efforts of mankind to accomplish this end. Main Street of every city is lined with stores filled with these things. Libraries, museums, and schools are filled with books and equipment to help the child learn of these developments.

Recently a leaflet telling of Hungarian youth came to my desk. It said in part, "Nowhere can the changes in the life of a country be better assessed than in the position of its youth. Older generations, which cherish memories of their own youth, observe life with wise understanding and form their

opinions by comparing the experiences of the present with those of the past. If the lifetime of a generation has been comparatively uneventful, the rising generation has no particular difficulty in adopting the views and ways of the older generation and in understanding the events of the present.

"This is not so in our time, the second half of the 20th century. The youth of our day are children of the atomic age. Social development gives rise to newer and newer problems; technical progress dazzles the world with fresh wonders . . . new relationships are formed among the peoples of the world; and the inner life of the countries is changing."

A similar statement comes to us almost daily in the headlines of our newspapers. Usually youth are spoken of as confused, delinquent, or wild. Even so, really and sincerely, the parents of these youth still want this better world for these same children. Is it still beginning?

It seems to me that this process is beginning constantly in some home — just as kindergarten begins each fall for some child. I believe there are greater possibilities now for building a deeper security, especially among Brethren youth, than there ever have been. Each growing child in a normal Brethren home is exposed to most of the following areas of experience and understanding:

The printed page enlarges the scope of the visiting minister or missionary. In the form of the Gospel Messenger, Horizons, Leader, Brethren Service Newsletter, etc., these pages tell of problems and joys in all parts of the world.

Local and district CBYF retreats and rallies lead to the regional youth conference. Some of our youth go on to the youth political seminar and Annual Conference. These are high peaks of fellowship with other youth and older people of the church, which provide that feeling of security which our Sunday company used to do.

Then there is that growing procession of people through our homes who inspire imitation just as the missionary with her idols and intriguing costumes used to do. This is the group of returning BVS and I-W youth who have seen the needs and circumstances of others of God's children. They return with a deepened urgency to be of service. They bring pictures and stories of the experiences they have had. They bring with them international exchange students, State Department guests, International Farm Youth Exchangees, and many others who likewise search for a understanding.

These people all bring us a consciousness of the need of knowing other languages so that we may speak their language, see their point of view as well as ours. This language study together as families — using our own returning youth, the refugee family in our midst, the TV class or the extension from the college, as teachers — has untold possibilities for strengthening the solidarity of the family, for opening new horizons of adventure for foods, travel, study, and appreciation.

Opening the Gate to 1960

D. Conrad Burton

SOMETIME ago I drove through an old brush and timber pasture back on an Iowa farm. The pasture had knee-deep grass and was full of stumps and other hazards. So I kept my eyes straight ahead in an effort to select the best route. By the time I reached the gate, I realized that somewhere back in the pasture I had shifted clear down to low gear and that the station wagon was pulling about as hard as it could pull.

On getting out to open the gate, I found that the radiator was boiling and the engine was smoking. I looked back and discovered that for some distance I had been plowing a furrow through the sod and weeds. Without my knowing it, a piece of timber had wedged under the car and was gouging into the ground, almost dragging the car to a stop.

Sometimes in our spiritual lives we accumulate drags just as exhausting and frustrating as this. Often we do not know where or when we pick them up. They just hook on as we attempt to move along some of the unchartered paths of life. Then they drag us down so slowly and exhaust us so completely that we just burn out and grind along without knowing what is wrong.

The New Year provides a wonderful opportunity for us to make a check on our personal progress. As we open the gate to 1960, we would do well to survey our present condition and glance back at the path we have just traveled. By doing this, we may discover certain things which have hooked on to our lives, which are dragging us down and causing us to grind along in low gear, exhausting our spiritual resources and impeding our progress.

Many of these drags are

easily discovered and very simply removed. Others are so involved and so deeply attached that we feel helpless at the thought of removing them. But our God has demonstrated in the lives of many that we need not be chained to the accumulated drag of our past. He has shown certain ways of cutting loose and moving ahead in newness of spirit.

First, we must recognize that drag (conviction); and then we must talk honestly and earnestly about it with him (confession); and then we must seek his help in removing it (commitment). If we do these things, we feel the old load dropping off (forgiveness); and we can pass through the gate to 1960 with a keen sense of confident anticipation (the joy of salvation).

Is it not wonderful what you can learn from an old brush and timber pasture?

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

A Poet Prays. Violet Alleyn Storey. Abingdon, 1959. 80 pages. $2.00.

The depth of the author's own spiritual experiences shine out in every prayer poem. The collection is divided into four sections, each based on a phrase used in one of her poems. They include prayers for comfort in grief, for peace and strength, for brotherhood, and for the vision of God in nature. The everyday longings of the soul are uttered in simplicity and beauty. Many of these poems have been available before in various magazines. Ministers and devotional leaders will want to quote them. I find myself reading them over and over, with new joy each time. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Two Thousand Tongues to Go. Ethel E. Wallis and Mary A. Bennett. Harpers, 1959. 308 pages. $3.95.

This is a book which will have an appeal in many quarters of the Christian world. The authors, following very closely the diaries and field notes of the various workers of the Wycliffe Bible Translators, have compiled an historical sketch of that movement which is both challenging and at the same time disappointing. Its pages are filled with just enough adventure and deep spiritual trust along with historical fact that it will be read with interest by layman, linguist, Biblical scholar, missionary, and pastor alike.

Some persons will, I am sure, have doubts about the book. For example, while the authors may not exaggerate the value of having the Bible in the language which a person can understand they do seem to oversimplify just how these Scriptures can be used in the mission program of today. The book also tends to glorify personalities and at times gives the impression that Wycliffe Translators are the only "mission" making a significant contribution in today's world. Again, the basic theological presuppositions which undergird the writing are questionable, I think, when the authors imply that some of the workers receive physical harm as punishment for disobedience of God.

Frankly, although I felt my spirit being lifted from time to time at the dedication portrayed in the book, I finished it with some doubts and misgivings. — *Joel K. Thompson, Elgin, Ill.*

The Renewal of Hope. Howard Clark Kee. Association Press, 1959. 190 pages. $3.50.

In this thoughtful and provocative book, the author states the dilemma "hope" faces today at the hands of both liberal and conservative Christians and atheists as well. He then traces the Biblical ground for hope, presenting impressive concepts to refute some of those of ultra-conservative Christians, but showing that his are Biblical.

He insists that the prayer of Jesus — "Thy kingdom come; thy will be done on earth as it is in heaven" — is the real ground for our hope.

Some of his practical suggestions for expressing the hope in our world may be questioned, his suggestion of the use of unchristian methods to defeat the Evil One most of us will hold in serious doubt, but as a whole the book gives a solid approach to this Biblical doctrine.

To me, this book seems worthy of the study of any serious student of the New Testament. — *Charles E. Zunkel, Port Republic, Va.*

***Camping Digest.** Kenneth Chasey. The Naylor Co., 1959. 225 pages. $3.50.

Here is a complete listing of camp and trailer sites in state and national parks, forests and monuments in the United States, including Alaska and Canada. Although there may be less expensive listings, this 225-page book is most comprehensive, easily indexed, and of convenient size to carry in your car or trailer.

This is not a "how" book of camping, although helpful ideas and explanations are given in the first twelve pages. The author has a lifetime experience of camping and has compiled the information contained in the book through firsthand encounter and from literature provided by various national, state, provincial and other agencies. It has been checked thoroughly for accuracy. This book should accompany any family or group planning extensive camping trips. — *Paul M. Weaver.*

The Greatest of These Is Love. A. A. Van Ruler. Eerdmans, 1959. 111 pages. $2.00.

Many books have been written on the apostle Paul and his letters. Here is one which fastens on the 13th chapter of First Corinthians and gives a sentence by sentence exposition. There is no attempt to deal with Paul's thought as a whole; rather, Christian love is explored in its many dimensions according to the clues supplied by the apostle's classic utterance.

An outstanding feature of the book is its quiet manner, which at the same time does not settle down to obvious truths. The author, a Dutch conservative theologian, writes from an evangelical perspective, but without the exaggerated and antagonistic tone so often characteristic of persons of this persuasion.

The writer's style is very concen-

trated, and he uses very few formal illustrations. Nevertheless, the book will be accessible to thoughtful readers. Its format (in twenty-five short chapters) suggests that it might well be used as daily devotional reading. Those who work at it will find their understanding of Christian love broadened and stimulated. — *Richard C. Bollinger, Topeka, Kansas.*

The Christian Teacher. Perry D. LeFevre. Abingdon, 1958. 176 pages. $2.75.

The Christian teacher, according to Dr. LeFevre, is one whose faith provides a sense of calling sufficiently central to provide motivation, direction, and integration for his professional disciplines, his teaching and counseling opportunities, and his participation in the redirection of the life of the school community. This is his "call from God."

He then illustrates how the teacher in various academic fields may fulfill his Christian vocation by keeping clear the interrelatedness and wholeness of truth. Religion is not to be dragged in, but points of contact and points of divergence are to be indicated between his subject and the vital values of the Christian faith.

Communication is a top concept of education. This calls for the personal encounter of teacher and student in an atmosphere balanced by freedom and responsibility — undergirded always by an attitude of acceptance. The teaching method should square with insights of Christian faith — but a dimension of mystery remains in the teaching-learning process. Dr. LeFevre hints that God — not man — teaches the truth, and that the new meanings, abilities, and healing powers which come to persons are aspects of God's work in human life. "To participate in education of this kind is to participate in the very life of God." — *S. Loren Bowman.*

Stories Jesus Told. Ruth S. Gray. Warner, 1958. 69 pages. $1.95.

Eighteen parables of Jesus are retold simply, each with a full-page illustration in color. Most of the parables are well told but not all of them give any context for the parable. A child might see no meaning at all in some of the parables as they are not even very exciting unless seen as a means of Jesus' teaching something. The story about the sower has no explanation or application, nor does the parable of the wise and foolish virgins. Perhaps the author purposely avoided interpretation on what might be controversial issues or perhaps the stories are meant to be pondered so that one might find his own meanings. A chart in the back of the book showing the name of each parable with its scripture reference states briefly the lesson it teaches. By reading the book, a child would become more familiar with Jesus' parables. — *Glennis Parks, Elgin, Ill.*

***You Shall Be My People.** Edwin M. Good. Westminster, 1959. 96 pages. $1.50.

This little volume is the second of nine in the valuable Westminster Guides to the Bible, a series addressed to educated laymen. It treats in a pleasant, readable style, yet marked by scholarly incisiveness, the first five books of the Old Testament, stressing the interests and viewpoints of the covenant community of Israel which produced them. The approach is one which combines some features of the documentary hypothesis with the best insights of the newer *kerygmatic* (theology as recital) emphasis. Alert and questing students of the Bible, both lay and ministerial, will welcome this lucid, honest treatment of these ancient documents. Those who find difficulty in getting to the heart of the Old Testament message will profit greatly from this and other volumes in this series. — *Chalmer E. Faw, Chicago, Ill.*

Life of Evelyn Underhill. Margaret Cropper. Harpers, 1958. 244 pages. $3.75.

This biography is the intimate account of an influential Christian and famous author of England. It is a moving story of one who made her way from the early days of agnosticism to deep spiritual maturity, with the result that her influence was felt throughout the entire church in England.

As a spiritual director of rare understanding, as counselor to the many who came to her, as a deep discerner of mysticism, Evelyn Underhill was almost unreal to many as far as a realistic approach to life goes. The author of the biography brings a very human touch to her life story by playing up her happy marriage, the social circle of eminent persons, and the eager enjoyment of the world.

She introduces the reader to a delightful friend who knew how to meet people, who could talk with equal grace and humor to her friends in the slums and to her fellow writers.

The author succeeds well in letting the subject of her book speak and reveal herself through the pages. This book will be appreciated especially by those who enjoy biography as a type of reading. — *Anna Warstler.*

***A Book of Public Prayers.** Harry Emerson Fosdick. Harpers, 1959. 191 pages. $3.00.

The book ought to be one of the high points of congregational worship. Very often, prayers do not represent the best thinking of the pastor but are a spur-of-the-moment collection of traditional, oft-repeated words. This book represents the prayers of a shepherd who knew his flock and took seriously the matter of expressing the praise of the church as well as its petitions. It is possible to use the book for worship, and the litanies may be used helpfully in local churches. But ministers ought to ponder the contents of the book primarily as an illustration of the high quality to be aimed at in their own work as leaders of worship.

The book contains fifty-six prayers for general use, and nineteen for special occasions and holidays. In addition there are thirteen litanies for responsive reading. This book is highly recommended for ministers and all others who have a deep interest in the public worship of God. — *Stewart B. Kauffman.*

I Speak for Myself. The autobiography of John Haynes Holmes. Harpers, 1959. 308 pages. $4.50.

John Haynes Holmes' name is remembered by many people and in a variety of associations. His pacifist witness is well-known. His voice was always lifted in behalf of social reform, he being one of three who founded the American Civil Liberties Union. He also helped organize the NAACP, and was with the beginnings of the FOR.

The book is especially valuable as background to much of the social reform and strife of the early part of this century. Dr. Holmes has a vivid memory of persons and events, and a way also of making these live for the reader today. It is more than history, for one reads here the story of one of the prophetic preachers of our time. — *W. Glenn McFadden, Elgin, Ill.*

KINGDOM GLEANINGS

Invest Your Summer, a catalog listing 1960 service opportunities with a number of organizations, including the Brethren Service Commission, has been sent to the various regional offices. Additional copies may be secured from the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill., at 25 cents per copy or $1.00 for seven copies.

Laura Barwick, has recently joined her husband, John W. Barwick in Oristano, Sardinia, where he has since July been director of HELP, a refugee resettlement project administered by the Brethren Service Commission. Mrs. Barwick had remained in New York for a few months to assist in the care of her new grandchildren. The address of the Barwicks is: Orto Muzzetto, Oristano, Italy.

Fliers describing the Brethren Adult Seminar, Feb. 28 – March 4, have been mailed to pastors, Brethren Service representatives, temperance leaders, men's and women's fellowship leaders, and leaders of adult work. Persons wishing information and registration forms for the seminar may contact one of these individuals in their congregation or write to the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Over 350 high school juniors and seniors from five states, together with their pastors and counselors, attended the first Church of the Brethren Day on the Bridgewater College campus in November. The youth had an opportunity to see the facilities of the college and were instructed in the admission requirements, its programs of studies, and procedures to be followed in applying for admission. The ministers and counselors also had a session on their opportunities and responsibilities.

D. W. Bittinger, president of McPherson College, Kansas, led a one-hour discussion for the Kansas Little White House Conference on Children and Youth in Topeka, Kansas, on Dec. 11. Five hundred Kansans were expected to attend this conference which is the fifth of its kind. Forty-two of the number will be selected to represent Kansas at the National White House Conference in Washington, March 27 – April 2. Dr. Harry F. Corbin, president of Wichita University, is chairman of the governor's steering committee for the Little White House Conference. Mrs. D. W. Bittinger is the vice-chairman of this committee.

A group of young Brethren and Mennonite theologians met in retreat over the Thanksgiving week end near Goshen, Ind., to exchange views on our mutual and divergent traditions, especially as they relate to our present-day peace witness. Brethren who attended were: Warren F. Groff and Graydon Snyder of Bethany Biblical Seminary, Donald E. Miller of the Harvard University Graduate School, Allen Deeter of Manchester College, and Dale Aukerman, who is under appointment to go to Europe as our peace representative. Papers which grew out of this consultation will appear in Brethren periodicals from time to time.

The sixty-eighth academic year of La Verne College was celebrated with a dinner at which Walter C. Prill, educational services manager of Southern Counties Gas Company of California, was the speaker.

Reuel B. Pritchett of White Pine, Tenn., is a patient at Blount Memorial hospital at Maryville, Tenn., for the second time within a year. He covets the prayers and interest of the Brotherhood.

Twenty copies of the songbook, Favorite Hymns, are needed for a youth fellowship in the Christian church at Conroe, Texas. Anyone having a copy he is willing to dispose of, please write T. J. Long, 512 Waco St., Conroe, Texas, stating the number and the price.

Starting on Dec. 16, the weekly chapel services of Elizabethtown College are being held in the Elizabethtown church, which is adjacent to the college campus. The decision to hold services in the church was made to provide an atmosphere more conducive to worship.

The twenty-eight page booklet, The Church of the Brethren, by D. W. Bittinger has been revised and is now available for distribution. Single copies, 15c each; in quantities of twelve or more, 10c each. Order from Sales and Merchandising Dept., Church of the Brethren General Offices, Elgin, Ill.

J. W. Kettering of Elizabethtown, Pa., is listed in the recently released edition of Who's Who in Commerce and Industry. Brother Kettering is a certified public accountant and a partner of Main and Company with the office in Harrisburg. He has been active in community activities, as well as in church work on local and national levels. He is presently chairman of the board of trustees of Elizabethtown College.

Eight Bridgewater College seniors have been selected to appear in the 1959 edition of Who's Who in American Universities and Colleges. They are Gail Condon of Meyersdale, Pa., Fred Diehl of Staunton, Va., Robert Flora of Richmond, Va., Thomas Geiman of Baltimore, Md., Iva Hylton of Floyd, Va., Donald Jordan of Roanoke, Va., Jack Stapleton of Deland, Fla., and James Sperry of Meyersdale, Pa.

Harold D. Fasnacht, president of La Verne College, attended a meeting of the Commission on International Understanding of the Association of American Colleges in Washington, D. C. He is one of a dozen liberal arts college and university presidents of America composing the commission responsible for discovering ways by which American colleges can improve international understanding and cultural exchange through higher education.

Christmas programs were featured on the campuses of the colleges in December. The Bridgewater glee club presented Handel's The Messiah in Cole Hall and also in the Bridgewater church and the Luray Baptist church. The Christmas opera, Amahl and the Night Visitors, was given three nights at Manchester College, sponsored jointly by the department of music and the department of speech and dramatics. The La Verne College choir of ninety voices gave a Christmas concert.

Bridgewater and Manchester colleges each received an unrestricted grant of $2,000 from the Esso Education Fund of New York for the second year.

A Spiritual Life Institute will convene on the Bridgewater College campus on Feb. 9-11. Featured will be Elton Trueblood, M. R. Zigler, Paul H. Bowman, Earl M. Zigler, Ira S. Petre, Roger E. Sappington, and Samuel A. Harley. Ministers and church leaders from the Southeastern Region will be attending.

Several denominational student groups are active on the Bridgewater College campus. The CBYF, the religious youth organization of the Church of the Brethren, is headed by Harry Rinehart of Westminster, Md., as president and Prof. Dale Ulrich as adviser. The Wesleyan group of the Methodist Church, of which Prof. David Winfrey is the faculty adviser, is making plans for a retreat and joint meetings with Madison College.

Andrew W. Cordier, executive assistant to the Secretary-General of the United Nations, has made a gift to Manchester College of the complete proceedings of the Second International Conference on the Peaceful Uses of Atomic Energy held in September 1958. This is a thirty-three-volume set and is in addition to the sixteen-volume set of the proceedings of the first conference that had been given earlier by Dr. Cordier, an alumnus of the school.

The General Brotherhood Board is pleased to announce that A. Stauffer Curry has accepted the call to the position of director of men's fellowship and family education for the Brotherhood. The schedule for making the transfer by Sept. 1, 1960, from the editorial office to the program department will be announced after there is opportunity to consider both ongoing responsibilities in the areas of work and successor personnel.

Harl Russell, director of special gifts for the Church of the Brethren, was elected to serve on an eighteen-member Committee on Gift Annuities at the tenth Conference on Gift Annuities. Held in New York City early in December, the conference was attended by 190 persons representing 150 religious, educational, and charitable organizations. The committee, of which Brother Russell is a member, gives leadership and technical guidance to member organizations which issue gift annuities.

Ora Huston, peace counselor for the Brotherhood, is scheduled to be at the Parsons church, Kansas, on Jan. 2-3; at a youth rally in Springfield, Mo., Jan. 9; at Nocona, Texas, on Jan. 13; at Falfurrias, Texas, on Jan. 17; and at the Roanoke church, La., on Jan. 20. He will spend approximately three days with each congregation in public meetings and private counseling, as a part of the new program on peace counseling which is being developed. He will spend about a week at McPherson College and a week at La Verne College during the first part of February. Any churches desiring a visit from the peace counselor in their congregation should write to the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

The La Verne College choir and the community chorus of 150 voices, under the direction of Prof. Douglas McEwen, were heard throughout southern California on Nov. 15 on FM radio in a recorded broadcast of excerpts of Brahms' German Requiem. The chorus was accompanied by the Montebello Symphony Orchestra.

Licensed and Ordained to the Ministry

Luke B. Bucher, licensed in the Heidelberg church, Eastern Pennsylvania.

Walter Snyder, licensed in the Albright church, Middle Pennsylvania.

Philip C. Stone, licensed in the Mt. Hermon church, Southern Virginia.

Leon B. Albert, ordained to the ministry in the Bethany Biblical Seminary chapel, Chicago, Ill.

Changes of Address

George and Wilma Kreps left San Jose, Costa Rica, on Dec. 11 for Ecuador. Their future address is Casilla 455, Quito, Ecuador.

Elvert and Evelyn Miller and their two children are located at 1150 Club Drive, Wahiawa, Oahu, Hawaii. They are working on a project sponsored jointly by the Board of Home Missions of the Congregational Christian Churches and the Hawaiian Evangelical Association of Congregational Christian Churches. They are attempting to reach the young Japanese who are emerging from Buddhism and not yet convinced of Christianity.

The Church Calendar

December 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: God, Our Help. Acts 12. Memory Selection: Cast all your anxieties on him, for he cares about you. 1 Peter 5:7 (R.S.V.)

Dec. 27 — Jan. 2 Central Region recreational laboratory, Manchester College, Ind.

Jan. 3-10 Week of Prayer

Jan. 17-23 Church and Economic Life Week

Jan. 24-31 Youth Week

Jan. 31 — Feb. 5 Brethren Youth Seminar, Washington, D.C., and New York City

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Robert O. Hess of Mastersonville, Pa., in the Akron church, Pa., Jan. 3-17.

Bro. H. Spenser Minnich of Elgin, Ill., in the McFarland church, Calif., Jan. 17-24.

Bro. Russell G. West of Wiley, Colo., in the Pulaski church, Va., Jan. 31 — Feb. 7.

Gains for the Kingdom

Four baptized and two received by letter in the South Whitley church, Ind. **One** received by letter in the Midland church, Mich.

Sixteen baptized and two received by letter in the Monocacy church, Md.

News and Comment From Around the World

Presbyterians Adopt Large Missions Budget

An $11,832,000 budget for 1960 was approved by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church. This represents an increase of $400,000 over current appropriations.

The new budget allocates $5,300,000 for the maintenance of more than 1,300 workers serving with other communions in Asia, the Middle East, Europe, Africa, and Latin America. It includes $3,186,000 for ongoing medical, educational, agricultural, and evangelistic programs, and $35,000 for educational projects in six regions overseas.

Quakers Stress Psychology in Dealing With Criminals

Greater use of social science and psychology in dealing with criminals was urged by a national conference of Friends on Crime and the Treatment of Offenders.

The meeting, attended by eighty members of the Society in this country and Canada, was the first of its kind held by Friends in the United States.

The conference reaffirmed the Quaker opposition to capital punishment and said, "Despite some progress in the field of penology there are many conditions which still clamor for reform. Vengeance rather than restoration is too often the motivating force of the courts and the penal system. The government can do much to bring improvement but officials often are almost powerless without the support of an enlightened citizenry. Our wish is to restore the wrongdoer to a happy, healthy, and useful life. God's spirit is available to every man even though folly has brought judgment upon himself. Under proper conditions restoration can often be realized. No human being should be abandoned as hopeless."

Proposal to Create World Refugee Foundation

The International Committee for the World Refugee Year, which now groups seventy-four religious and other voluntary agencies, has commended a proposal to create a world trust or foundation to co-ordinate global efforts on behalf of refugees.

However, it asked its executive committee to undertake further study of the whole problem of helping refugees and to formulate other proposals of a broader scope. The proposed trust or foundation would furnish means of co-ordinating efforts on behalf of refugees everywhere through the impartial allocation of funds raised in various countries, particularly by national committees with little or no past experience in aiding refugees.



The teachers of the Middle Pennsylvania training school for Christian workers look over the enrollment for their various classes from the thirty churches represented in the school from the west side of the district. From the left, the teachers are: Mrs. Frank Sherman of McVeytown; Berkey Knavel, pastor of the Roaring Springs church; Earl K. Ziegler, pastor of the Woodbury church and director of the training school; Mrs. Elwood Metzler of Woodbury; and Tobias F. Henry, a member of the Juniata College faculty. The school, which met on Monday nights in the early fall at the New Enterprise church, had an enrollment of 206

Retired Physician Wins Israel Bible Contest

A sixty-eight-year-old retired physician who emigrated from Russia to Israel thirty-five years ago was the winner in the second annual Bible contest held in Israel. Some 3,000 persons packed the Mann Auditorium in Tel Aviv, where the competition was held. The winner was Dr. Jehoshue Yeivin.

In a speech congratulating the winners Prime Minister David Ben-Gurion referred to the Bible as "the Israeli's second homeland."

Massachusetts Church Council Adopts Resolution Against Gambling

The former Crown Princess Ileana Issarescu of Romania, who now resides in Newton, Mass., was named recently to the sixty-member Board of Directors of the Massachusetts Council of Churches.

At its annual meeting the council passed resolutions condemning gambling and lotteries and urged churches to set "high standards for their own fund-raising, firmly resisting the temptation to use unworthy methods even though they are practiced by neighboring institutions."

Protestant, Jewish Clergy Organize Birth-Control Group

A Clergymen's National Advisory Committee has been formed to promote birth control information. The committee will have a full membership of about thirty clergymen from major Protestant and Jewish groups. Initial members include prominent theologians and clergymen who have

specialized in family life problems.

Bishop James A. Pike, who will head the committee, said that one function of the committee would be to "help secure the incorporation of contraceptive counseling and prescription in maternal health services throughout the United States." He said that the goals of responsible parenthood are shared not only by Christians and Jews but by those of other faiths as well.

East German Protestants Warned Against Youth Dedications

East German Protestants have again been warned that participation in Communist-sponsored youth dedication and other atheistic rites is irreconcilable with Christian faith and practice. The newest warning was made in a special declaration drawn up at the Conference of East German Evangelical bishops.

Parish members participating in the rites will be denied church ceremonies, but may in individual cases be admitted later to Christian ceremonies. This would be permissible if the pastors are satisfied after careful inquiry that these persons honestly desire them and if they pledge to lead a Christian life.

United Church of Canada Votes Refugee Aid

The General Council of the United Church of Canada has called on churches to contribute $250,000 in 1960 to be added to the $140,000 raised yearly through its Overseas Relief fund.

The United Church operates two depots for clothing. Korea's needy are aided through the Vancouver depot and the Toronto depot ships clothing to Lebanon, Austria, and Hungary. This year 145,500,000 tons of used wearing apparel have been shipped.

Presbyterians Offer Aid in Settling Steel Strike

The top administrative official of the United Presbyterian Church offered the "good offices" of his denomination to aid in settling the steel strike.

Eugene Carson Blake, stated clerk of the church's General Assembly, said, "It is time for the American people to make it clear that the strike must be settled promptly and that they will not countenance any dilatory delay on either side of the negotiations."

Japanese Council Honors Pastors at Centennial

At a special service on Nov. 3, the National Christian Council of Japan paid tribute to ministers who have served Japanese churches from forty to sixty and more years. The occasion was the highlight of the Centennial of Christianity held in Japan.

The centennial week was also marked by nation-wide offerings for the victims of the typhoon, which struck the Nagoya area. Official reports show that 4,464 people died, more than 30,000 were injured, and more than one million were displaced from their homes.

YWCAs Ask Nuclear Test Ban

The policy-making council of the World YWCA concluded its quadrennial meeting in Mexico by calling upon member national associations to work for "enforceable permanent agreements" on the suspension of nuclear testing by all nations.

The 250 delegates also urged "continued development of the peaceful uses of atomic energy so that the resources given by God may be made available for the well-being of mankind."

Nyasaland Presbyterian Minister Resigns Legislative Council Seat

The Rev. Andrew D. Kayira, nominated by the governor of Nyasaland to the Nyasaland Legislative Council, resigned his seat following the burning of his home two days after his appointment.

Mr. Kayira was one of four Africans appointed to give the Africans a nominal majority in the Legislative Council. He is a minister in charge of the Presbyterian Church of Central Africa at Karonga, the scene of some of the most violent rioting in disturbances earlier this year. No one was injured when the house was burned and most of the property was saved.

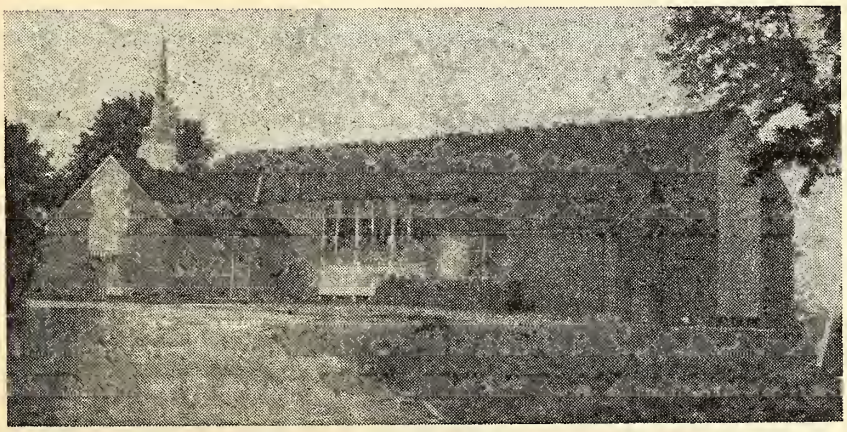
Library of Congress to Exhibit Historic Hungarian Bible

A historic manuscript Bible from fourteenth century Hungary will be placed on special exhibition in the Library of Congress opposite the Gutenberg Bible during 1960. The Bible is one of the finest medieval manuscripts in the United States.

The Hungarian Bible is written in Latin in large Gothic script on 746 vellum leaves and is bound in two volumes. A number of monastic scribes shared in the writing of the Bible and at least three artists illustrated it. The Library of Congress has owned the Bible since 1937.

World Synagogue Council Formally Established

A World Council of Synagogues, representing Conservative Judaism in twenty-two countries, was formally organized at the biennial conven-



Rev. James R. Carroll, minister of Central Presbyterian church in Buffalo, N. Y., was the speaker for the community night service at the Mechanic Grove church, Eastern Pennsylvania, on Oct. 15. This was one of three services planned in connection with the dedication of the new building. One was missionary night and the other was the dedication service on the afternoon of Oct. 18. The sanctuary of the new church will seat 350; facilities are also provided for choir and administration. The educational unit is located in a wing and provides for all departments of the church school. A fellowship hall is in the basement. Murray Wagner began serving the Mechanic Grove church on Sept. 1. The congregation is in process of building a parsonage, which will be ready for occupancy in September 1960

tion of the United Synagogue of America.

Its principal aims will be to "foster the Jewish tradition in its historic continuity" and "to advocate the centrality and pre-eminence of the synagogue in the life of the Jewish people."

The council marks the first time that Conservative Jews in the United States and other countries have been brought together in one body.

News Briefs

A budget of $4,003,000 for the work of the American Bible Society in 1960 was approved by the agency's Advisory Council. The society distributed nearly 17,000,000 volumes of Scripture in 201 languages last year. However, the council has asked for increased support from Protestant denominations and church members in order to provide more Scriptures to "a world of exploding populations."

President Eisenhower has indicated that he will propose an expanded "Food for Peace" program to Congress in January. Secretary of Agriculture Ezra Taft Benson said that the program would utilize more surpluses in order to supplement food supplies available to countries abroad.

Dr. Edwin T. Dahlberg, president of the National Council of Churches, left Dec. 15 on a month-long world tour, to spend Christmas with American servicemen and their families in the Far Pacific. The trip marked the first time that a president of the National Council has made such a round-the-world mission on behalf of the interdenominational organization.

Leaders of Reform Judaism say that $30 million will be needed in the next ten years to train rabbis and develop educational programs to meet the "continued marked accretion of worshipers in synagogues."

Quotes in the News

Thurston N. Davis, editor of America, national Catholic weekly: "In a dark mood one might liken the course of our American society through the twentieth century to the glamorous and well-advertised 'champagne' flight of a giant aircraft. We fly high and untroubled above the swarming problems of less fortunate nations. Our motors hum beneath us in perfect co-ordination. Padded armchairs snap back at the touch of a finger. Yet all the time our great aircraft, ineluctably guided by its high precision instruments, is flying a collision course with an obstacle which, though it looms bigger and ever bigger on our radarscope, we seem powerless to avoid."

Dr. Lewis Webster Jones, president of the National Conference of Christians and Jews: "We cannot feel complacent about the rising curves of production or the indices

New Lancaster Church

A cross on the new Lancaster Church of the Brethren stretches on a tall white spire to become one of the inspiring landmarks of northeast Lancaster, Pa. The new church building stands on a five-acre plot with wide expanses of landscaping and parking area for one hundred and sixty cars.

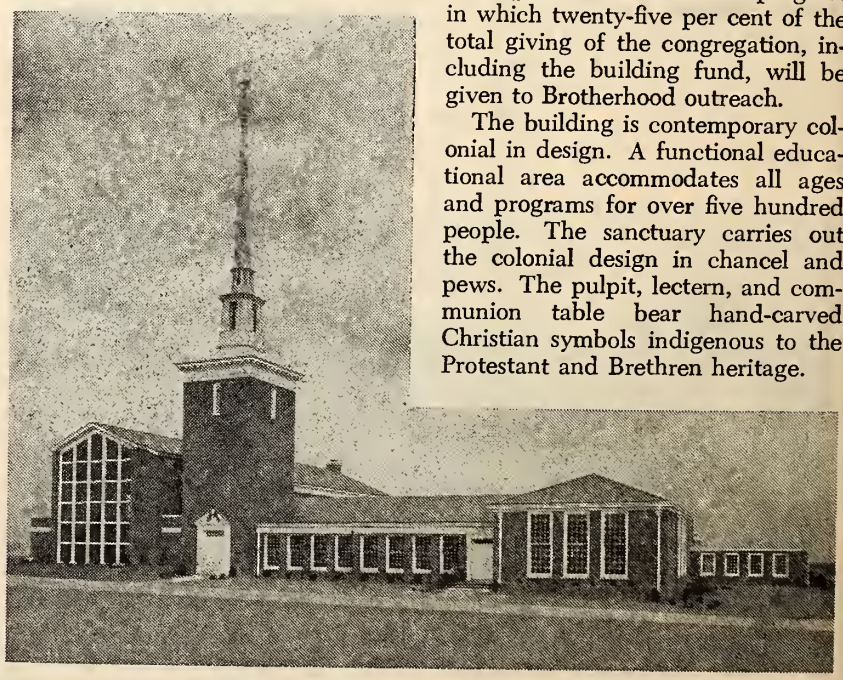
A three year stewardship commitment program in 1954 brought into focus the long-time vision of the congregation for a new building. The quarters in the church on Charlotte Street in central Lancaster were crowded and inadequate. The parking problem was acute. The congregation recognized that within seventy years of its history the Lancaster congregation had outgrown three buildings and the present generation rose to meet the challenge of the present.

The services of Harold E. Wagoner, church architect of Philadelphia, were secured. Land was purchased and ground-breaking services were held in June 1958 in the 250th anniversary year of the denomination, in the year in which the Anniversary Call added new impetus to the local church. A reorganization of the congregation under a constitution providing for the commission form of government was effected in 1957. During the years of the building program, the congregation adopted programs and policies to set its spiritual house in order to parallel the developments of the building program.

The Lancaster congregation is diverse in its membership. It bears a striking combination of rural and urban patterns. It enjoys a family spirit of affection for all ages, from the oldest member of ninety-three to the newborn child. The congregation is composed of persons with varying cultural backgrounds, skills, education, talents, and vocations. Its diverse life is possible only through a recognized loyalty to one Lord and Savior. The congregation is served by John D. Long, pastor, and Paul Z. Rummel, moderator.

The congregation forsees its current responsibility in five major areas: recruitment of young men and women to Christian vocation; focus on the worship of God as central to the life of the church; enriched fellowship among members; evangelistic outreach to all in the community; and continued stewardship to the Brotherhood program in which twenty-five per cent of the total giving of the congregation, including the building fund, will be given to Brotherhood outreach.

The building is contemporary colonial in design. A functional educational area accommodates all ages and programs for over five hundred people. The sanctuary carries out the colonial design in chancel and pews. The pulpit, lectern, and communion table bear hand-carved Christian symbols indigenous to the Protestant and Brethren heritage.



of national prosperity as long as we have disoriented young people, high rates of delinquency, appalling slum conditions, and interracial and interreligious strife."

Dr. Clarence W. Hall, senior editor of the Reader's Digest: "In all Christendom today there is no wider gap than the ten or fifteen feet separating the preacher in the pulpit from his congregation."

Dr. Ernest Trice Thompson, moderator of the Presbyterian Church in the U.S. (Southern): "The South is finding integration not as disturbing as it feared. It will settle down and accept it."

Dr. Elmer G. Homrighausen, dean of Princeton Theological Seminary — "The first task of any congregation is to renew itself constantly. If it is to become a power and a force in society instead of a safe refuge from the world, it must keep alert to its nature and mission."

Dr. Joseph H. Jackson, president National Baptist Convention, U.S.A. — "Integration must mean simply the extending to all American citizens of all the opportunities guaranteed and promised by the federal Constitution. The struggle for first-class citizenship is not a struggle for so-called race mixing. The mixing, or better still, the fellowship among peoples of different groups and races must always remain a matter of personal choice and group preference."

Carlos P. Garcia, president of the Philippines: "I have always maintained that whatever institutions man may build for his political, social, and economic advancement, these cannot long endure if they are not founded on the rock of moral practices and upright living. The Word of God should then be our best guide that we may live and work in peace and harmony with our fellow men and assure the continued progress of mankind in an atmosphere of Christian love and understanding."

President Dwight Eisenhower: "Our parents, like most American parents of an earlier period, were concerned primarily with the cardinal features of their religious philosophy — beliefs which shaped their own lives and the guidance of their children. Love of God, fairness in human relations, independence and responsibility, concern for the welfare of others, the conviction that each free individual could through his own efforts achieve a full life — these were all included in an idea which was as much a part of our home as the food we ate and the clothes we wore."

William F. Fore, visual education director of the Methodist Board of Missions: "Christianity has something to say but finds itself incapable of employing the right forms to make itself understood. In a world of too much talk, it finds itself speechless; or, when it does communicate, it often inadvertently gets across the wrong message."

Dr. Jaroslav Pelikan, Jr., professor of historical theology, University of Chicago: "For too long both Roman Catholics and Protestants have been content to recite slogans about their side and to repeat slanders about the other side. Christians of both sides will have to admit they can learn a great deal, not alone from one another, but from the non-Christians, or at least the nonchurchly world about which they often speak so harshly and hypocritically."

Senator Hugh Scott, speaking to the Pennsylvania State Sunday School Convention: "People in politics probably do not disregard moral and spiritual standards any more or less than do men and women in other walks of life, but the machinery of government needs the very best people and the very best out of them. If we agree that religion should be a daily part of our personal lives, it should also be a significant part of our national life."

TV Quiz Show Revelations Stir Religious Circles

REACTIONS in religious circles to the revelations of TV quiz show fixing have ranged from shocked denunciation to demands for an explicit code of ethics or strong regulations by the Federal Communications Commission to protect the integrity of the television industry.

That some good may have come out of the disclosures has been offered as a consoling afterthought by the Christian Century, influential nondenominational weekly published in Chicago. "It may be," it said, "that the American public needed just such a jolt to stir once more its recognition that a vast area of human activity exists where 'right' and 'wrong,' not 'legal' and 'illegal,' labels are what count."

One of the most pungent denunciations evoked by testimony before the House Subcommittee on Legislative Oversight came from the Rev. Lawrence McMaster, Jr., executive director of the Department of Radio and Television of the United Presbyterian Church in the U.S.A.

In an open letter to eight executives of the major TV networks and the chairman of the FCC, he scored officials responsible for the fixed shows for "completely sacrificing" ethics, truth, morality, and honor to achieve popular shows with high viewership ratings. For the church to remain silent on the issue, he declared, would be "a sin of omission."

The Protestant executive told the officials that "by making popularity the main criterion, you have actually broken faith with the people. Now the intellectual heroes of American youth are suspect, and you have relegated them to the level of fight fixers, influence peddlers, racketeers."

The bearing of the quiz scandals on youth was emphasized also by America, national Catholic weekly published by Jesuit priests in New York, which said these "shabby revelations" clearly "affect the thinking and moral standards of young people."

Declaring that "cheating in examinations is a curse on our campuses," the magazine said that "thanks to Dan Enright and his ilk, thanks to legions of others who co-operated, connived, condoned, or simply chose not to pay too much attention to what was going on, the campus chiselers have another cynical argument with which to whitewash their attempts to 'beat the system.'"

Civic officials have joined churchmen in stressing the moral aspects of the fixed quiz show. One was Frank S. Horne, executive director of the New York City Commission on Intergroup Relations, who last week scored what he called "the most brazen moral debauchery perpetrated upon the public in television's so-called quiz shows."

Another was Attorney General William P. Rogers, who said in Washington, D.C., "there should be full accountability and every effort made by the government and the networks against this and other such public deception in the future." He noted, however, that "in the final analysis, one should not forget that the public mores rest with all the people." — *Religious News Service.*

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



First row, left to right: Murray Wagner, Jr., Gerry Mills, Carol Dilling, Glenda Fisher, Anne Haynes (assistant director), Karen Spohr Carter, Edith Ott, Winnie Joseph, Jeanne Plank, Keith Vardaman, Art Lawton. Second row: Ron Studebaker, Dean Shearer, Caron Boyce, Jan Tobias, Margaret Wampler, Lucy Cayford, Marilyn Dickerson, Sandie Miller, Darrold Myers, Joe Loomis (volunteer assistant). Third row: Kermon Thomason, Dave Miller, Eleanor Muntzing, June Brightbill, Anna Mae English, Marilyn Throne, Alice Edwards, Lucy Hollinger (BVS secretary), Ann Bronzan, Lois Lawton, Carol Mills, Tom Reed. Fourth row: Galen Beery, Bob Mock (director), Lester Kesselring, Rich Edwards, Roy Ott, Cloyd Thomas, Jay Strom, Frankie Heatwole, Benny Simmons, Mauri Flora, Phil Thompson, Larry Fredricks, and Duane Krepps

September BVS Unit

Kermon Thomason

REPRESENTING all five regions of the Church of the Brethren and Germany, the September 1959 Brethren Volunteer Service training unit is the forty-fourth such unit formed since the program began in 1948. One of the highest ranking BVS groups in potential, the "Fence Builders," as the members of the September unit dubbed themselves, boast higher education for sixty-one per cent of their members.

Four Brethren colleges, Manchester, Bridgewater, La Verne, and McPherson, are represented in its ranks. Other institutions include Cornell, Denison, Los Angeles State, Mt. San Antonio, Potomac State, San Diego State, San Francisco State, Heidelberg, and University of Minnesota.

Their nine weeks' training period at New Windsor, Md., ended on Nov. 6. During this time group dynamics molded the unit in singleness of purpose — to go into the world witnessing in the name of peace, for the glory of God and for neighbor. Since Nov. 7 these BVS'ers have begun work on the following projects:

Washington, D.C.

Galen Beery, La Verne, Calif., is working as assistant in the International Voluntary Services office. Carol Mills, Keyser, W. Va., is working in the Hollyday House inner-city project.

Europe

Caron Boyce, Seattle, Wash., Margaret Wampler, Bridgewater, Va., Ron Studebaker, Union, Ohio, and Jay Strom, Worthington, Minn., will be serving in various aspects of service in Europe.

Fresno, California

June Brightbill, North Manchester, Ind., and Anna Mae English, Curryville, Pa., are working in a community center in Fresno.

Baltimore, Maryland

Rich and Alice Edwards, Columbus, Ohio, are directors of the inner-city project in Baltimore. Ann Bronzan, Fresno, Calif., is also working there.

Kent, Washington

Lucy Cayford, Glendale, Calif., is working as a pastoral assistant in Kent.

Pahokee, Florida

Dean Shearer, South Bend, Ind., and Marilyn Dickerson, La Verne, Calif., are working in the migrant program in Pahokee.

Belle Glade, Florida

Dave Miller, Pontiac, Mich., and Gerry Mills, Akron, Ohio, are working in the Osceola nursery center for migrants in Belle Glade.

Richfield, Utah

Glenda Fisher, Orlando, Fla., and Eleanor Muntzing, Roanoke, Va., are working with Indians in a community church in Richfield.

Nigeria, Africa

Mauri Flora, La Verne, Calif., will serve as a teacher in Nigeria. Before leaving for Nigeria he was assigned to the National Institutes of Health and New Windsor, Md.

Falfurrias, Texas

Larry Fredricks, El Cajon, Calif., and Carol Dilling, Martinsburg, Pa., are working at the Brethren Service farm in Falfurrias.

Bethesda, Maryland

Frankie Heatwole, Palmyra, Pa.,

CHRISTIAN BELIEF AND RACE RELATIONS

■ When Carroll S. Ringgold gave the series of Bible hour talks on Christian Belief and Race Relations at the 1959 Southeastern Regional Conference, many who heard them asked for an outline of his talks. This outline has now been mimeographed to make it available to others. It may be obtained at 25 cents per copy from the Church of the Brethren General Offices, Elgin, Ill.

Carroll Ringgold has done an excellent job of bringing together the Biblical teachings relating to race and pertinent quotations from basic books on this subject into a well-ordered and interesting study of this crucial question.



Lloyd (l.) thinks that his brother-in-law, Joe, (r.) is a fool for trying to get the job which his education qualifies him for instead of "keeping his place"

NEED SOME SOUL SEARCHING ON RACE RELATIONS?

HERE is a "must" film for you if you are striving for an open mind on race relations. **Burden of Truth** may surprise you, or even shock you, but it will certainly cause you to experience in a new way what discrimination on the basis of color really means. The film draws no conclusions. It does not preach. It merely presents the problem quite unforgettably and leaves the conclusion to the viewers.

Burden of Truth tells the story of Joe Hamilton, a college-educated Negro, the discrimination which he faces in his daily life in a Northern city, and his determination to live with it. When Joe tells his cynical brother-in-law, Lloyd, that "some white folks are human, too," and Lloyd replies, "Well, just how do you tell the good ones?" you may squirm in your seat and search for the answer.

As this film is not for sale, it cannot be stocked by the Church of the Brethren General Offices. However, it can be secured free of charge for showings to church and other groups by writing to Mr. Francis C. Shane, Executive Secretary, Civil Rights Committee, United Steel Workers of America, 1500 Commonwealth Building, Pittsburg 22, Pa. An excellent study guide accompanies this 67-minute black and white film.

Some drinking and smoking appear in this film, but the honesty of portrayal and the tremendous overall impact of the film recommend it highly for church groups.

Phil Thompson, Auburn, Wash., and Marilyn Throne, Cleveland, Ohio, are serving as normal control patients at the National Institutes of Health. Marilyn will later go to the West Side Christian Parish in Chicago. Frankie and Phil will be reassigned in February.

Castaner, Puerto Rico

Winnie Joseph, Onekama, Mich., will serve as a registered nurse in the Castañer hospital.

Boonsboro, Maryland

Lester Kesselring, Dixon, Ill., is working in the Fahrney-Keedy Memorial Home for the aged.

New Windsor, Maryland

Duane Krepps, Mt. Pleasant, Pa., Keith Vardaman, Pomona, Calif., Sandie Miller, Minot, N. Dak., and Art and Lois Lawton, Montrose, Pa., are working in the material aid program at the Brethren Service Center. Art and Lois will be reassigned in February. Jeanne Plank, Mt. Airy, Md., is serving as secretary for the Mardela-Eastern Maryland districts. Murray Wagner, Jr., Quarryville, Pa., is serving as BVS training assistant.

Nappanee, Indiana

Darrold Myers, Fostoria, Ohio, is working in the material aid program at the Nappanee Service Center.

Chicago, Illinois

Tom Reed, Tonasket, Wash., Jan Tobias, Akron, Ohio, and Karen Carter, Bassett, Va., are working in the West Side Christian Parish in Chicago.

Hastings, Minnesota

Cloyd Thomas, Roanoke, Ill., is working in the Hastings state hospital in the research department.

Elgin, Illinois

Kermon Thomason, Bassett, Va., is working as assistant in volunteer

Continued on page 25

Brethren Want to Know

Delegates to the Ocean Grove Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but Board and staff members have agreed to reply to others through the pages of the Gospel Messenger. One or more such questions will be answered each week. — Editor.

I think we are spreading ourselves too thin by making small grants and loans to churches in many places across the Brotherhood. Would it not be better to concentrate on fewer places with greater selectivity and actually see a situation through?

Many Brethren share this point of view. It is often felt that we provide only enough help to enable churches to get into an impossible situation. Perhaps we need more of the kind of faith and courage that is exhibited by a modern supermarket in contrast to that represented by the local corner grocer. The supermarket carefully surveys the area in which it intends to build and then proceeds to build with the full expectation that the patronage will come, even though they do not have a single customer before opening day. Doubtless we could learn many lessons from the commercial world.

On the other hand, Christianity is not a product to be peddled like potatoes. The gospel cannot be communicated apart from persons, and persons receive their strength and direction from a fellowship which we call the body of Christ.

A more direct answer to your question is yes; we need to choose our new sites more carefully, and we need to surround these new fellowships with all of the support that our Brotherhood can give. This will call for less provincialism in church extension and more identification with the church at large. — *Galen B. Ogden.*

Note: If you have a question concerning some phase of the Brotherhood program that you would like to have answered here, write to Department of Interpretation, Church of the Brethren General Offices, Elgin, Illinois. Please indicate name and address even though names of questioners will not be printed.

THE 75TH ANNIVERSARY OF ORGANIZED WOMEN'S WORK

Anna Warstler

THE women of the Church of the Brethren are planning to observe the seventy-fifth anniversary of "organized" women's work in 1960. This year is not a celebration related to the actual beginning of the organizational structure of the Women's Fellowship as much as it is one to commemorate the first officially approved public meeting of women by Annual Conference. This took place in 1885. From that day to this, women have gathered annually as well as carried on a rather varied and vigorous program.

The 1960 Annual Conference at Urbana, Ill., will officially open for the women of the church a year of simple observance of this great occasion in the life of the church. The Program Guide for the Women's Fellowship for the anniversary year will be so arranged as to include the celebration of this event along with and clothed in the emphasis of the Brotherhood in its biennium theme, My Calling to Fulfill. A brief history of the organization by Mrs. Ross D. Murphy, the first president, and reasons why we celebrate by Mrs. D. W. Bittinger, present president of the Women's Fellowship, will be included.

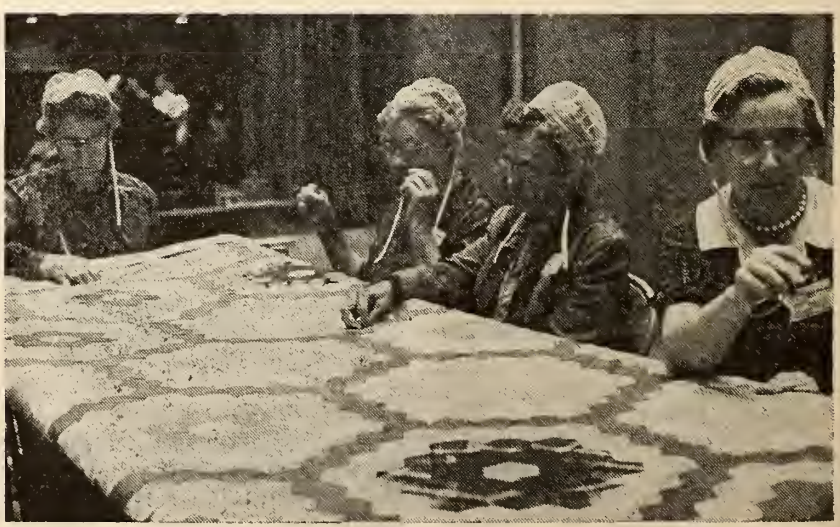
There are two pieces of material being prepared for use during 1960-1961. These will be released at Annual Conference in June 1960.

The new pieces in preparation are an anthology of poems by Brethren women, entitled *His Pen in Her Hand* and a filmstrip, *The Radiant Treasure.* The compiler of the anthology is Miss Annetta Mow and the script writer for the filmstrip is Mrs. Inez Long.

A number of brief biographical sketches of outstanding Brethren women will appear in the Gospel Messenger during 1960-1961. These biographies are finally to appear with others in a book proposed for 1962 as a part of long-range plans for the publication of Brethren books.

A number of materials already available to the women of the Brotherhood will be utilized in this observance. Among these is the pageant which was presented by the women of the Western Region at the Des Moines Conference. It is entitled *And She Ministered Unto Them.* This beautiful dramatic piece was written by Mrs. Myrtle Porter of Quinter, Kansas. The script and slides will be available for use after the 1960 Annual Conference.

This preview on things to come for the women of the church gives a glimpse into the anniversary year in which the Women's Fellowship



A scene from the play, And She Ministered Unto Them

will especially face the years ahead. This will be done by way of a simple review of history in the light of a challenging future as the Women's Fellowship seeks, year by year, to fulfill its mission in the life of the church.

September BVS Unit

Continued from page 23

services at the General Offices in Elgin.

Lybrook, New Mexico

Benny Simmons, Bridgewater, Va., is working in maintenance and transportation at the Navaho mission in Lybrook.

Edith Cosner, La Verne, Calif., and Roy Ott, Pomona, Calif., have not been assigned at this writing. After their marriage they will go abroad as teachers.

Church News

Northern Illinois and Wisconsin

Douglas Park — Four of our young people now are attending McPherson College and a fifth is entering nurse's training. At our October evangelistic service, conducted by Bro. G. W. Petcher, five were baptized. We had love feast following these services. By request of our new members, two additional love feasts have been added in the past year. A breakfast was planned by Pastor Calvin Cheek and the social committee with a Thanksgiving service following. — Ruth White, Wheaton, Ill.

Southern Illinois

Hurricane Creek — At the regular council, with Bro. Roy Fulk as moderator, Sunday school and church officers for the new year were elected. Brother and Sister Fulk represented our church at both Annual and district conferences. In keeping with the Call to Witness program, our pastor conducted a class in evangelism. Bro. Walter Westrom was our evangelist this fall. One person was received by letter. Our love feast was held Sept. 19. On the last Friday night of each month we have a family night fellowship meeting. At our last meeting we were happy to have with us Ausby Swinger, a former pastor, and his wife. — Pearl Parker, Smithboro, Ill.

Oak Grove — Two of our young people attended youth camp, and several of our members went to the district conference at the Oakley church. Bro. Jesse Hardman was elected Sunday school superintendent for the coming year at the fall council meeting. The two circles of the women's fellowship plan to have four joint meetings for the coming year. Our pastor and his wife attended the district ministers' retreat at the camp in September. — Mrs. Durward Hays, Lowpoint, Ill.

Virden — Bro. R. C. Wenger was present for the installation of our pastor and his wife, Edward and Anna Lou Kerschensteiner of Meyersdale, Pa. He served as student pastor through the past school year. The Virden-Gerard CBYF and their parents had a banquet, honoring eleven new members. The speaker was Rev. Wm. Skadden of Springfield, Ill. Our pastor was one of four sent by this district to the national and area camp leaders' institute at Brownstown, Ind. A men's fellowship is being organized. Plans are being made for the union Thanksgiving service. — Mrs. Wray Whiteneck, Virden, Ill.

Walnut Grove — A number of our children and young people attended the various camps this summer. Bro. Earl Traughber of Oakley held a week's meeting in July. Two boys were baptized and three were received from another denomination. Our church observed its 100th anniversary on Sept. 27. Bro. F. E. Mallot of Chicago was speaker both morning and afternoon. Our love feast was held on Nov. 25. — Mrs. D. A. Ridgely, Parkersburg, Ill.

Middle Indiana

Pleasant View — Bro. Edward Kintner presided at our council meeting in September. Three have been baptized and two received by letter. Six of our members are attending leadership training school at Manchester College. Bro. Charles Oberlin of Peru held our evangelistic meetings from Oct. 4-11. Our communion was held on Oct. 5. Ministers officiating at our communion were Brethren Albert Whitmore, Edward Kintner and Richard Knarr. — Mrs. Amsa Snell, South Whitley, Ind.

Spring Creek — On Sept. 1, Bro. Arden Ball and his family moved into the parsonage and began his pastoral ministry at our church. A week of special services began on Nov. 15, and communion was on Nov. 29. At a recent business meeting conducted by Bro. R. V. Bollinger, Mrs. Walter V. Warner was elected correspondent for the coming year. — Mrs. Charles Heckman, Sidney, Ind.

North Atlantic

Green Tree — Annual Conference delegates were our pastor and wife, Brother and Sister Wayne Dick. A baby grand piano was presented to our church by Brother and Sister Paul Zuck. On rally day four babies were presented for dedication and four adults were baptized. Brethren Eli Stoltzfus and Victor Herr assisted our pastor and Bro. Raymond Baugher at our fall love feast. The guest speaker on Oct. 11 was Bro. Clyde Shotzbarger. Our church was host to the North Atlantic district conference on Oct. 16-17. — Mrs. Harry Buckwalter, Norristown, Pa.

Eastern Pennsylvania

Big Swatara — Our women made fifteen comforters for relief. Bro. Lester Fike gave an outline study of New Testament ordinances, to our adults during our two weeks of Bible school. Our offerings were given to the district budget and the children's home at Neffsville, Pa. Our harvest day service speaker was Bro. Wilbur Lehman. At our September council meeting, Bro. Norman Patrick resigned as elder in charge, and Bro. Hiram Frysinger was elected in his stead. Installation services followed with Brethren Carl Zeigler and Herbert Miller in charge. Bro. Leroy Mumma was with us for rally day. The men's fellowship gave a program at our morning service on Oct. 4. Brother and Sister Donald Willoughby showed slides and spoke about their work in Europe at our senior adult Bible class meeting. Our evangelistic meetings were held by Bro. Frank Carper. Two were baptized. Brethren Frank Carper, Mark Wampler, and Donald Willoughby were guest speakers at our love feast. We are planning for Bible study on Wednesday nights during January, February, and March with Brethren Wayne Zunkel and Robert Hess as speakers. — Mrs. John Swope, Union Deposit, Pa.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 430. Needed: A superintendent with experience in central heating and general and mechanical maintenance and construction of buildings, with a genuine liking for people and the ability to supervise the maintenance personnel. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 431. Wanted: Young family to work on a dairy farm. Modern house, pleasant place to live. Close to Church of the Brethren. Good schools with bus service. Contact: Orion Stover, Chairman of Placement Committee, Milledgeville, Ill.

No. 432. Needed: Woman to do practical nursing and homemaking during mother's convalescence from surgery. Family consists of parents and two children, 11 and 8. Home within two blocks of Church of the Brethren. Assistance would be needed for at least 6 months from Dec. 1. Contact Mr. Jesse Fridley, Mt. Morris, Ill. Phone 337-M12.

No. 433. Family (parents and boy and girl aged 12) desire work on a farm, or in a hospital, orphanage, or factory. Husband can carpenter. Wife likes to work with children. All are members of the Church of the Brethren. Contact: Mr. Charles C. Myers, R. 1, Twelve Mile, Ind.

Index for Volume 108

Material which appeared in the Gospel Messenger during the year 1959 has been indexed for the convenience of the readers. The indexing has been done by authors and subject matter. The numbers indicate the issue and the page.

AUTHORS

Abrams, Morris
Peaceful World, A 22- 3
Agee, J. Willard
Attitudes Toward Mental Illness . 17- 6
Albright, Anne
Idaho Chooses Pioneer Mother .. 36- 8
Allen, Velta Myrle
Theme of Peace (verse) 18-18
Aukerman, Dale
Pacifist and the Antichrist, The .. 26- 6
Bainton, Roland
Christian Pacifism Reassessed .. 1- 6
Baker, May Allread
Blue Jays (verse) 37-15
Earth Is the Lord's, The 10- 9
Gladiolus (verse) 31-11
Pageantry of Autumn, The 38-12
Snow in April (verse) 17- 6
Spring Tidings (verse) 14- 9
Winter Comes Without Fanfare (verse) 44- 7
Baker, Ralph
Our Ministry to the Aging 22-12
Balami, Nvwa D.
Dedication, The 31-22
Sura As I Leave It 11-25
Baldwin, Naomi
Creative Drama — African Style . 21-22
Bantz, Floyd
Ministry of the Routine, The 40- 3
Barclay, David
Space Age and Christianity, The . 16-13
Bashore, Christian
Whose Are We? 26-16
Baugher, Norman J.
Accepted for Service 19- 5
Anniversary Call, The 44-10
Brotherhood Staff Changes 33-13
Galen B. Ogden Assumes Post .. 4-10
Gwendolyn Bobb 39- 9
J. Benton Rhoades Joins Mission Staff 7-13
Naylor Assumes Geneva Post .. 34- 9
New Editor of Youth Publications 25-11
New General Offices Building to Be Dedicated 11-11
New Youth Director 32-13
Paula Sheller Succeeds Edith Barnes 37- 8
Beahm, William M.
Renewal of the Church, The 25- 6
Repentance Is the Turning Point 6- 9
Why Do We Do It? 2- 2
Beckner, W. O.
Not for Profit, Not for Charity, but for Service 5-25
Bello, Ayo
Nigeria — A New Nation 48- 4
Belser, Julius
Chicago BVS'ers Tell 23-22
Bennett, J. M.
Is It a Symbol? 33- 9
Bhagat, Shantilal
Christian Technical Co-operation 17-25
Bhoir, Prabhakar
Mulchond Evangelical Center .. 9-23
Bhonsale, D. J.
New Year's Look Ahead, A 6-24
Bieber, Charles
What if the Christ Child Had Been Born in Nigeria? 48-15
Bischof, Robert
Beholding the Harvest 20-20
Gospel Reaches Out, The 36-21
Heart to Know, A 34-24
Missionary on the Go 13-24
New Churches Born in Nigeria .. 23-24
Bittinger, Desmond
Concern for My Brother 14-10
Like a Flash of Glory 8- 5
Thinking About Annual Conference 34- 8
Bittinger, Irene
Better World Begins at Home, A 50-12
My Role as Mother 38-14
Blickenstaff, Betty
Home Missions in India 25-24
Progress Toward Enlightenment . 7-22
Blickenstaff, Leonard
Now They Get Well 30-27
Blough, Dorris
Coffee Hour 25-12
Blough, S. S. and Mrs.
We Like Our Home 8-10
Blough, S. S.
Winning Evangelism, A 38-15
Boer, H. R.
Inaugural Address 31-22
Bollinger, Florence
We Got the Idea From Goodwill . 19-24
Bollinger, Richard
Secure a Ready Response to God 15- 8
Bonnell, John Sutherland
Christmas in a Time of Tension . 49- 3
Bontrager, Clement
Letter to a Recruiting Station, A 31- 8
Peacetime Draft, The 10-10
Bowman, Frances
When Will Women Leave Their Nets? 38- 6
Through the Pantry Keyhole 50- 8
Bowman, John
Exchange of Persons 22-10
Bowman, Mrs. J. and Baldwin, Mrs. C.
Women's Activities in Nigeria .. 7-23
Bowman, Paul, Jr.
Develop a Set of Guiding Values 15- 8
Bowman, S. Loren
Our Continuing Task 15- 3
Teaching That Makes a Difference 15-14
Bowman, Paul H.
Presented for Dedication 19- 5
Bowman, Ralph
Prince of Peace 13-11
Bowman, Walter
Beyond Budgets 14- 3
Growing Into Gratitude 45- 3
To Be a Witness 7-10
Brennecke, John
Who Are the Beat? 40-14
Olga Bendsen — Quiet Christian . 24- 3
Breon, W. Earl
One Lord — One Brotherhood .. 20-12
Brightbill, A. F.
Today (verse) 1-12
Brooks, Harlan
Vyara Laymen's Institute 12-26
Brooks, Harlan and Ruth
What Can I Render to the Eternal? 25-24
Bucher, Gordon
I Don't Have to Go to Church .. 9- 3
Buckingham, Betty Jo
Questions Around the Clock 43-20
Buckle, Wayne
Where Your Heart Is 39- 6
Burger, Richard
Family Mission 35-13
Burke, Eldon
An Ambitious Program 12-11
Burley, Mary
Jaime Redin — Christian Youth Leader 41-25
Burson, Lorraine
Your Library Can Serve You! 36-22
Burton, D. Conrad
Opening the Gate to 1960 50-13
Canfield, Ray
Vacation Time in Poland 39-24
Carleton, Alford
Significance of the Mission Board, The 4- 6
Carlisle, Brian
Decision Is Ours, The 37- 6

Cocalico — The Springville congregation of Eastern Pennsylvania granted a request to build a meetinghouse at the Kurtz burial ground near Flickingers in 1909. It was decided to name the new church Cocalico. This house was used in conjunction with seven other houses in the congregation. About the year 1943 it was used every two weeks for Sunday school and church services. In November 1957 a request was granted to hold services each week. In the spring of 1959 it was decided to form a new congregation at Cocalico. On July 2, the congregation was formed; Bro. Richard Hackman was elected moderator. The 50th anniversary and home-coming was observed on July 26, with Brethren Ray Kurtz and Ralph Schlosser as speakers. Brother Hackman was installed as moderator at the council meeting. At the second council officers were elected. The love feast was held on Oct. 24-25. Bro. George Keeney of the Pleasant View congregation, Pa., officiated, with Bro. James Ober of the West Green Tree congregation assisting. At district meeting on Nov. 4, held at East Fairview, Cocalico was officially recognized as a congregation — Mrs. Ada Ruth Leininger, Denver, Pa.

Conewago — Family night was observed with a covered dish supper and program. Fred Barnhart and Robert Hess gave an interesting program in pictures of their trip to Ecuador when delivering goats and pigs. Reverend Toland and his church chorus of twenty-seven voices presented a program. Mrs. Vassidy, a Hungarian refugee now in this country, told about her experiences under communism. Two of our youth attended the Eastern Region youth conference at Juniata College. Bro. LeRoy Hawthorne was guest speaker for the harvest home service. Bro. Becker Ginder directed the spiritual retreat for our youth. Our revival was conducted by Bro. Ralph Ebersole. Three were baptized. A team of young people from Elizabethtown College conducted a morning worship program. Brethren Hiram Gingrich and Milton Hershey officiated at the communion service. In October a mother-daughter banquet was held with Sister Powers as guest speaker. The women's fellowship of our church sent clothes and comforters to Japan and New Windsor. — Ellen E. Young, Hershey, Pa.

Little Swatara — Sister Lucille Meyer was guest speaker at the mother-daughter fellowship. Bro. Reuben Zeigler and Elder Conway Bennett were our delegates to the Annual Conference. The offering from Bible school was used toward payment for shipping food overseas. The women's fellowship and library committee had a program with a panel discussion. For our harvest home service we had as guest speakers Brethren Caleb Kreider and Bro. Frank Layser. A number of our men attended the men's fellowship at the Palmyra church. At our fall love feast we had Brethren Alan Whitacre and Ammon Meyer as guest ministers. Our women attended the women's fellowship meeting at the Bareville church. — Mrs. Carl Brightbill, Myerstown, Pa.

Mountville — Five babies were dedicated to the Lord. Bro. John Shuman of Annville officiated at our love feast. Mrs. Frank Cave of Annville spoke to our mother and daughter annual fellowship. On Children's Day the kindergarten, primary, and junior children presented a program. A program of sacred music was presented by the Soldiers of the King quartette. Brethren J. Harry Enders and W. S. Nolt were our delegates to Annual Conference. Our daily vacation Bible school was held June 22 — July 3. Walton Moyer, district youth counselor, spent July 14-15 with the young people of our congregation. Rev. Kenneth C. Martin of Lancaster Theological Seminary was the guest minister at a morning and a vesper service sponsored by our women's fellowship. — Mrs. B. Eugene Musser, Columbia, Pa.

Carlson, Arvid
What Makes a Home Wonderful? 18-10
Carper, Frank
I Have Seen God Work in Healing Through the Anointing Service 41-12
Cassel, Franklin
And They Took a Child 8-11
What About Smoking? 31- 3
Cedarleaf, Douglas
Early Church Decides for Integration 6- 3
Chamberlin, Enola
Burro, The 49-15
Prayer at Morning 50- 7
Turn to God (verse) 33-11
Chirgwin, Arthur
Very Thing You Need, The 39-13
Christachari, I. I.
Layman Leads Revival 38-20
Christian, Punaji
Death Comes to a Humble Worker 40-26
Coffman, Richard
Challenge of the Unchurched .. 23-12
Collings, Edwin
By Their Fruits 36-11
Cordier, Andrew W.
Spiritual Resources in an Anxious World 32- 6
Cotton, Esther
Morning Psalm, A (verse) 2- 8
Mother's Prayer, A (verse) 3- 9
Coulson, Peggy
Greatest of These Is Love, The .. 34-20
Cowling, Ellis
How Much Should I Give? 3- 6
Crill, Helene
Your TV — Bread or Chocolate Cake? 11- 3
Crouse, Mrs. Clifton
Government Shapes Our Lives . 38-23
Crouse, Merle
God's Unlimited Love (verse) .. 13- 7
Revolution of Spring, The (verse) 16- 7
Cunningham, Ellen
Greatly Appreciated Help 3-26
Lost: One Hospital 6-24
Riot! 3-27
Cunningham, Miriam
"Come Unto Me" (verse) 4- 8
Curry, Ruth
Bible Message for Children, The . 31-10
Dadisman, Mary
Church Dedication at Sura 3-25
Dahlberg, Edwin
Ending Up in Schnuck's Market . 14- 9
Larger Patriotism, The 27-12
What Does the Lord Require? .. 6-11
When Churches Grow Younger . 19- 3
Davis, C. Ernest
Experiences in Nigeria 16-20
Dean, Arthur
How Can We Add to Our Church? 23-11
Dell, Byron
Hands That Serve 3- 2
Dick, Jacob
New Posture for Planet Christians, A 3-12
Doty, C. LeRoy, Jr.
Wanted: Peace Evangelism 27-10
Douglas, William
American Concept of Sharing .. 9- 8
Dudley, Jean Hogan
Autumn Stream, The (verse) 37-11
Blessed Are the Pure in Heart (verse) 29- 7
No Lonely Age (verse) 34- 4
Ski Jump (verse) 10-15
Yucca. . . . "Our Lord's Candle" (verse) 21-11
Early, Milton
Motivation for Lay Evangelism .. 10- 3
Eberly, John
Polish Exchange Broadens 11-22
Eby, Kermit
Communism As I Observe It 42- 3
Men — Not Monuments 10- 6
Wanted: Gadflies 50- 3
Eikenberry, Ivan
Strategic Now in Nigeria, The .. 2-14
Eller, John
Homes and Hospitals Not Enough 8-12
Emrick, Ernestine Hoff
Beauty for a Day (verse) 32- 9
Prayer Vigil (verse) 17- 4
Presence (verse) 27- 4
Eshleman, Helen
Folk Songs at Christmas 49- 8
Everett, Glenn
Brethren Youth Leader Meets With President 17-10
Fasnacht, Joy
Mountaintop for Missionaries 20-21
Fagley, Richard
Population Explosion, The 44- 6
Faw, Chalmer
Calling All Church Delegates to Conference 20- 4
New Concordance Reference Bible, The 43- 4
Thanks, Lord (verse) 43- 7
Fike, Earle W., Jr.
Reluctant Revelators 1-10
Something for Nothing 16- 3
Fike, Shirley
Bible School — Ecuador Style .. 36-23
Findley, W. Cecil
Why the Church Died 29- 6
Fishburn, Gordon
Exchange Teacher Speaks, An .. 25-22
Flisher, Paula
Put Your Beliefs Into Practice ..36- 3
Flora, James
Trends of the Brethren 36- 3
Forney, Paul
Men As Trees Walking 41- 9
Freeman, Ralph
If I Could Do Anything in the World 27-14
Session With Amy, A 24- 6
Gaikwad, S.S.
Teaching the Life of Jesus 2-22
Gamadia, Reshamlal A.
Our Evangelistic Tour 12-25
Gamble, Giles
HELP Reports Progress 4-22
Garber, Merlin
Funerals and Flowers 3-15
I Have Seen God Work in Healing 41-13
Garber, Ora W.
Autumn (verse)..... 39- 7
Like Autumn Leaves (verse) 41- 8
New Brethren Books 43- 9
Our Christmas Song 49-14
To Mary (verse) 12-13
Garrett, John
Pentecost: Forgotten Festival? . 20- 3
Geisert, Wayne
Challenge or Crisis 15-11
Gershom, Elizabethben
Forward in Stewardship 6-25
Gezork, Herbert
Future Belongs to Freedom, The 42- 6
Gilbert, Arthur
God in the Public Schools 21-14
Gleim, Elmer
Creative Approach to Differences 41-11
Thou Art the Christ 13- 6
Gorde, Kantish
Proclaiming the Word 2-21
Gray, Albert, Jr.
Laymen, Too, Must Believe 32- 3
Gray, Louise
Can Faith Be True? (verse) 16-12
Spiritual Problem of Good Taste, The 20-14
Griggs, Ruth
Blessed Are the Meek (verse) .. 24- 7
Griggs, Julian and Ruth
If You Were a Migrant 18-13
Grimley, John
Castle Mountain 48-17
Grimley, Mildred
Reproach, A 48-14
Grumbling, Richard
What Is Truth? 9-13
Guthrie, Ellis G.
Dear Mother 19- 6
Unknown Soldier, The 42-12
Halladay, Ruth Mary
Annual Conference in Nigeria .. 28-23
Hamilton, Edna
Childhood Springs (verse) 18-12
Prayer (verse) 9- 4
Today's Need 49-13
Hamilton, Shirley
World Refugee Year Begins 29-22
Hardon, John
God in the Public Schools 21-13
Harris, Dale
Standards and Values 18- 6
Hartzler, Russell
Food Production Is a Sacred Trust 16- 9
Hays, Brooks
Obligation of Plenty, The 9-11
Helman, A. Blair
Call to Witness, The 28- 6
Helman, H. H.
It's Great to Be Old, If 34- 3
Look! Your Senility Is Showing .. 29- 3
Practicing Home Evangelism 1- 3
Yesterday for Memory . . . Today for Adventure 24-10
Hersch, Lauree
A Little Theme? (verse) 5- 4
Hess, Anna Mary
Made Any Cooking Pots Lately? . 33-24
Hess, Robert
C. Ernest Davis Addresses Students 19-25
Station CBM Garkida Calling Brethren Missions 27-26
What to Do With Your Cares .. 12-13
Hogan, Herbert
Supreme Court 21- 8
Holderreed, Andrew
United Theological College Dedicates New Chapel 22-22
Hollinger, Mrs. Albert
Story of a Poem, The 43- 8
Houff, James L.
Big City and God, The 32-13
Houff, James L. and Chauncey Shamberger
Problem of Small Churches — Two Views 49-25
Huston, Albert
Japan Seminar on Peace 17-24
Huston, Ora
First District of India Meets 18-22
Ibrahim, Pastor
Called to Be a Minister 4-25
Innerst, J. Stuart
To the Editor 44-12
Jeffrey, Mildred Allen
How Shall We Escape? (verse) .. 37- 7
Mathematics (verse) 4- 4
Jonas, Florence
Learn the Joy of Giving 47-15
Kamble, V. S.
Summer Pastor, India 7-23
Kelsey, Alice
Turning Point, The 9- 9
Kimmel, Ted
Broken Stone, The 33-10
King Rufus
Strategy Conference for Workers With Adults 34-23
Why Not Work Together? 33-25
Kiracofe, Kathryn
Sharing for Fellowship 5-24
Kirwan, Thomas
Fresno Center Serves Slum Area . 18-24
Kissinger, Warren
Foreign Aid 11- 6
Sheep Not of This Fold 44-20
Klausler, Alfred
Teen-Ager and the Church, The 33- 6
Kraft, Charles
Motorcycle Speaks, A 5-23
Kruger, Helena
Cry of the Rocks, The 47-14
Refugee's Cry (verse) 42- 4
Still Water (verse) 20-15
Kulp, Mary Ann
Still Will I Love Him 28-22
Kuns, Marian
Meaning of the Sabbath 28- 3
Lander, Edward, Jr.
Impressions of the Conference .. 19-22
Leiper, Henry Smith
Our World in Miniature 26-12
Lett, Joan
Borders 7-24
Levai, Blaise
Tea House Along an Indian Road 33-14
Lichty, D. Eugene
Peace (verse) 1-13
Lichty, D. J. and Anna
We Wanted to Be Independent .. 8-10
Long, Harvey
Three Score and When 8-11
Long, J. Henry
Challenge of Success, The 48-20
Long, John D.
Fifth Amendment Christians 41-14
Time So Urgent, The 27- 3
Long, Mildred
By Love — Not Thought (verse) 36- 7
In Quietness (verse) 6-10
Mackay, John
God's Shepherds 34-10
Mainard, Lora
Muta: Witch 6-26
Malelu, J.S.S.
Rebuilding Lives 1-20
Mason, Joseph
Social Welfare: In Home Missions 8-26
Massey, Cliff
Communion (verse) 38-15
McFadden, Joyce
Church Nursery 21- 3
McKinnell, James
Day Noah Got Drunk, The 35-11
Metzler, Burton
Urgency of Jesus: Future Things, The 47-10
Urgency of Jesus: Human Need, The 44- 3
Urgency of Jesus: Mission, The . 45-10
Urgency of Jesus: Sacrificial Self-Giving, The 46-10
Meyers, John
Directions for the Christian Life . 12-13
Michael, Marianne
Set the Foundation Early 39- 9
Fugitive, A 48-14
If Any Are Wise 50-11
In Two Worlds 48-14
Middlekauff, John C.
Highway to Happiness 32-10
Living Happily Ever After 18- 3
What Can We Believe About the Church? 41- 3
Milhouse, Paul
Photographer Witnesses to His Faith, A 10-13
Miller, Donald
Encourage Creative Interpersonal Relationships 15-10
Treasure in Earthen Vessels 6-22
Miller, Esther
United Nations 14-12
Miller, Fred
Can I Be an Evangelist? 9-12
Miller, Harry
In Our Community 8-14

Miller, Maxine
Transition (verse) 5-12
Miller, Richard
Is Your Pastor Paying Your Bills? 34- 6
Meet the Hopkinses — A Family on the Move 23- 4
Mystery of Pastoral Changes, The 33- 3
Retirement — and No Place to Live 36- 6
Surveys Can Be Interesting 37-10
Your Pastor's Salary: Is It Adequate? 35- 8
Miller, William Robert
Christmas 49-13
Minnich, H. Spenser
Farewell to a Friendly Old Building 19-15
Mitchell, S. Earl
Prayer and the Power to Witness 9- 6
Mohler, Esther
Christian Daily Work 1-20
Mohler, Paul
Power 22- 6
Work for the Unemployed 42-14
Mohler, R. E.
Agricultural Policy 16- 8
Moomaw, I. W.
Last Best Hope on Earth, The ... 14-13
Moon, Robert W.
Pacifist Evangelism 47-12
Moser, Hulda
Gospel Messenger in Creative Program Planning, The 42-24
Mow, Anna
Christian Commitment 11- 9
Murrey, Mrs. Chester
Would You Be Beautiful? 34-15
Myer, Ethel
Let's Visit Friedland 12-23
Odokara, Elijah
Can a Faith Become Boring? 11- 8
Ogden, Galen
Church Extension and the Call to Witness 23- 3
Olsen, Victor
I-W Program, The 15-20
O'Neill, Michael
Unsung Youths Test Untried Drugs 37-20
Page, Kirby
Joy of Fidelity, The 28-12
Wonder of Contagion, The 3- 4
Patel, Manubhai Chaganlal
Answering the Call 4-25
Patel, Philemon
What Do You Do? 10-25
Patel, Rambhai Kalidas
Camp for Rural Teachers 25-25
Paul, Lois
Children of the Heart 3- 8
Petry, Carroll
Age of Immediacy, The 34-12
God in the Basement 7- 9
What Color Christianity? 28- 9
Pfaltzgraff, Roy, M.D.
Leprosy Specialists Meet 13-23
Twenty Million 44-22
Philip, Mary
Christian Witness in the Community 29-25
Phillips, Jean Leathers
Resurrection (verse) 12- 4
Picking, James, and Chrysler, Alden
BVS'ers Work with Sioux Indians 36-20
Pobst, Theda Lenore
Shining Spires (verse) 17- 7
Popenoe, Paul
Family Life in Twenty-five Years 4-26
Powers, Willard
Anniversary Call 35- 2
Prodoehl, Helen
God's Sun (verse) 26- 9
Rajvadi, Shantilal B.
God's Work in Dediapada 1-24
Ranadive, Padmaker S.
Youth Camp in India 38-21
Ratcliff, J. D.
Growing Horror of Lung Cancer, . 26-10
Read, David H. C.
Memory of Easter Is Not Enough, The 13- 3
Reed, Rufus
Brook in Winter (verse) 11- 4
Lightning-Riven Oak, The (verse) 25-10
Where Peace Abounds (verse) .. 6-10
Renz, James
Social Welfare: Resource Materials 8-27
Reynolds, Ann
Five Years in Cleveland 23-20
Rhoades, Benton
Social Welfare: In Brethren Missions 8--24
Rice, Fred
Journey in Youth Work 5- 3
Rinehart, Ruth
School Enrollments Pose New Problems 17- 9
Robinson, Paul M.
Bethany Biblical Seminary Presents Class of 1959 24-13
Rothrock, Hazel
Hillcresters Serve 9-25
Row, W. Harold
Brethren in the Middle East, The 7-25
Foreign Policy 12-10
Rowley, Harold
Blood Donors Are Still Needed .. 25- 9
Royer, Jerry
Student Exchange Increases Understanding 22-11
Shamberger, Chauncey and James L. Houff
Problem of Small Churches — Two Views 49-25
Shenk, Ellis
House Acts, The 10-11
Sherk, J. Harold
Alternative Service Law and Its Operation, The 2-23
Shisler, Sara
Regional Mass Meeting 14-20
Shull Chalmer
Veteran Worker Is Gone, A 40-25
Shull, Ernest M.
Ahwa Mission School Wins Prizes 2-22
Christian Approach to Other Religions, A 2-10
Shull, Susan
Centenary of Pandita Ramabai, The 11-24
Sarah Paul — Indian Church Leader 39-22
Shull, W. Russell
Bible: Finding God's Guidance . 49- 3
Guidance Through the Inner Voice 50- 6
I Am Not Bound to Win (verse) . 36-15
Simmons, Hattie
Seeing Ourselves as Christian Citizens 47-20
Sizoo, Joseph R.
Everlasting Light, The 49-12
Smeltzer, Ralph
Is It My Responsibility? 28-26
Snider, Don
Peace Project of Depth, A 10-23
Stafford, Virginia
Older Adults: Part of the Church's Task 41- 5
Statler, Ruth
I Would Do It Again 7- 6
Steiner, Mrs. Harold
Spring Housecleaning With a Bonus 17-22
Stern, Irven
Christian Combats Tradition, A . 42-22
Deserted 48-15
New Venture in Leadership Training, A 48-22
Stern, Pattie
As Old Ways Meet New Ways .. 48-12
Strayer, Lucile Long
Indiana Selects Former Missionary 36- 9
Swaim, J. Carter
Grandpa's Bible and Our Own .. 4- 3
Switzer, Edna
Difficult Decision 10-21
Monday at School 18-23
Sykes, Nelson
Graduation Around the World .. 21- 6
Tarfa, Tawki
Week of Witness, A 2-21
Taylor, Gardner
Beckoning of a Dream, The 6- 6
Thomason, Kermon
September BVS Unit 50-20
Thompson, Margaret
One New Congregation 23- 8
Thompson, Paul
It Began With Only Four Dollars 43-24
Thompson, T. K.
Where Does Your Family Dollar Go? 28-10
Thompson, W. Taliaferro
If Amos Were Speaking to Us — 43- 6
Tinkle, William
Conformity a la Mode 25-11
What Is Wrong With Success? .. 3-11
Tremble, Stella Craft
Measuring Rod (verse) 2-11
Security (verse) 8-13
Valencourt, Roy
Among Our Darker Brothers ... 38- 3
Van Dyke, Irene
Choral Speaking 9-24
Van Loon, Thomas
God in the Public Schools 21-12
Via, Vera V.
Birthplace of Religious Freedom 23-10
Waas, David
Integrity of the Individual Is at Stake, The 21- 9
Wagner, David
Why of "We," The (verse) 42-14
Wagner, Murray
Who Is Calling, Please? 25- 3
Walker, Kenneth
Struggle for Peace 31- 6
Wallick, Franklin
Politics Is Not Dirty 6-12
Waltner, Elma
This Is Christmas 49- 6
Wampler, Guy, Jr.
Convert Ideas Into Action 5- 8
Warner, David
Blueprint of the Early Church .. 24- 8
Warstler, Anna
Conference on Training Workers with Older Adults 41-26
75th Anniversary of Organized Women's Work, The 50-22
Watkins, John F.
Above and Beyond (verse) 33- 4
Beyond Belief (verse) 19- 7
Feed My Sheep (verse) 14- 4
Great Beyond, The (verse) 15-10
River Is Higher, The (verse) 40-10
Weaver, Clyde E.
Social Welfare 8- 3
Weaver, E. Paul
Nigeria Changes 2- 3
Pastor Writes, A 15-13
Weaver, L. John
Giver, The (verse) 33-11
Victory (verse) 13- 9
War (verse) 22- 7
We Thank Thee, Lord (verse) .. 34- 7
Weimer, Glen
Artist of Life, The 16- 4
Communion Meditation 12- 8
Final Refuge, The 31- 4
Giver of Meaning, The 7- 4
God Practices Man's Presence .. 21-10
Open Door, An 9- 4
Weimer, Virgil
Modern Parable, A 27-11
Wells, Forest
What Can Happen in a Summer Pastorate? 18-20
Wenger, Edward
Consider Your Call 14-14
West, Dan
Disarmament 13-10
West, M. Guy
Issues Discussed at the Conference 19-23
Social Welfare — The Temperance Program 8-22
West, Russell G.
God, Man, and a Grain of Corn .. 35- 7
Thirty-Two Months in Full-Time Evangelism 28-24
White, Roy
Armaggedon 7-13
Do Escapists Escape? 16-12
Wilcox, Shirley
Are We Intolerant? 14-15
Willoughby, William
Responsible King 27- 6
Wilson, Leland
Attorney of the City 20- 6
Politician of the Plains 4-12
Teacher of Physicians 40- 6
Wine, Mary Stoner
How Marvelous Thy Power (verse) 13-13
Wise, Dare Montgomery
Problem and Solution (verse) .. 6- 4
Yoder, Glee
Quinter Church Wins Merit Certificate 38-10
Zeller, Harry K., Jr.
Quick Trip To Russia 16- 6
Religion in Russia 17- 3
Zeller, Maria Ann
Heaven (verse) 39-12
Ziegler, Edward
Ministers of a Mature Church .. 35- 4
Peace Delegation to Washington, A 40-11
Ziegler, Emma
PTA Project in India 21-23
Whither He Goes 3-25
Ziegler, Jesse H.
Achieve Maturity of Personality . 15- 9
Ziegler, Levi
Complete the Half-Built Tower .. 14- 6
Zigler, Earl M.
No Longer Overshadowed 39- 3
Zigler, M. R.
World Council Meetings 39-10
Zoaka, Yakub
Vocation: Minister 4-24
Zuck, Nevin
Baptism That Counts 12- 6
Near Side of God, The 26- 3
Zunkel, Wayne
Bitter Cup, The 12- 3
Pastor Looks at Women's Fellowship, A 40-24

EDITORIALS

Action for Disarmament 41- 5
"Always Something New Out of Africa" 50- 2
Annual Conference in Review 30- 1
Annual Conference Takes a Look at Itself 24- 5
Annual Reminder 3- 5
Another Way 49- 5
Artisan at Work 3- 1

At the Spinning Wheel 24- 1
As Long As Need Continues 49- 5
Behold, Your King Is Coming 12- 1
Big Move Is On, The 11- 5
Book and the Machine, The 43- 1
Bookshelf Remains, The 43- 3
Brief View of a Vast Subject 16- 5
Bringing Paul in Line 33- 5
Can a Catholic Become President? 20- 5
Center of the Small Group Fellowship 15- 1
Change of Heart and Change of Policy 6- 5
Chief Seats, The 4- 5
Child in His Arms, A 44- 1
Christian Education Week 37- 5
Christians in Politics 6- 5
Common Language, A 43- 5
Concern for Key Children 18- 5
Congregations Need High Standards Too 47- 5
Consider the Heavens 44- 5
Consistency Is a Rare Jewel 28- 5
Courage to Be Unpopular, The 7- 5
Designed for a Purpose 21- 5
Domesticated for Sleep and Comfort 17- 1
"Don't Forget the People" 14- 5
Door of Humility 49- 5
Easy Street 32- 5
Elements Are Universal, The 11- 1
First Course in Mathematics 6- 5
First Word, The 12- 5
Fitly Framed Together 50- 1
Fix and Fixation 42- 5
For Street Sleepers 26- 5
Fullness of His Stature, The 40- 5
Holy Place, A 14- 1
How Free Is Oath-Bound Education? 16- 5
If the Victim Were on the Jury .. 23- 3
In Harmony 6- 1
In His Hands 29- 1
In Joyful Song 32- 1
In Quest of the Grail 38- 1
Instruments of Praise 21- 1
In Times of Rapid Change 40- 5
Into the Sunrise 10- 1
Inscribed in the Heart 43- 3
Island in the Wind 39- 1
Jericho Road Revisited 50- 5
Laymen's Revival 27- 5
Legacy of Inspiration 21- 5
Legislative Issues 10- 5
Let the Mercy Fleet Sail 33- 5
Lift Up Your Hands 26- 1
Lights on After Midnight 17- 5
Linking the Centuries 17- 5
Live Thankfully 43- 5
Look at the Ministry, A 37- 5
Lord's Carver, The 34- 5
Lucky Dragon and the Golden Rule, The 31- 5
Masters of Sacred Music: Bach .. 13- 8
Masters of Sacred Music: Brahms 28-13
Masters of Sacred Music: Charles F. Gounod 33-15
Masters of Sacred Music: Felix Mendelssohn 22- 9
Masters of Sacred Music: George Frederick Handel 14- 8
Masters of Sacred Music: Joseph Haydn 16-11
Masters of Sacred Music: Ludwig van Beethoven 18- 9
Masters of Sacred Music: Palestrina 12- 9
Masters of Sacred Music: Schubert 20-11
Masters of Sacred Music: W. A. Mozart 17-13
Means of Spiritual Growth, A 12- 5
Missile with a Mission 10- 5
Most Exciting Season, The 41- 5
Natural Amplifiers 28- 1
Nature's Airlift 31- 1
New Fashion, A 9- 5
New Listening Post, A 1- 5
No Longer a Foreigner 7- 5
No Substitute for Disciplined Training 22- 5
Not Buried, but Read 3- 5
Only Craftsmen 28- 5
Open to the Light 33- 1
Our Talent Used Wisely 18- 5
Overseamanship 25- 5
Parkinson's Law 26- 5
Pilgrims by the Seaside 29- 5
Place of Transformation, A 13- 5
Pope's Call to Unity, The 14- 5
Power Break 38- 5
Practice and Patience 7- 1
Pray for the Persecuted 4- 5
Prayers During a Famous Visit 38- 5
Project for Rebuilders 20- 1
Ready to Paint the Dawn 1- 5
Religion Is News 20- 5
Rest on the Flight 49- 1
Right Hand, Left Hand 25- 5
Seeing Double 37- 1
Sentence or Invitation? 3- 5
Sermon on the Level 8- 5
Sheriff Without a Gun 27- 5
Someone Speaking 34- 5
Something to Love 9- 1
Space Problems 31- 5
Stand and See, Speak and Go 9- 5
Student on the Street 16- 1
Sunday Best 45- 1
Superman Is Dead 36- 5
Testimony, Not a Test, A 39- 5
Theology and Our Brothers' Hunger 10- 5
Thinking Man's Faith, A 42- 5
Too Many People? 44- 5
Too Much to Take 16- 5
Two by Two 27- 1
Unnoticed in Life, Unclaimed in Death 47- 5
Unto the Least of These 8- 1
Visitor from Sweden, A 22- 5
Weighed in the Balances 22- 1
Where Christ Stopped 36- 5
Where Fingers Point Skyward (verse) 36- 1
What Time Is It by the Church? . 40- 1
Whose Voice? 32- 5
Winter Pastoral 1- 1
Worker in the Fields, A 4- 1
Work of His Hands, The 34- 1
Young Harvester 41- 1
Youth in a Ministry to Youth 5- 5

SUBJECT MATTER

Alcohol and Temperance
Day Noah Got Drunk, The, James McKinnell 35-11
First Course in Mathematics, K.M. 6- 5
Growing Horror of Lung Cancer, The, J. D. Ratcliff 26-10
Social Welfare: The Temperance Program, M. Guy West 8-22

Annual Conference
Annual Conference Considers the Business 30-13
Annual Conference in Review 30- 1
Annual Conference Takes a Look at Itself, K.M. 24- 5
Calling All Brethren 13-12
Calling All Church Delegates to Conference, Chalmer Faw 20- 4
Camp Meeting by the Ocean 29-10
Conference Business 16-14
Conference Business 18-26
Conference Business 21-15
Conference Business 22-26
Conference Personalities 30-18
Consultation on the State of the Church 29-13
Delegates Come Together for a Family Meeting 30- 3
General Brotherhood Board Meetings 29-11
Pilgrims by the Seaside, K.M. 29- 5
Spiritual Upbuilding and Worship 30- 6
Thinking About Annual Conference, Desmond Bittinger 34- 8
Unfinished Business 20-23

Bible
Bible — Finding God's Guidance, W. Russell Shull 47- 3
Bible in Hawaii, The 49-15
Everlasting Light, The, Joseph R. Sizoo 49-12
Grandpa's Bible and Our Own, J. Carter Swaim 4- 3
New Concordance Reference Bible, The, Chalmer Faw 43- 4
Not Buried, but Read, K.M. 3- 5
Open to the Light, K.M. 33- 1
Urgency of Jesus: Future Things, The, Burton Metzler 47-10
Urgency of Jesus: Human Need, The, Burton Metzler 44- 3
Urgency of Jesus: Mission, The, Burton Metzler 45-10
Urgency of Jesus: Sacrificial Self-Giving, The, Burton Metzler ... 46-10

Brethren Service
American Agriculture Exchangees in Poland 21-24
Borders, Joan Lett 7-24
Brethren in the Middle East, The, W. Harold Row 7-25
BVS Laboratory 17-23
BVS'ers Work With Sioux Indians, James Picking and Alden Chrysler 36-20
Chicago BVS'ers Tell, Julius Belser 23-22
December BVS Unit 12-22
Exchange Teacher Speaks, An, Gordon Fishburn 25-22
Five Years in Cleveland, Ann Reynolds 23-20
Greatest of These Is Love, The Peggy Coulson 34-20
I-W Program, The, Victor Olsen .. 15-20
Introducing Inter-church Service in Italian Villages 30-24
June BVS Unit 40-22
Let's Visit Friedland, Ethel Myer . 12-23
Our Puerto Rican Co-Workers 42-20
Parcels to Pioneers 27-24
Polish Exchange Broadens, John Eberly 11-22
Questions Around the Clock, Betty Jo Buckingham 43-20
Seminars . . . What They Say About Them 3-22
September BVS Unit, Kermon Thomason 50-20
Spring Housecleaning With a Bonus, Mrs. Harold Steiner 17-22
Through the Pantry Keyhole, Francis Bowman 50- 8
Unsung Youths Test Untried Drugs, Michael O'Neill 37-20
Vacation Time in Poland, Ray Canfield 39-24
Where Will You Serve Next Summer? 49-22
Work Camp at Shamokin, Marie Willoughby 38-25

Brotherhood and Race
About Racially Inclusive Churches 9-22
Adventures in Brotherhood Through Teacher Exchange 3-24
Among Our Darker Brothers, Roy Valencourt 38- 3
Beckoning of a Dream, The, Gardner Taylor 6- 6
Change of Heart and Change of Policy, K.M. 6- 5
Early Church Decides for Integration, Douglas Cedarleaf 6- 3
In Harmony, K.M. 6- 1
Men as Trees Walking, Paul Forney 41- 9
Missile With a Mission 10- 5
Sermonettes on Brotherhood 31-24
What Color Christianity? Carroll Petry 28- 9
What Does the Lord Require? Edwin Dahlberg 6-11
Whose Voice? K.M. 32- 5

Child Guidance
Better World Begins at Home, A, Irene Bittinger 50-12
Bible Message for Children, The, Ruth Curry 31-10
Practicing Home Evangelism, H. H. Helman 1- 3
Standards and Values, Dale Harris 18- 6
Teen-ager and the Church, The, Alfred Klausler 33- 6

Christian Living — Group
At the Spinning Wheel, K.M. 24- 1
Means of Spiritual Growth, A, K.M. 12- 5
Overseamanship, K.M. 25- 5

Christian Living — Personal
Are We Intolerant? Shirley Wilcox 14-15
Armaggedon, Roy White 7-13
Arrested for Publishing a Prayer, K.M. 27- 5
Bringing Paul in Line, K.M. 33- 5
Chief Seats, The, K.M. 4- 5
Christian Commitment, Anna Mow 11- 9
Common Language, A, K.M. 43- 5
Consistency Is a Rare Jewel, K.M. 28- 5
Creative Approach to Differences, Elmer Gleim 41-11
Decision Is Ours, The, Brian Carlisle 37- 6
Directions for the Christian Life, John Meyers 12-13
Domesticated for Sleep and Comfort, K.M. 17- 1
Easy Street, K.M. 32- 5
Fix and Fixation, K.M. 42- 5
Fullness of His Stature, The, K.M. 40- 5
Guidance Through the Inner Voice, W. Russell Shull 50- 6
Hands That Serve, Byron Dell 3- 2
Highway to Happiness, John C. Middlekauff 32-10
If Any Are Wise, Marianne Michael 50-11
Into the Sunrise, K.M. 10- 1
It's Great to Be Old, If . . ., H. H. Helman 34- 3
Jericho Road Revisited, K.M. 50- 5
Legacy of Inspiration, K.M. 21- 5
Lift Up Your Hands, K.M. 26- 1
Look! Your Senility Is Showing, H. H. Helman 29- 3
Meaning of the Sabbath, Marian Kuns 28- 3
Most Exciting Season, The, K.M. .. 41- 5
Natural Amplifier, K.M. 28- 1
Power, Paul Mohler 22- 6
Power Break, K.M. 38- 5
Practice and Patience, K.M. 7- 1
Put Your Beliefs Into Practice, Paula Flisher 36- 3
Right Hand, Left Hand, K.M. 25- 5
Something for Nothing, Earle W. Fike, Jr. 16- 3
Spiritual Problem of Good Taste, The 20-14
Thinking Man's Faith, A, K.M. 42- 5
Thou Art the Christ, Elmer Gleim 13- 6
Time So Urgent, The, John D. Long 27- 3
Too Much to Take, K.M. 16- 5
Unknown Soldier, The, Ellis G. Guthrie 42-12

Unnoticed in Life, Unclaimed in Death, K.M. 47- 5
Visitor From Sweden, A, K.M. .. 22- 5
What About Smoking? Franklin Cassel, M.D. 31- 3
What Is Truth? Richard Grumbling 9-13
What Is Wrong With Success? William Tinkle 3-11
What to Do With Your Cares, Robert Hess 12-13
Where Christ Stopped, K.M. 36- 5
Where Your Heart Is, Wayne Buckle 39- 6
Who Is Calling, Please? Murray Wagner 25- 3
Would You Be Beautiful? Mrs. Chester Murrey 35-15
Yesterday for Memory . . . Today for Adventure, H. H. Helman .. 24-10

Church — General

After 250 Years New Respect, New Challenges, New Opportunities .. 36-13
Big Move Is On, The 11- 5
Blueprint of the Early Church, David Warner 24- 8
Broken Stone, The, Ted Kimmel .. 33-10
Congregations Need High Standards Too, K.M. 47- 5
Designed for a Purpose, K.M. 21- 5
Ending Up in Schnuck's Market, Edwin Dahlberg 14- 9
Fitly Framed Together, K.M. 50- 1
Future Belongs to Freedom, The, Herbert Gezork 42- 6
History-Making Week, A 19-12
Holy Place, A, K.M. 14- 1
Island in the Wind, K.M. 39- 1
New General Offices Building to Be Dedicated, Norman Baugher . 11-11
New Listening Post, A, K.M. 1- 5
Older Adults: Part of the Church's Task, Virginia Stafford 41- 6
Parkinson's Law, K.M. 26- 5
Peace Delegation to Washington, A, Edward Ziegler 40-11
Pentecost: Forgotten Festival? John Garrett 20- 3
Pentecost 1959 20-10
Renewal of the Church, The, William M. Beahm 25- 6
Seeing Double, K.M. 37- 1
Space Problems, K.M. 31- 5
Stand and See, Speak and Go, K.M. 9- 5
Testimony, Not a Test, A, K.M. .. 39- 5
Trends of the Brethren, James Flora 36- 3
What Can We Believe About the Church? John C. Middlekauff 41- 3
What Time Is It by the Church? K.M. 40- 1
When Churches Grow Younger, Edwin Dahlberg 19- 3
Why the Church Died, W. Cecil Findley 29- 6
World Council Meetings, M. R. Zigler 39-10

Church — History

Accepted for Service . . ., Norman J. Baugher 19- 5
Farewell to a Friendly Old Building, H. Spenser Minnich 19-15
Linking the Centuries, K.M. 17- 5
Litany and Prayer of Dedication .. 19- 4
Only Craftsmen, K.M. 28- 5
Presented for Dedication, Paul H. Bowman 19- 5

Church — Local

Challenge of the Unchurched, Richard Coffman 23-12
Charter Day at the Charlottesville Church 27-22
Cherokee Hills Church Dedicated .. 22-26
Church Construction Begun in Birmingham 34-25
How Can We Add to Our Church? Arthur Dean 23-11
It Began With Only Four Dollars, Paul Thompson 43-24
Meet the Hopkinscs — A Family on the Move, Richard Miller 23- 4
One New Congregation, Margaret Thompson 23- 8
One Volume Library 43-22
Problems of Small Churches — Two Views, Chauncey Shamberger and James L. Houff 49-25
Quinter Church Wins Merit Certificate, Glee Yoder 38-10
Townview Observes First Anniversary 20-23
Your Library Can Serve You! Lorraine Burson 36-22

Church — Organization

Brotherhood Staff Changes, Norman J. Baugher 33-13
Galen B. Ogden Assumes Post, Norman J. Baugher 4-10
Gwendolyn Bobb, Norman J.-Baugher 39- 9
J. Benton Rhoades Joins Mission Staff, Norman J. Baugher 7-13
Naylor Assumes Geneva Post, Norman J. Baugher 34- 9
New Editor of Youth Publications, Norman J. Baugher 25-11
New Youth Director, Norman J. Baugher 32-13
Paula Sheller Succeeds Edith Barnes, Norman J. Baugher 37- 8
75th Anniversary of Organized Women's Work, The, Anna Warstler 50-22

Citizenship

Can a Catholic Become President? K.M. 20- 5
Christians in Politics, K.M. 6- 5
Concerned and Informed, The 24-22
Government Shapes Our Lives, Mrs. Clifton Crouse 38-23
How Safe Are Our Liberties? 34-13
Integrity of the Individual Is at Stake, The, David Waas 21- 9
Larger Patriotism, The, Edwin Dahlberg 27-12
Legislative Issues, K.M. 10- 5
Politician of the Plains, Leland Wilson 4-12
Politics Is Not Dirty, Franklin Wallick 6-12
Responsible King, William Willoughby 27- 6
Seeing Ourselves as Christian Citizens, Hattie Simmons 47-20
Supreme Court, Herbert Hogan 21- 8
Wanted: Gadflies, Kermit Eby 50- 3
Your Opinion Counts 26-24

Doctrines and Ordinances

Baptism That Counts, Nevin Zuck . 12- 6
Bitter Cup, The, Wayne Zunkel 12- 3
Communion Meditation, Glen Weimer 12- 8
Elements Are Universal, The, K.M. 11- 1
I Have Seen God Work in Healing — Through His Healing Grace, Merlin Garber 41-13
I Have Seen God Work in Healing Through the Anointing Service, Frank Carper 41-12
In His Hands, K.M. 29- 1
In Quest of the Grail, K.M. 38- 1
Men — Not Monuments, Kermit Eby 10- 6
Near Side of God, The, Nevin H. Zuck 26- 3
One Lord, One Brotherhood, W. Earl Breon 20-12
Repentance Is the Turning Point, William M. Beahm 6- 9

Ecumenicity

Pope's Call to Unity, The, K.M. .. 14- 5

Education

Achieve Maturity of Personality, Jesse H. Ziegler 15- 9
Aid to Education, C. Ernest Davis 17- 8
Bethany Biblical Seminary Presents Class of 1959, Paul M. Robinson . 24-13
Brethren Meet in Omaha 13-21
Challenge or Crisis, Wayne Geisert . 15-11
Christian Education Faces New Challenges 13-20
Christian Education Hymns 47-22
Christian Education Week, K.M. .. 37- 5
Conference for Leaders of Adults .. 15-22
Conference on Training Workers with Older Adults, Anna Warstler 41-26
Co-operative Leadership Education Program, The 15-23
Develop a Set of Guiding Values, Paul H. Bowman, Jr. 15- 8
Encourage Creative Interpersonal Relationships, Donald Miller 15-10
God in the Public Schools, Arthur Gilbert 21-14
God in the Public Schools, John Hardon 21-13
God in the Public Schools, Thomas Van Loon 21-12
Graduation Around the World, Nelson Sykes 21- 6
How Free Is Oath-Bound Education? K.M. 16- 5
Leader Asks, "What Think You That I Am?" The, ... 5-22
National Library Week 14-22
No Substitute for Disciplined Training, K.M. 22- 5
Our Continuing Task, S. Loren Bowman 15- 3
Pastor Writes, A, E. Paul Weaver . 15-13
School Enrollments Pose New Problems, Ruth Rinehart 17- 9
Secure a Ready Response to God, Richard Bollinger 15- 8
Special Adult Issue of the Journal 18-25
Special Church School Lessons on Evangelism 1-22
Strategy Conference for Workers With Adults, Rufus King 34-23
Student on the Street, K.M. 16- 1
Teaching That Makes a Difference, S. Loren Bowman 15-14
Why Not Work Together, Rufus King 33-25
Youth to Study Evangelism 1-23

Evangelism

Big City and God, The, James L. Houff 32-13
Call to Witness, The, A. Blair Helman 28- 6
Can I Be an Evangelist? Fred Miller 9-12
Church Extension and the Call to Witness, Galen Ogden 23- 3
Coffee Hour, Dorris Blough 25-12
Complete the Half-Built Tower, Levi Ziegler 14- 6
Fifth Amendment Christians, John D. Long 41-14
God's Shepherds, John Mackay 34-10
I Don't Have to Go to Church, Gordon Bucher 9- 3
Motivation for Lay Evangelism, Milton Early 10- 3
Prayer and the Power to Witness, S. Earl Mitchell 9- 6
Thirty-two Months in Full-time Evangelism, Russell G. West 28-24
To Be a Witness, Walter D. Bowman 7-10
Two by Two, K.M. 27- 1
Who Are the Beat? Jack Brennecke 40-14
Winning Evangelism, A, S. S. Blough 38-15

Home and Family Life

Children of the Heart, Lois Paul .. 3- 8
Christian Family Series 28-25
Church Nursery, Joyce McFadden 21- 3
Concern for Key Children, K.M. ..18- 5
Dear Mother, Ellis G. Guthrie 19- 6
Family Life in Twenty-five Years, Paul Popenoe 4-26
Forums in Family Living 33-26
Idaho Chooses Pioneer Mother, Anne Albright 36- 8
Indiana Selects Former Missionary, Lucile Long Strayer 36- 9
Living Happily Ever After, John C. Middlekauff 18- 3
My Role as Mother, Irene Bittinger 38-14
Session With Amy, A, Ralph Freeman 24- 6
What Makes a Home Wonderful? Arvid Carlson 18-10
Your TV — Bread or Chocolate Cake? Helene Crill 11- 3

Labor

Christian Daily Work, Esther Mohler 1-20
Lord's Carver, The, K.M. 34- 5
Work of His Hands, The, K.M. 34- 1
Worker in the Fields, A, K.M. 4- 1

Lay Leadership

Laymen, Too, Must Believe, Albert Gray, Jr. 32- 3
Men Sponsor Talent Project 23-27
Men's Work in Southern Ohio 23-26
Northern Indiana Young Adults Meet 1-23
Pastor Looks at Women's Fellowship, A, Wayne Zunkel 40-24
Program for Training Older Adult Leaders 29-24

Ministry

Consider Your Call, Edward Wenger 14-14
Date for Ministers to Elect Social Security Coverage 10-26
Grocer Becomes Minister 22-24
Is Your Pastor Paying Your Bills? Richard Miller 34- 6
Look at the Ministry, A, K.M. 37- 5
Ministers of a Mature Church, Edward K. Ziegler 35- 4
Mystery of Pastoral Changes, The, Richard Miller 33- 3
Ministry of the Routine, The, Floyd Bantz 40- 3
New Fashion, A, K.M. 9- 5
I Would Do It Again, Ruth Statler 7- 6
Ministerial Recruitment Dinner .. 14-22
Reluctant Revelators, Earle W. Fike, Jr. 1-10
Retirement — and No Place to Live, Richard Miller 36- 6
Sermon on the Level, K.M. 8- 5
Surveys Can Be Interesting, Richard Miller 37-10
What Can Happen in a Summer Pastorate? 18-20
Your Pastor's Salary: Is It Adequate? Richard Miller 35- 8

Miscellaneous

Age of Immediacy, The, Carroll Petry 34-12
Artist of Life, The, Glen Weimer .. 16- 4
Attorney of the City, Leland Wilson 20- 6
Blood Donors Are Still Needed, Harold Rowley 25- 9
Book and the Machine, The, K.M. .. 43- 1
Bookshelf Remains, The, K.M. 43- 3
By Their Fruits, Edwin Collings .. 36-11
Can a Faith Become Boring? Elijah Odokara 11- 8
Conformity a la Mode, William Tinkle 25-11
Do Escapists Escape? Roy White .. 16-12

Earth Is the Lord's, The, May Allread Baker 10- 9
Excuses 41-10
Family Mission, Richard Burger .. 35-13
Final Refuge, The, Glen Weimer .. 31- 4
Funerals and Flowers, Merlin Garber 3-15
Giver of Meaning, The, Glen Weimer 7- 4
God in the Basement, Carroll Petry 7- 9
God, Man, and a Grain of Corn, Russell G. West 35- 7
God Practices Man's Presence, Glen Weimer 21-10
Gummy Gadgets, Percy Hope 29-15
If the Victim Were on the Jury, K.M. 23- 3
Inscribed in the Heart, K.M. 43- 3
Is It a Symbol? J. M. Bennett 33- 9
Joy of Fidelity, The, Kirby Page .. 28-12
Modern Parable, A, Virgil Weimer 27-11
Nature's Airlift, K.M. 31- 1
New Brethren Books, Ora W. Garber 43- 9
Not for Profit, Not for Charity, but for Service, W. O. Beckner 5-25
Olga Bendsen — Quiet Christian, John Brennecke 24- 3
Open Door, An, Glen Weimer 9- 4
Open Letter to a Lady I Don't Know, An 33-14
Our World in Miniature, Henry Smith Leiper 26-12
Pageantry of Autumn, The, May Allread Baker 38-12
Photographer Witnesses to His Faith, A, Paul Milhouse 10-13
Ready to Paint the Dawn, K.M. .. 1- 5
Religion Is News, K.M. 20- 5
Sentence or Invitation? K.M. 3- 5
Set the Foundation Early, Marianne Michael 39- 9
Sheriff Without a Gun, K.M. 27- 5
Someone Speaking, K.M. 34- 5
Something to Love, K.M. 9- 1
Southern Ohio Honors Church Leader, Galen T. Lehman 43-23
Story of a Poem, The, Mrs. Albert Hollinger 43- 8
Superman Is Dead, K.M. 36- 5
Tea House Along an Indian Road, Blaise Levai 33-14
Teacher of Physicians, Leland Wilson 40- 6
To the Editor, J. Stuart Innerst 44-12
Very Thing You Need, The, Arthur Chirgwin 39-13
Whose Are We? Christian Bashore 26-16
Winter Pastoral, K.M. 1- 1
Wonders of Contagion, The, Kirby Page 3- 4
Young Harvester, K.M. 41- 1

Missions — Africa

Africa's Newest Tribe: The Church 48-16
Always Something New . . . Out of Africa, K.M. 48- 2
Annual Conference in Nigeria, Ruth Mary Halladay 28-23
Beholding the Harvest, Robert Bischof 20-20
C. Ernest Davis Addresses Students, Robert Hess 19-25
Called to Be a Minister, Pastor Ibrahim 4-25
Castle Mountain, John Grimley .. 48-17
Challenge of Success, The, J. Henry Long 48-20
Christian Combats Tradition, A, Irven Stern 42-22
Church Dedication at Sura, Mary Dadisman 3-25
Creative Drama — African Style, Naomi Baldwin 21-22
Dedication, The, Nvwa Balami 31-22
Deserted, Irven Stern 48-15
Discouragements 47-22
District Meeting Draws Crowd 17-24
Education for Missionary Children 26-22
Experiences in Nigeria, C. Ernest Davis 16-20
Fugitive, A, Marianne Michael 48-14
Gospel Reaches Out, The, Robert Bischof 36-21
Heart to Know, A, Robert Bischof 34-24
Hillcresters Serve, Hazel Rothrock 9-25
Inaugural Address, H. R. Boer 31-22
In Two Worlds, Marianne Michael 48-14
Ivan L. Eikenberry Named Asociate Field Secretary for Nigeria 14-21
Lesson in Faith, A, Pattie Stern .. 48-12
Made Any Cooking Pots Lately? Anna Mary Hess 33-24
Meeting thc Leprosy Problem 30-26
Missionary on the Go, Robert Bischof 13-24
Mission's Newest Boom 48-24
Motorcycle Speaks, A, Charles Kraft 5-23
Mutu: Witch, Lora Mainard 6-26
New Churches Born in Nigeria, Robert Bischof 23-24
New Venture in Leadership Training, A, Irven Stern 48-22
Nigeria — A New Nation, Ayo Bello 48- 4
Nigeria Changes, E. Paul Weaver .. 2-
Regional Mass Meeting, Sara Shisler 14-29
Reproach, A, Mildred Grimley 48-14
Station CBM Garkida Calling Brethren Mission, Robert Hess .. 27-26
Still Will I Love Him, Mary Ann Kulp 28-22
Strategic Now in Nigeria, The, Ivan Eikenberry 2-14
Sura As I Leave It, Nvwa D. Balami 11-25
Twenty Million, Roy Pfaltzgraff .. 44-22
Vocation: Minister, Yakub Zoaka . 4-24
Week of Witness, A, Tawhi Tarfa .. 2-21
Which Way in Nigeria? 43-18
Women's Activities in Nigeria, Mrs. James Bowman and Mrs. Charles Baldwin 7-23

Missions — General

Christian Approach to Other Religions, A, Ernest Shull 2-10
Gospel Messenger in Creative Program Planning, The, Hulda Moser 42-24
Leprosy Specialists Meet, Roy Pfaltzgraff 13-23
Let's Train Our Teachers 43-21
Missionary Responsibility Today, The 2- 8
Significance of the Mission Board, The, Alford Carleton 4- 6
Social Welfare: In Brethren Missions, Benton Rhoades 8-24
Why Do We Do It? William M. Beahm 2- 2

Missions — Home

Social Welfare: In Home Missions, Joseph Mason 8-26
Yakima Relocation Completed 13-22

Missions — India

Ahwa Mission School Wins Prizes, Ernest Shull 2-22
Answering the Call, Manubhai Chaganlal Patel 4-25
Brethren Representative Helps in Evangelistic Campaign 22-23
Brethren Train Rural Leaders 15-24
Camp for Rural Teachers, Rambhai Kalidas Patel 25-25
Centenary of Pandita Ramabai, The, Susan Shull 11-24
Christian Technical Co-operation, Shantilal Bhagat 17-25
Christian Witness in the Community, Mary Philip 29-25
Death Comes to a Humble Worker, Punaji Christian 40-26
First District of India Meets, Ora Huston 18-22
Forward in Stewardship, Elizabeth-ben Gershom 6-25
God's Work in Dediapada, Shantilal B. Rajvadi 1-24
Greatly Appreciated Help, Ellen Cunningham 3-26
Home Missions in India, Betty Blickenstaff 25-24
Layman Leads Revival, I. L. Christachari 38-20
Lost: One Hospital, Ellen Cunningham 6-24
Mountaintop for Missionaries, Joy Fasnacht 20-21
Mulchond Evangelistic Center, Prabhaker Bhoir 9-23
New Work in Rajpipla 38-20
New Year's Look Ahead, A, D. J. Bhonsale 6-24
No Longer Overshadowed, Earl Zigler 39- 3
Now They Get Well, Leonard Blickenstaff 30-27
Our Evangelistic Tour, Reshamlal A. Gamadia 12-25
P. G. Bhagat in Retirement 33-22
Proclaiming the Word, Kantish Gorde 2-21
Progress Toward Enlightenment, Betty Blickenstaff 7-22
PTA Project in India, Emma Ziegler 21-23
Rebuilding Lives, J. S. S. Malelu .. 10-20
Riot! Ellen Cunningham 3-27
Sarah Paul — Indian Church Leader, Susan Shull 39-22
Sharing for Fellowship, Kathryn Kiracofe 5-24
Sumer Pastor, India, V. S. Kamble 7-23
Teaching the Life of Jesus, S. S. Gaikwad 2-22
United Theological College Dedicates New Chapel, Andrew Holderreed 22-22
Veteran Worker Is Gone, A, Chalmer Shull 40-25
Vyara Laymen's Institute, Harlan Brooks 12-26
We Got the Idea From Goodwill, Florence Bollinger 19-24
What Can I Render to the Eternal? Harlan and Ruth Brooks 25-24
What Do You Do? Philemon Patel . 10-25
Whither He Goes, Emma Ziegler 3-25
Youth Camp in India, Padmaker S. Ranadive 38-21

Missions — South America

Bible School — Ecuador Style, Shirley Fike 36-23
Difficult Decision, Edna Switzer .. 10-21
Ecuador Work Camp 37-23
Jaime Redin — Christian Youth Leader, Mary Burley 41-25
Monday at School, Edna Switzer .. 18-23
Quechua Indian Conference 24-20

Music

Call Issued for New Christian Education Hymns 10-22
In Joyful Song, K.M. 32- 1
Masters of Sacred Music: Bach, K.M. 13- 8
Masters of Sacred Music: Brahms, K.M. 28-13
Masters of Sacred Music: Charles F. Gounod, K.M. 33-15
Masters of Sacred Music: Felix Mendelssohn, K.M. 22- 9
Masters of Sacred Music: George Frederick Handel, K.M. 14- 8
Masters of Sacred Music: Joseph Haydn, K.M. 16-11
Masters of Sacred Music: Ludwig van Beethoven, K.M. 18- 9
Masters of Sacred Music: Palestrina, K.M. 12- 9
Masters of Sacred Music: Schubert, K.M. 20-11
Masters of Sacred Music: W. A. Mozart, K.M. 17-13

Peace and War

Alternative Service Law and Its Operation, The, J. Harold Sherk 2-23
Annual Reminder, K.M. 3- 5
Appeal to World Leaders 14-24
Christian Pacifism Reassessed, Roland Bainton 1- 6
Disarmament . . ., Dan West 13-10
House Acts, The, Ellis Shenk 10-11
Impressions of the Conference, Edward Lander, Jr. 19-22
Issues Discussed at the Conference, M. Guy West 19-23
Japan Seminar on Peace, Albert Huston 17-24
Let the Church Renounce War 22-18
Letter to a Recruiting Station, A, Clement Bontrager 31- 8
Lucky Dragon and the Golden Rule, The, K.M. 31- 5
New Day for Pacifism, A 7-24
Pacifist and the Antichrist, The, Dale Aukerman 26- 6
Pacifist Evangelism, Robert W. Moon 47-12
Peace Project of Depth, A, Don Snider 10-23
Peace Seminar Tastes Peace 41-24
Peaceful World, A, Morris Abrams 22- 3
Peacetime Draft, The, Clement Bontrager 10-10
Prince of Peace, Ralph Bowman .. 13-11
Protestant Leaders Testify Against Draft Extension 10-11
Springfield Laboratory for Peace Workers 17-24
Struggle for Peace, Kenneth Walker 31- 6
Treasure in Earthen Vessels, Donald Miller 6-22
Wanted: Peace Evangelism, C. LeRoy Doty, Jr. 27-10
Weighed in the Balances, K.M. 22- 1
We're Studying Peace 13-25

Poetry

Above and Beyond, John Watkins . 33- 4
Autumn, Ora W. Garber 39- 7
Autumn Stream, The, Jean Hogan Dudley 37-11
Beauty for a Day, Ernestine Hoff Emrick 32- 9
Beyond Belief, John Watkins 19- 7
Blessed Are the Meek, Ruth Griggs 24- 7
Blessed Are the Pure in Heart, Jean Hogan Dudley 29- 7
Blue Jays, May Allread Baker 37-15
Brook in Winter, Rufus Reed 11- 4
Burro, The, Enola Chamberlin 49-15
By Love, Not Thought, Mildred Long 36- 7
Can Faith Be True? Louise Gray .. 16-12
Childhood Springs, Edna Hamilton 18-12
Christmas, William Robert Miller . 49-13
"Come Unto Me," Miriam Cunningham 4- 8
Communion, Cliff Massey 38-15
Cry of the Rocks, The, Helena B. Kruger 47-14
Feed My Sheep, John Watkins 14- 4

PEWS, PULPIT & CHANCEL
FURNITURE
✓ WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 211 SCRANTON 2, PA.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P. O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Giver, The, L. John Weaver 33-11
Gladiolus, May Allread Baker 31-11
God's Sun, Helen Prodoehl 26- 9
God's Unlimited Love, Merle Crouse 13- 7
Great Beyond, The, John Watkins . 15-10
Heaven, Marie Ann Zeller 39-12
How Marvelous Thy Power, Mary Stoner Wine 13-13
How Shall We Escape? Mildred Allen Jeffery 37- 7
I Am Not Bound to Win, W. Russell Shull 36-15
In Quietness, Mildred Long 6-10
Lightning-Riven Oak, The, Rufus Reed 25-10
Like Autumn Leaves, Ora W. Garber 41- 8
Little Theme, A? Lauree Hersch .. 5- 4
Mathematics, Mildred Allen Jeffery 4- 4
Measuring Rod, Stella Craft Trembl e 2-11
Morning Psalm, A, Esther Cotton .. 2- 8
Mother's Prayer, A, Esther Cotton 3- 9
National Anthem of Nigeria 48- 7
No Lonely Age, Jean Hogan Dudley 34- 4
Our Christmas Song, Ora W. Garber 49-14
Peace, D. Eugene Lichty 1-13
Prayer, Edna Hamilton 9- 4
Prayer at Morning, Enola Chamberlin 50- 7
Prayer Vigil, Ernestine Hoff Emrick 17- 4
Presence, Ernestine Hoff Emrick .. 27- 4
Problem and Solution, Dare Montgomery Wise 6- 4
Refugee's Cry, Helena Kruger 42- 4
Resurrection, Jean Leather Phillips 12- 4
Revolution of Spring, The, Merle Crouse 16- 7
River Is Higher, The, John Watkins 40-10
Shining Spires, Theda Lenore Pobst 17- 7
Snow in April, May Allread Baker 17- 6
Spring Tidings, May Allread Baker 14- 9
Security, Stella Craft Tremble 8-13
Ski Jump, Jean Hogan Dudley 10-15
Song of the Seraphim, K.M. 11- 5
Still Water, Helena Kruger 20-15
Thanks, Lord, Chalmer Faw 43- 7
Theme of Peace, Velta Myrle Allen 18-18
To Mary, Ora W. Garber 12-13
Today, A. F. Brightbill 1-12
Today's Needs, Edna Hamilton 49-13
Transition, Maxine Miller 5-12
Turn to God, Enola Chamberlin .. 33-11
Victory, L. John Weaver 13- 9
War, L. John Weaver 22- 7
We Thank Thee, Lord, L. John Weaver 34- 7
What if the Christ Child Had Been Born in Nigeria? Charles Bieber 48-15
Where Fingers Point Skyward, K.M. 36- 1
Where Is Christmas? Paul Mohler 49- 8
Where Peace Abounds, Rufus Reed 6-10
Why of "We," The, David Wagner . 42-14
Winter Comes Without Fanfare, May Allread Baker 44- 7
Yucca. . . . "Our Lord's Candle," Jean Hogan Dudley 21-11

Prayer
Lights on After Midnight, K.M. 17- 5
Prayers During a Famous Visit, K.M. 38- 5
Work for the Unemployed, Paul Mohler 42-14
Relief and Rehabilitation
Along the Jericho Road 9-20
American Concept of Sharing, William Douglas 9- 8
As Long as Need Continues, K.M. 49- 5
For Street Sleepers, K.M. 26- 5
Fresno Center Serves Slum Area, Thomas Kirwan 18-24
Glimpse at the Greek Team, A 16-22
HELP Reports Progress, Giles Gamble 4-22
Let the Mercy Fleet Sail, K.M. 33- 5
Miler Motivates Multitudes 41-22
Obligation of Plenty, The, Brooks Hays 9-11
Open Letter From Castañer, An .. 5-26
Theology and Our Brothers' Hunger, K.M. 10- 5
Turning Point, The, Alice Kelsey .. 9- 9
World Refugee Year Begins, Shirley Hamilton 29-22
Rural Life
Agricultural Policy . . ., R. E. Mohler 16- 8
Food Production Is a Sacred Trust, Russell Hartzler 16- 9
Social Action
Action for Disarmament, K.M. 41- 5
Basic Books on Social Concerns .. 43-20
Is It My Responsibility? Ralph Smeltzer 28-26
Sheep Not of This Fold, Warren Kissinger 44-20
And They Took a Child, Franklin Cassell, M.D. 8-11
Attitudes Toward Mental Illness, J. Willard Agee 17- 6
Homes and Hospitals Not Enough, John Eller 8-12
If You Were a Migrant, Julian and Ruth Griggs 18-13
In Our Community, Harry Miller .. 8-14
Juniata Offers Program of Study in Correctional Training 16-25
Like a Flash of Glory, Desmond Bittinger 8- 5
Meeting of Brethren Homes Administrators 16-24
Our Ministry to the Aging, Ralph Baker 22-12
Sixty Plus 38-24
Social Welfare, Clyde E. Weaver .. 8- 3
Social Welfare: Resource Materials, James Renz 8-27
Three Score and When, Harvey Long 8-11
Unto the Least of These, K.M. 8- 1
Ventures in Rehabilitation 20-24
We Like Our Home, S. S. and Mrs. Blough 8-10
We Wanted to Be Independent, D. J. and Anna Lichty 8-10
Special Days — Christmas
Another Way, K.M. 49- 5
Christmas for Export 49-24
Christmas in a Time of Tension, John Sutherland Bonnell 49- 3
Door of Humility, A, K.M. 49- 5
Folk Songs at Christmas, Helen Eshelman 49- 8
Rest on the Flight, K.M. 49- 1
This Is Christmas, Elma Waltner .. 49- 6
Special Days — Easter
Behold, Your King Is Coming, K.M. 12- 1
First Word, The, K.M. 12- 5
Memory of Easter Is Not Enough, The, David Read 13- 3
Place of Transformation, A, K.M. . 13- 5
Special Days — Thanksgiving
First Thanksgiving, The 43-12
Growing Into Gratitude, Walter D. Bowman 45- 3
If Amos Were Speaking to Us —, W. Taliaferro Thompson 43- 6
Live Thankfully, K.M. 43- 5
Special Days — New Year
Opening the Gate to 1960, D. Conrad Burton 50-13
Stewardship
Anniversary Call, The, Norman J. Baugher 44-10
Anniversary Call, Willard Powers 35- 2
Beyond Budgets, Walter D. Bowman 14- 3
How Much Should I Give? Ellis Cowling 3- 6
Learn the Joy of Giving, Florence Jonas 47-15
Our Talent Used Wisely, K.M. 18- 5
Ten-Month Call Progress Report .. 35-18
When Will Women Leave Their Nets? Frances Bowman 38- 6
Where Does Your Family Dollar Go? T. K. Thompson 28-10
World-wide Call Gift of the Women of the Church, The 14-23
World Problems
Ambitious Program, An, Eldon Burke 12-11
Brief View of a Vast Subject, K.M. 16- 5
Christian Basis for Human Rights, 7- 3
Communism As I Observed It, Kermit Eby 42- 3
Concern for My Brother, Desmond Bittinger 14-10
"Don't Forget the People," K.M. .. 14- 5
Exchange of Persons, John Bowman 22-10
Foreign Aid, Warren Kissinger 11- 6
Foreign Policy . . ., W. Harold Row 12-10
I am a Refugee 37-13
In Times of Rapid Change, K.M. ..40- 5
Last Best Hope on Earth, The, I. W. Moomaw 14-13
New Posture for Planet Christians, A, Jacob Dick 3-12
No Longer a Foreigner, K.M. 7- 5
Population Explosion, The, Richard Fagley 44- 6
Pray for the Persecuted, K.M. 4- 5
Quick Trip to Russia, Harry K. Zeller, Jr. 16- 6
Religion in Russia, Harry K. Zeller, Jr. 17- 3
Space Age and Christianity, The, David Barclay 16-13
Spiritual Resources in an Anxious World, Andrew W. Cordier 32- 6
Student Exchange Increases Understanding, Jerry Royer 22-11
Though the Earth Should Change . 40-12
Too Many People? K.M. 44- 5
United Nations . . . Esther Miller .. 14-12
Worship
Artisan at Work, K.M. 3- 1
Consider the Heavens, K.M. 44- 5
Youth
Brethren Youth Leader Meets With President, Glenn Everett 17-10
Convert Ideas Into Action, Guy Wampler, Jr. 5- 8
Courage to Be Unpopular, The, K.M. 7- 5
Guiding the Youth Program 5-13
If I Could Do Anything in the World, Ralph Freeman 27-14
Introducing Peggy 5- 6
Journey in Youth Work, Fred Rice 5- 3
We Are the Youth 5- 1
Youth in a Ministry to Youth, K.M. 5- 5